



APTAVANI

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Aptavani 1

- Dada Bhagwan

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Trimantra

(The Three Mantras)

Namo Arihantanam

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

Namo Siddhanam

I bow to all the Lord who have attained final liberation.

Namo Aayariyanam

I bow to all the Self-realized masters who unfold the path of liberation.

Namo Uvazzayanam

I bow to the Self-realized teachers of the path of liberation.

Namo Loye Savva Saahunam

I bow to all who have attained the Self and are progressing in this path in the universe.

Eso Pancha Namukkaro

These five salutations.

Saava Paavappanasano

Destroy all the sins.

Mangalanam cha Saavesim

Of all that is auspicious mantras.

Padhamam Havai Mangalam

This is the highest.

ॐ Namu Bhagavate Vasudevaya

I bow to the One who has become the Supreme Lord from a human being.

ॐ Namah Shivaaya

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

Jai Sat Chit Anand

The Awareness Of The Eternal Is Bliss



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), 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 2nd 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 Atmagnan 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.



PREFACE

This book is a compilation of the manifest form of Goddess Saraswati (Goddess of speech) flowing through the lips of the Omniscient – Dada Bhagwan. In His divine presence, time, karma and illusionary grip of the world, ceases. It is no wonder that his purest and penetrating utterances have established the divine vision and right perception in countless aspirants. Further more, this divine vision and perception will undoubtedly be established in the aspirant who reads this book with an ardent desire for acquiring the knowledge of the Absolute Truth – ‘I seek the Truth ... the Ultimate Truth’ – this prompting spirit must be an integral part of his being. In fact this is the foremost requirement and if he reserves some secret, discordant desire, it would only be his meddlesome mental bias or insistence of some preconceived notion. An ardent desire to know the Absolute Truth and preconceived notions or insistence of opinion is contradictory. Liberation can never be attained through insistence of opinion; it is only when one becomes free from all prejudices, partialities and non-insistence that one becomes successful in his endeavors.

Liberation is only at the feet of the Gnani. If ever an opportunity arises of meeting the Gnani and a connection be established with Him, then Liberation is in the palm of your hands. Many have been blessed with this ‘step-less’ path to liberation – Akram Vignan – and that too, in just one hour! Unprecedented, unique, unheard of before, and beyond credulity is this fact and yet a proven verity through experience.

Liberation calls for no efforts if one is fortunate enough to come in communion with a Gnani. However, extremely difficult and rare is such a communion. Even more difficult, a thousand times over, is one’s ability to recognize a Gnani.

For the aspirant of the Absolute Truth, a description of the Gnani can be invaluable in his cognition of Him. How are we to recognize the Gnani? What attributes of his would captivate us in spirit?

The first and foremost identifying mark of a Gnani is his speech: It is Absolute and free from all attachment. There exists no other mode or measure in our age. In the days gone by, there were people so highly developed in their spirituality, that by just a mere look into the eyes of the Gnani, they could recognize his vitragta – his state void of any attachment towards worldly thing, including his physical body. Not even for a split-second is the Gnani bereft of vitragta.

The Gnani should be recognized through his outstanding qualities. But how can an ordinary individual understand such qualities? There are 1008 qualities of the Gnani, of which four are exclusive in the Gnani.

1. The Gnani has the dazzling majesty of the Sun-God. He is the symbol of the infinite luster and strength of the Pure Self. This strength is visible in his eyes. Only on experience does one feel the Divine energy behind it.

2. The Gnani has ‘the coolness’ of the Moon in his unsurpassing love and compassion. Everyone in his presence feels the bracing tranquility of this ‘coolness.’ It is so soothing that one would not wish to be away from the Gnani even for a moment. The power of His coolness is enough to ‘melt’ the radiant heat of the sun - a person may come to Him, tormented with rage and anger but with a mere glance into His eyes – the splendor of serenity within will sooth and calm him.

Radiant splendor and soothing ‘coolness’ of compassion - these two virtues exist simultaneously in the Gnani alone. Some have the splendor of strength without ‘the cool’ of compassion and some have ‘the cool’ without the ‘splendor’ of

the Pure Self. But the Gnani has the splendor in one eye and coolness in the other.

3. The Gnani has the depth of serenity of the ocean. He accepts and absorbs anything offered to him, regardless of its quality and contents and blesses the giver.

4. His stillness and steadfastness is comparable to the mountain of Meru. No external circumstances or events dare shake his inner poise or steadfastness. His steadfastness must not be mistaken for psychic or physical fortitude or stubbornness. Many will hold their palm over a burning candle without flinching - that is not steadfastness; it is stubbornness or obstinacy- the expression of ego. But the Gnani is completely free from ego. He is natural and spontaneous in his reflexes or routine activities. Steadfastness has nothing to do with physical fortitude or rigidity. The Gnani would not put his hand where there is a possibility of getting burnt and if by chance he does, he would immediately retract it. His physical being is quite normal and natural but his omniscient inner poise is unparalleled. No events or circumstances would upset or affect even a single atom of His inner harmony; that is real steadfastness. Steadfastness is where the tranquility within is never perturbed or never is there a hint of inner turmoil. The physical pain is a natural property of the body and has nothing to do with the equanimity or steadfastness of the inner Self.

An abode of infinite compassion, the Gnani does not have a grain of pity. Pity is an egocentric virtue – it is a virtue that exists in duality with its corresponding counterpart. Presence of pity on one hand is balanced by cruelty on the other hand. Only when it manifests, does one see the reality of this duality. But the Gnani is above all duality. In the Gnani's eyes flows an endless stream of the elixir of love. Forever within Him remains the spirit of comforting and saving, and liberating

all the creatures of the world, suffering in agony the afflictions of the worldly life.

There is a childlike innocence and guilelessness in the Gnani. In a child however, it is ignorance that breeds innocence but the Gnani's innocence springs from the highest degree of wisdom and knowledge. A vision that sees no fault or flaws anywhere but finds and feels everything in order. Having become free of faults Himself, he views the whole world, as it stands, to be innocent and 'in order'.

Not a single trace of stubbornness or obstinacy would be there in the Gnani. Stubbornness is the expression of ego-sense. Narrow is the path to liberation and the stubborn cannot enter it. Only the simple and straightforward can get past it without any difficulty. Obstinance or stubbornness is the greatest obstruction in the world. The Gnani remains unaffected or unruffled even in the face of some one's untoward gesture, abasement or humiliation. He would pacify anyone's tartness with unsurpassed politeness. No instigation dare irritate him – his vitragta can be evident upon provocation. What a wondrous detachment to external factors and forces. He is anything but the Gnani who, when piqued, is provoked to rage or wrath.

Not even a jot of stubborn insistence is to be found in a Gnani. He is entirely aloof from 'insistence' or 'stickiness'- Insistence endangers dissent or conflict, and that comes in the way of liberation.

God has asserted for one not to be a prey to any clinging insistence except in seeking the Gnani, at whose lotus feet lies Liberation. The grace and blessings of the Gnani would place you right on the threshold of Liberation without any strain or pain on your part.

The Gnani's love is the purest love. It is a fountain of divine love that puts out the fires of the worldly life. The Gnani

has an ardent wish for the liberation of all caught in the quagmire of the worldly life.

The most salient feature of the Gnani is his non-partiality. He is neither dogmatic nor pragmatic. Partiality or prejudicial approach implies blindness to other existing viewpoints. This is being fanatic. Confinement to some creed or to compartmentalize would come in the way of the Real or Truth. In order to realize the ultimate Truth, one must be free from partiality, fanaticism or bigotry. The Gnani is open to all viewpoints. He is non-partial even towards his own mind, speech, and physique. On account of this all comprehensive outlook and openness, he exalts to the highest status of the Omniscient Manifest. The Omniscient will never rigidly cleave to one viewpoint or partiality. Despite various religious beliefs of those who sit in the discourse of the Gnani, all experience a spirit of oneness within and with Him. Each of them finds in the Gnani the most trustworthy and authentic representative of his religion.

It is the ignorant that has infinite diversity of opinions, whereas all Gnanis from all different sects come to a uniform conclusion amidst myriad viewpoints!

The Gnani is omniscient as well as without intellect – not a drop of intellectualism prevails in the Gnani. Where the intellect sinks eternally into oblivion, spontaneously arises the state of Omniscience in all its splendor and glory. This is the natural law: Only the one who is free from the grips of intellect can become the Omniscient.

Captivating are the speech, conduct and humbleness of the Gnani. Unparallel are they - nowhere else to be seen! In his speech there is due deference to the diversity of all viewpoints and so it hurts no one nor does it offend. His words penetrate right into the heart and the soul and would prompt and point one to the right path at a crucial moment: The seed

of Gnan inculcated by the Gnani will fructify into Liberation – never will its fate be rendered futile. The spiritual prowess of his words is beyond one’s imagination!

For the Gnani, the stage of ‘becoming’ is over. He is in the supreme state of ‘being’. Therefore he has nothing more to know or perform in the world. No need to read books! No standard to pass! No beads to count! There is nothing the Gnani has yet to know or do. He is the Omniscient and he moves about in complete liberation.

The Gnani is so intricate and inscrutable that he is beyond the comprehension of a layperson. He has no need to establish ashrams, no symbolic flags to fly! No sect or creed! No label! No special attire of white or saffron! He is clad in a quite and plain attire of a householder. How is one to recognize Him? Even then, the Gnani can be identified through his description given in the scriptures:

‘The Gnani lives in a state of ‘samadhi’ - the active and alert awareness of the Pure Self and the state of being the Pure Self. His speech delivers experience. He has no worldly desires, no pride nor internal worldly stagnation within. He is not allured by anything- veneration or self-worship, objects of senses, riches or disciples. The eternal light of Knowledge only manifests within when all one’s needs and desires are completely dissolved. ‘Being’ liberated, He is the liberator, the savior, and the beacon light – living to lift and liberate others.

The Gnani has in him, the concurrence of many divine circumstantial evidences. Beatific is his name, richly rewarding the one who recites it. Credit regales in crowning deeds performed through his blessings. His speech is spellbinding and salutary. His status of spiritual placement is a status revered by people. So many such evidences of this nature come together to make the Gnani manifest in the world.

The Gnani does not need to read scriptures or perform any religious rituals. Before Him all distinction between a devotee and God disappear. He himself is God. He is the Omniscient Manifest. God is an adjective or attribute applicable to the one who possesses divine virtues! The Gnani is an incarnation of Divinity.

So long as one is prone to errors, there is God overhead and as soon as one becomes free from all one's errors, there remains no authority of God overhead. The Gnani is beyond all flaws, faults and errors and that is why he has no one of authority over him nor does he exercise authority over others (no underhand). He is completely free and independent.

Every action of the Gnani is divine; it never binds him. The deeds of the relative world perpetuate bondage of life, whereas the deeds of the Gnani only serve to liberate. He is the Self-realized liberated Soul and so He is capable and competent to liberate countless others.

The Gnani is free from all karmic knots or complexes and conditionings. All the complexes dissolve and disappear in the crucible of Self-Realization. He is the Absolute. For him, therefore, there is no question of renunciation or non-renunciation, abnegation or acceptance. God Himself has propounded this. If renunciation were the yardstick of measure in the search for the Gnani, how will one ever recognize the Gnani? The Gnani does not require any novel ritualistic practices or penance to set a new path. His ultimate state in which Self-Realization manifested is the state that prevails everlastingly. His 'being' is beyond the scanning of the laity. His state of being defies all mental measures of the mortal beings.

Were one to assimilate in living, three divine virtues of the Gnani, he would surely find the puzzle of life perishing. These divine traits are: compressibility, flexibility and tensibility.

Compressibility is His trait whereby no matter how great the pressure may be, the Gnani would adjust, bear the burden blithely and resume the original state as soon as the pressure is gone. His flexibility is where He will not break down at any time, no matter how much force is exerted. And tensibility is His trait whereby He remains steadfast amidst tension, torment or tribulations. These three traits would remove all hurdles and set backs in the worldly life and lead one to liberation without any obstruction.

The Gnani is both laghutam and gurutam. This means he can be the lowest among the lowliest (laghutam) and he can soar to the highest peak among those whose goal or ascent is the highest (gurutam). This is a simultaneous blending of the twin state: the macrocosmic and microcosmic. He is not only the infinite but also the infinitesimal. If addressed to as a donkey he would say, "I am that and still lowlier than that. I am the lowliest. My smallness will defy all your measures". And adored as a preceptor, he would say, "Yes I am that. But if you are desirous of knowing even more, then I am at an even higher state than that. I am God in the human form." What one gains from the Gnani is in proportion to one's openness and receptivity. The Pure Self is neither laghu nor guru – immutable, unchangeable, free from waxing or waning.

Only the Gnani is trustworthy in this world. You can place your trust in the Gnani in all respect, not only in worldly matters but also in your path of liberation, until you reach the ultimate destination. So long as one has not realized or glimpsed the Pure Self, the Gnani is his very manifest Soul; the guiding star of his self. The Gnani is Liberation Incarnate. The Self within will manifest upon having seen the Gnani. The Gnani is the gem of parasmani – that which turns iron – a non-realized being into gold, Self-Realized, provided one has lifted his inner curtain of discord or dissent before Him. The Gnani has innumerable

divine and dexterous devices for transmission of one's awakening, communication with the Self and enlightened intuitive intellect for inspiration. One should take the utmost benefit of the Gnani for the attainment of Liberation and make one's existence on this earth meaningful and fruitful.

One will have to come to the Gnani in order to realize the Soul. The cherished object cannot be attained from the one who is not familiar with that which one desires. To know the Soul, you will have to approach the Gnani, who is perennially in a state of meditation of the Soul – Nirvikalpa Samadhi - He is completely free from any sense of 'I-ness' and 'My-ness'. The Gnani alone can place the Real in your hand. The Gnani has the ability to do anything and yet he performs all tasks in the spirit of being a mere instrument in the process. The Gnani never becomes a 'doer' of anything.

All the scriptures proclaim unanimously, 'If you desire to realize the Pure Self, go to a Gnani.' The lighted can kindle light in others. The Gnani is the perfect Self-Realization in the human form. He is therefore, the Liberator and the Saviour.

The Gnani lives in the present – not the past or the future. There is a permanent prevalence of the present within Him. A broken glass is the past and worries and anxieties about 'What will happen now?' is the future. The Gnani 'lives' in the minutest fraction of time, which is impossible to divide any further. Being Self-Realized, he has traversed and seen each and every atom of the cosmogony of the universe. Yet he remains the Knower – Perceiver of all that is to be known. Only the Gnani can reach to the level of the smallest indivisible fraction of time (samay) and sub-atomic matter, which can no longer be divided (parmanu).

There is no sorrow for that, which has past,
No yearning for that which is to come,

Gnani is He that is forever poised in the present.

If one comes to the Gnani in perfect humility and a spirit of 'I know nothing', one is sure to be lifted and liberated. Even once, if one surrenders his all, at the lotus feet of the Gnani, without any reservations, he will doubtlessly attain liberation – what an awe-inspiring mystery of the modern age!

Never has 'Dada Bhagwan', inflicted any pain on any living being. He has forever been in pursuit and presence of the Pure Self. So anything good, done sincerely in the name of Dada would certainly yield the right reward.

No language or words are apt to describe the Gnani. The pen too is halted in its process.

The Gnani defies all worldly measures of worldly scales. You should not gauge or judge him. The very effort of attempting to gauge Him would proclaim your gross ignorance, intellect penury and stubborn stagnation and create an obstruction on the only available path to liberation. It is sheer impudence to measure the Gnani with one's own sense of what is of worth and the one who does, does so in proving one's impropriety by such a wayward gesture. When one does not understand even a word of what the Gnani utters, how is it possible to measure Him? Ask yourself if you are qualified to judge a Gnani. The Gnani is not to be measured with the intellect – on the contrary, one should put aside all intellect before Him and go to Him with utmost humility. The intellect will always flash distorted and perverted mental images. Failure to understand the Gnani is the echo of one's egotistical and rigid stubbornness. And if by chance that stubbornness is allowed to prevail before the Gnani, then lost forever is the only opportunity for liberation. Listen you fool! Liberation is only at the feet of the Gnani, and if even here you insist on being stubborn, where else will you go for liberation?

There is a saying in Gujarati: ‘Even a witch would leave out one home’. There must be at least one such a place where one should not be awkward or stubborn – let that place be only the place of the Gnani. Meddlesome interference elsewhere is tolerable, but not at all before and with the Gnani. If you do, you will create an indestructible obstacle in your path to liberation. Never, ever be cross with Him if you wish to solve the puzzle of your life.

You may honestly disagree with the Gnani, but you must not disregard him. Candid difference of opinion is not objectionable but beware of indifference or ineptitude. That would entail the greatest obstacle or barrier on the path of self-realization.

Being nonchalant towards or negating the Gnani is outright disregard. The Gnani who awakens the Self within all, is a reflection of that Self, thus disregard towards the Gnani is the same as disregard towards one’s Self. Those for whom stubbornness is an inherent trait need to be extremely cautious—a single humiliating gesture towards the Gnani will result in an eternal perdition in hell! If you do not relent your rigidity and stubbornness before the One who has won over the Lords of all three universes, where else will you relent? Only upon complete surrender before the Gnani can one accomplish his task.

This divine book of Knowledge is primarily for elevated thinkers, those with scientific minds and those seeking refuge in the tranquility of the Soul from the fires of suffering of the worldly life. It is my ardent prayer that the light of Knowledge within this divine book renders in the reader, the experience of the Soul’s tranquility – especially in this time cycle of immense suffering – as was experienced by those who lived during satyug - the first of the four ages characterized by virtue, wisdom and morality.

- Dr. Niruben Amin

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Note to the reader

The words 'You' or 'Self' when they begin with an initial capital 'Y' or 'S' respectively, refers to the Soul or the real Self or the Atma. Otherwise, they are used for the non-self also referred to as the relative-self, 'Chandulal' or the prakruti.

Whenever Dadashri uses the name 'Chandulal' or the name of the person Dadashri is addressing, the reader should insert his or her name for exact understanding.

The words Self and Soul are interchangeable. The Soul is one's real Self.



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.

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.



Aptavani 1

Dharma – Religion; One's Duty

‘What is dharma?’

It is anything that remains in and results in its own intrinsic properties.

Dharma means one's intrinsic nature and properties.

For example, when can you call gold, gold? It is only when it exhibits the properties that are intrinsic to gold. Another example is if these grapes are bitter, then you could say that it does not exhibit its intrinsic property. Brass can look and shine just like gold if it is polished enough. But if a goldsmith were to test it, he would be able to tell that it is not gold from the intrinsic properties of that metal.

There are two mangos in front of you. One mango has an aroma and given time it will become a little dry, the skin will shrivel and will eventually begin to rot. The other one looks exactly like a mango, only it is made out of wood. It does not have the aroma; it will not shrivel or rot. They are both mangos, but one does not have the qualities of a real mango. The real mango will exhibit its natural properties. It can only be called a mango if it has and remains within its natural attributes.

Similarly you can say that a thing is in its innate nature,

goon dharma, if it exhibits its innate nature. The belief of ‘I am the body’, or to believe the body, the non-self, to be your real identity is par-dharma (dharma of another). To believe the Self (Soul) as the Self is sva-dharma (own dharma). That is atma-dharma, dharma of the Self.

Dadashri : Who Are You?

Questioner : I am Chandulal.

Dadashri : What is your name?

Questioner : My name is Chandulal.

Dadashri : Do you see a contradiction in the statements ‘I am Chandulal’ and ‘My name is Chandulal’? How can the name and the entity it belongs to, be one and the same? When a person dies, his name is taken away from him during his funeral rites, is it not? It is even removed from the census records.

Who does this hand belong to? Who does this leg belong to?

Questioner : They are mine.

Dadashri : They are all parts of this body. What is yours in all that? Who does the mind within you belong to?

Questioner : It is mine.

Dadashri : What about speech?

Questioner : It is mine.

Dadashri : Whose body is this?

Questioner : That is mine too.

Dadashri : When you say, ‘it is mine’, does it not occur to you that the owner of these body parts is separate from the

body?

Questioner : Yes.

Dadashri : Then have you ever wondered who you really are?

Questioner : No.

Dadashri : Before you purchased this watch or even the clothes you are wearing, you checked to see if they were of good quality. Even when you were looking for a wife, you looked very closely to see what she was like before you married her, did you not?

Questioner : Yes Dada.

Dadashri : So then have you ever inquired about your own Self? Have you thought about what is temporary and what is permanent? “All these are temporary adjustments.” When You, the real Self who is permanent, mix it up with temporary things, how can you find the answer? If your equation is wrong to begin with, how will you find the correct answer?

Do you think it a trivial or a major error on your part that you have not realized your Real Self?

Questioner : It is a huge mistake. It is a blunder Dada!

Creation Of The World

Dadashri : Who do you think created this world?

Questioner :

Dadashri : Say whatever is in your imagination. We are not here to pass or fail anyone.

Questioner : God may have created it.

Dadashri : Why did God have a need to create this

world? Did he have any unmarried children he needed to marry? Where does God live? What is his address? Is there such a thing as liberation, moksha?

Questioner : Of course there is liberation.

Dadashri : If God is the creator of this world and if there is such a thing as liberation, then there is an absolute contradiction here.

Questioner : Dada, how is that a contradiction?

Dadashri : If God is the superior over you and he was to grant you liberation, then you would have to do whatever he tells you. That means that he can dictate what you do. So how can you call that liberation? Liberation means complete freedom; no superior over you and no subordinate under you.

The World Is The Puzzle Itself...

The Christians, the Muslims, the Hindus, say that God created this world. They are correct by their viewpoints, but according to facts, they are incorrect. If you want to know the facts, I can give them to you.

Real knowledge (Gnan) accepts and incorporates the entire 360° (of viewpoints). I too accept the 360° and that is why I am a Gnani. Those who accept all points of views are considered Gnanis (the Enlightened ones, Self-realized beings). I am sitting in the center and that is why I am able to show you the facts. By fact God is not at all the creator of this world. This world has not been created by anyone. So how did it come into existence? "The world is the puzzle itself." We call it a puzzle because it has become puzzlesome. The world has formed itself. I have seen this in my Gnan (absolute knowledge, absolute vision and absolute experience). There is not a single atom in this world that I have not traversed through. I am telling you this

by living in this world as well as living outside it.

The ones who can solve this puzzle are granted the degree of the Supreme Soul (parmatma). And those who cannot, have become dissolved within this puzzle. I have solved this puzzle and acquired the status of the Supreme Soul. I see both the animate (chetan – soul) and the inanimate (achetan – matter) as separate. Those who cannot see the two as separate are dissolved within the puzzle.

God is not the creator, never was, and never will be. What does it mean to be a creator? Creator means a potter. It means that God has to labor. Is God a laborer? When even the wealthy factory owners of Ahmedabad do not toil and yet enjoy the benefits of their factories in operation, then how can God be toiling as a laborer? To toil is to be a laborer. God is not like that. And if God were the creator, then everyone would look the same. Just like the impressions from a mold. But it is not so. Furthermore we say that God is impartial, then why does one person sleep on the pavement from the day he is born and another in a palace?

I can give you the answer in just one sentence as to how everything works in this world. You can find the details yourself. This world is run solely by scientific circumstantial evidences. There is no one up there who has the time to run all this. I refer to these scientific circumstantial evidences as vyavasthit shakti. It keeps everything and everyone organized. Do you wake up in the morning or are you awakened?

Questioner : I am the one who wakes up.

Dadashri : Are you sometimes unable to fall asleep even when you want to? And when you have to get up at four in the morning, why do you set the alarm? If you decide, before you go to sleep, that you want to wake up at four in the morning,

then you should be able to wake up at that time. Does that happen?

Vyavasthit Shakti

When one is not the doer and yet claims to be one, how can you call that a principle? It is a contradiction. So who wakes you up in the morning? It is a force called vyavasthit shakti that wakes you up. This same force keeps the sun, the moon, the stars and the entire universe in regulation. It is the same force that clears away the pollution caused by these industrial mills in Ahmedabad, otherwise people of Ahmedabad would have suffocated to death a long time ago. When it rains, who goes up there to make water for the rain? It is a natural adjustment, when two atoms of hydrogen and one atom of oxygen come together, along with some other evidences like air, etc. water is formed and the rain falls. A scientist may claim to create water but if you ask him whether he can do so with only one atom of hydrogen and one atom of oxygen, he will tell you that it is not possible. People are foolish to think that they are the doers, when in reality they are just one of the many evidences in a process. How can anyone be the maker? There is no maker in this world; everyone is simply an 'instrument' (nimit) in the process. Even God is not the maker or creator. If one becomes the doer of anything then he also becomes the sufferer of that action. God is just the knower and perceiver and in eternal bliss. He is always immersed in his own infinite bliss- the bliss of the Self.

God's Address

Where does God live? What is his address? What if you want to write to him some day, where would you address your letter?

Questioner : That I do not know but people say that he

lives up there, above us.

Dadashri : So do you believe what others tell you? Should you not question this for yourself? I will tell you the correct address of God. God is in every creature, whether visible or invisible. There are infinite life forms between you and me, which are not visible even through a microscope, and God resides in them too. God resides as energy in all living beings, and within me, he is fully manifest. He is the effulgent light fully manifest within me. He is the fully manifest Supreme Soul within. There is tremendous light within. The person you see before you is Ambalal Muljibhai Patel of Bhadran (a town in Gujarat), who is a contractor by profession and that which has manifest within A. M. Patel is Dada Bhagwan. This is a tremendous and phenomenal surprise! But how are you to understand this? This body is the outer packing and the One within is God. Similarly your packing belongs to Chandulal and within resides God. The outer packing of that animal is a donkey and God is within. People are foolish when they curse a donkey if it crosses their path, but they don't realize that the God within takes note of their condemnation, and consequently they will have to endure one birth as a donkey themselves. The outer packing can be anything. It can be that of a mango tree or anything else. What do the merchants and shopkeepers pay importance to, the outer package or the goods within?

Questioner : The goods within.

Dadashri : Yes, of what use is the packing anyway? We are only concerned with the contents are we not? Some packing may be rotten or torn but the content within is pure, is it not?

From the time this Gnan manifested within me, I have not identified myself with this body of Ambalal Muljibhai even for a moment. I look upon him as my first neighbor.

God As the Boss : Liberation?

When I was thirteen, it occurred to me that there should be no one in a position of authority over me. I did not want even God to be my boss. I would not be able to tolerate that. Such was the spiritual development I had brought with me. My wishes of countless past lives finally came into fruition in this lifetime. If God were in a position of power over us and if he were to grant us liberation, then we would be obliged to obey his commands. If I were sitting down and he asked me to get up, I would have to follow his command. That would be unacceptable. How can one call that liberation? Liberation means complete freedom, no superior over us or no subordinates under us either.

You can experience the bliss of liberation through self-realization here while living. No worries or external problems will affect you. Liberation is when your internal peace is not disturbed even when you receive a letter of audit from the income tax office. The final liberation will come later on, but first you must experience liberation here and now.

I got married at the age of sixteen. During the wedding ceremony, the turban on my head tipped slightly to one side. At that time it occurred to me that it was inevitable that one of us would become widowed.

Life after life man learns the same thing over and over again and yet ignorance creates veils over it again. One need not learn ignorance; ignorance comes naturally. It is Gnan (real knowledge) that one has to learn. The veil of ignorance was relatively less within me and that is why even at the young age of thirteen I became (spiritually) aware. In my math class, the teacher had asked the students to find the smallest indivisible number, which is common to all other numbers (LCM = lowest common multiple). From this search, I immediately discovered

God. We are all 'numbers' and God is within each one of us, in an indivisible form.

The speech that emanates from me shatters the veils of ignorance covering you and the enlightenment from within helps you understand what I am saying. Otherwise you do not have the capability to understand even a word I utter. Your intellect (buddhi) will not work here. Some people are recognized as intellectuals, but this belief is wrong. I am without intellect (abuddha). I do not have any intellect. What is intellect? What is Gnan? The knowledge of all subjects of the world falls in the domain of the intellect and the knowledge of 'Who am I?' is Gnan. Intellect is knowledge through the medium of the ego and Gnan is knowledge without the ego. Knowledge of the Self is real knowledge.

How can one remove conflicts and difference of opinion? How should one live life? Even when one has all the wealth and comforts, one still has conflicts, which create endless miseries.

Relative Religion And Real Religion

A circle has 360 degrees. Christians, Parsis, Muslims, Hindus etc., all have different viewpoints. One is sitting at 80 degrees, one at 120 degrees, and one at 220 degrees. Everyone sees through his or her own perspective and viewpoint. I am sitting in the center, having completed 360 degrees, as a fully enlightened being. A Gnani Purush, sitting in the center, can see and know things exactly as they are and can impart that knowledge to others exactly as it is. All religions are correct but they are relative religions. They are religions of viewpoints. But if one wants to know the facts, then he will have to come to the center. Only in the center will one find the Real religion (religion of the Soul). Only the one in the center that can see all points of view and therefore is without any prejudice or bias towards any religion. That is why I say that I am Lord Mahavir of the

Jains, Lord Krishna of the Vaishnavas, Sahajanand of the Swaminarayans, Christ of the Christians, Zarthustra of the Parsis and Khuda of the Muslims. So anyone may come here and receive whatever he wants. I am the God of all religions. So get your work done here. I can bestow upon you the status of God within an hour but you have to be ready for it. However, you will not be able to digest all the Gnan that I give you, for even I am stuck at 356 degrees. This is because of the current time cycle. But I do bestow upon you the absolute Omniscient Knowledge (Kevalgnan; 360 degrees).

A potato baking in a charcoal pit bakes from all sides. Similarly the whole world is being roasted from all sides. I see in my Gnan the whole world is being tormented in a blazing fire of gasoline from all sides. My only concern is how people can be liberated from all this. That is the very purpose for my birth. Half the world will achieve salvation through me and the other half through my followers. However, I am not the doer at all. I am merely a *nimit* (an instrument) in all this.

The Germans are in search of Absolutism. They have researched volumes and volumes of our scriptures for this. But it is not that easy. Today I am manifest as the Absolute. The whole world is immersed in the theory of relativity. All of my mahatmas (those who have acquired Gnan of Self-Realization from Dadashri) are in the theory of reality and I am in the theory of Absolutism. Therefore when I go to Germany I will tell them that I have come there personally and that they should take whatever they want from me.

This (Dada) is the “cash Bank” of the world. I will give you ‘cash’ (instant benefit) in just one hour. I will place you in the Real state. Everywhere else they give you a ‘loan’ and you have to make payments. Regrettably that is what you have done for countless lives and yet there is no end in sight. You have not

received 'cash' in any of your past lives.

The Kramic And The Akram Path To Liberation

There are two paths of liberation : One is the common and the main path, called the Kramik path, which is a step-by-step path where there is a gradual spiritual evolution. In this path, if you are fortunate enough and find the company of spiritual people, you may climb up to five hundred steps. On the other hand if you land amidst the company of non-spiritual people, you may go down five thousand steps. It is a very arduous and a grueling path. You have to do a lot of incantation of God's name, penance and renunciation in order to progress and even then there is no telling when you will achieve liberation.

The other path is the Akram path, where you are not required to climb any steps. It is a 'lift' (an elevator) path where you can continue with all your daily mundane activities, fulfill all your worldly responsibilities towards your wife and children, and still achieve liberation! Nothing will hinder your progress towards liberation. This is an exceptional path and one, which comes around once every million years.

King Bharat was the only one who was given such Gnan. Of his hundred sons, Lord Rushabhadev bestowed this Gnan upon only King Bharat. Ninety-eight of his sons were initiated into monk hood leaving behind their kingdom to Bahubaliji and Bharat. Shortly afterwards Bahubaliji also renounced everything and left the kingdom. Consequently the responsibility of the whole empire fell on King Bharat. King Bharat had thirteen hundred queens. Don't men get tired of even one wife today? King Bharat had grown tired of the varying temperaments of his queens, fighting wars and the worries of ruling an empire. So he asked Lord Rushabhadev if he could relinquish the kingdom to someone else and be initiated into monk hood. He too wanted liberation. Lord Rushabhadev told King Bharat that he was the

nimit (instrument) for ruling the kingdom and if he were to forego his duties, there would be utter chaos. He told King Bharat that he would bestow upon him such a Gnan that none of his queens or his kingdom or the wars would hinder his spiritual progress towards liberation. This Akram Gnan is the very same Gnan, which I give you now, in just one hour. King Bharat however, had servants who would warn him every fifteen minutes to maintain awareness of the Gnan by saying, 'Bharat beware, beware, beware! But in this kaliyug (current fifth era of the six part half time cycle), where one is barely able to make ends meet, so how can one employ someone to do the same for him? That is why I place such awareness within you that it will warn you every moment of the day.

Such an awe-inspiring Gnan has never been seen or heard of before in any era. It is the eleventh wonder of the current time cycle.

Commonsense

What is commonsense and how do you define it?

Commonsense means that which is applicable everywhere, theoretically as well as practically.

Commonsense is very important. It becomes applicable wherever it is needed. I have one hundred percent commonsense. You do not have even one percent commonsense. Commonsense is to disentangle a piece of thread which has become entangled, without breaking it. Common sense is when you can resolve a problem without causing any harm or damage. People instead, in their attempt to solve one problem create five more. How can they claim to have commonsense? The greatest of scholars have education but lack commonsense. The Gnani is without buddhi (intellect). I have no intellect whatsoever. Actually my intellect is fully developed but in the presence of the light of my Gnan, it is rendered powerless and remains in one corner. As

one acquires the state of abuddha (no intellect), there awaits the state of Omniscience with open arms. I am without intellect and I am omniscient.

Worldly Relationships

Is your relationship with your father, mother and wife real?

Questioner : Of course it is real.

Dadashri : Then as a rule, should your father die; you should die along with him. Now how many people would do that? There exists a relation between father-mother, brother-sister, wife-children, but it is not real. It is only a relative relationship. If it were real, it could never be destroyed. If a son were to tell his father, 'You are an idiot', their relationship would end. His father would disown him and tell him that he does not want to see his face for as long as he lives. You even believe your wife to be yours, but what if she divorces you some day? This is what the world is like. All these are temporary adjustments. Even your own body is not yours; it too will let you down some day. If you decide to do samayik (introspection), your head may start aching or you may have a stomachache and you will not be able to do the samayik. You (the real Self) are permanent and everything else is temporary so how can there be a resolution between the two? That is why the world is trapped in such a state of confusion. As far as relatives are concerned, you should act according to your relationship with them. You should not be rigid or adamant about right and wrong if you are to sustain that relationship. Rigidity will destroy the relationship. When the other person is trying to destroy the relation, you should mend it if you want to maintain that relationship. These are all temporary relations. For example if your wife says, 'Tonight there is a full moon' and you say, 'No, it is a moonless night', then the bickering will start and it will last

all night. In the morning she will be sulking and you will know that the argument is not over when she deliberately bangs the cup of tea while serving you. Instead it is better if you understand the situation when she becomes adamant. Gently turn the argument around by pretending to consult a horoscope calendar and then telling her she is right that there will be a full moon tonight. If you don't do this, the argument will get out of control and then if you were to give in suddenly, she will fall harder and you will have to bear the consequences. Instead it is better to beware from the start and let go gently.

Happiness And Misery

Everyone is in search of happiness but without having decided what happiness is. 'Happiness should be such that it is never followed by any misery.' Go find one such happiness in this world. Eternal happiness, bliss is within you. Your real Self is an abode of bliss and yet you are looking for happiness in temporary things. What is this search for worldly happiness like? Let me give you an analogy. A very tall man is sleeping on the terrace on a cold winters night and he has a tiny blanket. If he covers his feet, his head gets cold and if he covers his head, his feet get cold. He spends the entire night tossing and turning. That is what pursuit of worldly happiness is like. In reality there is no such thing as misery in this world. It is merely a figment of the imagination. If you believe that jalebi, (a sweetmeat) tastes terrible, you will not enjoy it and if you believe it tastes very good, you will enjoy it. Therefore it is not real. True happiness should be the same for all. Everyone would accept it. Truth must be universal. What you may believe gives you happiness, others may find tremendously miserable. That is what this world is like.

Destiny Versus Effort

People talk about fate and destiny versus independent

self-effort. They keep talking about the same thing over and over again and yet make no progress. Some rely on destiny alone whereas others rely on self-effort alone. But support of both concepts are crippled and lame. What do all the factory workers, who toil from morning to night, get for their efforts? Do they get anything more than a meal on their table? What would happen if the fatalists were to sit idle?

When people make a lot of money they take credit for it and claim it was through their effort and hard work. If they incur a loss they will say ‘What can I do?’ and blame their horoscopes or bad luck or the God above. The fools! They take credit for good things and claim to be helpless when things go wrong. And sometimes they even blame God for their failures. Their horoscopes or the stars do not hinder them in any way. What hinders them is their own internal negative ‘stars’ – their obstinacy, excessive obstinacy, insistence on being right, insistence on relative truth etc. I am without obstinacy. Where there is obstinacy there is conflict, so when I am not obstinate about anything how can there be any conflict? When everything runs systematically, success is the end result but when there is a break in the systematic process, people blame God. The effort to convert that, which is disorderly, into order, is defined by the world as independent effort (purusharth). If a person were truly capable of doing purusharth, he would never incur a loss. Purusharth knows no failures. It is a contradiction. How can you do purusharth, when you, yourself have not become a Purush (Self-realized)? True purusharth is the one that is done through the extraordinary effort of the self. People are foolish to believe that they are the doers when in fact it is their prakruti (the formed complex of thoughts, speech and acts which is a result of past life karma) that makes them do things.

Lord Krishna has said, ‘Odhavji, what can the weak attain?’ Even the most renowned Jain spiritual master,

Ananddhanji Maharaj, admits his weaknesses. One can only be called a Purush when he has conquered his anger, pride, attachment and greed. But here the weaknesses of anger, pride, attachment and greed have conquered man. He is weak.

I have become a Purush. I am with my independent effort (purushartha) and its extraordinary energy. Astrology and purusharth are contradictory. Astrology has some scientific foundation. However, what people believe to be purusharth is an illusion. People foolishly go running to an astrologer when they suffer a loss. Why not do your purusharth instead? This false purusharth is what sows the seeds of karma for your next life.

The Alembic chemical factory here employs so many workers. It takes all these workers to manufacture just a few chemicals. The human body is made up of hundreds of such chemical factories and yet it runs on its own. When you go to sleep after a meal, do you ever check to see how much and how many digestive juices and enzymes are released for digestion? How attentive are you in these matters? By the morning when you wake up, the body has already assimilated the food you ate. All the nutrients are absorbed in the blood; the waste products are transported for excretion and everything is to be found in its right place. Did you have to do anything in running this process? So don't you think that just as the inner mechanism works naturally, the outer mechanism does too? Why do you believe that you are the doer? Everything will continue to run on its own. During sleep, the body is in its natural state. It is you who is not in your natural state. You claim that you are breathing. You say that you breathe shallow or deep. Who does the breathing when you are in deep sleep? Respiration that takes place at night is a natural process and that is what aids the digestion.

Every human being is nothing but a top (toy that spins).

I am a Gnani but this body of mine is a top. These ‘tops’ function because of respiration. The process of breathing is like winding the string around the top, and as the breathing continues, the top begins to spin. It may even lean over on one side as it spins and it may seem like it will topple over, but then it comes back up again and continues to spin. That is how life is.

Every leaf and branch of a Neem tree is bitter. It is bitter through and through. What effort (purusharth) does the tree have to make for that? Everything that is manifest in the tree has come from its seed. Similarly human beings act according to their innate nature (prakruti) but merely claim, ‘I am the doer’ and thus exercise their ego. What exactly does one do in all this?

What people refer to, as purusharth in this world is really a language of illusion. Things occur and materialize because of your past karmas coming into effect, and to claim ‘I did it’ is subtle pride (gaarva) and egoism. Real purusharth, true purusharth begins only after one becomes the Purush (Self-realised). It is only then your belief of ‘I am the doer’ is destroyed. It is the state of absolute ‘non-doer ship’. All that is relative is prakruti and the Purush (the Self) is real. What then is real purusharth? Real purusharth is when You (the Self) remain the knower (gnata) and the seer (drashta) when someone is cutting your hand. Gnankriya (knowing) and darshankriya (seeing) are the only activities of the Self. The Soul does not have any other activities. True purusharth is when the Self remains in the state of the knower and the seer.

Saint Kabir’s wife was expecting a baby. The mother’s milk was ready even before the baby was born. The milk began to flow after the birth of the baby. On seeing this Kabir sang :

*‘Destiny (prarabdha) comes first, then forms the body
Kabir, it is a wonder, that the mind does not accept.’*

Non-contradictory Dependence

You cannot just sit around claiming that everything is destined (prarabdha). If you do, then you become completely idle. The mind will become restless with such a dependency. If this dependency on destiny is correct, then you should not have any worries, but in fact you are a factory of worries. Therefore even that dependency is lame. It is not real. It is not scientific. People in India are miserable and suffer because they have been given the support of such a dependency. That is why their progress is obstructed. My search, over a million life times, has brought me to the scientific fact that both destiny and independent effort are lame supports. The only real support is vyavasthit.

What is vyavasthit? It is that which happens only through scientific circumstantial evidences. That is called vyavasthit. The knowledge of vyavasthit renders total satisfaction in every situation. I will give you a simple example. If this glass in your hand begins to slip out of your hand and you make every effort to save it and it still breaks. Who broke the glass? You had no intention of breaking it; on the contrary you made all efforts to save it. Then, did the glass wish to break? No, that cannot be so. No one else was present to break it either, so who broke it? It was Vyavasthit; vyavasthit works under exact principles of natural laws. It is not haphazard. If the glass were not to break according to the principles of vyavasthit, then how would these glass factories remain in business? Vyavasthit has to look at your interest and also the interest of the glass factory and the livelihood of thousands of its workers. Therefore the glass will break according to this law and no one will be able to prevent it from breaking. So many foolish people get agitated and restless when things break. If a servant is serving tea to some guests and breaks a cup, his master becomes furious from within. All he can think of is how he will slap the servant a few times as soon as his guests leave. And some people even do this. But

if he knows and understands that the servant did not break the cup and that it was vyavasthit, then would he do anything? Would he not remain absolutely unaffected? In reality the poor servant is merely a nimit (instrumental in the process), and yet these wealthy people assault their servants. You should never attack a nimit; if you do, you are extremely foolish because you do great harm to yourself. Instead why not find the root cause behind it and then you will find your solution.

When I was young, I used to play a lot of pranks on people. There was a wealthy businessman who used to play with his puppy in his lap. I used to sneak in from behind and squeeze the puppy's tail. The dog could only see his own master in front of him and so he would bite his owner. The owner would yell back at the dog. This is what I call attacking the instrument (nimit).

The Self And The Non-self

Are you convinced that there is a soul in your body?

Questioner : Yes I am.

Dadashri : In what form is this soul? Is it in the form of a mixture or in the form of a compound?

Questioner : A compound.

Dadashri : If it were in a compound form, it would give rise to a third substance with completely new properties. Then the soul and the non-self would lose their innate properties and neither could be separated and reverted back to their intrinsic properties. Let me explain this fact to you. The soul and the non-self are in a mixture form, with each maintaining its own intrinsic properties and that is why it is possible to separate the two. If copper, brass and silver were mixed with gold, a scientist would be able to separate each metal based on its properties.

He could easily do so. Similarly a Gnani, who has infinite powers and has thorough knowledge of the properties of the Soul and the non-self, can analyze and separate the two. I am the greatest scientist of this world. I analyze every atom of the Soul and non-self, separate the two, and give you your pure Soul in your hand, within an hour! The soul referred to in the Gnani's enlightened speech is the real Soul. Everywhere else when they refer to the soul (atma), it is a soul in a mixed-form. It is not pure. They are merely words.

The religions practiced everywhere are religions of the non-self; they are not the religion of the pure Soul. How can you adopt the religion of the Soul, (atmadharma) when you do not even know of any properties of the Soul? You cannot practice real religion until a Gnani Purush brings you out of the theory of relativity and into reality. Our mahatmas (those who have acquired Self-realization) can see and do darshan of the God within you because I have given them divine eyes (divyachakshu). What you currently have is charmachakshu (physical eyes) through which you can only see the temporary and transient things. The eternal God can only be seen through divine eyes.

Liberation Through Divine Eyes

During the war of Mahabharat, Lord Krishna blessed Arjun with divine eyes. This lasted five minutes, so that he could get rid of his despondency towards worldly life and his duties. Lord Krishna then took them back. Whereas I give you the divine eyes permanently, so that where ever you look, you will see God. You will see God in me, in him, in the trees around you and even in the animals. You will see God in every living thing. After that, can there be any problems?

Three hundred years ago, Anandghanji Maharaj, the renowned Jain master said that divine eyes are definitely not available in this era. This is why everyone has stopped making

any effort, because they feel all doors are closed. This phenomenal Gnan of Akram Vignan has manifest naturally and that is why it is easy to acquire the divine eyes within just one hour!

The Lord has said that it is extremely difficult to find the path of liberation, but if one were to meet a Gnani Purush, then it becomes even easier than making khichdee (dish made of rice and lentils).

These words of mine will be accepted by your Soul because I reside within you, provided you are not inflexible. I do not see any difference between you and me. People say, 'have faith, have faith', but what is one to do when one simply cannot have any faith? People attend so many lectures on religion and spiritualism but they never leave with any lasting impression. The minute they walk out, all is forgotten. Here, with me you do not have to keep faith. If there is a Soul within you and provided you are not inflexible, you are bound to attain faith. This speech is the direct enlightened speech of a Gnani. It cuts through all your veils of ignorance and reaches your Soul directly and that is why your Soul has to accept it. You will understand my words without fail.

There is a difference between talks of faith and talks that bring understanding. A person would only believe the latter.

Reincarnation

I met a French microbiologist on my way from Aurangabad. He told me that in his part of the world they do not believe in reincarnation as Indians do. He asked me to explain reincarnation. He even told me that he was prepared to stay in India with me for ten years if he had to. I told him I did not have that much time, he then suggested staying with me for six months. I told him I had a lot of work to do and that I really did not have any time. I am an instrument for the salvation of

this whole world. However, I told him, that by the time we land at Santa Cruz Airport in one hour, he would become a believer of reincarnation. I explained reincarnation to him and he understood everything. By the time we landed he kept saying 'Jai Sacchidanand, Jai Sacchidanand'. He even forgot about his wife. He took some photographs of me and went his way.

Mind, Body and Speech are All Effective

The mind, body and speech are effective. They are effective at birth. They are even effective in the womb. How are they effective? If someone were to insult you in the morning, even at nighttime you will not be able to sleep because of the effect on you. The effect of speech is obvious. If you were to curse someone, that person would react immediately. And lastly, this body too is effective. It feels cold when it gets cold and hot when it gets hot. It is effective from birth. A new born baby will cry if it is cold and when you wrap it up in a blanket, it will stop. If you put something sweet in its mouth, the baby will start licking its lips and will grimace if you put something bitter in its mouth. These are all simply effects. Even in the womb the baby is effective. I have personally witnessed this.

This took place about fifty years ago (in the nineteen twenties) in my village of Bhadaran. A cow attacked a lady who was eight-months pregnant, piercing her uterus with its horn. One of the fingers of the baby came out through the wound. It became a challenge for even the missionary doctors and the mother's condition was getting serious. An eighty-year-old lady heard about this. She came and asked everyone to step aside, sit and pray and give her room. She heated a needle and touched the baby's finger with it; the baby immediately pulled in the finger. The baby felt the effect.

If there is an effect, there has to be a cause. And if there is a cause, there will be an effect. This way the cycle of cause

and effect, effect and cause continues.

There cannot be an effect without a cause and where there is an effect there has to be a prior cause. Our present body is the effect of the causes of our past life. At birth one is born with both the gross body and the subtle body. But then the 'effects' of this body produces new causes through raag (attachment) and dwesh (abhorrence) and these are the seeds (of cause) for its next life. Upon death, the Atma (Soul) along with the causal body (karan sharira) and the subtle body (sookshama sharira) departs, leaving behind the physical body. At that same moment the causal body finds another effective body.

If there were no such thing as rebirth and if God had created every one, then we would all be of the same mould and identical. We would not have short and tall, thin and fat, black and white, rich and poor beings. The differences you see are results of different effects of the causes from past life. Everyone has different causes and hence different effects. If there is no rebirth, then show me even single evidence that proves it. What do English-speaking people mean when they say lucky and unlucky? Even the Muslims use words like takdir (good luck) and tadbir (bad luck). What does it signify? Their language is complete but their beliefs are not. These words are meaningful only in regards to rebirth.

As are the causes, so are the effects. Good causes produce good effects and bad causes produce bad effects. One cannot be free from these effects until the causes stop. Causes will not stop as long as long as 'I am Chandubhai' is engrained in your belief and your knowledge. They will only stop when a Gnani awakens you and makes you realize your true Self. I destroy your causal body leaving you to take care of 'Chandulal's' effects and while doing this, there will be no attachment or

abhorrence and therefore no new seeds will be sown. Yes, you will have to experience the effects. Effects cannot be changed by anyone. This is scientific. Any of the scientists will have to accept what I am saying.

This extra ordinary Gnan has manifest in this kaliyug (the fifth era of the time cycle). I am the Akram Gnani of this strange era and that is why I have to personally declare and reveal the value of this precious Gnan.

Sufferings : Mental, Physical And Externally Induced

(Aadhi = mental suffering. Vyadhi = physical suffering. Upadhi= affliction from external source)

The world is suffering from three afflictions : mental, physical and externally induced. Examples of physical suffering are stomachache, eye pain, hunger pangs etc. Examples of mental suffering are worries, doubts, fear etc. Externally induced affliction is if someone throws a stone at us, while we are sitting here. When someone summons us, it is externally induced suffering.

Whether one is a saint, a monk, a king or a beggar, the whole world suffers from the fire of these three afflictions. Those who have received Gnan from me will constantly experience samadhi (one-ness with Pure Self, undisturbed by any non-self reactions) in every situation, regardless of the type of affliction. This is because they are simply the knower and seer of these afflictions.

Let me give you an example. If you enter someone's home without his permission, would you not be uneasy and nervous? You would be. You would be afraid that someone would get upset with you and throw you out. But if you are in your own home, would you have any worries or tension? You would feel very comfortable and at peace in your own home. Similarly 'Chandulal' is not 'Your' home. You are the knower

and seer but instead with your wrong belief of 'I am Chandulal', you have become what you are not. You have become the owner of something that is not yours and you have been deriving pleasure and pain from it. That is why you are constantly experiencing worries, affliction and agitation. You continue to struggle hopelessly like a fish out of water. The wealthy people have all the material comforts but have sleepless nights because of worries.

The World And The Self

Dadashri : Is this world real or is it an illusion?

Questioner : An illusion.

Dadashri : No, it is not so. I will explain what an illusion is. It is an illusion when you pull your pants up believing you are standing in water but nothing gets wet. It is an illusion if you touch what looks like fire but it does not burn you. People say that the Self (Atma) is real and the world is an illusion. If that is the case, then put your hand in a fire and find out whether it is an illusion or not.

One can tell whether it is an illusion or not by looking at the effects. For example, if you throw a brick on a wall, you will not see any effect on the brick or the wall if the world were an illusion. But it is not an illusion because you will see a red mark on the wall and the brick too will be broken. Another example is that if someone tells you, 'You have no sense' and his or her statement has no effect on you, then it would prove that the world is an illusion. But instead what happens is that the effect of such a statement will be there even when you wake up in the middle of the night and remember what was said to you. This proves that the world is not an illusion.

I am saying that the world and the Soul (the Self) are both true. The world is a relative truth and the Self is the real

truth. My words are eternal truth. There is no telling when the relative truth of this world would become untrue. All these relatives are temporary adjustments and the Self is the real truth, it is eternal, it is permanent.

Possession by the Mind, Body and Speech

Three things possess every human being : mind, body and speech and that is why one claims, 'I am Chandulal, I am a collector, I am her husband, I am his father.' If you ask, 'Are you going to be a collector forever?' No, he will reply, 'I will retire one day.' This is another form of possession. If a drunk, lying in the street claims to be a king, would we not know that it is the intoxication of the alcohol saying so and not him. Similarly the intoxication, the possessive influence of the mind, body and speech makes people say 'I am Chandubhai, I am a conductor, I am a father...'

I will tell you a true story. There was a lady by the name of Kashi who was a gossipmonger. She was gossiping with some of the women when suddenly she began to shake her head incessantly and roll her eyes round and round. This scared all the women. One of the women felt that she was possessed and asked her husband to fetch an exorcist. When the exorcist came, he took one look at Kashi and immediately confirmed that she was indeed possessed. The exorcist started to whip Kashi and she began to scream. The exorcist asked her who she was and why she had come. Kashi replied in English, "I am Chanchal, and this Kashi has seduced my husband with her looks." The exorcist knew for a fact that Kashi did not know even a letter of the English alphabet and upon further investigation they were able to confirm that Chanchal spoke fluent English. The exorcist continued with the exorcism and through coaxing and convincing, managed to release Kashi from being possessed by Chanchal's ghost. This is how ghosts are. Chanchal left but

Kashi remained to suffer the pain of the scars left behind from the beating.

I am the 'exorcist' of the ghosts of the mind, body and speech that have possessed you. I free you from their possession and oppression. You will however continue to experience their effects as long as the 'scars' remain but you will be permanently free from them.

If you simply understand that the mind, body and speech are like the ghosts that take possession over you, you will have learnt twenty-five of the forty-five Holy Scriptures.

There is no need for you to renounce your wife, children and clothes. All you have to do is free yourself from the possession by these three.

The Gnani Understands Scriptures

Scriptures cannot be read without the guidance of a Gnani Purush. Only the Gnani can truly understand the scriptures. I have the understanding of the scriptures. How is one that has no understanding, understand the scriptures?

Intake And Output

You have to discover your real 'I'. What do you refer to every time you say 'I'? Is it the body? Your body is just a complex of intake (puran) and output (galan). The worldly life goes up and down, up and down, that is its nature. People think of accumulating wealth but that is nothing but intake and output. Are there not two parts to a bank account : credit and debit? Why don't you just keep the part of credit on your account? You cannot. It is a law that for every input, there is an output. Eating is input and excretion is output. Drinking is input and urination is output. Even the coming and going of thoughts is intake and output.

The Gnani does not look at anything except the Pure Soul, enjoyment of fruits of past karma and dissipation of past karmas having enjoyed its fruits. Input and output and the Pure Soul - these encompass everything.

Some people eat all the time and then have diarrhea. What would happen if their intake were not allowed to be excreted? They would become restless from distended bellies. People are not aware that the same (principle) applies to wealth. Show me one person who has not undergone output. The rivers too have streams that flow into them and away. I have asked many doctors why nails grow. They gave me all kinds of explanations such as too much calcium etc. That is not so. It is actually output of body's waste. Food that is used by the body for building bones is intake and output is taking place through the growth of nails. As a rule what ever is of no use, is discarded. Similarly there is a continuous inflow-outflow or charging-discharging of atoms that takes place in this body. The atoms that were present in the body at age five would no longer be there at age twenty-five. There is a constant inflow of new atoms and outflow of the old ones.

People charge demerit (paap) karmas, but when those karmas come forth to give effect, they will be very sorry; they will feel like they are on fire. And when they charge merit karmas (punya), they will realize how sweet the rewards are when those karmas give their effect. So think very hard and be judicious before creating any kind of karma and beware of the kind of effects your actions will render. Be very careful when you are charging demerit karma, such as when you try to increase your wealth by cheating others. Bear in mind that the consequences of your actions are inevitable. Even if you put your money in the bank, that money too will eventually go. Whatever demerit karmas you create while trying to be rich, the adverse negative meditation (raudra dhyana) that occurs in the

process, will also give its effect, and when it does, what will become of you? Laxmi (money) is not something that you can obstruct or prevent from leaving. Laxmi is the Lord's consort and you are obstructing and preventing her from leaving! What becomes of a newly wed bride who is confined to her husband's house and prevented from going home to her parents? And yet that is exactly what people do to Laxmiji! She is now tired of these people. Whenever I come across Laxmiji at Baroda railway station, I pay obeisance to her and give her my address in Mamanipod. I tell her that she is free to come and go as and when she pleases. She tells me that she is tired of all the wealthy businessmen and that she will now visit the homes of all the mahatmas (all Self-realized beings), because they garland her whenever she goes to their homes and also garland her, even when she leaves. She says that she will no longer go to the homes that prevent her from leaving. She will not visit the homes for lifetimes to come of those who have contempt towards money. Money comes and goes. Money that is present today will not be there in ten years time; it is constantly circulating.

Everyone in this entire world is caught up in turmoil. Whether a person is an ascetic or married, no living being has inner peace. Inner peace only comes when a person acquires the knowledge of the Self. In the traditional kramic path, inner peace is only acquired once the aspirant crosses the entire ocean of the worldly life over to the other side. What an arduous task! But in this Akram path, once I place my hand over your head, eternal peace occurs spontaneously.

Trimantra Removes Obstacles In life

What is the true meaning of a mantra? Mantra means that which stills the mind. The Lord gave us the Trimantra to help us overcome obstacles in our devotional practices. The Trimantras are :

1. The Navkar Mantra
2. Aum Namō Bhagavate Vasudevaya
3. Aum Namah Shivaya

But the egotistical people, who have created new cults and groups, have divided even this mantra. The Lord had conceded that people could build separate temples and place of worship for convenience but the three mantras should not be separated. Nevertheless, people divided the Mantra. As if that is not enough, they have even divided the ‘agiyaras’ (Observance of the eleventh day of the moon cycle for fasting); the Shaivites have their own and the Vaishnavas have their own. How can the Lord be pleased with this? God will not be found wherever there is any quarrel or differences of opinion. The Trimantra that I am giving you is very powerful indeed! It will bestow upon you whatever you desire. It will remove your worldly obstacles and will significantly lessen any major difficulties you have to face. This mantra pleases all the gods; it is a completely impartial mantra.

Every morning if you recall my face and recite the Trimantra five times, you will never fall spiritually and will gradually acquire liberation. I am taking full responsibility for this.

I say that let all the misery of the world come to me. If you are strong enough to surrender all your miseries at my feet without any reservation, then do so. Thereafter, if you experience any misery, come tell me. But alas in the current time cycle I have even encountered people who claim that if they were to surrender all their miseries to me, what would they be left with? These poor unfortunate people do not understand that they have within them an ocean of infinite bliss and by surrendering their miseries, they would be left with nothing but bliss. But no one knows how to surrender even his or her suffering.

The expression ‘deers in the human form’ is written somewhere in the scriptures. The word ‘deer’ used here is a euphemism. The one who merits a rank of thirty-two points is born as a donkey, but just one additional point will merit him a human body but his intrinsic tendencies and traits are still that of a donkey. He may be a human being but his internal qualities are animal-like and therefore he is an animal. I say it like it is because I covet nothing and have no expectations. Your welfare is my only concern. I speak the naked truth out of infinite compassion for you. I am the only one in this world who speaks the blatant truth.

Worry and Ego

Lord Krishna says :

*“Oh mortal one, why do you worry ?
Krishna will do what needs to be done”.*

In response to this do you know what some unfortunate people say? They say that Lord Krishna can say whatever he wants, but we are the ones who have to manage this worldly life so how can we do so without worrying? People have created factories of worries and yet they can’t sell their goods. How can they? Wherever they go to sell their goods, they come across factories that produce the same goods! Find me just one man in this world who has no worries.

On the one hand they say ‘I take refuge at the lotus feet of Shri Krishna’ and on the other they say ‘Krishna surrender to me’ (do what I ask). If you take refuge at the feet of lord Krishna, why should you have any worries? Lord Mahavir also said that one should not worry. A single worry will result in a life in the animal kingdom. Worrying is the greatest ego. ‘I am running all this’; when you believe that you are the one running everything, then naturally worries will be your reward.

A true devotee will even reprimand the Lord if he has any worries, he would question the Lord why he has worries when the Lord says that he should not. He who does not reprimand the Lord is not a true devotee. Scold or reprimand the God within you if you have worries. True love is when you reprimand even God. One cannot find a true devotee these days. Everyone is caught up in his or her own worldly needs and selfish plans.

When you go around believing, 'I am the doer...I am the doer', worries will occur. Narsinh Mehta (a renowned spiritual poet) says :

*'I am the doer, I am the doer, itself is ignorance
Like the dog, walking under a (ox-drawn) cart believes
'I am pulling the oxcart'
The world runs automatically,
Rare is the One (yogi-yogeshwar) who knows this.'*

When all the yogis (worldly saints) read this, they were flattered. These lines refer to atmayogi and atmayogeshwars (those who have known the Soul). An atma yogeshwar is a rare phenomenon, which comes about once in a million years. He alone is the one who has traversed through every atom of the entire universe. He lives within and outside the universe and speaks from experience. He alone knows who created the world, how it was created and how it functions. I am the atma yogeshwar of this age. Make the most of this opportunity that presents to you. I will take away all your worries in just one hour and what is more, I give you my guarantee that should you experience any worries, you can file a lawsuit against me. I have granted this worry-free state to some fourteen hundred mahatmas. Ask me for anything. Whatever you ask, I will grant you, but ask for something worthwhile. Ask for something that will remain with you forever. Do not ask for any temporary things. Ask for eternal bliss.

Use of the authority of the non-self leads to worries. What has been acquired in the foreign department (non-self) will remain in the foreign realm. You have acquired a wealth of cars, bungalow, factories, wife and children, which will have to be left behind when you leave. At the final station no power can save you. You will be allowed to carry forward only your merit and de-merit karma. In other words whatever wrong you do here will carry forward with you. The wealth you acquire through your wrong doings will be left behind but your liability for those actions will be carried forward. You will acquire a new body based on your actions and you will have to start all over again to repay your past life's debts. So you unfortunate souls! Better shape up from the start. There is so much bliss in your own homeland but you haven't seen it!

When, even the hair on your head does not remain loyal to you, what else will? People keep grooming their hair with their hands all day long. But would they still like to run their fingers through the hair when it is cut off?

Worrying is an ego. Why does this child not have any worries? It is because he knows that he does not run everything and neither is he bothered about who does. People worry by merely comparing themselves with their neighbors. The neighbors have a car and we do not. The foolish man! How much does he need for his livelihood? Decide just once what your requirements are. For example, you need adequate food and water, a house to live in and enough money to run that household. This much you are bound to get. But you become jealous and disturbed if you come to know that your neighbor has a bank balance of ten thousand. This is how suffering starts. Foolish people, they invite their miseries themselves.

A landlord came to me and asked me how much a person needs to live life. He told me that he had a thousand acres of

land, a bungalow, two cars and a significant bank balance. He asked me how much he should keep. I told him that everyone should assess his or her needs based on what the circumstances were when he or she was born. They can come to a decision about how much they need for the rest of their life based on whatever luxury they had at the time they were born. That is the standard guideline. Everything that you have in excess is poison and it will kill you.

Enjoy What You Have

Lord Krishna has said :

*“Enjoy what you have,
do not worry about what you do not”.*

One day I was visiting a wealthy businessman in Ahmedabad. His wife had prepared a delicious meal. As the man and I sat down to eat, his wife said to him ‘At least eat well today’. I asked her why she made such a comment and she replied that whenever her husband sat down to eat, it was just his physical body sitting at the table but his mind was always at his factory. He never enjoys his meals. Goodness you foolish man! At the present moment you have a meal in front of you, not your factory, why not enjoy your meal in peace? People have become so foolish they worry about their daughter’s marriage even when the daughter is only four. Some wretched soul will be on his deathbed, gasping his last breath and all his relatives would have lit the lamps for the final farewell and yet he sobs worrying about his young daughter. His daughter tries to console him and tells him to be at peace and not worry about her anymore. He tells her that she would not understand such matters and in his mind he believes that she is only saying things to console him because she is not as clever as he. The foolish man – his intellect is such that no one would pay even a nickel for it!

One of the properties of the Soul is that whatever a person contemplates, he will become that. A person can create bondage of a new lifetime for each situation – this is how everything is.

Meditation And Adverse Meditation

God has said that every human being is engaged in one of the four types of meditative states : Artadhyan, raudradhyan, dharmadhyan and shukladhyan

Arta-dhyana—internalized repressive or self-tormenting contemplation or suffering. Raudra-dhhyana – evil contemplation of perverse pleasure in causing injury to others; wrathful meditation. Dharma-dhyana – Virtuous contemplation and Shukla-dhyana – pure contemplation of the Self.

Dhyan-apidhyan is meditation that cannot be included in the above four. In the past some people used to have apdhyan, but nowadays even a peon has it. These people will tremble at my words, if not today then after I leave. Apdhyan is even worse than durdhyan (evil meditation). It exists only in this time cycle and is not included in raudra, arta or dharma. And the scriptures say that shukla-dhyana is nowhere to be found in this day and age.

Apdhyan is the meditation that you failed to do methodically in all activities related to your liberation. When a person is doing samayik (introspective meditation), rather than focusing on the meditation itself, he is preoccupied with how much time he has left to complete his samayik. When a person does samayik, his attention is on his doership, he even claims that he did the samayik, but at the same time he is looking at the hourglass. How can you call it meditation when his focus is on the hourglass?

Raudra dhyan : What is raudra-dhyan? Say you are in

a fabric store, you inquire about a certain fabric and the cloth merchant tells you it is terelene and that it is twenty rupees per meter. You decide to buy it. But what do the cloth sellers do when they measure the material? Have you seen them stretch it this way and that way? Do you think they are exercising their arms? That is raudra-dhyan. Raudra-dhyan is to sell the customer short and cheat them out of their fair share. Here the merchant's intent is to hyper stretch the material while measuring it so that he will end up giving you less than the amount you pay for. Raudra-dhyan is to take more than needed. It is to cheat customers when measuring or weighing their goods and selling them short. Adulteration of food and other goods is also raudra-dhyan. To covet other people's belongings or to even think about seizing other people's happiness is raudra-dhyana. Decide in advance what your profit margin needs to be. It is acceptable for you to make fifteen to twenty percent profit in your business. If in addition to this, you sell your customers short by stretching the material when you measure, that is an offence. It is a serious and grave offence. A true Jain will not have raudra-dhyana, and should it occur, it would occur only once in a while, just like accidents. Getting angry, cursing someone and quarrelling is also raudra-dhyan. The fully enlightened Lords have said that a Jain should utilize raudra-dhyan very sparingly and yet today it is used the most. The spiritual leaders are committing raudra-dhyan when they get angry with their less intelligent disciples. Even internal annoyance is considered raudra-dhyan. These days what can be said about people who use foul language directly and frequently?

A life in hell is the consequence of raudra-dhyana.

Aarta-dhyan : Aarta-dhyan is meditation that causes suffering to the soul (the person himself). A person who does not hurt any living being but worries about his future is aarta-dhyan. It is however, better than raudra-dhyan because he is

not hurting anyone. Aarta-dhyan does not hurt others. Anger, pride, attachment or greed does not occur in aarta-dhyan. Aarta-dhyan is not to be found in this day and age. Raudra-dhyan is by far the most predominant meditation in this day and age whereas there was very little of it in the satyug. It is aarta-dhyan when parents worry about the marriage of their ten-year-old daughter. It is aarta-dhyan when you are anxious for your unwanted guest to leave. It is also aarta-dhyan to keep wishing that your guests would not leave because you like them or you are attracted to them. A guru, who is internally agitated with his disciple because he does not serve him well, is also in aarta-dhyan.

What are the consequences of aarta-dhyan? It is a life in the animal kingdom.

Dharma-dhyan is absence of worries and all internal conflicts. Dharma-dhyan is the absence of any aarta-dhyan and raudra-dhyan; it is to remain in that which is good for all. Such a person is fearless, has patience, is worry-free and remains steadfast in his opinion. God does not have any objection to one being ignorant about one's real Self, but one must always remain free from both internal and external conflicts.

In the current time cycle of kaliyug, only a few people have dharma-dhyan. Only about two to five percent have dharma-dhyan. In this kaliyug, it is not just the ordinary family man who has to endure worries and externally induced miseries but also the sadhu (male ascetics), sadhvis (female ascetics), acharyas (spiritual preceptors) and mendicants. When there is nothing to worry about, one will be annoyed with his disciples.

What are the consequences of dharma-dhyan? If there is only dharma-dhyan, then one will be born as a celestial being (devgati), but if there is dharma-dhyan along with any aarta-dhyan, then one will be born as a human.

Shukla-dhyan : There are four stages of shukla-dhyan :

In the first stage, there is not a clear but a vague and indistinct experience of the Soul. In the second stage there is a constant, clear and distinct experience of the Soul. My state is the second stage of shukla-dhyaan. The fully enlightened beings are in the third stage of shukla-dhyaan. And the fourth stage is the final liberation.

The clear and distinct experience of the Soul takes place when one comes to know the Supreme Lord completely, but does not have complete knowledge of all that is to be known. And absolute and complete knowledge (Keval Gnan) is where all and everything knowable is known.

An analogy of first stage with lack of clarity of the Self is when you can sense the presence of ice in a dark room. Even though you cannot see it, you can feel the coolness of the air that flows over the ice throughout the room. And the direct experience, the second stage of shukla-dhyaan of the Soul, is the experience of actually touching the ice itself.

I have not kept much difference between you, Kevli Bhagwan (fully enlightened One) and myself. The current time cycle has obstructed absolute knowledge for me; I am stuck at three hundred and fifty-six degrees, short of four degrees required to achieve Keval Gnan. But upon you I bestow Absolute Knowledge.

What is the consequence of shukla-dhyaan? Liberation.

I am considered a meddlesome vitarag (one without any attachment); I am not a complete vitarag. I am absolutely detached in all aspects except one : I meddle by telling people. 'Come, I will grant you liberation'. I meddle all I can in order to bestow liberation onto others.

Transmigration According To Meditation and Intention

What does the Lord say? The Lord says that he does not

look at your actions. Your actions are a result of your past life's karma. But what is noted is your dhyān and what it is engaged in while you are doing a samayik or pratikraman (ritual of asking for forgiveness). One may be doing samayik but his dhyān is on the hourglass or he keeps getting irritated with his disciples and then he claims that he did samayik.

An acharya maharaj was sitting before Lord Mahavir in samayik. The acharya was given spiritual knowledge (Gnan) but he did not have the knowledge of vyavasthit. Another enlightened being asked the Lord about the acharya's future life.

The Lord replied, "At this moment he would go to a celestial life form."

A little later someone again asked the Lord about the acharyas' future life and the Lord replied, "He is destined for a life in hell." Fifteen minutes later someone else asked the Lord the same question and the Lord replied that the acharya would attain liberation.

'Lord how can this be when the acharya is so deep in meditation?' they asked the Lord and the Lord said, 'you cannot see what I can see and what you see, I regard irrelevant. Although the acharya is seated in mediation, only I can see where his dhyān is. At first his dhyān was such that it would have taken him towards a celestial life. Later his dhyān became diverted and it would have taken him to hell. Eventually his dhyān turned positive and was worthy of acquiring liberation for him. It is dhyān that determines the consequences for the next life. It is the pudgal (the physical body – a complex of intake and output) that creates images but if you identify yourself with those images and become one with them by feeling, 'this is happening to me', then you are endorsing them. If on the other hand, you remain detached and do not become one with them and simply remain the observer of them, then you are free from the consequences.

When a cloth merchant cheats his clients by stretching the material as he measures it with the dhyān of, ‘how proficient I am in my business, I am earning a lot of money’, he does not realize that he is really binding karma for a life in hell. This is raudra-dhyān. Another merchant cheats his customers in the same way but while doing so, his dhyān is, ‘this is a wrongful act on my part. A disciple of Lord Mahavir would never do such a thing’; if such repentance exists in his dhyān, he will be born in the animal kingdom. The actions of both the merchants are the same but the difference in their dhyān binds different life form.

No one in the era of this time cycle has the knowledge of the Self. If people at least understood dharma (relative worldly religions), then dharma-dhyān would be possible or they would be able to practice it. The religions of today are not based on their original foundation and that is why people do not have dharma-dhyān. They only have aarta-dhyān and raudra-dhyān. People will praise a person who makes a donation of fifty thousand rupees. The donor while making the donation feels that had the mayor not coerced him into making the donation, he would never have done so. Those who give against their will are in raudra-dhyān and will therefore bind a life in hell. While the person who has no money feels that he would make a big donation if he had the money, binds for a higher life form without even giving a dime. The other person, who donated fifty thousand rupees, binds a life in hell.

Acceptable Use Of Intellect

People, who use their intellect to trick and deceive others in order to make money, create grave liability for themselves. Every such use of intellect, every trick is severe raudra-dhyān. To use your higher intellect to take advantage of another with lesser intellect is a trick.

Intellect binds one to the worldly life and will never allow

one to achieve liberation. Lord Krishna too has referred to intellect as 'vyabhicharani' (licentious or seductive). The intellect drowns one in the worldly life; it will never let a person come out of it. It is totally detrimental to the self with reference to liberation. As the intellect increases, so does one's internal suffering. Why does a twenty-year-old sibling have greater sorrow than his two-year-old upon the death of their mother? It is because the twenty-year old has more intellect.

The Lord has said that one does not need to use intellect at all in the worldly life, but if there is a need to do so, then He has set a limit. Just use enough intellect to free yourself from a precarious situation and to ensure that you do not find yourself in the same situation again. But these foolish people have started to use their intellect to make money through devious means. Not only that but people have learned to swindle others by tricking them. A trick means to deceive the other person without him knowing that he has been deceived. That is grave raudradhyan and for that not even the seventh hell (the worst of the seven stratum of hell) will accommodate them.

Universally Acceptable Speech

What is the definition of 'syaadvaad'? Syaadvaad is to not hurt anyone's feelings or to say that their viewpoint is wrong. You may find it wrong but it is the other person's viewpoint. The one who is syaadvaad will accept every viewpoint because he is sitting in the center. I am syaadvaad. I am sitting in the center.

The Lord has said to do samayik, pratikraman (apology) and pratyakhyan (inner resolve never to repeat the error), which are the activities for the attainment of the Soul. These activities are to be performed properly and in accordance with his instructions.

From the perspective of only absolute knowledge,

everyone is innocent - no one is at fault; their circumstances are adverse. I speak frankly and sometimes sternly; I do so purely out of compassion, in order to rid people of their disease.

The Gnani And The Nature Of Dharma

Many people claim their daily life interactions (vyavahaar) is their dharma (religion). But you cannot say that until you are Self-realized (nischay dharma). How can you say that your worldly life is your religion if you do not have the knowledge of your (real) Self? The Gnani uses his infinite powers to create a line of demarcation between the real (the Self) and the relative (non-self), and after that it will always keep them separate. Then they are eternally separate. Thereafter, your worldly interactions become your relative religion and the activity of the Self is your real religion. It is only then that you understand the difference between the two. The Gnani will separate the territory of the Real from the relative and you will inherently come to understand what belongs to your real Self and what belongs to your relative self. How can anyone claim vyavahaar dharma (the worldly life) until he acquires nischay dharma (the real)? Until then it is regarded as laukik dharma (worldly or relative religion).

Worldly religion means religion believed by the worldly people. Worldly religions teach people to get rid of bad habits and develop good ones. They teach you to do merit karma and avoid demerit karma. Such religions teach people not to steal or lie and to conduct themselves in a way that will bring them happiness and peace. According to the world, real religion is doing good deeds, but I call that relative religion. With such religions you are bound for a birth in one of following four life forms : celestial, human, animal or hell.

Relative religion is to move from bad towards the good. Real religion is to move from good to the absolutely pure. If you

want liberation you will have to embrace the real religion. In real religion you become free from the good and the bad, the pleasant and the unpleasant, the right and the wrong. The religion of the Self is the only true religion. It is a non-worldly religion. All other religions that focus on the physical body and its actions are relative religions; they are the religions of the non-self, they are worldly religions. There are no boundaries or sects in real religion, no flags to fly, no conflicts of opinions, nothing to renounce or accumulate. In the real religion there is no partiality towards anything; liberation is never attainable through partiality.

People want liberation and yet they engage in conflicts and difference of opinions, and take sides. By claiming you are right, you automatically say that the other person is wrong. You will never achieve liberation by saying anyone is wrong. You will only attain the abode of the supreme Self, which is void of any partiality, when you get rid of your differences of opinions, discord, and sectarianism and come to the center. By taking sides you strengthen the foundation of partiality and in doing so you bind yourself to infinite worldly lives. Look here! Do you want liberation or do you want to remain in sects? How many factions and warring camps have been created from just one religion? There is no liberation wherever there is any kashaya (anger, pride, attachment and greed), and there is no kashaya in religion. People resort to kashaya to strengthen their sects and have reduced religion to a racecourse. They compete for disciples. A man renounces his wife and children but takes on disciples in their place. Then he spends the entire day in discord and restlessness with his disciples. How can you call that a path to liberation?

A Vitarag would never speak the harsh words that I do but what can I do? In order to rid these people of their disease, the speech that flows through this medium is full of compassion and absolute detachment. People are not at fault; they too desire

liberation but because they lack understanding, they do everything wrong. This era of the current time cycle is extremely strange and everyone is caught up in its storm.

I have infinite compassion. In my eyes, everyone is innocent because I do not see any faults in anyone. I have made my vision flawless and see the entire world as being flawless.

Flawless Vision

A spiritual master was sitting in Lord Mahavir's assembly with other aspirants. He was overcome with a vain delusion that he had a great deal of knowledge. He then asked Lord Mahavir how much difference there was between the Lord and himself. He also asked the Lord how many more lives he had to go before liberation. He was under the impression that he would attain liberation within three births. The Lord who is absolutely detached understood the master's inner state. The Lord's reply was that his question was a good one but since five other beings' merit karma had also come into fruition, they too should be called forth. The Lord called for the mayor of the town, a chaste woman, a prostitute, a pickpocket and a donkey who happened to be standing close by. The Lord then went on to tell the master that there was no difference between him the Lord himself, the master, the mayor, the chaste woman, the prostitute, the pickpocket and the donkey. 'What are you saying Lord? Is there no difference between you and us? There is so much visible difference!' exclaimed the master. The Lord explained that the difference was in his perception. The Lord went on to say, 'Three lifetimes ago, I met a Gnani who bestowed upon me a flawless vision, a vision that did not see faults in anyone. I used that very vision for the two subsequent lives and in this life I am flawless and have a complete flawless vision. Having acquired such a perfect vision, in this lifetime, I see everyone as completely flawless. With this vision, I am

telling you that there is no difference between you, all these others and myself. The master still insisted that he could see a lot of difference and that he could not understand and accept how the Lord could consider a master, a mayor, a chaste woman, a prostitute, a pickpocket and a donkey and Himself as equal. The Lord went on 'Look revered master! The inner content (the Soul) within you, the mayor, the chaste woman, the prostitute, the pickpocket, the donkey and me is the same. The only difference is that in me the Self is fully manifest and in you, it is veiled. I can see in my absolute knowledge that from all of you, the donkey has the least number of lives left before liberation. Because dear master, the mental load that you carry from having studied voluminous scriptures will take many lifetimes to unload whereas the donkey will meet a Gnani in his next life and be liberated!'

Intoxicated Ego And Liberation

Mental burden is really intoxication of ego. The lesser the intoxication, the sooner liberation will come.

Those who have intoxicated ego will never attain liberation. The attitude and feeling of 'I know something' is heavy intoxication; it is present even in sleep. Only those who do not have such intoxication attain liberation. Do people read scriptures and assimilate them for the purpose of acquiring liberation or is it to increase their wandering for lifetimes to come, by increasing their intoxication? Intoxication of a drunkard is easily removed by splashing water over him but the intoxication one has of having read the scriptures and 'I know something', can never be destroyed.

Possessed By The Mind, Speech and Body

A person keeps looking in the mirror when he has a tiny pimple on his face because he believes that he is indeed

‘Chandulal’. He has an ingrained belief that he is also the body and that is why the poor fellow keeps gawking in the mirror. But this body does not belong to you; it has taken possession over you. It is really an unnecessary baggage that has latched on to you. If a boy is loafing around with a girl, his father will ask him. ‘How come you found this baggage?’ The son will retort ‘what do you mean by baggage? She is not a baggage? What do you know about such matters?’ It is only after some time when his girlfriend quarrels with him and jilts him for another boy that he will realize what his father meant by baggage. In the same way this body has latched on to you. Once you know that You are not the body, it’s possession and attachment over you will be broken. Such baggage can never be without betrayal. What kind of entrapment does this mind, speech and body have over us and what do we mean by entrapment? It means that you cannot free yourself from it, even when you want to. Entrapment is the same thing as a baggage. A person will look for a way out when he realizes that he is trapped by such a baggage, but what if he happens to love it? Then it will cling to him even more and trap him even deeper. Such entrapments are based on attachment and abhorrence (raag-dwesh). I free you from your attachment and abhorrence and then this entrapment (of the body) will gradually disappear. Do you think you need to get rid of this baggage by hitting it or punishing it? No, you have to get rid of it through vitaragata (non-attachment) and ahimsa (non-violence). Your mind, speech and body are an entrapment. If you become the knower and observer of this baggage, it will loosen its grip and fall away on its own.

Aspire For Only Liberation

Insist only on liberation. In all other circumstances and situations maintain complacency. Nothing is poisonous, only your insistence is poison. I am stating this very candidly : Any path that requires you to make any effort is a worldly path and will

not liberate you. Have desire for liberation only. If you were to desire liberation just once, then even after a hundred thousand lifetimes, you would encounter a Gnani and you would achieve liberation. Liberation means to be completely free, freedom from all worldly miseries. Efforts are needed for the daily mundane life but not for attaining liberation, because liberation is the very nature of the Self. Water by nature is cool and one has to make an effort to heat it but is any effort required to cool it? No, no effort is required, it will cool on it's own because that is its nature. But how can you understand this? In reality you are free but dense illusion and ignorance prevent you from knowing this. This illusion can never be destroyed until you meet a Gnani Purush. The Gnani Purush will destroy this illusion for you, so look for a Gnani Purush. Look for a living Gnani Purush.

Look for the One who is liberated. Look for the One who has crossed the ocean of life and has the power to help countless others do the same. Find such a person and follow him fearlessly. Only I am such a liberated one in this present era. I am the astounding incarnation of Knowledge. I can bestow liberation in just one hour. You do not have to do anything nor do you have to give anything in return. I have no need or desire for anything. God only manifests in those who become absolutely desire-less. You will come across many ascetics who have no desire for wealth, you may come across some that have no sensual desires, but they will all have desire for respect, fame or disciples. There will always be some deep-rooted desire of one kind or another within them. Where there is absolute desirelessness, only there will the Supreme Lord manifest. I have no desire for wealth, sensual pleasures, disciples, fame or anything thing else. There is nothing that I want. But if you want anything from me, come to me and take it. However ask wisely so that you never have to ask again.

All worldly happiness is a by-product and to realize the

Self is the main production. People have abandoned the factory of main production and instead have started factories of by-production, so when will they ever realize the Self? The entire world wanders around in ignorance as a result of not knowing the path to liberation and as a consequence, they get lost wherever they go. If you want liberation, ultimately you will have to go to the Gnani. Even when you want to go to the Dadar Railway Station, you have to ask someone who knows the way there. But this path to liberation is narrow, complicated and like a labyrinth. If you attempt it on your own, you are bound to get lost so look for a Gnani and follow his footsteps exactly. I am the giver of liberation. I am licensed to give liberation and can take you all the way. I am an incarnation of Akram Gnan. I can bestow upon you the status of Godhood within just one hour. You should be completely ready for it.

When you come to me for liberation, come with only these two requirements : First : the belief of ‘I do not know anything’ and second, ‘utter humility’. The belief of ‘I know something’ is in fact intoxication. Real knowledge is enlightenment. It is a ‘light’ and where there is light, one does not stumble. How can you say that you know when you keep stumbling every step of the way? Have any of your worries gone away? If you had real knowledge, you would not have any worries. How can I fill your pot when your pot is half filled with your belief of ‘I know something’? But if your pot were empty, then I would fill it up with nectar. Then you can go wherever you want, live your worldly life, get your children married but make sure that you abide by my Agnas (Dadashri’s five precepts all Self-Realized beings should observe).

This talk is unprecedented, never before has anyone read or heard it. I am not a doer in all this. I am merely an instrument for the salvation of the world.

The World Is Without Any Substance

This world is empty, without any substance. I am saying this as I see it in my knowledge. If you think that this world has any substance or any worth, then you are mistaken.

There was an ayurvedic doctor who prescribed a very good medicine to his patient and instructed him not to eat any chilies because his disease was a result of eating an excessive amount of chilies. The doctor worked very hard to get his patient the best of medicine and treatment. For several months he tried various medicines and yet he could not see any progress in his patient. One day the doctor decided to pay his patient a visit at his home. On entering the house he saw the patient having his dinner and on his plate were two large green chilies. Upon seeing the chilies on the patient's plate, the doctor was overcome with such a rage that he suffered a heart attack and died instantly. Now whom can you blame here? The poor unlucky fellow! The patient may drink poison but why did he drink it too? Everything is so empty and without any substance in this world, you cannot afford to get stuck anywhere otherwise you will be trapped. Here the patient was the one eating the chilies but instead it was the doctor who was overcome with tension and ruptured an artery. It is nothing but poison of knowledge. If a person sees nasal mucous fall in his tea, he will not drink it but if he had no knowledge of it, he would drink the tea with pleasure. Ignorance is bliss. You only feel that something is wrong if you come to know about it; you get scared when you learn the truth but up until then, you have no fear of it. This is the very meaning of hollow and empty.

A man used to visit me frequently. He had a daughter. I had explained to him from the very beginning that the current time of kaliyug has a negative influence even on the most well meaning people. I cautioned him about such an influence on his

daughter. He understood what I meant and later when his daughter eloped, he remembered me and came to me. He told me that I was right and that had I not said anything to him, he would have committed suicide. This is how the world is. It is empty and without substance. You will have to accept whatever happens. Is anything worth sacrificing your life for? Besides if you do, people will call you foolish. People keep their reputation intact by hiding everything and then claim to be noble and honorable.

A Gnani Purush is very wise. He acts before the damage is done. He cuts out the rot before it sets in. Do you think it is easy to see this world as empty, shallow and superficial?

What does a shepherd do? He gathers his sheep and lamb with his calls of 'tihi, tihi' and rounds them up in a fenced compound so they cannot escape. The sheep think that he is protecting them from the tigers and the shepherd even tells them so. But little do they know that he is exploiting them by milking them everyday, shearing off their wool which protects them from the cold and eventually serve them as a meal to his guests! This is called superficial and empty.

Non-Dependency Of Humans

All human beings of this time cycle are considered as having no dependency or protection. The animals are regarded as having dependency but the humans have no one to depend on. Even if you find a person on whom you can depend, he himself has no one to depend on, so how can he help you? Let me explain to you what I mean by non-dependency :

A wealthy man, a priest and his dog set out on a journey. They come across a dense forest and in the forest they meet four robbers carrying guns and daggers. What effect does this event have on each of them? The wealthy man has fear of what

will become of him if they take away his bundle of ten thousand rupees. He also has fear of what will happen to him if they kill him. The priest feels that he does not really have anything worth losing except his drinking pot but he is worried about who will take care of him if the robbers break his leg and if he becomes lame for life. The dog on the other hand will bark at the robbers and if one of them were to hit him, he will whine a few times and then with wide eyes watch his master being beaten. The dog does not worry about what is to become of him because he has dependency and the other two unfortunate ones do not have any dependency. What does the Lord say? As long as you have not done the darshan of the enlightened One, you are non-dependent. And darshan of an enlightened One will make you dependent. The enlightened One becomes the one you can depend on.

Once you are blessed with the realization of the Self from a Gnani, you will never have to worry about what will become of you under any external or internal circumstances.

The one who surrenders to me will have shelter and protection after countless lifetimes of having no one to depend on.

The one who has the Gnani as his shelter will never have to worry about what is to become of him, regardless of the kind of situations he may encounter, because my presence along with my Gnan will prevail and give him protection in all situations.

Natural Order And The Worldly Sciences

Today, there is an excess of worldly science in the foreign countries, it has become 'above normal'; It needs to regain normality. People will only find happiness if this happens. 97° Fahrenheit is below normal fever and 99° Fahrenheit is above normal fever. 98° is the normality. America and other countries

are trapped in the fever of 'above normal' (everything being in excess) and India is trapped in below normal fever. In the foreign countries, the discoveries they are making are above normal and yet they cannot find what they are looking for. What does this indicate? It shows that they are lost. Their technology has become so advanced that they can pin point the location of a car in trouble. You foolish men! Why don't you look for something that will be useful to the body? Men have to shave everyday, look for something that stops the hair on their face from growing altogether. The body has needs and those needs have to be fulfilled. But what happens when there is an overabundance of anything? What would happen if it rains non-stop? It will create destruction everywhere. Destruction is inevitable with an overabundance of anything. People complain even when there is an increase in heat. I had a friend who kept saying 'its very hot today, its very hot today'. So I asked him how much heat would he allow if he were in charge of regulating the temperature. He said he would put out just the same amount of heat. I asked him why then was he complaining. This is nature and nature fulfills everyone's needs whenever it arises. But these foolish people create hindrances by cursing nature. A well-dressed man will curse nature if it rains on his well-ironed clothes. Many wish that it would not rain on their daughter's wedding day but the farmers anxiously wait for the rain. When such contradictions arise, they obstruct nature. This cosmos functions according to the adjustment between different phases of your feelings and nature. So do not disturb the working of nature. You will encounter everything naturally and spontaneously. Do people ever worry about whether the sun is going to rise tomorrow? And what would happen if they started to worry about it? There is no end to interference. So do not interfere with nature.

These scientists have become so advanced in their

discoveries that they have reached above normal proportion. A time will come when people will say they do not want any scientists. These are all preparations for a revolutionary change, a transformation.

Whenever anything occurs in excess, it leads to its exhaustion. You feel tired if you have to sit or sleep for too long. Happiness and misery is relative. If a wealthy man is walking in the heat, he will seek relief from even the sparse shade of a thorny tree. But if you tell him to sit under the same tree for four hours, he will not because he will tire from sitting too long.

A seven and a half feet tall person will be considered very tall in India, and if Indians were to go to a country where people are generally seven feet tall, they would be considered short. Everything is relative in this way. A person appears tall or short in comparison to another.

If a fifty-five year old person is still in school, people will ask him when he will marry if he keeps going to school. That is above normal and it is below normal for a child of two to be married.

Material Development And Spiritual Development

Foreign countries look upon India as an under-developed country. I say that they are the ones who are under-developed. They are fully developed in material things but spiritually they are under developed. India is materially under developed but spiritually it is fully developed. I can transform even a pickpocket of India into god in one hour. But elsewhere where the people are spiritually under-developed, how can I make them understand spirituality?

The anger, pride, attachment and greed of people elsewhere in the world are still in the process of developing whereas anger, pride, attachment and greed of people in India

are fully developed. They have reached the top limit.

People of foreign countries would be willing to drive you somewhere, even if they had to drive fifty miles each way. Even a casual acquaintance will drive you there and back and not only that he will also pay for your meal. Whereas here, in India, your own nephew will calculate how much it will cost him in gas, oil, and wear and tear on his car. Then he will even lie to you and tell you that he cannot take you because his boss is going to be in town the next day.

Now what does this all mean? It means that in the foreigners, greed is not as developed as it is in the Indians. In Indians it is so highly developed that it will last for up to seven generations. And what is the level of greed in foreigners? Their greed is limited to their own needs. When their children turn eighteen they want them to move out and live on their own. If married couples have differences they will resort to a divorce, whereas in Indians their attachment is fully developed. There was a couple in their eighties who fought with each other their entire married life. They would bicker with each other all day long. When the old man died, the old lady was performing the ritual of saravani, which is performed on the thirteenth day after death. As she placed various items for offering in the rituals, she would say, "This was your uncle's favorite sweet, this is what he liked..." When I asked her why she was doing all this when she fought with him every day, she replied, "Things are always so. However, I will never find a husband like him again. I want him to be my husband in every life." In Indians, attachment too has reached to the top!

Prakruti : Natural And Deviant

Foreigners are spontaneous, impulsive and natural. Natural and spontaneous means that if there is a docile cow, she will not hurt anyone, even if a child were to grab hold of her horns.

And if there is a foul-tempered cow, she will readily hurt anyone, even if not provoked. These are natural traits. Foreigners are very straightforward; they will say yes to you if they want to help you and no if they don't want to, but they will not lie to you. They have a propensity towards both reactions. If they are straightforward, they are completely so and if they are crooked, they are completely crooked. People of India are not spontaneous or natural. They used to be natural during satyug (First of the four phases of the time cycle characterized by virtue, wisdom and morality) to the point of ideality. In India there was a classification of four major casts : the Brahmins - the priests, scholars and thinkers, Kshatriya - the warriors; Vaishya - the businessmen and Shudra - the working class, commonly referred to as the 'untouchables'. This classification was indicative of different levels of development amongst people. Now this development has reached its zenith. Even the sons of carpenters are extremely intelligent. Spontaneity and naturalness in people during the satyug was absolute and complete and it peaked to such heights that it gradually started to decline. That is the law of nature. People began to exploit the four classifications. They became condescending and arrogant towards the untouchables and insulted them. They misused their intellect to hurt others and gradually became hostile and rude. India began to lose its luster. People became so obstinate and despicable that their conduct became demon-like. Alas! If they came across a twenty-year-old widow, instead of consoling her they would look upon her as a bad omen. The fools! A widow is considered personification of the holy River Ganges, how can you call her an ill omen? Then came the British to rule India. Their natural disposition and spontaneity began to mingle with the unnatural, obstinate and rude tendencies of the Indians and this brought the Indians some relief.

This was all a result of an excess of everything here. Now

a new dawn is rising for India. Elsewhere there is dusk but in India, this new dawn will lead to full light. Since 1942, I have been saying that by the year 2005, India will become the center of the world. Currently it is in the process of becoming one. People from all over the world will come to India to learn the art of living. They will come to learn what is normal. At the moment everyone has become so above normal that they do not know how to live anymore. Despite having so many material comforts, they have to resort to taking sleeping pills. You are taking poison! You have gone so far past the limits of what is normal, that you have lost nature's gift to mankind – the gift of sleep. How can you call this living? Alas! You have gone all the way to the moon but how did it benefit you? Has going to the moon, eliminated the sleeping pills for you?

The State Of The Aspirant

Who can be called a sadhu (ascetic)? Anyone who attains the Self is a sadhu. A sadhu's conduct is always focused towards liberation. However, the conduct of the sadhus of these times is contradictory. It is focused on liberation but it also creates more bondage. They earn one hundred merit points for their rituals of samayik and pratikraman, but when they become aggravated with their disciples, they lose a hundred and fifty points. One is only able to work continuously towards one's liberation after having acquired the Self. A true sadhu means to progress towards the state of absolute liberation. Nevertheless no one is to be blamed; no one is at fault here. They are all trapped because of ignorance; it is not their wish to bind new karma.

Karma : Merit And Demerit

There is only Soul and matter (parmanu - sub-atomic matter) in this world. When you make someone happy or give peace to them, atoms of merit karma (punya) are attracted and when you cause misery to others, atoms of demerit karma (paap)

are attracted. This is the very thing that brings you misery. When things go according to your wishes, it is because of your merit karma and when things go against your wishes, it is because of your demerit karma. There are two kinds of merit karma and two kinds of demerit karma :

(1) Paapanubandhi paap (New demerit karma stemming from past demerit karma) : A person binds new demerit karma while experiencing the effects of demerit karma from his past life. For example, when a person inflicts pain on somebody and enjoys doing so.

(2) Punyanubandhi paap (New merit karma stemming from past demerit karma) : A person is suffering as a result of demerit karma from his past life, but he binds new merit karma by leading a moral and ethical life.

(3) Paapanubandhi punya (New demerit karma stemming from past merit karma) : A person enjoys happiness as a result of merit karma from his past life but while doing so, he binds tremendous demerit karma. Today, this type of karma is rampant everywhere. A wealthy man is not even able to enjoy the comforts of his huge mansion. He is out the entire day making money, his wife is out shopping and running around looking for beautiful clothes and his daughter is driving around in her car. Only the servant is to be found at home and the entire bungalow is uselessly wasted. He has acquired all his material comforts as a result of his merit karma from his past life but despite this merit karma he binds demerit karma as a result of his behavior. He is consumed with immense greed and attachment and he is not able to enjoy his wealth. Such people with paapanubandhi punyas are always after sensual gratification.

(4) Punyanubandhi punya (New merit karma stemming from past merit karma) : A person performs rituals and works towards attainment of Self-Realization while enjoying the fruits

of his past merit karma. He accumulates more merit karma and reaps the fruit of liberation.

All activities of rituals and austerities carried out with obstinacy, inflexibility and staunchness bind papanubandhi punya, whereas austerities and rituals performed with the proper understanding of what is beneficial for one's Soul and liberation binds punyanubandhi punya. With such karma, the person will one day meet a Gnani Purush and eventually achieve liberation.

Wealth does not come to you without merit karma.

Who in this world is considered one with the most merit karma? It is the one who in a passing thought will desire something and having decided on it will have his wishes fulfilled for years to come without any efforts on his part.

Second come the ones who desire something and having decided on it over and over again, will acquire it easily at the end of the day.

Third come the ones who desire something, will make an effort to acquire it and their wish will be fulfilled.

Fourth come those who work very hard towards fulfilling their desire and eventually get what they want.

Fifth and final come those who desire something, work very hard for it and still do not get what they want. These laborers work very hard, in addition to their hard work they face abuse at the hands of others and still they do not get any money. And when they do get any money, there is no certainty that they will have anything to eat at home. They work the hardest and yet they are not rewarded for their labor.

Many people believe that demerit karma created unknowingly or in ignorance bear no consequences. Why would there be no consequences? Is there not a consequence to putting

your hand on a hot plate unknowingly? Demerit karma carried out knowingly or unknowingly, carries the same weight. The only difference between the two is that the consequences of the deed carried out in ignorance will have to be experienced in an unknowing state and the consequence of a deed carried out deliberately will have to be experienced in a knowing state. For example, there are two brothers; one is sixteen and the other is two years old. Their mother dies. Both have to suffer the consequence of their past demerit karma. The older one has to suffer consciously and the younger in a state of unawareness.

Merit karma can also be carried out unknowingly. For example, you stand in a line for four hours to buy sugar, on your way home the sugar slowly leaks out through a tiny hole in the bag. The ants reap the benefit from this and you created merit karma without being aware of it, the consequence of which you will enjoy without being aware of it.

Every human being is trapped in a labyrinth of merit karma-demerit karma, demerit karma-merit karma and is subject to endless wandering; there is no liberation from it. The most a person gets from earning a lot of merit karma is a life as a celestial being, but he never acquires liberation. Liberation is only acquired upon meeting a Gnani Purush who will destroy your demerit karma of endless lifetimes (through the fire of spiritual knowledge) and gives you the Self (your Soul). Until then you have to keep on wandering within the four life forms.

Every living being, starting from the single sensory life form to the five-sensory life form experiences endless suffering, just like a man confined to total darkness with only two meals a day. Such are the dense layers, which cover the Soul. If human beings with their five senses have to suffer so much, can you imagine what suffering the living beings with lesser senses have to endure? There is no living entity with six senses. The

trees and animals are life forms we refer to as ‘Tiryanch Gati’. They are subject to severe imprisonment. The human life is comparatively an easier form of imprisonment. But life in hell is so excruciatingly painful that if I were to describe it exactly, a human being would die from fear by just listening to me. It is thousand times more painful than the pain of being boiled in water. Those in hell are subject to the pain of near death experience over and over again and yet death will elude them. They are doomed to a life of suffering and that is why death will not come to them. Their physical body is very much like liquid mercury; their body parts and limbs are subject to being severed and joined together again. They have no choice but endure pain and suffering. Hell is life imprisonment.

The celestial beings (Devaloka) enjoy life in the celestial world but under surveillance, they too cannot achieve liberation. The atmosphere there is dazzling and intoxicating. Just like the atmosphere at weddings where you can become completely lost and absorbed with your surrounding. All your senses are indulged. The food tastes great and is pleasing to the palate. You hear music that is pleasing to the ears. Your eyes are admiring the beauty of the bride and the groom. Your sense of smell is filled with fragrant incense. All your senses are completely occupied. Your mind is filled with different thoughts. You can never remember your Soul at times like this; such is the happiness enjoyed by the celestial beings. There is an abundance of happiness there, which never ceases and that is why they are in a state of intoxication. They do not even think of the Soul. However, they too are subject to mental restlessness, jealousy and other emotions that torment. They too get tired of too much happiness. How can that be? Its like after feasting non-stop for four days at a wedding, you will crave for something simple to eat. In the same way, the celestial beings too wish for a birth as a human being in this world, to a moral and a pious family,

so that they too can meet a Gnani Purush. Only after meeting a Gnani Purush can one break free, otherwise one is doomed to wander between the four different life forms.

I-ness And My-ness

Vikalp is 'I-ness' and sankalp is 'My-ness'. I am Chandubhai is I-ness and it is the biggest vikalp of all. Sankalp is my-ness, the belief associated with the sense of ownership, for example this is my wife, these are my children, this is my house and my car etc.

Charge And Discharge : Cause And Effect

You are Brahma – the creator, and yet you sleep tucked under the bed sheets. You make various plans (create new causes). When you create new causes (charging new karma), you become Brahma, the creator, but the discharge of these causes (the effect) is not under your control. When these causes begin to discharge (give effect), you are under illusion and become confused and frustrated. When you create a cause, initially it is just a fleeting thought but once you become completely engulfed with it, a new cause is created, and when that cause materializes into a tangible event, it is called an effect. No one, absolutely no one, in this world can change the discharge (effect). If one could, one would never allow unpleasant things to happen to them, they would only let pleasant things occur. But discharge is under the control of another entity. It is under the control of vyavasthit (scientific circumstantial evidences). Vyavasthit rules exclusively and no one has any control over it. So be cautious when creating new causes. Once you acquire the Self, you will never be deluded. Once you meet a Gnani Purush, he will take your faith in the world and place it in the Supreme Soul in just one hour, and once he does this, you will remain as the Self. Once this happens, you will no longer be creating any new causes and your physical body that remains, will continue to

discharge gradually.

Birth in the human form is the only one that creates causes. The transmigration in to all the four life forms stems only from the human form and it is also only from the human form that liberation is possible.

The Self And The Non-self

The entire world is trapped in trying to understand prakruti, the non-self. From time immemorial, people have been trying to explore the Self and the non-self, but it is not something that is easy to grasp. In the traditional kramic path, one is only able to understand the Self after completely knowing the non-self. The puzzle of the non-self and the Self is such that it cannot be solved even after countless cycles of birth and death. Whereas in the Akram path, when the Gnani Purush bestows his blessing upon you, you become the Self and thereafter you are able to completely know the non-self. What is more, the two will always remain separate. Even the mightiest are trapped in the labyrinth of the non-self; what can they do? How can you find a solution when you try to understand the non-self through being a non-self? The non-self is to be known after acquiring the Self. Only then can it's every facet be known.

What is non-self (prakruti)? Pra = excess and kruti= action done. An action, which is done through not being in one's natural state but in having gone away from one's natural state, is prakruti. Action done out of one's natural state is prakruti.

The non-self (prakruti) is female and the Self is male (purush). Lord Krishna told Arjun, "Become free from the three gunas of the prakruti". The three gunas (inherent qualities) of the non-self are sattwa, rajas and tamas. Become a liberated 'purush' by rising above the three gunas of the prakruti. If you remain in these qualities of the prakruti, you become subservient and weak.

If you remain in the attributes of the Self, then you are a ‘purush’ (the Self – absolutely free).

‘Prakruti is like a top’ (spinning toy). What does that mean? The winding of the string around the top is the cause, as the string is pulled away the spinning of the top is prakruti. There is skill and precision in the winding and there is also skill and precision in the unwinding. Everything occurs exactly as it was caused. Even when a child eats, does he put the food in his ear instead of his mouth? If a serpent dies before its eggs hatch, the baby serpent when born will know how to strike. What is the reason behind this? That is the wonder of prakruti. The precision with which prakruti functions, is a wonder in itself. How far can prakruti go? There is a limit from the very beginning as to how far it can go. Even when a top is spinning, it spins within its boundary. For example, even the thoughts that come to you have a limit. When you are overcome with illusionary attachment, there is a limit to that too. Every living being has its ‘center’ in its navel. In the navel area the soul is completely free from covering by any karmic matter. The pure light of knowledge is to be found here. If prakruti were to go beyond its limit, then this area would become obscured and that living being would become inert, but this can never happen. No matter how intense a person’s illusionary attachment becomes, it will reach its limit and then begin to subside. All this occurs according to the laws and limits of nature. Nothing ever occurs outside the boundaries of nature.

The Prakruti And Its Three Attributes

The deities of Brahma, Vishnu and Mahesh represent the three attributes of prakruti. These are sattwa, rajas and tamas respectively. Those with tamas attributes worship Lord Mahadev, those with sattwa attribute worship Brahma and those with Rajas attribute will worship Lord Vishnu. You acquire the attributes of

those you worship. There is a predominance of rajas attributes in people of India whereas the rest of the world is inclined towards tamasic attributes. The three deities represent the three attributes. They are not born but are symbolic representations. Even the Vedas state that one should become free from these three attributes and become the Self.

It is the prakruti that makes a person dance or do things but people claim 'I am dancing' or 'I am doing it'. It is foolishness to think this way. Every human being is like a top, what effort does he have to make when it is the prakruti that is making him spin? When a man makes a lot of money, he claims he is the one who earned it but does he accept responsibility when he makes a loss? At that time he will claim that it is God's doing.

It is prakruti that dictates what you do, but you claim to be the doer. Fasting, doing penance, meditating, giving alms, being kind, speaking the truth, practicing ahimsa (non-violence) are all attributes of the prakruti. Good habits or bad habits are all qualities of the prakruti. However charming and graceful one's prakruti may be, one never knows when it will deceive him or disgrace him. You may have a king who is very benevolent and devout but if he were to get lost in the jungle and not eat for days, would he be embarrassed to beg for food? Definitely not! What happens to his imperial and monarchical qualities at that time? Alas! His prakruti is crying out from within and he is trapped in circumstances that reduce even a king to becoming a beggar. If this can happen to a king then what chance does a commoner have? It is the prakruti that makes you give alms and it is the prakruti that makes you beg, so where is your effort in that? A thief steals twenty rupees, goes to a restaurant and orders a nice meal and enjoys himself. On his way out he gives the remaining ten rupees to a leper, what is all that? This is all a play of prakruti. It is incomprehensible.

A person will say, ‘today I did four samayiks and pratikraman and read the scripture for two hours.’ The fool! The prakruti makes him do it and he claims that he is doing it, and if he truly is the one doing the samayik, let him try doing it the next day. ‘I could not do samayik today’, he will say, ‘but I did it yesterday.’ What a great contradiction between these two statements! If you really are the doer, then you can never say that ‘I can’t do it’. The very meaning of ‘I can’t do it’ proves that you are not the doer. The whole world is trapped in this wrong belief. Prakruti makes a person renounce and it is also prakruti that makes him acquire. Even the practice of brahmacharya (celibacy) is forced upon one by one’s prakruti and yet he claims he is practicing celibacy. What a contradiction.

Dualities such as attachment and abhorrence, kindness and cruelty, greed and benevolence, truth and false are all qualities of the prakruti, and the Self is beyond all duality.

The Self : With And Without Attributes

Many people say that God is without any attributes. You foolish people! Why do you slander God in this way? They say that a mad person has no attributes. Madness is an attribute of one kind so how can one say that a mad person is without any attributes? It means that by saying the Soul is without attributes, is the same as saying the Soul is worse than a mad person; it is like saying that the Soul is inanimate. The Self is neither inanimate nor is it void of any attributes. It too has its inherent qualities. By saying that God (Soul) has no qualities, people embark on the wrong path. Come to me and I will give you the correct understanding. ‘From the perspective of prakruti’s attributes, the Self is without any attributes, and from its own perspective, the Self is full of attributes.’ These attributes are infinite : infinite knowledge, infinite vision, infinite energy and it is also an abode of infinite bliss. How can it ever be referred

to as having no attributes? If you call it so, you will never acquire the Self because the Self is not separate from its own attributes. A thing has within it, its own intrinsic qualities, so in order to know the thing, by knowing its qualities; you will come to understand it. For example, if you want to know gold, then if you know the qualities of gold, you will come to know it; gold is never separate from its inherent qualities. A flower and its fragrance can never be separate. You can recognize a flower from its fragrance. In the same token, you can know the Self only through its attributes. That is the only thing you need to know - the Soul. You have come to know the attributes of the prakruti for countless lifetimes but even then you have made no progress and the puzzle remains unsolved. All the worldly religions are considered religions of the prakruti; they are religions of the body. The Supreme religion is the religion of the Self; that is the Real religion.

Bathing the body, feeding it, pampering it, making it fast is all religion of the prakruti. This religion has no substance and you cannot depend on it because it is not under your control. It is controlled by some other power. The prakruti is such that one person will have diarrhea without taking a purgative and another will have constipation without taking a medicine for constipation. That is prakruti!

Worshipping Prakruti : Worshipping Purush

The worship that goes on in this world is worship of attributes of prakruti. These attributes do not have any permanent existence; these attributes are illusionary. The prakruti attributes are dependent on the three humors of the body : mucous, bile and air (kapha, pitta and vatta respectively). The qualities or attributes of the Self are independent whereas the attributes of the prakruti are governed by other factors, but this only becomes evident when one becomes delirious or demented. Everywhere

in the world we find only worship of the prakruti, not the purush. I have not seen worship of the purush anywhere. The reward of worshipping the prakruti is worldly wanderings and the reward of worshipping the purush is liberation.

We as the Purush, as the Pure Self are completely independent but we are in bondage because of the prakruti. The prakruti and the 'regulator of this world' (vyavasthit shakti) run this world. God does not meddle in it at all. Once you become the Purush, your relationship with the prakruti comes to an end. Whatever occurs is because of prakruti and the one who has no attachment or abhorrence towards any event, is the Pure Soul. This Gnan is so wonderful that even if you were to get into a fight, you will not experience any attachment or abhorrence.

Prakruti Dharma : Purush Dharma

Every belief of 'I am this' or 'I am that' (vikalp) falls in the domain of the prakruti. The beliefs that have not occurred will not come in the prakruti.

You can distinguish a Patel, a Vanik or a Muslim, through their prakruti. The prakruti of the Vankik is thoughtful and prudent in nature. The Patels are considered bold and fearless; their prakruti is such that they will take off their opponent's head or sacrifice their own depending on the circumstances. The Muslim prakruti has a tendency towards insurrection. Actually prakruti differs from individual to individual. There is no limit to its differences and variations.

The mind, speech and body are three components of the prakruti. All three are effective. As they manifest effects of past causes, because of prevailing illusion, new causes are created and this binds new causal prakruti, the effect of which is the effective prakruti, (manifest prakruti).

As long as there are doubts about the Soul and the reality, the worship of prakruti will continue. When one becomes free from all doubts about the pure Soul, only then does one become the Pure Soul. Only after that does new causal prakruti cease to form.

The Garden Of Prakruti

Whatever effect there is, whatever effective-prakruti there is, it is irrevocable. It can never be changed. Every father wishes that his son be exactly like him. Alas! Are you trying to turn your home into a garden or a farm? Everyone has different prakruti; they all bloom into different flowers. How is it possible for other plants to grow the same flowers as your own? If there were only roses in your home, would it be considered a garden? No, it would be a rose farm! Just as you have a wheat farm, you would have a rose farm. But here you have a jasmine, a rose, a frangipani and thorns too- you have a garden. Prakruti is a garden. People want roses but they do not like thorns. How can you have a rose without thorns?

When people plant a lemon tree, how is it nurtured? Through the elements of earth, air, light and sky. Do these nourishing elements have a sour taste in them? Do they have tart juices in them? No. But where did the tartness in the lemon come from? And where did the bitterness in each and every leaf and branch of the neem tree growing next to the lemon tree come from? Both the trees are nourished by the same elements, they both get equal amount of nourishment. Was the water bitter? No, so where did the differences come from? The bitterness and the tartness were inherent in the seed of each tree and thus in their corresponding fruits. The seed of the banyan tree is even smaller than a mustard seed and yet how vast is the tree born from it. The entire banyan tree with its leaves, branches and aerial roots exists as potential energy in a subtle form in its

seed. Vyavasthit shakti brings together the appropriate environment and circumstances and the resulting banyan tree is due to it's own inherent prakrut attributes.

The knowledge of prakruti is amazing and immense! It is easy to cross a river but you cannot cross the river of the prakruti.

Renunciation

There are three forms of renunciation :

1) Renunciation precipitated through suffering :

People renounce their worldly life because of the suffering they have to endure in it. A person will abandon his worldly life and commitments at the expense of his family. He thinks that his worldly problems can be solved by renunciation and that the only suffering he will have to endure is to go around bare feet begging for his meals, which he is willing to endure. What are the consequences of such a renunciation? He will have to wander for countless lifetimes.

2) Renunciation for the reward of worldly gains :

A person who renounces his worldly life and commitments in the greed of gaining disciples, respect, fame, praise and worship. He too will have to wander for countless lives.

3) Renunciation for acquiring Gnan :

This is the true form of renunciation. Rare is the person who will take renunciation for the purpose of knowing the Self. But it is very difficult to acquire this Gnan.

This knowledge can only be acquired through a Gnani, after which true renunciation will begin through the light of that knowledge.

Focused Awareness Of The self And Self

There are four types of upayog (focusing of the awareness

of the self or the Self) :

Ashuddha upayog : (Impure use). An example of this would be if a person, without any reason or cause hunts and kills a deer and then takes pleasure in it and proudly boasts about his killing. Killing purely for pleasure, without any motive or reason, is impure use of the soul. People who gloat and derive pleasure from hurting others or causing destruction to other people's property, people with sadistic tendencies are all third-class citizens and are headed for a life in hell.

Ashoobh upayog : (Inauspicious use) A man is forced to kill a deer because there is nothing to eat at home. His wife and children are starving and he has no choice. From within, however, he is tormented by the killing and repents immensely for his actions. This is inauspicious use of the soul. The outward action for both impure and inauspicious use of the soul may be the same. But the difference between the two is that in the former the person takes pleasure in his actions and in the latter he has tears of remorse. All beings that use their energies of the soul in an impure way are considered second-class citizens and are headed for a birth in the animal kingdom.

Shoobha upayog : (auspicious use) Even when everyone at home is starving he feels he does not want to kill anything to satisfy their hunger. This is auspicious awareness of the self. Wishing well for others, doing well to others and being benevolent towards others, keeping the heart truly moral are all good use of the soul. Very rarely does a person remain solely in auspicious use. Generally people vacillate between auspicious and inauspicious awareness of the self. Nevertheless these people are considered 'first-class passengers' and will be born as humans again. Those with purely auspicious awareness are considered as 'luxury class passengers' and will be born as celestial beings.

Shuddha upayog : (Pure awareness of the Self). A

person with shuddha upayog sees only the pure. He will disregard the packing (the body) and sees only the contents (the pure Soul within). To see with elemental vision (tattva drashti, to see the Self as one of the six eternal elements) is shuddha upayog. Shuddha upayog only begins after Self-realization. When this awareness is absolute and continuous, it is called Keval Gnan (the Absolute and Perfect State of Knowledge). The result of shuddha upayog is liberation. I am in constant shuddha upayog.

One priest asked me, “You travel by car and so many insects get crushed under your car, are you not responsible for that sin?” I asked him “Dear Priest! What does your scriptures say?”

‘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 (Shiv)’

I am always in shuddha upayog. Does a shuddha-upayogi ever commit himsa? The priest answered no. I told him that I do not bind karma but he does because according to his knowledge, he has a constant belief of ‘I am a priest. These are my feet and the insects are being crushed under my feet’. Alas! This belief remains even as he sleeps and that is why he is liable for his actions. I remain constantly aware of the Self. Not even for of a moment do I feel that this body is mine. I have no sense of ownership over this body and that is why I am not held liable for the karma.

For example, say you sold a piece of land a week ago to Mr. Lallubhai and you transfer the documents of ownership to him. One day the police come to arrest you because they found smuggled gold buried on that land. The police tell you that you are responsible because the gold was found on your land. You immediately breathe a sigh of relief and show them

the proof of sale of the land to Lallubhai. The police will accept your explanation and apologize for their mistake and will go to Lallubhai.

Such is my state. I am the Lord of this Universe and yet I have no ownership of any 'plot' anywhere. I (the Pure Soul) possess enough power to make this universe tremble, but Ambalal Muljibhai (the physical body) does not have the strength to break even a pappadum (lentil wafer)!

Layers Of Spiritual Development

A human being of this world has one million four hundred thousand different layers. Of these only those in the top fifty thousand layers are worthy of hearing this discourse. Spiritual development of every human being is at a different level. This results in different standards and for each standard there is a God and its relevant scriptures. These standards are of worldly relative religions.

Illusion And Liberation

'Illusion (maaya) has long horns and reach,

They strike you from the front and kick you from behind'.

What does illusion (maaya - ignorance of one's Real Self) say? It says, "Even if you kill all my 'sons', they will resurrect as long as my son, Maan (pride), is alive. Anger, Pride, Illusion, Greed, Attachment and Abhorrence are my six 'sons' and I make up a family of seven, which will remain evergreen.

This Maaya and her six 'sons' have created discord in the world, so if anything needs to be destroyed, it is these seven. (*Translator's comments : Maaya is the root cause of the ignorance of the Self. From this stems two divisions, attachment and abhorrence (raag and dwesh). Attachment has two components : deceit and greed. Abhorrence also,*

has two components namely anger and pride). Drop an atom bomb on them! Maaya is responsible for the discord and quarrels in this world. It is also responsible for propagating and perpetuating the worldly life. Of her six sons, Anger is guileless. He frankly and unwittingly blurts out what is on his mind. People can easily identify him and will ask, ‘Why are you getting angry?’ Pride (maan) is good too, although it is slightly inferior to Anger. People will recognize it and will ask you why you walk around arrogantly. Whereas Deceit and Attachment are very difficult to detect, even the person in whom these quality reside, is oblivious to them. Finally comes Greed and it is last on the list. Even God gets tired of deceit, attachment and greed; these qualities will not allow anyone to attain liberation. This family of Maaya is very powerful indeed. In the traditional kramic path, Maaya remains unconquerable even till the end. When godhood comes finally to grace the aspirant, Maaya intervenes. One can only be freed from this worldly life by meeting a Gnani Purush, only then will Maaya and its progeny be destroyed. The Gnani does not do anything, except eradicate Maaya and her eldest son Ego (Anger and Pride), after which all five of Maaya’s remaining sons along with ‘old lady’ Maaya will perish. This is how one becomes free from bondage and achieves liberation. When I give you the Gnan, I emancipate you from all bondage of illusion.

Happiness : Bliss

There are three kinds of happiness in this world :

1. Happiness related to the senses (indriya sookh)
2. Happiness not related to the senses. (nirindriya sookh)
3. Happiness beyond the senses (atiindriya sookh-of the Real Self)

The happiness that one experiences through the medium of the five senses is the happiness of the first kind. The person

who renounces sensorial pleasures but has not acquired the happiness of Self is caught up in a bind; he is neither here nor there. The happiness void of the senses is ego-inebriated; it is merely donkey-pranks! The happiness that is beyond the senses is the infinite bliss of the Self. This happiness cannot be acquired without knowing the Self.

There are three travelers, one enjoys the pleasure of the senses (indriya sookh), the second is given to ego-pleasures (nirindriya sookh) and the third remains within the realms of his pure Self, beyond the senses (atiindriya sookh). All three happened to spend a night at a village inn. During the night it snows and turns very cold. None of them have any blankets. How do they spend the night? The first one keeps crying out, 'It's very cold, I am going to die from this cold', and by the morning, sure enough he is dead.

The second traveler keeps saying, 'Darn! It's so cold. The heck with it, it does not affect me, it affects the body'. This is how he spends his night and by the morning his entire body becomes very cold but the fellow is still breathing very slowly.

The third traveler just withdraws within the cave of the Self, the moment it starts snowing. He remains completely detached from his body the entire night. He lives in the infinite bliss of the Self and by the morning he is on his way.

The person who is given to ego-pleasures remains intoxicated by the ego. People fuss over him, calling him 'Bapji (master)' 'Bapji' and he remains intoxicated with pride.

Ignorance : Attachment-Abhorrence

The Vedanta says that liberation is acquired once impurity-obstructed view and ignorance are gone. The Jain scriptures say that liberation is acquired once attachment, abhorrence and ignorance are gone.

The impurities of the body can be removed through purgation. But the impurities of the mind and the chit cannot be removed by anything. As long as there is ignorance of one's real Self, all obstructions remain. People try to remove impurity and obstruction for peace of mind. Once you acquire Gnan (knowledge of the Real Self) what remains? Only impurity and obstruction, and these will dispel when you come to satsang.

What causes bondage of the human soul? Ignorance. So what will liberate it? The opposite of what binds it – knowledge.

'I am Chandulal', is the false imposition of your identity and this results in attachment for Chandulal and therefore a dislike for any other location. That means there is abhorrence for the Self. If there is attachment on one side, then on the other side there is definitely dislike or aversion. I awaken you to your real Self and at that very moment you become 'vitadwesh' (void of abhorrence). As you progress from this level, you gradually become vitarag (void of attachment). Vitarag means knowledge and vision (darshan) of the Self. I bestow upon you Absolute Knowledge and Absolute Vision. This Absolute Vision remains intact but you are not able to digest the Absolute Knowledge of complete 360°. This is due to the effect of the current time cycle. Alas! I too was unable to digest the final 4°! I give you the full Knowledge of 360° but you will not be able to digest it and hence yours is a state of partial perfect-Knowledge. By whatever degree the manifestation of the Self increases, the degrees of your perfect-Knowledge will increase correspondingly. When the Self becomes fully manifested, concomitantly perfect-Knowledge will too.

In the traditional kramic path delusion is destroyed with delusion. For example, we need soap to wash a dirty cloth, but the soap will leave behind its residue and stain and so we need 'Tinopal' (bleaching soap) to remove that stain. Tinopal will

remove the soap stains, but leave behind stains of its own. In this manner whatever tool is used, that tool will leave behind its own stain and so one never becomes absolutely pure. Absolute purity can be achieved only when one meets a Gnani Purush. The Gnani Purush who is absolutely pure Himself, is the only one who can separate each atom of the non-Self and destroy all your sins and give you your pure Self. Only then the puzzle (of life) will be solved and you will attain liberation. Otherwise, you will continue to ‘wash the stains from your clothes’ for endless life cycles, each time leaving behind the impurities of the ‘soap’ you utilize.

The Science Of Speech

A young woman named Chanchal silently suffers her mother-in-law’s nagging from dawn to dusk. If the mother-in-law uses abusive words non-stop for four hours and you ask her to repeat the same words in the same manner, will she be able to do so? No. Why? This is because the mother-in-law’s speech is a ‘record’ that is playing. What if this record (Dada pointing to a record on a record player) were to say, ‘Chanchal has no sense, Chanchal has no sense?’ Will Chanchal retaliate by saying, ‘You have no sense’, back to the record? I am the only one who has revealed that speech is a form of a record. Speech is inanimate; it is a record. When you play a tape, does the tape not have to be recorded first? In the same way, the tape of your entire life speech has already been recorded in the past life and in this life it is playing. Just as a record starts playing when the needle is placed on the record, so will the record of your speech commence as soon as the appropriate circumstances arise. But people claim that they are the ones speaking. When a lawyer argues a case in the courts, he will boast that he won because of his pleading, but what happens to his ability to plead when he loses? He looks for excuses for having lost the case. But all along it was a record that was

playing. He would not be able to articulate even a word, if he were to meticulously prearrange it. Only that which has been recorded will play.

Does it not often occur that even though you firmly make up your mind that you do not want to talk back to your mother-in-law or your husband, you end up doing so anyway? What is it that spills out in the form of words? You had no desire to talk back. Your husband had no desire to be verbally abused. Then what makes you talk back? It is the prerecorded record that is playing, and absolutely no one can change it once it has been recorded.

There are times when you decide to confront and say certain things to a person but when you see that person with five other people, do you not return without uttering a word? Even if you want to say something you will be tongue-tied, does that not happen? If speech were under your control, you would be able to say what you desire, but does that happen? How can that happen? The speech of this Ambalal Muljibhai too is in the form of a record, despite having a body in which the Supreme Lord has completely manifested. I have no power or control over my speech. All I do is know and observe the kind of speech that is being uttered by Ambalal. Speech is completely inanimate. But this speech first touches the Lord present within before it flows outward and that is why it is spiritually alive. It is Saraswati (Goddess of speech) herself. The Goddess Saraswati you see in the pictures is an indirect form of Saraswati, whereas my speech is direct Saraswati, and one which destroys your sins of infinite lives.

My speech is completely vitarag, completely syaad-vaad (does not hurt anyone). The easiest way to recognize a Vitarag is through his speech. The value you place on this speech is dependent upon the level of your expertise as a 'jeweler' (as

an aspirant seeking the real 'gem'). But where can one find such a jeweler in this day and age? The poor wretched souls of today place a value of five rupees on a diamond worth five billion! And so the diamond itself has to disclose its own value. That is why today I myself have to say to you that I am God (The Enlightened One). Not even that but I am above God. I am completely vitarag. God, himself, has given me this status as his superior. He said, 'I was looking for a qualified person and I see that in you. I am completely vitarag and liberated. I cannot help anyone now. You are the omnipotent manifest form and despite having a physical body you too are completely vitarag and that is why I give you my power and make you my superior.' Today, I am the superior of the Lord of the fourteen worlds. This is the incarnation of Gnan with all the special powers. So come and 'kindle your lamp' and move on. Don't try to scrutinize everything. How can you measure the worth of the Gnani Purush who is immeasurable? How can you measure a Gnani Purush when at home your wife scolds you and calls you senseless? What qualifications do you have to assess a Gnani? Do you have that expertise? If you try to assess me, your intellect will become assessed instead. Instead, why don't you bundle your obstinacy and dispose it in a sewer and come to your senses. Accept with humility that you do not know anything and ask to be liberated from the wanderings of infinite lives. That is all you need to ask for and I will solve your puzzle of life. A Gnani can do whatever he chooses because he has the power to grant liberation. How many Gnanis can you find in this world? Five, ten? Alas! Gnanis are very rare indeed and a Gnani of the Akram path comes about once every million years and that too only in the peculiar time like the current cycle of Kaliyug! He will directly take you up in an 'elevator' instead of you having to climb steps and exhaust yourself. Thread your necklace with this priceless pearl; since this flash of lightening (manifestation of Akram Gnan) has occurred, thread this pearl in your necklace.

But the foolish ones go in search of a thread at a time like this. Alas! What can one do? They fall short of merit karma.

Only the speech that is free of any attachment, can lead you to liberation. My speech is sweet, melodious and has never been heard before. It is a direct speech, which has never been heard before whereas the speech found in the scriptures is indirect. If you were to hear direct speech for just one hour, you will become enlightened. My speech is syaadvad – speech that does not hurt anyone’s feelings. It is one that accepts all doctrines. It is one that accepts all viewpoints. This is because I am sitting in the center. My speech is impartial. People of all religious sects, Hindus, Moslems, Parsis and Khojas, listen to my speech and they all accept me as an Aptapurush (absolutely trustworthy person). I do not have any intellect that discriminates and divides. I reside in everyone : I am the speaker and the listener too.

Vitarag speech is the only speech that is filled with the intent of total spiritual salvation of others. That speech itself will take one all the way to liberation.

Silence : Physical And For The Self

Although this ‘record’ of mine plays all day long, I am silent. My speech is only used for that which is related to the Self and nothing else. That is why I consider it silent. A muni is the one who takes a vow of silence however these munis observe physical or external silence, but from within they are restless, so how can they be called a muni? I am the supreme muni. I am completely silent. This silence is considered the silence for the highest cause.

Speech that is beneficial, short and sweet is true speech, all other speech is untrue. This rule is applicable for speech in the worldly interactions.

Look here Natubhai! You are recording my speech but

you will derive fifty-percent benefit from doing so and others who read it will not derive even two percent of the benefit. As long as this bubble (Dada's body) has not burst, make the most of this opportunity and make the connection with your Real Self. Later on it will be of no use. I tell everyone not to display any photographs or idols of me, after I am gone. Do you not have pictures of Lord Mahavir and Lord Krishna? Display theirs, not mine. They will be of no use to you later. I will leave behind a 'progeny' of Gnani. I will leave behind a Gnani who will continue the Work. Thereafter the link of Gnani will continue. Therefore look for a living Gnani (sajeevan murti). There is no salvation without one.

Antahkaran : Inner Psychic Organ

The science, which the whole world is in search of, is being fully revealed here for the first time by me. It is very difficult to understand the mind (mana). What is the mind? What is buddhi? What is chit and what is ahamkar? I will explain each of them exactly as they are.

The antahkaran has four components : mana (mind), buddhi (intellect), chit (that which sees scenes, previously registered) and ahamkar (ego).

All four have a form and can be read. They are not visible to the eyes but can be comprehended through Gnan. They are completely physical. The Pure Soul (Shuddhatma) has nothing to do with the antahkaran; it is completely separate from it. I am completely separate from it and that is why I am able to describe it to you exactly.

Function : Each of the four components has its own separate function but every action is carried out with the co-operation of all four. The basis, on which the human body functions, has two parts : The sthoola (tangible, gross) – The

external division called baahyakaran (the external organ) and sookshma (subtle body) – The internal division called antahkaran (internal organ).

For any action that takes place, first a photograph is created in the antahkaran (internal organ) and then it manifests as physical action in the external organ and in the world.

The mind never leaves the body; it jumps around inside only and shows you different cues and pamphlets. Wandering is not an attribute of the mind. It is wrong when people say their mind wanders. It is the chit that wanders. Only the chit can leave the body and wander outside. It takes pictures of things exactly as they are and one can see those images. The intellect gives advice and makes decisions and the ego endorses them. There is interplay between the mind, the intellect, and the chit and the ego endorses whomever the intellect sides with, the mind or the chit.

For example, you are sitting in Santa Cruz and your mind shows you a ‘pamphlet’ that you want to go to Dadar. Your chit will immediately go to Dadar and you will see exact images of Dadar, while sitting in Santa Cruz. Then the mind will show you another pamphlet that you want to travel by bus, and the chit will show you the bus. Then the mind will show you a third pamphlet of going by taxi and the fourth one of going by train. Then the chit will keep showing you the image of a taxi. Finally the intellect will then make a decision to go by taxi and the ego, like the President of India, will endorse it. The work will then be executed and you will find yourself waiting for a taxi. As soon as the intellect makes a decision, the mind will cease to show you any more pamphlets of that subject. It will then begin to show you pamphlets about another topic. The ego will endorse either the intellect and the chit or the intellect and the mind. Intellect is the common factor in the two. Without it no

decision regarding any work is arrived at and when the decision is made, the ego endorses it and the work is executed. No work can be executed without the ego; without the ego you cannot even get up for a glass of water.

Thus the antahkaran is like a parliamentary system.

What Is The Mind Like? What Are Thoughts?

Now I will explain what the mind is and its nature.

The mind is like a rhizome. It is made up of many tubers and is very subtle. It is neither a subatomic particle (parmanoo) nor an atom but a stage between the two. When any situation arises, it expresses attachment or abhorrence towards that situation and it remains absorbed in that situation. Because of this, a new causal-mind is created, the effect of which is brought into fruition by vyavasthit (scientific circumstantial evidences), and this effect manifests as 'effective-mind'. Everyone's mind is different because his or her causal-mind is different. The longer the mind remains caught up in a situation, the greater the number of parmanoos accumulate and come together and it is this very collection of parmanoos that creates a tuber. The mind is a collection of tubers. When the circumstances and timing is right in accordance to the principles of vyavasthit, the tuber sprouts and that is what we refer to as thoughts. The nature of the mind can be understood from the thoughts and the kind of tubers that have been created. Thoughts can be read. You have attachment towards pleasant thoughts and abhorrence towards unpleasant ones and then you say you want to conquer the mind. The mind can never be conquered, but it can be contained through Gnan, just like water is contained in a pot. Conquering the mind is the biggest contradiction. The Real You are sentient (chetan, with life principle) and the mind is insentient (achetan, non-self, without life), so how can the two be compatible? Only when the Self does the 'work' of the Self and the mind does the 'work' of

the mind, can the problem be solved. You should maintain awareness not to interfere with the functioning of the mind or to become absorbed or become one with the mind.

Let me explain what these tubers of the mind are like. Say you visit your farm in the summer and find nothing growing in it. You will think that the farm is clean but I tell you to wait and see what happens after it rains. After a good rain you will see all kinds of greenery on it, all kinds of creepers everywhere. Where did these creepers come from? Each creeper had a rhizome under the ground, which sprouted with the first shower of rain. Then if you uproot all the creepers, you'll feel happy that your farm is completely clean. I would tell you that you could only say it is clean, if it remains free from any creepers after three years of rain. Only then can you consider that your farm is free of any tubers (nirgrantha). Similarly this mind is made up of tubers, the bigger the tuber about a specific topic, the greater the number of thoughts about that topic and the smaller the tuber, the fewer the thoughts. For example, if you ask a young Vanik (vegetarian sect) boy how many times he thinks about eating meat, he would tell you that in all his twenty years he has thought about it only a few times. This means that his tuber of eating meat is a small one, the size of a beetle nut. Now, if we were to ask a Muslim boy the same question, he would tell you that he thinks about eating meat several times a day. This means that his tuber of eating meat is very large, the size of a large sweet potato. If you ask a Jain child, he will tell you that the thought of eating meat never crosses his mind, meaning he has no such tubers at all.

If you were to plot a graph about your thoughts and what they are about, over a period of a month, a week and a day, you would come to know the kind and the size of tubers you have. You will have only about five or ten large ones and these

are the ones, which create a problem. There is no problem with the smaller ones. Do you think you can do this?

I do not have any tubers within me, thus I am considered nirgranth (without tuber). Human beings are like a piece of wood full of knots; one cannot even make any 'furniture' out of them! When these knots become excessive, they express themselves as tumors in or on the body.

The mind is quite separate from the Self and can never become one with it. When you have pleasant thoughts, you are deluded to believe that it is you who is doing the thinking and your thoughts are good. And when the thoughts are unpleasant you say that you have these thoughts even when you do not want them. What does that suggest? When the thoughts are pleasant you claim to be the thinker and when they are unpleasant you say, "What can I do?" If you were the thinker and the thoughts were under your control then you would only think pleasant thoughts. Nobody would entertain unpleasant thoughts. But that does not happen, does it? Both, the pleasant and unpleasant thoughts will come.

Inspiration Of Action Is Through Mind

There are those who claim that the God within them inspires them to steal. The fools! Do they mean to say that God is the guilty one, while they are innocent? Would God ever give such an inspiration? God neither inspires one to steal nor does he inspire one not to steal. Why would he inspire one to steal and become the thief Himself? The principle is that the one who inspires to steal is the thief.

Do you think God meddles in this way? He is the Knower, the Observer and is in permanent bliss. He sees and knows everything. So then where does the inspiration come from? It is when a person's tuber to steal, sprouts from within that he will

have thoughts about stealing. If this tuber is big, he will have many thoughts and he may end up stealing. He will even boast about his skills in stealing and by doing so he nourishes his tuber of stealing, which in turn will continue to sow new seeds of stealing, and his tuber to steal will grow bigger. Now there is another man, who also steals, but while stealing he feels remorse for what he is doing but he has no other means to feed his family. He continues to repent sincerely and therefore his tuber of stealing does not get any nourishment. By repenting he is also sowing seeds of not stealing and so in his next life he will not steal.

The mind brings forth, different thoughts and because of a person's ignorance about his real Self, he becomes entangled with the thoughts. He believes the thoughts to be his, thereby creating new images or 'photographs'. These images are recorded in the form of a negative and when they manifest into a physical action, it is like watching a movie on the screen. The movies you see in a theatre will last only a few hours, whereas the movie of the mind is endless. Once it ends, a person will achieve liberation. That is what Kavi sang during the opening ceremony of a movie theatre in Aurangabad.

*“A movie lasts three hours in the world,
But the end of the movie of the mind is liberation.”*

People try to control their mind. When they see an unpleasant 'movie', they try to censure it or cut it out. How can they censure it or cut it after the fact? They should have been more careful while making the movie. Mind is a movie. All you have to do in a movie is to watch it and know it. You do not have to become emotional in it. If someone is dying in a movie, people start crying sitting in the audience, as if their own loved one is dying! How foolish! It is only a movie and there is no need for anyone to cry.

Relationship Between The Knower (Gnata) And The Known (Gneya)

I merely observe and know the movie of the mind. I observe and know the kind of thoughts that come and go. My friendship with these thoughts extends only as far as a handshake. I do not marry them. Lord Mahavir did the same. He merely observed the thoughts that came and went. He too had thoughts till the very end (nirvana, liberation). You exist as long as you have thoughts. Thoughts are gneya (object to be known) and you are gnata (the knower). The relationship is that of the knower and the object to be known. How can you be the knower if there is nothing to be known? You will continue to see the movie of the mind till the final moment of your liberation. When it ends, there is perfect liberation – nirvana. If you are walking alone in the dark and have thoughts about being robbed, you can assume that if not on that day, some day you will be robbed. If you do not have such thoughts, then you will not be robbed. Thoughts are a forecast of things to come. The stock is already within you and that is why it manifests in the form of a thought. The kind of thoughts you have is one of the evidences. All ‘You’ (the Self) have to do is just remain the knower and the observer and maintain extra awareness there. It is very important to know the science of the mind. Everyone tries to destroy the mind. The mind is not to be destroyed. A person would become mad if his mind were destroyed. You should not expect only good things to come to your mind; accept whatever comes along. You should tell your mind that it could do whatever it wants. It can blow a horn or play a flute. Who are we to stop or change the ‘effect’ mind? No one can do that because it is an effect. Why should you be afraid of it? What would we listen to if the mind did not play any music? You are the one that needs to make the adjustments. Tell your mind to play whatever it wants because now you like all kinds of music. Before Gnan

you only liked good music but now you have become adjustable and so now you have neither likes nor dislikes.

Ride Your Mind

Even before Gnan I had the awareness of the thoughts that arose in the mind and would know that they would not let me sleep. So I would tell the mind, “Just keep on running. You are the horse and I am the rider. You can run in whichever direction you want. It is just you and I.” This would go on until the morning. It is the law of the world that whatever you try to control or restrict, will take control over you. When sugar is rationed in the market, the price of sugar goes up. It is the same with the mind; if you try to restrict the mind, it will run twice as fast. So do not try to restrict it. There would be no problem in restricting the mind if it were obedient. But if it does not listen to you, then you should let it run till it gets exhausted. Why should you worry? You have the reins in your hands. But instead what do people do? They try to control the mind; they try to suppress it so they can sleep. You should forget about sleeping because such times present you with an opportunity to ride the mind. When will you get such an opportunity again?

It is only after riding the mind over and over again that I have acquired such perfect and non-contradictory Gnan.

The mind is a boat in the ocean of worldly interactions. People try to destroy the mind to create a state of thoughtlessness (*nirvichar*), but such a state cannot be achieved. If a person were to achieve such a state he would be considered a stone. What do people mean by a thoughtless state? If their mind becomes restless in certain matters, they try to suppress it in those matters but they don't realize that it will become restless in other matters. What is the real definition of a thoughtless state? ‘The one who remains as the Self, completely separate as the knower and the observer of thoughts that emerge with

the passing of time – he is the one who has acquired the thoughtless state in the Lord’s language.’

Many foolish men renounce everything; their home, wife and children and wearing only a loincloth go off to conquer the mind. They run away from people and go off to the forest to look at the animals and the trees. But they don’t realize that the mind they take with them will continue to behave the same. In the forest, these men will keep a cow or a goat, grow plants, and build a hut. The nature of the mind is such that it will create a worldly life wherever it goes. It will create a worldly life even in the Himalayas. Now how can you control such a mind? Control of the mind is the greatest paradox. It is impossible to control the nature of the mind. But there are certain yogis who have brought with them such tubers from their past life that makes them feel that their mind is under their control. But they will realize it is not so once their mind starts to oppose them. Those who practice yoga too will realize that their mind is not under their control when someone tries to provoke them. They practice yoga because of their tubers. Practicing yoga is in one’s prakruti and yet one believes that he or she is the one doing it. They believe that they have conquered their mind!

The mind surrenders to Gnan. The Gnani is able to dissolve the tubers through Gnan thereby attaining a state free of tubers (nirgranth).

Your mind is the image of your nobility. Understand the mind and its nature completely.

What is a Khashtriya’s mind like? It is very generous and noble. If he is in a temple, he will donate whatever money he has in his pocket, he will not hesitate or stop to think about how much he is giving. The mind of a person with Vanik intellect is very narrow. Patidars, Patels are called Kashatriyas. They have a very generous mind but they do not have the wisdom and the

pragmatic approach to worldly interactions, as do the Vaniks. No one has all the attributes.

Where Does Goddess Laxmi, Goddess Of Wealth, Reside?

Goddess Laxmi, the Goddess of wealth says that she will reside in a home of a person who is sincere to one hundred persons. This means that such a home will have an abundance of wealth. The other homes will be rewarded only proportionately to their effort and hard work. What do we mean by sincerity? It means that one should know one's mind, how noble it is and to what extent it is so?

Money does not come through hard work. It comes only to those with open and generous minds. Do you think these wealthy businessmen work? No, they all have a generous mind. The businessmen enjoy their wealth but it is their staffs that do all the work.

Mind should be divine. Divine mind means to help even those who are ungrateful, to help even those who cheat you and calls you a fool on top of that! When such people become victim of circumstances, only the divine-minded will help them. Those with divine minds bind a celestial life form in their coming life.

What does the intellect of a Vanik do? If there is only one blanket between you and him, he will grab it first and cover himself from head to toe and pretend to be asleep. He knows that you would ask for the blanket if he were awake. It is a mind like this that causes one to suffer a lot. This whole world is yours but you should know how to enjoy it with nobility. Kabir was a very wise man, he said :

'Eat, drink and be hospitable to others; thus do your duty, For upon leaving this world, nothing will accompany you.'

To do your duty means to make preparation for liberation. It is the narrow mind that creates an obstacle to wealth. Why else would wealth be obstructed? The intellect of the Vanik is wise but it is very obstructive in the path of liberation.

Mind : Expansive Or Narrow

If the mind were to calculate and balance accounts every day, the next day you would not be able to cook. Suppose you don't earn even a dime in your business, does that mean you should not eat the next day? What is this mind like? Let me explain. Suppose there is path five feet wide, you will catch burs on your clothes from the bushes that grow in the path. The same thing will happen on a two feet wide path and the same will happen if a path is so narrow that only one person can pass through at a time. The burs will stick to his clothes, but he will still manage to squeeze through. The mind knows which holes it has to escape through and it will squeeze its way through, no matter what the situation. It can even pass through two wires. That is why we say Oh fool! Do not turn a royal mind into that of a beggar. If you do not have a flower to give, give even a petal but do not let your mind become a beggar. Depending upon circumstances, even a king may have to beg but does that mean that his mind has become beggarly? It will still remain noble and generous. The broader the mind, the greater is the freedom. The narrower the mind, the greater is the confinement.

It is like this, the direction the mind drags a person to, depends upon the kind of tubers his mind is made of. A miser has a tuber of greed; a benevolent person will have a tuber of benevolence. An ascetic will have a tuber of asceticism. A person who renounces will have a tuber of renunciation; it is this tuber that makes him renounce and yet he says, 'I renounced'. You unfortunate man! You just made your tuber larger! When will this tuber ever dissolve? How will you get liberation? These

tubers are to be seen and known. You are separate and the tubers of your mind are separate. The fact that your mind is separate from you is very evident because when you want to fall asleep the mind will start all kinds of pranks and will not let you sleep. You may have all the comforts for sleeping and yet it will not let you sleep.

Foreigners come to India in search of peace of mind, but is it that easy to find? The Jains too go for darshan of Shantinath Bhagwan for shanti (peace) but Bhagwan says that while you are doing my darshan, you are also doing darshan of your shoes and your business. So how will you acquire peace?

Evil Effects Of Mind

In this age there is no harmony between a person's mind, speech and actions. For example, Chandu and his friend go shopping. Chandu's mind (what he thinks), speech and actions are all different. In his mind he feels he wants to pay less money for his purchases but he claims and his behaviour indicates that he want to buy at a fair price. Whereas his friend maintains in his mind, speech and behaviour that he will buy things at a fair price. Chandu's friend will attain a world of a higher life form, whereas Chandu is destined for a world of a lower life form. Why did he keep the mind separate from his speech and acts? This is the very evil effect of the mind, which binds him. This discord between the mind, speech and behaviour does not escape God. This age of kaliyug means evil effects and these evil effects are inherent when one is born, some to a lesser and some to a higher degree

The Nature Of The Mind

What is the nature of the mind? If you show your mind someone who is unhappier than you, then it will be happy and will make you feel that you have more happiness. If you are living in a two-room apartment, your mind may become restless

for a bigger apartment. That is when you should ask your mind how people manage to live in just one room? Some don't even have a chair to sit on, how do they manage? Then your mind will become happy again. Sometimes when your mind becomes idle it will ask for nourishment, so you should nurture your mind in this way. This approach is for the one whose mind has become weak. However with the Gnan that I give you, you will not need anything else. The knowledge of vyavasthit is such that the mind will not revolt and complain. Wherever the mind goes it will always be at peace. Where the mind remains at peace in any situation, there in lies true Gnan – that is true religion.

The nature of the mind is very strange. It is such that it will steal five dollars from someone and give away two dollars to someone else. The mind is very unpredictable; in no time it can create dislike for a person you have always revered. So be cautious, do not act according to the dictates of your mind. What has Saint Kabir said?

‘The person who is dictated by his mind loses everything.’

The mind is very elusive; it will never let you become aware that it has deceived you. If the powers of the self enter the mind and become one with the mind, it can sabotage you. It is like jumping into a lake then crying out for help. In this day and age, people's minds have become fractured. Such minds can drive a person to jump into the ocean.

The mind is like a dancer. People say that it is the king who makes the dancer dance. I say this is not so. It is the dancer who makes the king dance. Similarly, your mind makes you dance.

Two friends are out walking and one of them gets a whiff of some meat cooking in a restaurant close by. Within him his tuber for eating meat starts to erupt and tickles him from within. He gets an intense desire to eat meat. He makes an excuse and

tells his friend he has to meet someone and asks him to wait for him. He lies to his friend in this way and goes and eats in the restaurant. Alas! People even take a false oath in the name of God. When the tubers erupt, they will start lying. This is what God calls kashaya. The wretched man binds a tuber of deceit and a tuber of lying and strengthens his tuber of eating meat. When a tuber erupts in an ignorant person (person without Self-realization), he will bind five more new ones. Instead if he were to become flexible and straightforward when his tuber for eating meat erupts, he will one day solve his problems. In his ignorant state he will never become free from his tubers of eating meat but by telling the truth that he is going to the restaurant to eat meat, he can benefit greatly. If his friend comes from a virtuous family, he may even try to free him from his meat-eating habit or may show him a way out. His friend may help him understand and if he continues to repent, he may break his habit in the end. But if he does not soften and relent and goes away by lying and deceit, then he will never become free because he will bind new tubers of deceit and lies. That is why God has said for us to adopt a principle of not stealing through the medium of the mind, speech and acts. That way some day the tubers will dissolve.

There are all kinds of tubers in the mind : tubers of greed, pride, deceit, and anger. There may be tubers of all of these within. The tuber of pride is better than that of greed. The tuber of greed is very bad; even the one who has it is not aware of it. Whereas others can see the tuber of pride sprouting and when someone asks him why he walks around being boastful and arrogant, his tuber of pride will dissolve. The tuber of greed may become evident some day but the tuber of deceit will always remain hidden.

How Do The Tubers Of the Mind Dissolve?

The tubers of greed and anger will cause a lot of suffering

to you as well as others. The Lord has said for the one with greed to be charitable. Such people should gather some loose change worth about twenty-five dollars and walk along scattering the money and when their mind begins to fight back, they should scatter more money. This way the mind will become quiet. But the best way to dissolve the tuber of greed is through thinking things through. Think about why and for whom you have gathered your wealth and what kinds of happiness do you want from it. You don't achieve any happiness for yourself, you lose your own happiness working for others and in addition, you incur the liability of all the kashays committed in the process.

When a tuber erupts in the Gnani, He simply remains the seer and the observer of that tuber. In accordance with the Gnani's instructions, if you look at the tubers of the mind from a vantage point of the pure Self, then those tubers will gradually dissolve. I have infinite powers within and that is why I am able to dissolve your tubers; but as far as possible, I avoid using these powers unnecessarily. I show you the way to do it. You acquire experience when these tubers erupt and you get the opportunity to watch the film of the mind. What will the 'seer' do if there is nothing to see? To the extent the mind unfolds, the Self too will blossom. The knowing power of the Self will increase in proportion with the increase in the number of objects seen. The more the number of objects you see, the greater the knowing power of the Self. Wherever the mind has become defiled with dirt, you can clean it by using the soap of Gnan.

If the mind craves for some french fries, you should instantly become aware whether it is vyavasthit prodding you or whether you are being enticed by the rogues within. Be assured that it is vyavasthit when it strikes three times. The mind and the intellect will remain subdued if the body gets only just enough for its nourishment. Nevertheless, in my Gnan, there is no need to renounce or acquire. Vyavasthit will guide you.

The mind constantly needs nourishment. It needs pressure. It needs to remain busy. The mind will behave badly when you are alone. Mahatmas who have acquired my Gnan remain detached and unaffected in worldly life and experience solitude of the Self in extreme congestion. The mind gets its food in crowds and becomes engrossed in its own work and at that time the Self is left alone to remain in bliss.

If someone's mind becomes weak, even a person without Self-Realization will ask 'Why are you so preoccupied with your thoughts, snap out of it!' The mind will express anything.

Do you think people have thoughts about dying? Certainly they do. Everyone thinks about dying but what do they do? They shove such thoughts aside the moment they erupt. Why not get rid of all your thoughts? But no, people would not do that. They cling on to thoughts that please them. This Gnan of ours is such that at the moment of death, the Self will manifest fully. At that moment one will withdraw completely in the domain of the Self. The mind, intellect, chit and ego will all become still and at the moment of death, there will be absolute peace (samadhi – deep meditation). All my mahatmas have samadhi at the time of their death.

The Mind Is Physical

The mind is completely physical. It is mechanical. If a man manufactures machines, at the time of the manufacturing he becomes one with the machinery. And when that machine runs, his ego will take credit for doing such a good job. And if he were to accidentally stick his finger in the machine, will the machine have any hesitation in cutting his finger? No it will not. It will cut his finger in no time because the machine is physical : insentient – in that the maker of the machine has no power. The same is true of the mind.

There are atoms that are lighter than the atoms of the

body. Speech is made of these atoms and the mind is made up of atoms even lighter than these.

Mind : Subtle And Gross

There are two kinds of minds : gross and subtle. – The subtle mind is also known as bhaav mun, intent or causal mind or charge mind, and the gross mind is called dravya mun, the effect mind. The causal mind is located at a depth of two and a half inches from the center of the forehead at the eyebrow level. The effect mind, also known as discharge mind, is in the heart. It has petals. Many people say, ‘My heart does not accept.’ In situations of sudden shock, the heart becomes very agitated, that is physical mind- it is in the form of discharge, whereas the causal mind creates new causes and therefore it charges karma.

The causal mind has a purpose and that is why the seeds of cause are sown. The causal mind can be recognized from your intents. But you do not have the ability to see your deep inner intents; you can only do so after you attain the Self. Thereafter You are absolutely impartial and are able to see the mind completely separate like a movie. Only then can you understand what causal mind is. Only the omniscient can recognize the causal mind. The Gnani, who is omniscient, seals off your causal mind and so there is no charging of a new mind, but only the discharging mind remains. Thereafter you only need to see and know the effect or discharge.

What the foreigners refer to as conscious and subconscious mind, is the physical or discharge mind. No one can grasp even a single atom of the subtle causal mind. That is the task for only the Gnani Purush because it can only be ascertained through Gnan.

I have given you, the mahatmas, the knowledge of the

Self and so you are completely separate from your mind. I have put a stop to your charge mind and have made you the knower and the observer of your discharge mind. Thus you can remain undisturbed when you are faced with the infinite states of the mind. That is Gnan. And those who become affected and entangled in any state of the mind create new causes; the effect of which is then brought forth by vyavasthit. They again become affected (as the effect unfolds) and this gives rise to new causes and thus the cycle of cause and effect continues.

The Mind - The Known : The Self - The Knower

The Self is steadfast and the thoughts fluctuate. Both are separate. This is the only relationship between the Knower (Self) and the known (thoughts).

That is why I tell everyone not to spoil his or her inner intent under any circumstances. An unexpected guest may come to visit you at an untimely hour, but do not spoil your inner intent. Feed him or her a simple meal but do not spoil your inner feelings. Do not let your mind become narrow and miserly.

Anger breaks the other person's mind beyond reconciliation. This will cause you to wander for many rebirths. There is a saying that a mind, a pearl and a glass, once broken can never be mended again.

‘Manahparyaya gnan’ means to know thoughts taking place in the mind of others before their echo is heard in your own inner instrument (antahkaran). A person possessing ‘manahparyaya gnan’ can read, see and know those thoughts slowly but clearly. In the language of the Vitarag – to see and to know all the phases of your own mind is ‘manahparyaya gnan’.

I am the doctor of the mind in this world. You will find doctors of the body everywhere but go and find me a doctor

of the mind. The diseases in the body arise from the diseases of the mind. I stop all the diseases of the mind and stop any new ones from occurring and help you maintain the newly acquired healthy state. I separate you from your mind and give you your pure Self. After that the mind will not disturb you. Such a mind will help you towards liberation. This mind will obey you completely.

The Light Of The Intellect : The Light Of Gnan

Knowledge of all the topics in this world is contained within the intellect and ego less knowledge is in the Self.

One can have the knowledge of all the topics of the world. This knowledge is associated with the ego and therefore it is under the domain of the intellect (buddhi). Such knowledge is not reliable; it is egoistic knowledge. Many highly intellectual individuals, under certain circumstances become stupid. A man with intellect is liable to lose it and become stupid.

Intellect (buddhi) is the indirect light of the Self. It comes through the medium of the ego. It is like the sunlight coming in through the window, which falls on the mirror, and that light is then reflected in another room.

Gnan is the direct light of the Self. It is the full light. It shows everything exactly as it is. Intellect is reflected light. It is the original light reflected through the ego. It is not the light itself, whereas Gnan is the light itself. It is self-illuminating and also has enough energy to illuminate the entire universe. For example, the sun is self-illuminating and also illuminates other things whereas the light of the moon is the sun's reflected light.

Comparing intellect (buddhi) with Gnan is like comparing a candle to the sun. I have the full light of Gnan and that is why I have absolutely no intelligence. I am without intellect. Concomitant with the demise of the intellect, an omniscient state

expressed within me. One can only become omniscient when one becomes completely free from intelligence.

Types Of Intellect

There are two kinds of intellect : (1) Right intellect (samyak buddhi). (2) Wrong intellect (viprit buddhi).

The right intellect is the intellect which is on the right path and this intellect can only be acquired when one becomes Self-realized. Thereafter this intellect will show what is right. It will show things exactly as they are. Only rarely does one attain the right intellect.

The wrong intellect is always to be found in the absence of right intellect. Wrong intellect means it is wrong from the perspective of attaining liberation. It is the nature of wrong intellect to strengthen the foundation of worldly life and it will never help one towards liberation. The intellect wanders around only in the worldly life constantly assessing benefits and losses for the worldly life, never for liberation.

As one's intellect increases, so does one's internal suffering. If a mother of a two-year-old toddler is on her deathbed, he will not be affected. He will still be laughing and playing, whereas her twenty-year-old son will have so much internal suffering. As the intellect increases, so does the internal suffering. These laborers have no worries. They sleep soundly everyday, whereas these wealthy businessmen worry constantly. They do not even sleep soundly as night. Why? This is because they have greater intellect. Internal suffering is proportional to the amount of the intellect. The higher the intellect, the greater is the internal suffering.

Where there is intellect, there will always be the ego of 'I am the doer'. That is precisely why one worries. It is the intellect that keeps us separate from the Self.

Lord Krishna has referred to the intellect as vyabicharini

(perverted) and says that it makes one wander endlessly in the worldly life.

Up to what point is the intellect necessary? The intellect is necessary up to the point one attains Self-Realization. The use of intellect should be limited to solving difficult life situations and preventing such situations. The intellect should never be used to earn money or to deceive others. There is grave danger in doing so.

Wealth comes to you because of your merit karma and not because of the use of your intelligence. The owners of these big factories and mills have no intelligence and yet abundant wealth comes their way. Their employees use a great deal of intellect. They are the ones who deal with all the tax officers and have to hear verbal insults of the tax officers, while the boss sleeps soundly and leisurely.

The Receptacle Of Intellect Life After Life

Every man is happy in his own home. A person that lives in a hut will not be happy in a bungalow and vice versa. The reason behind this is the 'receptacle' of the intellect. A person will only like whatever he has brought with him in the receptacle of intellect. Whatever one fills in the receptacle of his intellect in the past life, is divided into two categories : Fruits of merit karma, and fruits of demerit karma. Everyone divides up this receptacle of intellect. Of the total contents of this receptacle, they use up most of the percentage to acquire material wealth, nice home, a car and a family. This way they use up most of their fruits of their merit karma, leaving behind only one or two percent for spirituality and religion.

There are two thieves who steal. One gets caught and the other escapes cleverly. What does that indicate? They have brought with them intellect that prompts stealing, but for the one who gets caught, his demerit karma has come into effect and

therefore he is using up his demerit fruits while the other uses up his merit karma in escaping. In this way everyone uses up their merit and demerit karma according to what they have brought in the receptacle of their intellect. If one comes into this world with the intellect for becoming extremely wealthy, then his merit karma will be used up for that. Another person has brought the same kind of intellect in his receptacle, but for him instead of fruits of merit karma he is faced with the fruit of his demerit karma and so he never sees any money. So precise are people's accounts, life after life, that no one has any power over them. And these fools believe, 'I earned ten million rupees.' Alas! He has used up the fruits of his merit karma and on the wrong path at that. Instead change what you fill in the receptacle of your intellect. Your intent should be only for true religion and not for transient material wealth of cars, bungalows, radios etc. Keep the receptacle of your intellect purely for the purpose of attaining the knowledge of the Self. Whatever you have right now, let it be. From now on fill the receptacle of your intellect with that which will liberate you.

My receptacle of intellect that I have brought forth for this life is only for that which is for the real religion and for the salvation of the world. I have not spent any of my merit karma anywhere else - not for money, house, wife, children or anything else.

Everyone who has come to me and taken this Gnan, have been able to do so because they had allocated two to five percent of their merit karma for liberation. Because I had allocated a hundred percent for true religion, I have been given a certificate of 'No objection' as far as religion is concerned.

Lord Ganpati – The Deity of Intellect

Lord Ganpati is the chief deity of all the deities representing wisdom and intellect. He possesses the sole right to write

scriptures. There is not a single place where his intellect does not shine. There is no weakness in his intellect. That is exactly why he is placed first and foremost among all deities. Even in rituals of prayer worship, Lord Ganpati is placed first. The intellect becomes humble and free from illusion by worshipping him. If a person encounters a few difficulties in a month but constantly lives in fear everyday, it is the result of wrong intellect. Worship of Lord Ganpati converts wrong intellect to right. That is why Lord Ganpati is always placed first in any worship, but because people perform their rituals without the correct understanding behind it, their worship does not prove fruitful. If worship is performed with the correct understanding, it will bring good results.

Ganpati has successfully passed through all the intricacies and perplexities of the intellect. By worshipping him with an understanding, the illusion of the intellect disappears and the right intellect is attained.

Experience Through Intellect : Experience Through Gnan

If a person who has never before tasted cardamom flavored ice-cream were given the ice-cream in the dark, he will begin to wonder whether the ice-cream is naturally cold; whether the nature of milk and all the ingredients in the ice cream, such as sugar, cream and cardamom, is also cold. Intellect has the ability to discern and analyze the inherent qualities of the ingredients in the ice cream and why it is so cold. One is able to know and experience all this through his intellect. If the intellect, the indirect light of the Self, can be so useful in mundane worldly matters, imagine how powerful the direct light of the Self can be.

I tell everyone to put their intellect (buddhi) on pension after they acquire the light of the Self. The whole world needs

intellect. They are dependent on it but the knowledge of the Self is such that the intellect is not needed any more. I refer to the intellect as a lying rogue. Never give any credence to it. You should tell her, "Listen, Madam intellect, life after life you have harassed me. Dear Madam now return to your own home. Go to the ones who need you. I have no need for you anymore." Retire your intellect in this way. You do not have to insult it or be contemptuous towards it, because as long as there is any contempt or hatred within you, you will not attain liberation. So try to appease it anyway you can and send her home. Pension means consolation.

If you want liberation then you should not listen to your intellect at all. The intellect is such that it will show you faults even in a Gnani Purush. Oh unlucky one! You see faults even in the one who can grant you liberation? Your liberation will go away from you for infinite lives.

It is intellect that makes you clash in the worldly life. If just by listening to your wife you encounter so much clash and aggravation, just think what Madam Intellect will do to you! If you listen to her, there is no telling where you will be thrown. Even at two in the morning she will awaken you and mislead you. Your encounters with your wife are not so many but this Madam Intellect is always with you. She is such that she can dethrone you from your seat.

There is a diamond worth five hundred million. If you were to ask a hundred jewelers to appraise it, they will each give you a different value, because they each are guided by their own intellect. It is the same diamond and yet so many different values, because everyone's intellect is different. Therefore do not try to measure the intellect of a Gnani Purush. It is not in your capacity to do so.

You should not use your intellect (buddhi) before a Gnani,

even by mistake. Every part of the Gnani and his divine karma are worthy of worship. The intellect can never be used here. This Gnani Purush has a physical body but within resides the one who is eternally aware. What is visible to you is the physical form of the Gnani Purush, which is purely for play-acting for worldly interactions. It is completely dramatic (theatrical). For the sake of worldly interactions, the part the Gnani Purush plays is dramatic – outwardly he plays his role as Ambalal, but from within he is completely detached. I have no intellect. Only through the association with the one who is without intellect, can you become the same.

The work of the people in this world is done by the intellect and the work of the Gnani is done by vyavasthit, and so there is no need to interfere at all.

What is intellect? It is your viewpoint from your past life. If you are traveling on a highway, you look at the landscape around you for four miles and you decide that it would be good to have everything this way. The intellect endorses this and the viewpoint of the four-mile becomes decided. In the next mile the landscape changes and so does your viewpoint and the intellect endorses this too, but the intellect does not disregard the viewpoint of the past because of the new one. That is why it presents itself to you, over and over again. If you were to disregard the viewpoint of the past then there is no problem but this is not possible. Your opinions always present themselves before you – this I refer to as your past vision and knowledge because the intellect has endorsed them and that is why there is an on going conflict from within. Your intellect of today is the viewpoint of your past and your viewpoint of today becomes your intellect for the next life and this is how everything carries on.

A thief steals because he has an opinion for stealing. It is

the endorsement by his intellect from his past life and that is why he steals in this life but if he were to associate with someone noble, he may change his viewpoint. He may even decide that it is wrong to steal, and so although he steals in his current life because of his viewpoint of the past, his current opinion is changing to one of “I should not steal” and so in his next life he will acquire the intellect which will not allow him to steal.

Why Do We Have Difference Of Opinions?

Why do we have difference of opinion with others? This is because everyone has different viewpoints and that is why they perceive things differently. To steal is a viewpoint of a thief; he is not a thief forever. To say that someone’s viewpoint is wrong is tantamount to calling his self wrong because that is his belief; he believes his body to be his real self. He is correct in his viewpoint. As long as there is ignorance of his real Self, his viewpoint is his only support. After Gnan he comes to the center and thereafter both ignorance and his viewpoint lose support.

I never tell anyone, ‘You are wrong.’ I do not even tell a thief that he is wrong because he is correct from his point of view. Of course I would explain to him the consequences of his actions.

Each and every human being is groping around in the territory of good or evil intellect. Good intellect shows good things and evil intellect will show wicked things. Ultimately both kind of intellect will make a person wander around in the worldly life and that is why I call it wrong intellect (viprit buddhi). Wrong intellect hurts both the giver and the receiver. The right intellect will help both the giver and the receiver.

Wrong intellect causes tremendous suffering. If someone is ill in your home and your intellect points out to you, ‘What

if he dies?' then it will keep you up crying all night.

The Vaniks have a lot of intellect. But it also makes them suffer a lot. The intellect of a Vanik can even become an obstacle for liberation. Liberation is a feat for the brave; it is a feat for the Kshatriyas (warrior class). The Self has nothing to do with social divisions but the attributes of the prakruti, confuses it and deludes it (self) in the ignorant state. Kshatriyas are very powerful and determined. All the twenty-four Tirthankars were Kshatriyas. When Kshatriyas desire liberation, they do not consider worldly things of any value, whereas the Vaniks who desire liberation will attach importance to the worldly things also. One has to be cautious of the Vanik intellect. Beware of it, it causes a great deal of confusion on the path of liberation.

The Vaniks have a very large tuber of greed. These tubers are not easily evident to them. Whereas Kshatriyas are restless by nature and they exhibit their aggressiveness everywhere. Nevertheless they come to their senses quickly because they also suffer in the process. But it is very difficult to bring a Vanik to the level where he can see his weaknesses.

When a Kshatriya goes to the temple, he will put his hand in his pocket and put all that comes out in his hand into the donation chest. Whereas a Vanik decides how much he will donate before he leaves home. On the way he will get enough loose change so that he can donate a little at every temple he visits. A Vanik uses his intellect (buddhi) whenever an opportunity presents to him to make a meaningful intent for his salvation.

What is wealth? It is puran-galan (input-output). For every input, output is inevitable. That is the law of accounts. People make matters worse by interfering through their intellect. They waste their valuable energies in the natural process of input-output. Money is your bank balance, it is your account of merit

karma and it is predetermined. When a person uses his intellect to make money, he ruins his dhyān. Instead of dharma dhyān he is in raudra or arta dhyān. This ruins his next life.

And as if that is not enough, people have learned to use tricks and deception. By this I mean they exploit those with lesser intellect by using their own higher intellect. Thus they deceive others of their wealth. Deceptive people are very smart, and so are thieves. People who use deception bind for a birth in the world of lower life forms (adhogati).

Vaniks create boundaries of defense around themselves with their intellect to protect their own self-interest. They do not care for the welfare of others around them. Why do they look good in their worldly interactions? It is because of this 'fence' of their intellect. Their focus is only on themselves and they are constantly looking after their own self-interest. If a Vanik were asked to render judgment, he will first consider whether the person concerned will be happy or unhappy. He would render judgment, which will not hurt the other person. In order not to hurt the other person, he would rather lie and render a wrong judgment. But the God within takes notice that he is keeping both sides covered. Why not say it exactly as it is. Tell the truth in such a way that it is not hurtful. But instead they cover up the truth with a wrong decision, and thereby take on a grave liability. By proving a guilty man innocent, one takes on a grave liability. One should say it as it is.

How have all these problems arisen? It is because these people keep others in the dark in order to maintain their own self-interest. They will cover this up until the point of discovery. The shameless hoarding they do for their own worldly happiness will make them suffer intensely on their path of liberation. It will torture them and create a lot of misery for them. It will not allow them to attain liberation easily.

The Vanik's intellect will not allow them to kill any insects, nor will they steal from any one. They have stopped committing overt, visible violence (i.e. practicing non-violence towards bugs, insects, animals etc) as well as overt stealing. But they continue to steal subtly on a large scale. Those who steal overtly will improve some day but those who steal on a subtle level will never improve. The people, who deceive others, work with so much sophistication and shrewdness, that they reap profits while sitting at home by working the farmers to death. The Lord calls this subtle himsa. The Lord has said that there is a possibility of salvation for those who kill with a gun but there is no hope for those who use deceit and tricks. Those who kill with a gun will go to hell, turn around and come back and search for a way to liberation. But those who kill through deceit fall deeper and deeper in the quagmire of the world. They will accumulate wealth and then turn around and donate some of it. This will sow new seeds and perpetuate their worldly life. This is considered sophisticated deceit and trickery.

There is no trace of deceit or trick in a Gnani Purush. The Vanik intellect functions on deceit. It would have been far better not to know the art of deceit. Before acquiring this Gnan I used to teach people how to use deception, but only out of compassion for the person who became trapped in a situation. Eventually I stopped that too. For me, there is no deceit anymore. Everything is exactly as it should be. There should be one-ness of mind, body and speech, there should be no division between them.

If you paid ninety dollars for a watch and sell it for one hundred and ten dollars, do not lie to the buyer that you paid one hundred and ten dollars for it. Instead tell him you paid ninety dollars for it but you are selling it for one hundred and ten dollars. If the buyer wants it, he will buy it for that amount. Vyavasthit is such that if you were to receive a hundred and ten

for it, you will do so regardless of whether you deceive him or tell the truth. When everything is so precise, why take on unnecessary liability by using deceit? You take on tremendous liability by using deceit, the consequence for which is a birth in the world of lower life form.

What creates obstruction to the inflow of wealth? It is continuous use of deceit and tricks. People have made a habit of tricking others. Otherwise a Vanik is a trader and he conducts his trade with honesty. He does not have to earn a living working under others.

Honesty In Business

This is why I tell you what is for your absolute good. Do not resort to deceit. Deal honestly. Be honest with your customers and tell them that in your business, your profit margin is fifteen percent. They can buy from you if they want to. What has the Lord said? If you are destined to receive three hundred dollars, you will get that amount whether you steal, use deceit or deal honestly. You will not receive a penny more or less. So then why are you being foolish and taking on the liability of stealing and deceit? Try to do your business honestly and legally for a few days and see what happens. At first you will experience some difficulty for about six months to a year but it will then run very smoothly. Even your clients will realize that your business is honest and unadulterated. They will come to you without you having to advertise. The vyavasthit that brings customers to your shop is vyavasthit but the foolish ones sit in their shops worrying and waiting for the customers to show. They spoil their dhyān and enter into adverse meditation.

If you decide that you want to conduct an honest business, then it will happen for you. The Lord has said that there is grave liability in adulterating food and gold.

Kacchis (people of a special sect from western Gujarat) too are infected with the dangerous disease of deceit. They are worse than the Vaniks in the art of deceit.

The times are such that you have to live amidst deceitful people. But still your intent and awareness should always be on how to escape from all deceit. With this intent, you will be able to escape from the greatest liability. If such intent exists then with repentance you will encounter circumstances where you will not have to be deceitful and your business will run well. On the contrary people will commend your business.

If you want to attain liberation you must follow the words of a Gnani and if you do not want liberation then follow the times but in your mind you must feel that you do not want a deceitful business. You will then find such a business. Your business practices should be such that even when a child comes to you, his parents will not have any fear of their child being cheated.

Why Is There A Shortage Of Wealth?

Why is there a shortage of wealth? It is because of the practice of stealing. Goddess of wealth graces her presence where there is no deceit or stealing through the mind, the body and speech. Wealth is obstructed by the practice of deceit.

Intellect is not to be used to make money. It is to be used for the good of others.

With Gnan you can see clearly which of your actions bring you happiness and which make you miserable. People with intellect ruin things by tricking and deceiving others.

The word 'trick' should not even be in our dictionary. Why have you been given the knowledge of vyavasthit? Whatever is meant to be in vyavasthit, so let it be. If there is

to be a profit of thousand dollars, let it be and if there is a loss of a thousand dollars, let that be too. Accept both profit and loss with equanimity. It is all under the control of vyavasthit and not under your control. If it were under your control, you would not allow your hair to turn gray. You will some how find a way to keep them black.

A man without deceit looks simple and straightforward. One feels good just looking at his face. Whereas the face of a deceitful person looks laden, as if he has just swallowed some castor oil. Once you become the Self (Self-Realized), will you not have to clean up your old baggage? Will you not have to repay all that you have taken? The baggage you have filled through deceit will have to be paid back even through suffering. That is why I say, "Honesty is the best policy and dishonesty is the best foolishness."

Function Of The Intellect And Function Of Gnan

To know what is impure (ashuddha), auspicious (shoobha) and inauspicious (ashoobha) is the function of the intellect and not Gnan. Gnan's only function is to observe and know the pure (shuddha). But the intellect makes you believe the known (gneya) to be the knower (gnata). "I am Chandulal" is that which is to be known (gneya), but the intellect makes you believe it as the knower (gnata). Such is the intellect, the ego is always mixed with the intellect and it believes the known to be the knower. How can you experience liberation when you believe the function of the intellect to be the function of Gnan?

A great seeming closeness may be perceived by the intellect but it is beyond the reach of intellect to perceive the known as the known, and the knower as the knower because the intellect itself is an object to be known and therefore it cannot see the real truth.

This world has no beginning or an end. Even in this matter

people have used their intellect and confused the issue. How do you benefit from knowing whether this world has a beginning or an end? This world has no beginning or an end; this analogy is like a circle. How can there be a beginning or an end in a circle? It is only when you go beyond the intellect and become a Gnani that you will realize that the world has neither a beginning nor an end.

Svachhanda (acting according to one's own whim and beliefs) is deluded intellect. People do terrible harm to themselves through svachhanda. To act according to your own understanding is called svachhanda, regardless of what you are doing, whether you are doing something good, bad or reading the scriptures. A single misunderstanding in reading the scripture will become the cause behind endless rounds of rebirth for you. So beware of svachhanda.

From the moment your wrong intellect (vipreet buddhi) begins, you are whole and sole responsible for it. God does not take any responsibility in those situations. Wrong intellect brings misery to both, the giver and the receiver.

There are two kinds of intellects : internal and external. Indians have internal intellect and the foreigners have external intellect. Those with internal intellect suffer more, because the more developed the intellect, the greater the internal suffering. The foreigners are natural and spontaneous by nature whereas the Indians are natural in certain matters and deliberately difficult in others. However for spirituality, only the internal intellect is helpful.

The intellect that searches externally finds nothing but 'prickly shrubs'. One would benefit only if one searches within. People's intellect wanders outside incessantly and consequently gets exhausted. It is only when I bestow upon you the intellect that wanders within, that your work for liberation will be done.

You have wrong intellect that drives away happiness and invites misery.

You are unable to understand the real nature of pleasure and pain. Intellect will always show you the contrary; that which is not in your real benefit. It derives only the transient happiness from material things. There is no happiness in material things. What would happen if someone were to scratch or dent your new car? Whatever pleasure you derive through the intellect ultimately results in misery. Drawn by the attraction of things, the intellect superimposes happiness on them. There are infinite things. In order to discover the bliss of the Self, each individual non realized-soul tastes one thing after another and then decides wherein lies this happiness. That is what humans are in search of. First they decide that happiness lies in wealth but then they become obsessed with money and suffer miserably. Then they decide that happiness lies in a woman. So then they look for sex in addition to wealth. They are convinced that happiness lies only with these two. But when their wives retort rudely, it ignites a fire within them. What happens when their wealth turns against them? If the income tax department raids their homes, the same wealth will become a source of their misery.

Difference In Intellect : Difference Of Opinions

In today's world, there maybe only three people in a household, but by the end of the day they will have thirty-three different opinions. How is one to find a solution? Alas! Even a guru and his disciple, will have difference of opinions by the day's end. Wherever there is intellect that divides (bhed buddhi) there is bound to be difference of opinions. If intellect without divisions (abhed buddhi) were to arise, then all the problems would be solved. The one who becomes impartial can sit in the center and see everyone as innocent. Whenever the intellect shows you anything negative, you should immediately ask the right (samyak) intellect to go find a solution, and it will.

This world arose when the soul became deluded. When the intellect (buddhi) becomes deluded, Gnan will manifest.

I do not look at anyone's intellect; I look at his understanding. The intellect can be skewed at three hundred different places but there is not a problem if the understanding is right. A person with intellect may rise higher through the use of that intellect but he may fall too, whereas the one with right understanding will go higher and higher, to the top and will never fall. Intellect is a part of the non-Self and not the Self. Right understanding and intuitive perception (darshan) is the innate quality of the Self.

Those with pita (bilious) constitution have sharper intellect and the ones with vata (air) constitution have deeper understanding.

Everything has arisen out of the imagination of the intellect. It is all worldly in nature. In every religion, whatever came into the imagination of the people, came to be recorded in their scriptures. A scripture is knowledge born of the intellect. Pure consciousness (chetan) is never found in the scriptures. Gnan, on the other hand, is self-illuminating and it can only be found in the heart of a Gnani. The phases of intellect are full of scams. The intellect tries to convince the owner that it is Gnan that is operating. Therefore I tell you to beware of the intellect. When the intellect shows you something, recall 'Dada' (the Self) and say out loud, 'I am Vitarag', and the intellect will settle down.

Gnan does not find fault with anyone whereas the intellect finds faults in everyone. The intellect will find faults in even one's own brother whereas Gnan will not find fault even in a stepmother. If a stepmother serves her stepchild burnt rice from the bottom of the pot, the intellect will immediately rise and accuse the stepmother of being unfair; it will cause the stepson grief. But

if the child has acquired Gnan, that Gnan will immediately make him aware that, 'She is a pure Soul and I am a pure Soul and whatever is happening is the interplay and discharge between the two pudgals (non-Self), and that the karmic accounts are being settled.' The pudgal (the non-Self) is made up of mud and the intellect is made up of light. It can give you light and at the same time it can scorch you. That is why I call the intellect sinful. It is necessary to become free from intellect (abudha). Intellect can make a person above normal and it can also make him below normal. There has to be normality in every thing in the world. Normality can never be achieved without one becoming free from the intellect.

I am sans intellect, free from obstinacy, open-minded and in normality. Just one single strand of my hair contains the knowledge of this entire world.

Those with lesser intellect have a soft and tender heart; such a person, if he chooses to solve the puzzle of life, will go all the way on the right path or if he does something wrong, he may even go all the way on the wrong path. If a person were to not use his intellect for just one day, he would accomplish his spiritual work. If you want to sow seeds for a next life then use your intellect. It is not under your control to increase the light of the intellect but you do have the control to diminish it. Therefore keep the intellect diminished. The intellect is not universally beneficial whereas Gnan is.

The Power Of Concentration

A man with limited intellect will be prone to abhorrence. A man with expansive intellect (worldly wisdom) does not exhibit abhorrence. When you visit a museum, do you show any hatred towards anything there? Koosung (company of anything or anyone other than the Self) means repeated teasing of the intellect, this way and that way.

The power of concentration is limited and depends on the power of intellect. Whatever a person has brought within his receptacle of intellect is what is going to discharge in this life and nothing more. The thieves in India are capable of concentrating on as many as sixteen different things at the time of stealing. The thieves go out to steal without eating a meal and so their power of concentration is heightened. Where to steal? At what point? At what time? Where will the policeman be? Where is the purse? In which pocket? How to pick that pocket? How to escape and from which door? Thieves in India can concentrate on sixteen such things at a time. The power of concentration arises completely out of intellect and not out of Gnan. The power of concentration may increase but goes down with a heavy meal. That is how strange all this is. If concentration were result of Gnan, it would remain constant. It would not wax or wane.

Questioner : Is intellect the same thing as illusion (maya)?

Dadashri : No, maya is ignorance of the Self. Ignorance leaves as soon as you acquire Gnan, but the inner instrument (antahkaran) remains. Intellect remains and incites one to participate in things profitable in the worldly life and makes one wander in the world. What is intellect? If someone was deceiving your son, your intellect will compel you to interfere. In reality it is vyavasthit that does everything but still the intellect interferes. First the mind informs the intellect and then only the intellect can interfere. The intellect interferes in everything. At night when you are dreaming there is no interference by the intellect and everything goes well. In the same token the worldly life is also a dream in your wakeful state.

What would happen if a passenger sitting next to the driver grabs hold of the driver's hand, when there is a bus coming directly at them? There would be an accident. But people are smart, they would not do such a thing because they know

that the steering wheel is in the hands of the driver and his job is to steer the car; only he drives the car. You can comprehend this obvious example of a car but how can you comprehend what is happening within? Here you cannot refrain from interfering and consequently confusion arises. There would be no confusion if you were to leave everything to the 'driver' even in matters within. you have brought the internal driver with you from the past life.

The realization of 'I am pure Soul' is elemental intellect (tattva buddhi). Once this realization occurs, the feeling of 'I am the body' will disappear. The intellect that was focused towards the body now focuses towards the Self. Elemental intellect means the right (samyak) intellect. When the right knowledge begins, real intellect is born. Wrong (vipreet) intellect always prevails in the absence of right knowledge.

Chit : The Third Component Of Antahkaran

Chit is the third component of the inner psychic organ. Its function is to wander and show images of things as they are. It can project scenes of places in America exactly the way they are, even while one is in India. The mind never leaves the body. It is the impure chit that leaves the body and wanders. Pure chit is the pure Soul (Shuddhatma).

Chit is Knowledge (Gnan) + Vision (darshan)

Impure Chit is Impure knowledge + Impure vision

Pure Chit is Pure Knowledge + Pure Vision

The mind shows a pamphlet and the chit shows a picture. These two do the work and the intellect makes the decision, the ego then endorses that decision and finally the action takes place. The chit visualizes a situation. Impure chit comprises of phases of impure knowledge and impure vision. Before the intellect renders a decision, there is a struggle between the mind

and the chit. That struggle stops as soon as the intellect makes a decision between the two. If the intellect is set aside, the mind and the chit do not cause any obstructions.

From time immemorial, the chit has been in search of its home. It continues to wander. It sees all kinds of different things and consequently all kinds of knowledge-perception (gnan-darshan) accumulate within. The tendencies of The chit (chitvrutis) collect whatever it sees, takes its stock, and when the time comes, it shows it as it is in the form of a scene. If the chit becomes absorbed in what it sees, it attracts atoms (of what it sees), these atoms accumulate and form complex tubers, from which the mind is formed. This mind projects a pamphlet when the moment is right, the chit will see the image or a picture and the intellect renders a decision.

These tendencies of your chit that wander outside cease to do so once I draw them towards 'me' (the Self; the Gnan). The tendencies of your chit thus become bound and that is liberation.

These impure tendencies (vrutties) of the chit have been wandering endlessly. When they keep going to a particular place and if you try to retract them, they will revolt and go to the same place again. The fact that these chitvrutis return to their own home, the Self, after Gnan is a wonder in itself. Wherever the chitvruti wanders, the body too will have to go there. In the kramik path of liberation one has to cross endless hurdles of different phases of the mind and the chit before one reaches the ego, which still needs to be purified. But for all of you, I have made you leap over all these levels and placed you directly in your own abode, your pure Self.

The chit keeps wandering in search of its home, the Self. It seeks happiness. Wherever the chit becomes still, other parts of the inner instrument (antahkaran) become still also and that

is why it appears that there is happiness there. But how long will this state of stillness remain? The chit will then go somewhere else and project happiness there and the happiness it perceived in the former situation turns into misery. This is because in the final analysis all forms of external happiness result in unhappiness. The intellect will not refrain from imposing its decision that there is no happiness but misery in the last situation, and so the chit wanders again. There is no end to this wandering. This wandering ceases when the chit returns home, to the Self. When it experiences real happiness, the bliss of the Self, all other imaginary happiness automatically become bland. There after, that which wanders is the impure chit and that, which observes and knows the impure chit as it is, is the Pure Chit. The phases of the impure chit then gradually decrease until they completely cease to exist. Thereafter only the phases of the absolutely Pure Chit remain and that is Keval Gnan (Absolute Knowledge).

The Gnani Purush does not touch the impure chit but helps you taste your own eternal bliss, the root of endless bliss that is within you. Consequently upon finding its own abode, the Self is attained, which is none other than the Pure Chit. The shuddha chit is shuddhatma, the pure Self. As this pure chit goes on observing exclusively the pure in everybody, the impure chitvrittis grow weaker and weaker until they are no more, after which only the absolute pure chit remains. This is Absolute Knowledge.

Only the Gnani Can Bestow The Pure Self (Shuddhatma)

All the worldly religions are struggling to purify the impure chit. This is like washing dirty laundry with soap. The soap will remove the dirt from the clothes but will leave its own residue behind. One will then use Tinopol (bleaching soap) to remove the residue of the soap and the Tinopol in turn will leave its own residue behind. In this manner each medium of stain remover

leaves its own residue behind. This is the plight of the relative religions. Inevitably every process of purifying the chit ultimately results in leaving a taint on it. Only the One who is absolutely and completely pure Himself can attain absolute purification of the chit. Therefore only a Gnani Purush can do this. That is why all the scriptures ultimately say, “If you want to realize the pure Self, go to a Gnani. Only He can bestow upon you your pure Self. We have only the tainted and the impure soul, which is worthless.”

On the path of liberation, nothing needs to be done to the mind. It is the chit that has to be purified, only then can the puzzle of life and of liberation be solved. Without understanding this, many seekers become obsessed in trying to control the mind. They are correct from their own viewpoint but if it is liberation that they seek, then they will have to know the facts. By facts they are completely wrong. Once the chit becomes pure, you do not have to be concerned with the mind. The pure chit will continue to see the ‘film’ of the mind.

There are many places in this world, which will still the mind, but none to still the chit. What happiness is there in playing cards? It is nothing but a tool for engaging the chit. But to engage the chit in playing cards will cause one to slip (spiritually), and one will continue to slip downwards. For how long can one engage the chit? And ultimately, does it not lead to unhappiness?

The chit will wander excessively to places it likes or fears. If you had seen a snake in your bedroom during the day, you will remember this even at bedtime. The chit will keep on going there. Neither the sentient nor insentient, but a mixture of the two (mishra chetan), the impure chit wanders in places it likes. It wanders everywhere because it does not need a ticket. It would have been better if it had to pay for it, then the chit

would not wander!

The word chetan (sentient) is derived from chit. Pure Knowledge (Gnan) + Pure Vision (darshan) = Pure Chetan

That which the chit has seen very frequently in the past life will appear more often in this life. The chit will then become deeply engrossed in it for hours and longer and this leads to sow seeds of karma. As these phases become less intense, the chit will no longer bind to them with the same intensity. It will stick for a little while and then move away.

If you want to talk about gnan and darshan together, then you have to call it chit. Chit will only show you transient things. Whatever one's vasna (the impression on the mind of past actions whether good or evil which produces pleasure or pain), the chit will go there. The chit shows two different things : darshan, which is indistinct perception and Gnan, which is exact perception.

While doing darshan of an idol in a temple, what the worshipper sees, the darshan, is dependent upon the state of his mind and his chitvruti. So his darshan in the first hour may be different than the darshan in the second hour. Darshan depends on the internal and the external evidences coming together. Darshan of the idol with light coming from the front will be different than that of the light coming in from the side. The face of the Gnani is the same but according to the state of your mind and the restless state of your chitvruti, your darshan will be different. There is only one way to do the darshan of the Gnani.

The Joy Of The Chit

Ananddhanji Maharaj (a Gnani Purush) says that when he does darshan of the deity of Lord Rishabhdev, who is free from any likes and dislikes of the world, it appears to be smiling. The eyes on the deity are made of glass. How come they

appear to be smiling? It can appear that way because the worshipper has focused his chittvruti, his own living energy, into his darshan and that is why the Lord appears to be smiling to him. This is called the joy of chit. Joy of chit prevails where all element of deceit is gone. Joy of chit and deceit do not go together.

Saint Kabir has said :

*‘I think the Lord is far away, but in my heart He dwells
The veil of deceit obscures him, which is why I see him not’*

The Lord cannot be seen because the veil of deceit obstructs our vision. The chitvruti, which is devoid of any intent, is pure. The joy of the chit will begin the moment mahatmas become free from any wanderings of their chit. It is then that they will be able to do the right bhakti (devotional worship). People caught up and engulfed by their circumstances cannot even enjoy worldly happiness. If the chit becomes focused in a certain situation, it will remain in that mode and its burden will be carried on to the next event or circumstances. For example if your chit becomes engrossed in a situation, you will remain preoccupied with it for hours, so even when the circumstances unfolding in front of you are that for drinking tea, you drink your tea preoccupied and under pressure. In the worldly dealings, chit is consciousness (chetan), and so it is only of any worth if it's presence is established in the task at hand. If the chit is not present while you are eating, of what use is your eating?

‘Absence of wandering of the chit is the religion of all religions.’ If you attain this state, the cycle of rebirth will come to an end.

Questioner : Dada, last night, in my sleep I saw a very powerful light, like sunlight, for a long time. What could that be?

Dadashri : That is called chit chatkar (miracle of the

chit). There is tremendous power in chit chamatkar.

Questioner : Why do they have bells in the temples?

Dadashri : To focus the chit. When the drums are playing and the bells are ringing, both the mind and the chit remain focused there for a while; however perfect focus or concentration is not possible until one acquires the Self.

Things that distract the chit are all vishays (topics or subjects of enjoyment and attachment). In this world everything that takes place on the outside, is a vishaya. Everything into which the chit wanders is vishaya. Eating and enjoying fritters or ice cream is not a problem but if the chit becomes glued there and keeps reminding you of ice cream and fritters, then that is considered vishaya. Everything outside of Gnan is vishaya.

Whenever the chit grazes or indulges in anything but the Self, seeds for the next birth are sown.

The chit always takes photographs, sometimes clear and sometimes blurry. Whatever the quality of photographs you take, that is the quality of the film you create and you will have to see that film, you will have to endure it. So take good pictures. Do not waste your film.

Ego

The fourth and the last component of the inner psychic organ is the ego. It is the ego, which finally endorses what the intellect decided in agreement with the mind or the chit. As long as the ego does not endorse the decision, no action will take place. The intellect is the light of the Self that comes through the medium of the ego and so when the intellect makes any decision, the ego as a rule becomes involved and the action will take place.

‘I am Chandulal’ is the greatest ego and the ultimate ego

according to the Gnani. It is the basis of the world's existence. Liberation can only be achieved upon the demise of this ego. The foundation of life exists on the belief of 'I am'. 'I am pure Soul' is the purity of the ego and it is the only instrument that leads to liberation. All other forms of ego are instruments for future births.

It is ego to impose the belief of 'I am' on the non-Self (achetan - inanimate). It is not considered an ego to believe 'I am the pure Self' (chetan - animate). 'I am', means there is existence. Therefore you have a right to say, 'I am'. But you do not have the awareness of where you are and you do not have the right to identify your existence with the non-Self. You have absolutely no awareness of who you are. Once this realization is acquired, salvation is yours.

No one has the power to do anything and yet the world goes on functioning. It is merely an ego to claim that you are the doer. Until you acquire the realization of the Self, you are just like a wound up toy.

The Most Important Thing To Renounce

God has said that you need not renounce anything in order to achieve liberation. Only the ego and attachment need to be renounced, and when you do this, you will have done it all. 'I' is the ego and 'my' is attachment. I make you renounce both, the 'I' and the 'my', when I make you realize your pure Self (Gnan). As I make you renounce, do you know what I make you acquire? Your Pure Self. Thereafter the question of renunciation-acquisition never arises. Any and all renunciation is for the annihilation of the ego. I take away your ego so then where is its existence? It is placed in the original location of its existence. Its existence is only in one place and that is where I place the ego.

If you resolve to wake up at five in the morning, you can

certainly do it. To resolve firmly is egoism. What cannot be achieved through egoism? One day the saint Sahajanand Swami met a King, in the province of Kathiawad. The king told Sahajanand Swami that a very impressive ascetic had come to town. This ascetic had remained buried underground for two weeks. Swami told the king to make the ascetic repeat this feat in his presence. The ascetic, through his ego remained buried underground for fifteen days. At the time of his surfacing, Swami told the King not to send a large procession to greet the ascetic as he had previously done, but instead send just two policemen. When the ascetic surfaced and did not see anyone waiting to greet him, he became enraged and began to shout, “Where is the King? Where is the horse carriage? Where is the band? He collapsed while shouting and died. He lived through his ego and when that ego was not nourished, he died. The definition of ego is to impose yourself where you are not.

In reality ‘you’ the Self does not die. It is the ego that dies and takes birth again. Death does not occur until the ego endorses it, and the foolish do not refrain from endorsing it. When a person is bed-ridden and suffering with pain, he endorses his death by saying it would be better to die than go through the suffering. Here the endorsement becomes inevitable.

Who Is The Enjoyer?

The Self does not enjoy anything. It cannot enjoy anything. If it were the intrinsic nature of the Self to enjoy, then that tendency would always remain with the Self and liberation would never be achieved. The one who enjoys is merely using his ego when saying ‘I enjoyed it’. Senses are effective. Because of causes, the senses become effective. As effects unfold, because of illusion, you egotistically claim to be the doer or the enjoyer. When this illusion of ‘I am the doer’ is removed and you understand who the real doer is, liberation is at hand. It is

possible to experience liberation even with the body.

The over crowding and congestion today is not because of people but their egos. You can live amidst crowds of egos through Gnan. Nature follows its own laws and so does the Self, but it is the ego between the two (Self and non-self) that is the cause of all suffering; it does what should not be done. It is the ego that perpetuates the worldly life and it is also the ego that causes you to take birth in the four worlds of different life forms. It is this ego that has separated us from the Self.

Even the most attractive person can look repulsive because of the ego. When does one become attractive? One appears attractive when one becomes the embodiment of love (prematma). An attractive person with ego will appear hideous, because the ego is hideous.

Questioner : Are there different kinds of egos?

Dadashri : To refer to a relative thing as ‘I am’ is ego. Pride with three components, arrogance, envy, respect and disrespect – are all different words used at different times to explain the varying degrees of the ego. That is why the Gnanis have given them different names.

Many people consider themselves humble and modest but the intoxication of calling themselves such is acutely more deluding than those with overt pride and conceit. Vanity is inevitable in those who consider themselves humble and modest. The ego can never be completely destroyed without the knowledge of the Self. And yet people are in pursuit of trying to acquire a state of humility but what about the ensuing increased level of their intoxication? What about the deplorable subtle ego that is born of such a state?

The inner instrument of psyche (antahkaran) remains as it is, even after one acquires Self-realization. The only thing that

is destroyed is the wrong belief of one's identity; the false imposition of 'I am' where one is not, is removed and this 'I' is placed where the 'Real I' is. Thereafter the ego that remains in the inner psyche will conduct one's remaining worldly activities. This discharge ego does not have to be curbed but it is to be rendered insipid.

Squeeze The Juice Out Of The Ego

You have acquired the main thing, the Self. Now you have to get rid of the juice (tasteful interest) out of the ego. If someone insults you, the ego arises; it becomes jarred at the slightest provocation. You get upset and even sulk. Why should you sulk? Now there is nothing left for you to get upset about. All you have to do is to take away the old juice from the ego.

Nobody likes insults but I am telling you that it is very helpful. Respect and insult are the sweet and bitter juices of the ego respectively. Those who insult you come to squeeze the bitter juice out of your ego. When someone tells you 'you have no sense', he extracts the bitter juice out of your ego and breaks it proportionately, without any effort of your part. The ego is full of juices. Before when you did not have the awareness (of Gnan) and someone squeezed the juice (insulted you), it caused you tremendous agony. Now with this understanding (Gnan), let the ego be squeezed knowingly and naturally. What is better than someone else doing this for you naturally? People can be extremely helpful in this matter.

In any way that you can, extract the juices of the ego in order to attain final liberation. The ego has a function after Gnan. It carries on your mundane worldly activities. The only thing that needs to be done is to render the ego juiceless. Others will do this cleansing of your ego for you. This is good for you. Otherwise you would have to do it yourself. The Gnanis are void of any intellect (abudha) and have so much power that

they can squeeze the ‘juices’ out of the ego but you do not have such power. Therefore you should be happy if someone does it for you when they insult you. On the contrary they spare you the effort. For you there is only gain in it. You merely have to assess where your profit lies. For you there is tremendous profit in it.

It is the intrinsic nature of the ego to accomplish all your tasks for you in a make believe (dramatic – i.e. not real) unattached manner, provided the bittersweet juices of your ego are gone. The ego is not to be destroyed but rendered insipid and tasteless, void of the bittersweet juices.

For the worldly interactions however, you may even have to give compliments for a tasty meal.

Drink Poison With A Smile

A person feels bitter if you hurt his or her ego. You know the consequence of hurting others and as far as possible; it is best that you hurt no one.

*‘The noble soul drinks poison with a smile,
Detached and desireless, he needs no fame or recognition.’*

I am nilkantha (refers to the blue throated Lord Shiva who could swallow all the poisons of the world). From a very young age I swallowed the poison (problems) people gave me with a smile and not only that but I also bestowed blessings upon them and that is why I am a nilkantha.

You too will have to drink the poison. It is your account (from the past life) and therefore the poison will come to you no matter what. So whether you like it or not, you will have to drink it with a smile or with a frown. People will force you to drink it, whether you like it or not. So why not drink it with a smile and bless those who make you drink? How else will you become a nilkantha? Those who offer you poison come to do so to bestow

upon you a higher spiritual state : if you make a wry face, it (spiritual state) will escape you. Whoever has come to me with cups of poison, I have drunk them with a smiling face, while blessing them and have become Mahadevji (Lord Shiva).

As long as your belief of 'I am Chandulal' exists, everything will taste bitter, but for me the poison has turned into nectar. Respect or insults, sweet or bitter are all dualities. From now on we are free from such dualities; we are beyond such dualities. That is why we do these satsangs! After all, eventually everyone wants to achieve the state beyond duality, do they not?

When someone deals you anything bitter and you drink it with a smile, blessing him or her, your ego will be destroyed and you become that much more free. Not only that but your opponent will also react from your positive reaction and change for the better. He too will feel better. He will realize his weakness in being your adversary and appreciate your spiritual strength for taking the insult with a smile.

Do you think you would drink anything bitter of your own volition? How benevolent are those who make you drink it? Those who serve you (the bitter drink) are like a mother. You have no choice but to drink. You will have to take the bitter in order to become nilkantha.

'You' should tell 'Chandubhai' : 'you will have to take this bitter drink a hundred times.' That is all and there after he will get used to it. We have to force bitter medicine to a child but once he realizes that the medicine is good for him he will not have to be forced to drink it, he will drink it on his own. Once you make a decision that you want to drink all the bitterness served to you, you will be able to do so. It is easy to drink 'sweet' but you have to know how to drink the 'bitter' also. Will you not have to drink it some time or another? Besides it

is a profit for you, so should you not practice drinking it?

You feel very hurt (at a loss) when someone insults you in front of everyone, but that is a tremendous spiritual gain for you and once you realize this, you will not see it as a loss, will you?

You say, 'I am Pure Soul (Shuddhatma)', so don't you want to remain in that state forever? For that, you will have to get rid of that ego of yours. You will be able to do that with conviction and hard work.

How appropriate is it for a vagabond to continue calling himself a vagabond after he has been made a king? After acquiring the state of 'Shuddhatma' you should not consider yourself anything but the pure Self.

Do you not want to move away from this state of bittersweet suffering? So then why do you still keep one foot in it? Once having made a decision to be free, how can you keep your feet in both, the Self and the non-Self? You cannot do that. When do people feel offended? It is when someone serves them something bitter. During the Gnan Vidhi you say that you are a pure Soul, so then should you protect your pure Self (pure Soul) or the relative self (the other side)? It is very difficult to render your ego juiceless through your own efforts; it is better if others do it for you. This way the ego will play its role in a superficial; make believe manner and the inner machinery will also function well. If it is so beneficial, why should you not take what is offered to you, with a smile in order to render the ego dry? When the ego becomes completely insipid, the Self becomes complete. Just decide that you want to render your ego juiceless and it will continue to become so.

If this medicine becomes agreeable to you then nothing will trouble you. And you now know that it is very profitable for

you in your spiritual progress. Whatever sweetness you find in life, is equally filled with bitterness. So deal with the bitterness first, all that will remain will be sweet and that is easy to deal with. It is a great achievement to digest the bitterness of life. Everyone smiles when they are offered flowers, but what happens when people hurl stones at them?

Penance : Invisible (Adeethha taap)

Ego is an object to be known (gneya) and 'You' are the Knower (gnata). Where there is a relationship between the Knower and the known, the known should not be protected. If you protect one gneya (ego), then you have to protect all others, and they are infinite. From now on you have to practice invisible penance (adeetha tapa). You have to maintain awareness that you do not become engulfed and become swept away with the ego. That awareness is invisible penance. This kind of penance has to be done because from time immemorial you have acquired a habit of identifying yourselves with the known, the gneyas. As you do this penance, these habits will become weaker and so will the ego and consequently the puzzle will be solved. Once you resolve to do this penance, it will continue to occur on its own.

Of what use is the ego that has made you fall in every circumstance and made you look ugly despite your beauty? Awareness is that which does not allow the known to become the knower. That is invisible penance. The awareness that you have to maintain in order to render the ego juiceless and insipid is invisible penance.

Obstacles to spiritual progress come from the outside as well as from within. Ego is an obstacle against which you will have to be well prepared.

Even the importance and respect people give you, is not acceptable. Only those who can endure insults can endure

respect. Someone once asked me, “Why do you accept the garlands of flowers people give you?” I replied, ‘Here, let me put a garland around your neck also. But you will not be able to endure the honor.’ People will be awed to see so many garlands. If you bow down to someone, he or she will quickly get up – they cannot bear the respect being given to them.

Account Of Respect-Insult

The rule is : ‘No one will insult you when you no longer fear insults’. As long as there is fear, the ‘transactions’ will keep coming but they will cease when your fear is gone. Keep both, respect and insult in your account. Whatever respect or insult people offer you, credit them to your account. Do not create a new account by reacting to the insults. However large or small the dose of bitterness people serve you, credit it into your account. Decide that you want to credit about a hundred insults a month in your account and the more the insults, the greater the profit. Now if you get seventy instead of hundred, you are in a loss by thirty and therefore you have to credit one hundred and thirty the following month. Those who have a credit of three hundred or so insults to their account will not experience any fear of being insulted. After that there is smooth sailing to the other shore (liberation). So you have to start keeping a record from the first day of the month. Can you do that much or not?

When you bow down to a Gnani Purush by putting your hands together, it means you purify your ego of worldly interactions and when you touch your forehead to the Gnani’s toe and do real darshan, you are surrendering your ego at his feet. The benefit you gain is in proportion to the degree of your surrender of your ego.

Pity is not an attribute found in the Gnani, the Gnani has boundless compassion. Pity is a dangerous attribute of the ego as far as liberation is concerned. In what way is it an egotistical

attribute? Pity is an attribute of duality. Duality means that if a person has pity within him, he will inevitably also have its opposing quality, cruelty at the other end. This attribute becomes apparent only when it surfaces and when it does, he will destroy everything around him. He will make all kinds of dealings. He will even forsake his home, his wife and children. The whole world is immersed in duality. Until you acquire a state of non-duality, pity is a praiseworthy quality of this world because it is the foundation for the good of the world. But maintaining pity is for your own safe side and not God's. Those who go around feeling pity for others deserve pity themselves. Why don't you pity your own self? Why do you go out worrying about others? Some ascetics show pity towards worldly people : 'What will become of these people?' You foolish men! Whatever is going to happen to those people, will happen, but who are you to take pity on them? What will become of you? Why are you concerned about others when your own problems have not been resolved? This is nothing but dangerous intoxication of ego. An ordinary worldly person's intoxication will diminish within hours of waiting in a line to buy oil or sugar, but how will the intoxication of these ascetics ever diminish? On the contrary it will continue to increase. The Lord has said that those who are free of such intoxication will achieve liberation. Intoxication is the most dangerous subtle ego; it will make you suffer tremendously. Even an ordinary person can point out your gross ego. You will find someone or other who will ask you why you walk around with an inflated chest and will tell you to be humble. This will make you humble. But the intoxication of the subtle ego of : 'I am somebody. I have achieved something. I know something' – will never go away. What is the definition of knowledge? True knowledge is the light of the Self. Can one stumble in the presence of light? How can people claim to have knowledge when they stumble every step of the way? What right does one have to feel pity for others when he himself is in

ignorance of his real Self?

The Poison Of Ego

When the ego rises after having attained or accomplished something, beware. Your downfall is inevitable. If the mahatmas' ego gets inflated about having acquired this Knowledge, they will not fall because of 'Dada' presence, but their knowledge will become veiled. If one's ego arises because his divine powers have blossomed, he will fall as low as he became elevated. Things happen because of divine powers and he claims to be the doer; this ego will take him to a world of lower life form. If he were to abuse his divine powers, he will reincarnate in a lower life form. Egoism of one's divinity results in a life in hell.

In children the ego is in a dormant state. They too have an ego but it is in a compressed form. As the child grows, the ego expresses. A child will only grow up to be good and wise if the negative ego in a child is not nurtured. If you don't support a child's negative ego, he will grow up to be a beautiful and a cultured being.

Do not become entangled in relationships with the people of this world. They are in search of something to feed their ego, and if you do not want to get involved, then feed their ego and move on otherwise you will encounter obstruction in the path to liberation. An egoistic person will continue to worsen the complications arising out of the ego. Such people are unlikely to have problems with greed.

People with ability to think critically and have the ability to understand are considered cultured. These cultured people have a lot of poison of the ego. The poison of attachment (of my-ness) also obstructs them. One can become free from attachment but it is not possible to become free from the ego.

Committing suicide is a very dangerous ego. When the ego is shattered, when it gets no nourishment from anywhere, a person will commit suicide. Consequently that person binds a life of hell. The lesser the ego, the higher the life form and the greater the ego, the lower one goes.

Some exercise ego of killing and some exercise ego of saving lives. God sees both these acts as acts of egoism because nobody has the power to kill or save any living being; they are merely being egoistic in claiming to save lives. The person who saves lives incarnates to a higher life form and the one who kills will go to a lower life form. There is bondage in both for sure.

Lions have tremendous ego. A lion is the king of the animal world. He has wandered through all cycles of births and found happiness nowhere. Finally in his current life form, he goes around venting his ego through his roars and wails in the jungle. He desires to be free but does not find the right path. It is very difficult to find the right path and what is more, it is even more difficult to encounter the giver of liberation. Countless circumstances come together and dissipate but only the circumstance of an encounter with a Gnani will give you the permanent solution.

Satisfying The Ego

What you see around you is not sansar (the worldly life). The ego itself is worldly life. In such a world what is wrong if nothing is satisfied? If a man has borrowed five hundred rupees from you and when the time comes for him to return the money he does not do so. Your ego remains unsatisfied. To satisfy your ego you file a lawsuit, but if that man comes to you pleading and weeping and gets down on his knees to you, your ego becomes satisfied and so you will let him go.

This ego is such that it will not let a person entertain the

slightest dislike for the state he is in. Even a pauper has attachment for his hut and finds happiness in it because of his ego. Ultimately, through his ego he will find happiness in it because he feels he is better off than the dogs and the animals in the street. Whatever happiness a person acquires through his ego, his ego will not let him feel dislike towards it.

The ego creates division and factions. The Gnani is egoless. Division and factions come together in the presence of a Gnani. To rule by creating division and factions is the job of an egotist.

Sensitiveness And Atkan (get stuck) : Spiritual Roadblock

Some people are very sensitive. Sensitiveness is a direct expression of ego. If there is a discussion going on and I ask a question and someone speaks out in the middle; that is called a sensitive ego. The predominant spiritual roadblock, related to ego is atkan. Other examples of atkan are sexual matters, greed and pride. For example a strong healthy horse stops dead in its tracks when it comes to a mosque or a graveyard; it will not move forward at all. That is called a block. Likewise in spiritual progress there are certain major blocks called atakan. Every human being has an atkan and this is the very thing that makes him wander life after life. Atkan leads to wandering and wandering leaves one hanging, neither here nor there and I rescue such persons. The ego of atakan is acceptable but not the one of sensitiveness. There is no progress as long as there is an ego of sensitiveness. Sensitiveness is present if a person becomes upset over trivial things. You can get rid of your atkan by just observing it but the ego of sensitiveness will only go if you are very forceful and vigilant in breaking it. Whatever you have brought with you from the past life is indeed what is going to come forth from within. You have to simply observe it. The Gnani has bestowed upon you the absolute light of the Self, so

why then do you still have a sour face? It is because of the atkan and your sensitiveness. A sensitive person becomes one with his sensitive ego and that is why he or she becomes upset for prolonged periods and feels no zest in life.

Know where you slip. Why do you see darkness when you are walking on an illuminated path - a path illuminated by Gnan? It is because of your atkan and sensitiveness. By merely becoming aware of and knowing about this sensitive quality, the sensitiveness within will disappear. Whatever baggage you have brought with you will indeed exhaust itself just by your knowing and observing it, so remain the Knower and the Observer. This process will destroy all atkan but sensitiveness will not leave easily. When you become sensitive, electricity is produced within the body, and these sparks kill many small life forms within. However if you maintain an unwavering awareness, nothing will stand in the way and your accumulated baggage will dissipate. It is so simple and yet this baggage of atkan and sensitiveness has taken hold over you.

Antahkaran : How It Functions

(Antahkaran : Inner complex of mind, chit, ego and intellect)

Why does one's wandering in the world continue? It is because the self 'answers the telephone calls' in the antahkaran, that were meant for the mind, the chit, the intellect or the ego. This is interference. You are to simply know and observe the duties and the workings of the mind, intellect, chit, and the ego. 'You' should not answer anyone's call. 'You' are the Knower and the Observer of what the eyes, ears, nose etc. are doing. If you answer the call of the mind, the chit or any other components, conflicts will arise. So do not answer someone else's call, let them answer their own calls.

Have you ever investigated to see what happens to the

food you eat in the stomach or the intestines? Every part of the body carries out its own natural function. One would not be able to hear if the ears did not carry out their natural function or smell anything, good or bad, if the nose did not carry out its own function. Similarly, you have to check to see whether the mind, the intellect, the chit and the ego are functioning according to their own nature or not. There is no problem if You, the Self, remain in your own pure state, the Shuddhatma state. If the antahkaran carries out its natural function i.e. the mind shows different pamphlets, the chit shows the scenes, the intellect makes the decisions, the ego endorses that decision and the pure Soul (Shuddhatma) remains in its natural state as the Knower and the Perceiver, then everything is fine. Every component is indeed in its own inherent natural state. All you have to do is to know whether any of these components are functioning properly and if not, then how to restore them to their natural state. Instead people claim doership; 'I thought about it', 'I am speaking', 'I am doing everything'. Even the arms and legs carry out their natural function and yet people say, 'I am walking'. They are merely expressing their ego and what is more they believe the ego to be their self. Herein lies the confusion.

Can you not tell when the nature of the mind becomes spoiled? Surely you can. If an old lady were to come to your home and nag you all whole day long for fifteen days, you will get used to her if you do not get into a conflict with her. Similarly you have to become used to the constant bombardment that goes on in your mind. As it is, your inability to look at the mind has resulted in your inability to recognize what kind of a bomb is detonating within. All kinds of ammunition have become mixed up. You believe that they are harmless sparklers but they detonate like firecrackers. Similarly the mind is full of all different kinds of things and they detonate accordingly. But just like your dealings with the old lady, if You do not interfere with the mind, then You

will get used to it. Your relationship with the mind, chit, intellect, and ego is that of the Knower and the known (gnata-gneya) and not one of matrimony and therefore You can remain separate from it.

When a person is hypnotized, it is really the antahkaran that is hypnotized. All the components of the antahkaran are hypnotized. First the chit gets trapped and then rest of the components. Once the inner component is affected, the external will be affected also. When the mind becomes still, the external instrument then acts according to instructions of the person doing the hypnosis. When you are hypnotized you will not know or remember anything that happens under hypnosis when you come to your senses. How can you remember anything when your whole antahakaran comes to a stand still? Not every one can be hypnotized. You can only be hypnotized if it is in your karmic account. The effect of hypnotism is short lived. It cannot last for too long.

If you surrender your antahkaran along with your body and sit with a Gnani Purush for only one hour, you can conquer the whole world. I destroy your sins and bestow upon you divine eyes; I make you 'Shuddhatma', within one hour. This is the Gnan Vidhi. Thereafter you can go wherever you desire. This Gnan will remain with you all the time until you achieve final liberation. Your antahkaran will continue to purify in my presence. Your miseries will cease and the antahkaran will be purified. And because of this, you will experience bliss.

Questioner : What kinds of activities are going on in the antahkaran of the devotees who turn the rosary? Mentally they recite the mantra. Externally they count the beads while their chit is engrossed in some other activity. What is all this? Which mind is at work during that time?

Dadashri : Counting of beads will automatically begin

once you decide to do so. When the hand is doing its work, the mind and the ego are working in the antahkaran, at the same time. The chit is not present. It is wandering outside. And yet people claim that they are the ones performing the ritual, thus sowing seeds of karma for their next life. In fact the rituals they perform is a discharge of their karma from past life but while the discharge is taking place, they express an opinion (deep inner intent, bhaav). As is the opinion, so is the fruit. If one builds an opinion that he wished his chit would remain focused in the counting of the beads and not wander around, then that is the fruit he will reap in his next life. And if a person has an inner intent that the rituals of turning the rosary would come to an end and builds that opinion (intent), then in his next life, that is what he will acquire.

The seeds for one's next life are being sown according to whatever deep inner intent (opinion here) one has. This is where new karma is being charged.

Children will remember what they read if while reading there is a presence of all four of the components - mind, intellect, chit and ego, of their antahskaran. But the child's chit is at a cricket match and so all his reading goes to waste. What happens if one of the legs on a bed breaks? What would be the result? Such is the state of this antahkaran. Kavi has sung :

*“Solitary in a crowd engulfed in a dream world ...
Listener ‘I am and the singer ‘I am too”*

When you travel in an overcrowded local train in Bombay during the evening rush hour you get pushed and shoved from all directions. At that time the mind, the intellect, the chit and the ego are all overwhelmed and engaged in their own functions. That is when ‘You’ (Shuddhatma) can really enjoy seeing and knowing in an independent state. At such times ‘You’ become alone and that is when it is fun to Know and See. The greater

the crowd (gneyas, subjects to be known), the greater is the blossoming powers of the Knower (gnata). When one is in a huge crowd, the Knower within will flourish tremendously; the Knower will express fully. The greater the scope, the more the power increases. Some people abandon everything and run away to the forest for solitude, but the real pleasure is amongst a crowd. It is when there is a crowd on the outside, a crowd on the inside, a crowd everywhere that the Shuddhatma becomes alone. There it does not identify itself with anything. However this is possible only after acquiring the knowledge of the Self.

Mandatory Versus Voluntary

It is not easy to understand how the world functions. Everything in this world is mandatory but people believe that they act of their own volition and that is why they become trapped. Being born is mandatory, education is mandatory, getting married is mandatory and dying too is mandatory. It is extremely rare to find a person who has even an inkling of where lies the power of one's free will. It is only when you become a Gnani Purush (Self-realized) that your independent free will arises in this mandatory world. Purusharth (Real effort) only begins after you become a Purush. From the time you are born until the time you die, your every action is mandatory. You have wandered through endless cycles of births under compulsion and you will keep on wandering in the same way unless you meet a Gnani Purush who can liberate you from this cycle.

It is mandatory for a father to raise his children, educate them, get them married and help them settle in life. Mandatory means duty-bound and voluntary means will-bound. People mistakenly believe all that is duty-bound to be will-bound. You perpetuate your worldly life in the direction of your will; you believe you are acting according to your free will whereas in

fact you are duty bound. That which you are able to change is where your free will lies. When a child become disrespectful towards his father, the father will get angry and remind him of the sacrifices he has made for him. The foolish man! Tell me what have you done that is new! Everything you did was mandatory. Tell me where your free will lies!

A birth as a celestial being in the devagati too is mandatory. One has to be born there to reap the fruits of one's merit karma. In the same token it is mandatory for one to endure the consequences of one's demerit karma. Do you think that your occupation is of your own free will? No, it is mandatory. Do you think you have done anything in this life of your own free will? When things go according to your wishes, you believe it was your own doing and when everything works out to the contrary, you feel it was inevitable and mandatory. In both the instances, everything was mandatory. Desire too is mandatory.

No activities can be stopped. They are all mandatory and always bind new karma. It is an illusion to believe that you do something willingly or unwillingly. You have no idea as to where lies your free will. There is no doer-ship in that which is mandatory; whereas when you act according to your free will, you become the doer. It is sheer egoism to believe that an action is will-bound. When a person earns a lot of money, he brags that he earned it and when he loses it, he blames God. This in itself is a contradiction. It is egoism. People believe they act according to their free will in this world and that is why they bind merit and demerit karma. There is no bondage if they believe that everything in this world is mandatory (duty-bound).

When you got married, was it mandatory or voluntary?

Questioner : Previously I felt that it was voluntary but now I feel it was mandatory.

Dadashri : Your name too is mandatory. It was given to you when you were an infant and you have to live with that name, whether you like it or not. There is no escaping it. Everything is mandatory and everything gets done automatically. It does not matter at what stage you are on the natural flow of this worldly path. Everything is mandatory and therefore you will have to do it. A policeman will force you to comply with the law because it is mandatory. Just as there are policemen on the outside, there are policemen within. It is the policeman within that makes every 'top' (everyone) spin.

One day I was sitting in the verandah and I saw an ox being pulled mercilessly. Three men were pulling at its reins from the front and it appeared as if they would tear its nose. Another man was flogging the poor beast from behind. They kept poking him with a sharp nailed-stick but even then the ox would not budge. I asked them why they were treating the ox that way and why would it not move. They told me that they had taken the ox to a vet the day before and it scared him and now he refuses to move. The ox had no choice in the matter. It would have to go. Instead of going through all the torture, why not go willingly? Either way you will have to comply so why not do it willingly instead of complying through torture? Everything is mandatory so proceed without causing any problem, otherwise the world will flog you, like they flog the ox, and will make you comply.

You may not like to drink the poisons of the world but, because they are mandatory, you will be made to drink them. Instead of drinking with a frown, drink with a smile and become a nilkantha. Do this and your ego will melt away and you will become Mahadevji. I have become Mahadevji in this way.

Even for Lord Mahavir renunciation was mandatory. What

he did of his own free will was completely different. He was liberated. He had become a Purush (Self-realized), and had free will. But on the outside, as far as the worldly life was concerned, he was duty-bound and he never lost sight of that. When he renounced his wife, it was mandatory but people thought he did it of his free will. Whatever my mahatmas do as mandatory is a luxury and whatever they do voluntarily is liberation. Liberation with grandeur - such is the 'Akram Gnan' of Dada Bhagwan.

The World's Foundation

The whole world is in search of its foundation, but it is difficult to find. Pratishtit atma is the main foundation of the world. Pratishtit atma means the relative self. This relative self exists because one thinks, 'I am Chandulal.' This is a false imposition of the Self. The Self is not in its original place. Today, through me, the real foundation of this world is revealed naturally.

You are the pure Self (Shuddhatma), then who else remains within? Who carries out the subtle internal activities? The pratishtit atma does it all. Pratishtit atma is the result of karma caused in your previous life. Whatever beliefs you projected and installed back then, the pratishtit atma is the result of that creation. How was this pratishta (projection) done? Through the belief of 'I am Chandubhai', 'this is by body', 'this is my mind', 'I am the doer of whatever I have accomplished'; these are all pratishtas. This then becomes the pratishtit soul that returns in the body at birth. It is also known as the superimposed self. It superimposes itself everywhere. And during the time of its dissolution, simultaneously and very subtly another pratishtit atma is being created (because the wrong belief of one's identity still prevails). How can anyone understand or know this?

When is it called a pratishtit atma? It is when you combine the 'I' with attachment of 'my'. 'I am this' ('I' in the wrong

location; identifying the relative self as the real Self) and ‘this is all mine’ is attachment. ‘I am not this’ and ‘this is not mine’ is without attachment. The association with attachment is that of the pratishthit atma and the Self is without any attachment. The pure ‘I’ never moves from its location. ‘I am Chandulal’ and ‘this body is mine’, is pratishthit atma.

All the activities are done by the pratishthit atma. The pure Self does not do anything. All movement, walking, eating, etc., are the attributes of the non-Self and not of the Self. The Self does not sleep during the day or the night. It is the non-Self that sleeps. The one that performs the actions needs the rest and therefore sleeps. The Self does nothing so why would it need any rest? Who seeks rest? It is the one who is interested in rest, the pratishthit atma. All these activities are of the pratishthit atma. Who knows whether the pratishthit atma had sound sleep or not? The pure Self. The Self is the Knower and the Seer of the pratishthit atma and it never interferes in any activities of the pratishthit atma. All interference is done by the pratishthita atma. What the pratishthit atma knows is called gneya (object to be known) and the one that knows the pratishthit atma is the gnata, the Knower, the pure Self (Shuddhatma). Why does the pratishthit atma meddle or interfere? It meddles because it is interested in the worldly life. The Shuddhatma has no such interest; it is the Knower and the Seer and is the abode of eternal bliss. The Self illuminates the Self and the non-Self. The pratishthit atma illuminates the non-Self only. The Self Sees and Knows the pratishthit atma. Therefore the pratishthit atma is gneya (the known; object) and the Self is the Knower (the Gnata). The relation between Shuddhatma and pratishthit atma is only that of the Knower and the known.

A non-Self-realized (agnani) person may then ask who endures the suffering. He himself endures suffering. Is he not the soul? He is the soul but he is the pratishthit soul. He has not

known or recognized the Real Soul, the original Soul, the Pure Self (shuddhatma), so how can he be called the Pure Soul? Yes, if you know and recognize the shuddhatma (achieved Self-Realization) and constantly remain in that state (of awareness of your real identity) then you are Shuddhatma; but if you are Chandulal and if this body is yours, then you are the pratisthit atma. You did the pratistha (installation) of the ego and attachment and therefore you are the pratisthit atma.

The Japanese manufactured a car, which would run like a wind up toy. It was wound such that it would run five miles. Four people (mind, intellect, chit and ego) sat in the car. The winder is the designer of the car himself. They go to meet a friend. They hardly travel a mile or so and on the way they meet the person they were going to see. He calls out to them and asks them to stop. But how can they stop when the car was programmed to stop only after five miles?

Questioner : They would have to make a ‘U’ turn.

Dadashri : It is a matter of understanding. The driver is told to stop, he cannot, he has no way to do so, because of past life’s programming. The machinery within (antahkaran) keeps turning round and round creating havoc because of the conflict.

Such is this world. Once the winding occurs, the driver too has to keep going. You yourself have done the pratishtha (charged karma and set things in motion) but during the discharge (of karma), you become trapped.

It is the pratisthit atma that experiences through the five senses. The one who hears, sees, feels touch, and smells etc. is the pratisthit atma. The one that Knows and Sees what the pratisthit atma experiences through the five senses is the shuddhatma (pure Self). The knowledge acquired through the senses is that of the pratisthit atma; and the knowledge

transcending the senses is Shuddhatma. The knowledge of the pratisthit atma is indirect and limited and the knowledge of Shuddhatma is direct and unlimited. The energies charged by pratisthit atma are being discharged in this life. At the end both the pratisthit atma and the Shuddhatma will separate at the same time. At the time of moksha, final liberation, even though the pure Soul is formless, it takes on two-thirds of the form of the final body. In this world, all transactions of give and take whether gross or subtle, belong to the pratisthit atma. In reality no one can be robbed nor can anyone rob. All these are mere dealings of give and take of the pratishtha (charging energies) done by the pratisthit atma.

If you hurt the pratisthit atma, you commit tremendous sin. Why? Because the other person believes, that is who he is. He has superimposed his identity with it. Say if you were to burn this table, you would not commit a paap (karma of demerit) if the table had no owner, but if someone has projected his ownership on that table with 'this is my table', then you have committed paap. Attachment is created during the time one becomes the enjoyer or the sufferer. During the time of enjoyment, feeling and belief of 'My-ness' or 'this is mine', 'I am enjoying,' is being superimposed on the subject being enjoyed. The same holds true for suffering endured with feelings of 'I am in pain, I am suffering'. The baggage within is nothing but the result of attachment created during the state of enjoyment or suffering. Consequently the kind of fruits you reap depends upon the kind of projection (prathista) you did. If you projected happiness in it, you will experience happiness and if you projected unhappiness; you will experience unhappiness. The current likes and dislikes you experience are the results of your past pratishtha. The pure Soul has never been the enjoyer, the sufferer or the doer of anything. To be the enjoyer or the sufferer (vedak) means attachment. Vedak means attachment. 'Shuddhatma' (pure

Self) and attachment are contradictory. The (vedak) one who appears to be the doer or an enjoyer is the pratishthit atma. All activities visible to the eye or experienced through the senses are of the pratishthit atma and not of the pure Self. The activities of the pure Self are related to Gnan. The pure Self possesses powers of infinite knowledge and infinite vision. These can be comprehended only when one attains the state of the pure Self. It is only then can you understand that as the Self, you are the non-doeer. Until you acquire the knowledge of your Self and become the Self, you remain as the pratishthit atma and that is why you are a doer, and therefore the enjoyer and the sufferer. In this state of an enjoyer, you become the doer and thereby create a new pratishthita and a new pratishthit atma and the same old rut continues!

The Pure Self is only the Observer and the Knower. It is the pratishthit atma that creates everything and that is why people like the look of their faces in the mirror otherwise they would not. All this creation is of the pratishthit atma. As long as the pratishthit atma believes 'I am the doer', it does pratishtha (sows karmic seeds). Every human being creates his own new birth himself. Whatever pratishtha you do, is how you will be. As you sow, so you shall reap. As is your pratishtha, so is your form. Your pratishtha is your pratishthit atma. This is the doer atma in the worldly interactions (vyavahaar atma).

The whole world is groping around in search of absolute truth (sat). The absolute truth is the Self that gives light and shines within you. At the moment there is no one in this world that has found the real Self and if they have, it is the relative self and that too, only the partial relative self. The relative self is the pratishthit atma.

The pratishthit atma (relative self, relative soul) has no power other than to have deep inner intent called bhaav.

The souls that are in an unidentifiable state (avyavahar rashi) always remain with the pratishthit soul. These are souls (jivas), which have not yet been identified and given names (categorized). When a soul attains a manifested state (vyvahar Rashi), it is given an identity and a name and thereafter begins it's vyavasthit (cosmic progression).

The inner psychic instrument (antahkaran) belongs to the pratishthit atma but it is distinct from it. The pratishthit atma is distinct from the mind, intellect, chit and ego. When the mind wants to do something and the pratishthit atma says no, it will not get done. Intention (bhaav) belongs to pratishthit atma; the pure Soul (Shuddhatma) is just an Observer and the Knower of these. Desire that arises within, calls for the working of the pratishthit soul. The Pure Soul is merely the Knower and the Observer of whether the pratishthit soul becomes one with the mind or not. Even a person without Self-realization, with yoga, derives certain powers by keeping pratishthit atma and the mind separate.

After acquiring Self-realization, you stop doing pratishtha (false projection). Your worldly life continues because of previously done pratishtha. After Self-realization there is no ego (charging ego) in the words you utter. It is indeed a wonder that new 'creations' cease to take place. If pratishtha is halted even for just one lifetime, it is a great achievement. What is the difference between the pratishthit atma of a Gnani and that of an agnani (person without Gnan)? The 'I' in a Gnani refers to only the Pure Self and it means only for the pure Self whereas the 'I' in the agnani person refers only to the pratishthit atma. For the Gnani, the Knower that knows everything as the non-self is the pure Soul. The Gnani knows even pratishthit atma to be the non-Self. But in the one with agnan (ignorance of the real Self), the knower of the non-self is the pratishthit soul.

Questioner : The power (chetan) used in the worldly life, is it that of the pure Soul?

Dadashri : That power belongs to the pratishthit atma. Nothing of the pure Self is spent or used up. A battery charger will charge the batteries without losing its own power. No matter what actions these life forms carry out or whatever birth they take, the 'gold' (Soul) within remains the same, only the labor of making the ornament goes to waste. The labor of creating this buffalo is what goes to waste. Countless life times have been spent in hell, but even then the gold within has not become tainted, it has remained one hundred percent gold. The creation and dissolution is that of the pratishthit soul (aka mishra chetan), the charging and discharging is of the mishra chetan and not of the pure Soul.

Even the pratishtha (ceremonious installation of an idol) done in a stone idol gives benefit to people for a long time, does it not? How powerful is the ritual of pratishtha! It has enough power to make a piece of iron fly! All these scientific inventions are of the pratishthit soul. When the pratishthit soul possesses so much power, how can we even begin to speak of the infinite powers of the pure Soul (Shuddhatma)? The Soul has so much power, that if it were to do pratishtha in a wall, the wall would talk!

Even the pratishthit soul is so pure that it has no thoughts. Thoughts arise in the mind. When a tuber of the mind sprouts, it brings about a state of thinking. Thoughts about religion or thoughts about stealing that arise are really tubers of the mind. If the pratishthit soul had the ability to think, the intellect would no longer remain. Everything would then become like a computer. The internal activities that the pratishthit soul performs are the activities of the inner psychic instrument and that is what will manifest exactly on the outside. Those who learn how to see the

antahkaran will also come to know about the external activities. But one must know how to read the mind, the intellect, the chit and the ego. The mind, the intellect, the chit and the ego are components of the pratishtit soul, in other words the antahkaran is because of the pratishtit soul. Whatever the antahkaran shows within is what manifests on the outside. The brain is also with the anatahakaran but it is gross (sthul), whereas the antahkaran is subtle (shookshma). Therefore, whatever activities take place in the antahkaran, take place because of the pratishtit soul.

If you perform pratishta in an idol, which has a form, you will find a God with form and if you do the same in the formless, you will find a formless God.

Nishchetan Chetan - Lifeless Life

What the world calls life principle (chetan; animate, conciousness), I call lifeless life (nishchetan chetan; inanimate conciousness) because even though it looks and acts like life and living, none of its properties are anything like that of a real life element (chetan, the Self). So how can you call it living?

For example polished brass looks just like gold, it's characteristics are like gold but if you were to show it to a goldsmith, he would be able to tell you exactly what it is. The goldsmith will first examine it for the presence of any properties of gold. If there are no properties of gold in it, then it is not gold. If it has the same appearance but not the properties of gold, then it is not gold. Similarly if the appearance of life is present but not its properties, then how can you call it life? I call it lifeless life. (nishchetan chetan; non-conscious conciousness). Brass looks like gold but it reveals its true identity when it rusts, similarly gold too will reveal its identity.

The body is lifeless life (nishchetan chetan). 'You' are pure Self (chetan). Whatever charging (pratishta) you did in the past is the (charged soul) pratishtit soul and that is the

charged consciousness (pratishthit chetan).

Chetan, the Self on its own is fine or achetan, the non-living on its own is fine but mixed chetan, ordinary lives, is not because it has all the characteristics of chetan, the self. The Lord has said that you may create vibrations (subtle interactions) with a water well (i.e. an inanimate entity) but not with mishra chetan (other living beings). Natural mundane dealings with mishra chetan are not a problem but one should not slip (become entangled by binding) there. When people slip, I caution them : I caution them when they are dealing with mishra chetan. There is no problem as far as achetan is concerned. This cigarette is achetan and I have no objection there. The ‘entries’ made in the karmic ‘account’ (for smoking) will have to be settled, if not, the atoms within will make demands and spoil your mind. But whenever mishra chetan is involved, I caution you. Be cautious even if you have to involve your ego. Do not be unwary otherwise your next life will be adversely affected.

Do the movies have any objection to you enjoying them? No, because movies are lifeless (achetan), whereas the mishra chetan, a living being will make claims against you because there is no peace within him or her. There is tremendous inner turmoil and that is why they will make claims against you. There would be no problems if there were peace within. The moment you have a negative thought about anyone, you should immediately do pratikraman and erase everything. Pratikraman is not needed for achetan. The trouble with mishra chetan is that not only does it prevent your moksha (liberation) but it also prevents any happiness coming your way.

Neither cinema nor good food causes problems. Problems are created only by the mishra chetan (human being). The food does not sulk but can the mishra chetan ever refrain from sulking? Mishra chetan is the foundation of the entire worldly life. Mishra

chetan is a “black hole”. Once all dealings cease with the mishra chetan, then where is the difficulty? (Dadashri is referring to the tremendous problems created in the interaction between man and woman).

You should keep a safe side so that you can sit with a free mind. If the mind craves for some ice cream, give it some, so that it will allow you to sit peacefully. But mishra chetan will not let you do that. Even in satsang, it will gnaw and sulk at you.

Your being is divided in two parts : one is lifeless life (nischetan chetan, inert consciousness) and the other is pure Self (chetan; pure consciousness). You mistake the lifeless life to be the self. They are both in a mixture form, not in a compound form. If they were in a compound form they would both lose their individual properties.

The lifeless life (the body) is mechanical. Even the external part is mechanical. You have to ‘turn the handle’ to set the gross machinery in motion, but the inner subtle machinery has already been set in motion by you from your past life and it is on auto-pilot. You just have to add fuel (food) to it but you do not have to set it in motion. The subtle inner machinery is mechanical but when you take credit for its actions by saying ‘I did it’, you charge new karma and sow seeds for the next life.

The entire world believes the lifeless life to be life. It also believes that the soul is involved in all actions. The Soul cannot be in any action nor can any action be in the Soul. But how is one to realize this? The world is run by the interaction of all that is non-Self. This interaction is an effect of causes created in past life for all living entities. The Self is distinct and separate from the non-Self. If you delve deeper into this, then what runs this world is also totally separate from these two. That is all ‘vibhavik guna’. Vibhavik guna means those attributes that are born out of the coming together of the Self and the non-Self (matter).

This third entity that results from this combination is what runs this world. It is called mishra chetan (mixed life entity). From the perspective of the Self, this entity is the result of an illusion over the Self.

Man's Birthright To Liberation

Darwin has written about the theory of evolution but it is not complete. It goes only up to a certain point. He did not know that after a human life form there could be a reversal to a lower form of life and therefore he was not able to give the complete theory. Liberation cannot be achieved from any other life form except the human form. The human life form exclusively holds the right to liberation. If one gets a human life form and is blessed to obtain the means and circumstances congenial to liberation, then his liberation will occur. But at present all human beings are in the form of nischetan chetan (lifeless life, charged by past life karma and simply discharging in this life). In other words they are all 'tops'.

What people refer to as 'bhava mun' (causal mind) and 'dravyamun' (effective mind) are really lifeless life (nishchetan chetan, mechanical atma). What the Gnani gives you, is your Pure Self (pure Chetan). Everything else is machinery – all mechanical. It is the machine that does everything but people take credit for running it by saying, 'I am the doer'. To say this is nothing but egoism. The mind is made up of many tubers. When these tubers or rhizomes bear fruits, it is the manifestation of effect. If the effect is involved with a mishra chetan then there is problem. Meaning that even when you are willing to let go, the other person will not. Whereas if it involves achetan (inanimate) there will be no problem if you let go. Doctors cannot see the mind but a Gnani can. The mind is completely physical and the subconscious mind is nishchetan chetan (lifeless life).

The nischetan chetan is considered a dual (dvaita) state.

It can be called living (jiva) but not pure life, the Self (chetan). My mahatmas have acquired the state of pure life i.e. it cannot be called the pure Self (shuddha atma). Your body is nischetan chetan and 'You' are pure consciousness.

Until you realize your state of pure consciousness, you are nischetan chetan and so is everyone else, whether it be an ascetic, a saint, sadhu (saint) or a sanyasi (recluse). Human beings, animals, trees, souls in hell and celestial beings are all nischetan chetan and therefore they are all 'tops'. As long as you have not realized your pure Self, as long as you have not encountered a Gnani Purush to help you realize your pure Self, you are nischetan chetan.

I am the Lord of the universe wielding no ownership or authority because 'I' am pure consciousness in the manifest human form.

Whatever the situations or circumstances, they are all nischetan chetan and the real You is pure consciousness. Every circumstance is to be observed and known and must be immediately settled without any raag or dwesh (sambhaav, equanimity). You should know how to bring about a quick resolution to all circumstances because if you get caught in any of them, you will have suffering and lose joy. Nishchetan chetan is under the control of some other entity. In nishchetan chetan there is internal and external turmoil, mental agitation and restlessness and anxiety (aadhi), physical ailment (vyadhi) and externally induced problems (upadhi); whereas in pure Chetan there is bliss and samadhi (absence of adhi, vyadhi and upadhi). It is the nishchetan chetan that experiences worries and anxiety but because one believes the nischetan chetan as being one's real identity, worries ensue. That which endures suffering created through the mind, physical ailments or suffering imposed by others, is all nischetan chetan. Speaking from the perspective of

the Self - Gnan, there is no life outside the Self. All are nischetan chetan, whoever or whatever they may be. In the term 'nischetan chetan', 'nischetan' is the adjective. In the term lifeless life, 'lifeless' is the adjective.

It is out of illusion that one says 'I am Chandulal'. The real 'I' is the pure Self but one imposes himself to be where he is not, hence nischetan chetan, lifeless life, continues to arise. Until this illusion is destroyed, one has to live as the falsely imposed state of 'Chandulal'. Once the awareness of 'I am pure Soul' is established, then the lifeless - nischetan, can never become one with the pure Self. The pure Chetan can only be understood when one acquires the pure Self, and only then does one become free from the responsibility of the ensuing consequence of the state of doership, which is creation of new karma.

As the karmas unfold, those who identify themselves with the nischetan chetan continue to become free from their liability from past life but at the same time they also create new liability for the next life.

Desire

Desire is a burning fire. It will not extinguish until the desire is fulfilled. The Lord has said that desire is an obstructing karma. The only desire worth having is a desire for liberation and for a Gnani Purush; such desires will not cause any obstructions. All other desires will continue to scorch you. They are fire-incarnate. People look for water to put it out but instead, end up putting petrol (kashaya) over it. Even before a single desire is fulfilled, another one springs up. They keep coming, one after another, in succession. The natural law says that whatever desires you have will certainly be fulfilled, but nothing will be accomplished by constantly thinking about them. On the contrary it causes more entanglements. The desires that come

incessantly will continue to plague you. You will not have desires for everything. Desire is the juice of worldly life. Whichever juice one likes the most, he will continue to thirst for it. What do people desire? They desire that which he or she have brought with them from their past life in their vessel of intellect (buddhi no ashai). They will continue to receive the happiness they have brought in the vessel of their intellect at the expense of their merit karma.

You may use both the edges of the sword of this world, but use only one side of the blade of the pure Soul. What would happen if you use the side of the blade of 'I am impure Soul', instead of 'I am pure Soul'? It would destroy everything. The pure Self has no desires but the interim Self (antaratma) does; it desires to acquire the Absolute State of pure Soul. When it achieves that absolute state, there will be no more desires left because the state of vitaragta – a state void of any attachment - will have been attained. There is no desire in the One who is absolute vitarag. My desire is a discharging desire whereas you mahatmas have a desire for the attainment of the absolute state. My desire is a discharge because I have already attained the Absolute State.

Questioner : What is the difference between desire and chintvan (persistent focused meditation on a topic)?

Dadashri : Chintvan creates future (karmic) accounts and desires divulge what you have brought from your past life. Desire is a discharge and chintvan is charge. What you desire and what you do not, are both contents of your karmic stock from your past life. When the link of your merit karma comes into effect, your desire is fulfilled. When this sequence is broken, undesired things will come before you. For example, if you throw some numbers in the dark and then you pick them up in the dark, if there is a fruition of a sequence, only the numbers

that fall in that sequence will come in your hand. The number two will follow one; three will follow two. There will a link there. But if there is a fruition of non-sequence (akram), the numbers you pick up will not be in sequence. You will pick up seven, then fifty-two etc. There will no link here.

I met a man from Ratnagiri once who told me that he finds gold wherever he searches. I cautioned him that it was the result of his link of merit karma and that the link will break in a short time. When it does, I told him to remember me. And that is exactly what happened. He incurred such heavy losses in his business that both he and his wife tried to commit suicide. The circumstances were such that they both survived and they remembered what I had told them. Kram (sequence of events) and akram (non sequential events) come and go. Such is the worldly life. Desire is a consequence of past account and during chintvan one is creating plans; one becomes engrossed in it and creates new causes. Desire is an effect whereas chintvan is a cause; it is a charging point. The writers of scriptures have said that desires come on their own; one does not need to create them.

Even when the sun is setting it can appear to look like a rising sun. Your desires are 'setting' desires; so do not worry about them. I have told my mahatmas that their desires are barren; they will not bear any seeds and that is why your desires are setting. Other people have both rising and setting desires. Rising desire is cause desire and setting desire is effect desire.

In this current phase of the Kaliyug time cycle, people have desires for very insignificant things; they do not have the desire to enjoy everything. They waste away their whole life looking for something very trivial.

Alas I have even seen affluent businessmen sitting in Lord Mahavir's assembly, who in order not miss the Lord's discourse,

would order their meals in the assembly hall. They enjoyed the Lord's words so much that they would not leave his side and yet today I see these very men still wandering around. They are left behind because of their desire for trivial and insignificant things.

Before anything takes place, first sprouts the desire for it. A person who wants to pass an exam will first have the desire to do so. As the obstacles get destroyed, things fall into place according to one's desires. You may have a deep desire to spend your money for satsang but what can you do? Obstacles created in your past life will prevent you from doing so even when the opportunity presents itself. Once the obstacles are destroyed, things will naturally work out according to your desires.

Desire (effect of karma) is not the same as bhaav (chintvan, deep inner intent that charges karma).

Questioner : What is the difference between desire and bhaav?

Dadashri : This bail of cotton lying here is innocuous but when you light it with a match, that is desire. Desire is a living fire and it will continue to burn until it is satisfied. Desire is to light a fire to anything, and it will keep burning within you. My state is such that I do not even have a match to light anything.

Emerging desires and diminishing desires are 'charging' desires and 'discharging' desires respectively. Drinking and eating are diminishing or discharging desires; they are not harmful but emerging or charging desires cause bondage and will create torment within you.

What is Bhaav?

The pure Self has no bhaav. The bhaav we refer to is that

of the pratishthit atma. Both the Gnani (Self -Realized) and Agnani (Non Self-realized), have a pratishthit atma. In the agnani the bhaav is in the form of a strong mental resolve. He strongly resolves (does a bhaav) that he will do pratikraman and so his dravya (effect) is created accordingly. Now out of this dravya emerges another bhaav.

Questioner : What is bhaavmun (internal subtle mind, intent mind) and dravyamun (physical mind, effect mind)?

Dadashri : When the pratishthit atma does bhaav, it is the beginning of the bhaavmun (subtle mind, cause mind) and because of this, dravyamun (physical mind, effect mind) is formed. Actually, there are two kinds of mind : discharge and charge.

Really speaking the bhaavmun (internal subtle causal mind) is the direct charging part of the pratishthit atma. The dravyamun (physical mind, effect mind) that you see is a discharge. The charging part cannot be seen, felt or known. Indeed if charging was such that a person could understand it, would he even let it occur? Everyone would be liberated! But bhaav is such that it cannot be detected. If anyone were to discover it, he would seal it up immediately. Only a handful of people understand bhaav but even then they understand it to be that of the ignorant soul and consequently confuse the whole issue. Bhaav cannot be comprehended without Gnan. It is extremely subtle. One can say 'subtle' a hundred thousand times over and still there would be no end of its subtlety.

The pure Self does not have bhaav. It is separate and beyond bhav. Bhaav means existence and it belongs to the one who projects, the pratishthit atma. People create bhaav towards what they like; they continue to have likes and dislikes. The likes and the dislikes really belong to the pratishthit atma and that is what binds karma. They do bhaav for transient things and

therefore they become transient. When you believe the image in the mirror to be your real self (atma, here), what headway can you possibly make?

Nobility – Wickedness

Both saints and sinners exist in the world together. It is because of a wicked person that a noble person has any worth. What if everyone in the world were noble?

Noble person : A person who will never come under the obligation of a wicked person.

Wicked person : A person who constantly harms others.

Grateful person : A person who will always remain indebted to those who have helped him and will never recall the hurt he suffered at the hands of others.

Ungrateful person : A person, who forgets good deeds of others towards him and despite this obligation, he knowingly hurts them, even if he gains nothing from it.

It is easier to fathom the depth of an ocean but there is no way to fathom the depth of the worldly life.

People, who abuse their authority, lose their powers. If a person does anything unworthy of his authority, he loses the power of that authority. If your employee abuses you, and you retaliate in return, and thus come down to his level, you will lose your authority.

A lie will cry out from the roof and so will the truth; but the lie will speak out at once whereas the truth will take time to be revealed. A lie will come out the very next day.

There is no joy in conflicts, joy lies in resolving them. Get your work done judiciously but do not fight. What is justice? It is justice if a conflict does not end up in court and it is injustice

if it does. Whatever happens is justice.

Use your mind, speech, body and soul for the welfare of others. If you use them only for your own self, you will acquire a birth of as a Raina tree. Then you will have to suffer for five hundred years. People will enjoy your fruits and burn your wood and use your wood to imprison people. Therefore the Lord has said for you to use your mind, speech, body and soul for the welfare of others. And if after that should you experience any misery, you should tell the Lord so.

A desire to discover non-contradiction is the ‘right understanding’.

Those who have tried to destroy the world have themselves become destroyed in the process. Being a human carries a tremendous responsibility and liability; it is truly a test and yet people believe there is pleasure in it. There are innumerable danger zones where a human being can fall. Every moment carries with it the fear of death so why waste even a single moment? Therefore do something that will improve your next life. This human life is a turning point; from here there is a deviation into the worlds of other life forms. From here every individual soul encounters four diversions – hellish life, animal or plant life, human life or celestial life. Liberation too can be attained from the human life form. If you encounter a Gnani, salvation is yours!

The Three Forms Of Body

The body has three different forms : Electrical body, causal body and effective body.

The electrical body, also called the subtle body, constantly stays with the Self. The body’s aura and luster is because of the electrical body. There are four factors that lead to the body’s aura and luster :

The luster of wealth : It originates from the aristocratic life of affluence, ease and happiness.

The luster of dharma : It radiates from the soul of the one who lives a religious and righteous life.

The luster of knowledge : It radiates from acquiring relative knowledge through learning different teachings or scriptures.

The luster of celibacy (brahmcharya) : It emanates from the practice of celibacy.

The luster of all these four emanates from the subtle body, the electric body.

At the moment of the union of a mother's ovum and a father's sperm, the effective body is created. What is a jiva? That which lives and dies is jiva. When the jiva dies, it carries with it the subtle body and the causal body. The mind, the intellect, the chit and the ego are freed here. The causal body that is carried forward will give rise to a new effective body. The effective body, created by the union of mother's ovum and father's sperm, prepares its own sustenance and thus a tuber (embryo) is created. A jiva cannot survive without sustenance even for a minute. If there is no food, it takes at least air or water.

This electrical body is the same as the tejas body and the subtle body. It digests food and produces heat and energy. It keeps the blood circulating. The entire machinery of the body works because of its minute network of inter-connections reaching all parts of the body. If there is any karmic deficiency, it will result in certain physical ailments e.g. the stomach will lack in digestive power from infancy. It is the electrical body, within the physical body, that really carries out the bodily functions but the gross external body cannot grasp it and that is why it eventually becomes weak. The subtle body in every one is the

same. The shape of your body was already designed in the past life and that is the causal body. The gross physical body that you acquire is the effective body. Any part of the body that becomes above or below normal, is the part that becomes a problem and suffers. From this one can deduce where the problem (disease) came from and why.

The causal body can be understood. It comes into being at the time of birth, from the time of its inception in the womb. Attachment and abhorrence (raag and dwesh) begin from the moment breathing starts. Attachment and abhorrence attract atoms. Vitaragta (absence of attachment and abhorrence) does not. The attraction of these atoms produces the causal body. The physical body you see today is the causal body from the past life. The Gnani Purush can visualize the causal body and has so much spiritual power that he can prevent the formation of a new causal body. He can put a stop to it so that a new causal body is not created.

When the Soul separates from the body, it carries with it the causal body; merit (punya) and de-merit (paap) karma too go with it. On the strength of punya, one acquires a beautiful symmetrical body and happiness. Because of paap one will acquire an asymmetrical, deformed body. When the Soul leaves the body, the subtle body and the causal body remain together and when the scientific circumstantial evidences of atoms of the causal and the subtle body come together, the gross physical body will come into formation. At death, when the Soul leaves the body, in less than a fraction of time, it arrives at its destination predetermined by vyavasthit, and upon the union of the father's sperm and the mother's ovum, it attains a body. The Soul at that time is completely compressed. It does not leave the existing body until the new body is ready for it. Because of its property of elasticity, it stretches its one end to the new effective body while the other end is still anchored to the old body. It only

discards the old body when it is secured in the new effective body. There are some rare Souls that cannot secure a new body immediately. These souls roam in vain without a body and when they find a new body, only then do they find release from wandering.

After acquiring a human form, the soul can pass through other life forms such as those in celestial world, animal world or hell for up to a maximum of eight lives but then returns to the human form. It is only through the human life form that one is degraded or diverted to other life forms. It is also from the human life form that the soul's wandering comes to an end (liberation). If one knows how to successfully fulfill the purpose of the human life, liberation is possible and if one does not, then the human life also becomes the instrument for increasing one's endless wandering and suffering. In all other life forms there is only release from that life form. In the human form there is release but at the same time there is bondage for further life forms. Therefore get your work done, now that you have this rare opportunity of having acquired a human life form. 'The Soul has spent endless lives for the body, if the body were to live just one life for the Soul, your purpose will be fulfilled.'

It is only in the human form that an encounter with a Gnani Purush will bring about liberation. Even the celestial beings yearn for a birth as a human. Just by encountering a Gnani Purush and establishing a connection with him, the body, which for endless lives had been a foe, becomes a friend. You have met the Gnani in this human body so get your work done. Complete your connection and swim across to the other side.

How much affection do I have for this body of mine? 'I have already acquired liberation through this body and procured my salvation. My affection and care for this body is only to the point that it becomes the instrument for the salvation of others.

But otherwise my relationship with this body is one like that with a neighbor.

I do not have any rights over this body. Whoever has the right will come and make their claim and take it. You have to treat this body of yours as a friend and get your work done. There is no telling what can happen to this body at any time. Nothing however can happen to the territory of the Self. The body that will take you to moksha is very strong. The body through which liberation is attained is called the 'charam sharira' (the ultimate body).

How long does God reside in the body? God resides only as long as the pratishthit atma (charged atma) remains in it. But the main support is that of the pure Self. The one that depends on air (breathing) is mortal. If the nose were to be pinched shut for eight minutes, the life within would cease. This is all machinery.

Awareness of the body is considered a state of stupor and ignorance; 'I am Chandulal' is ignorance. The awareness of, 'I am pure Self' is liberation.

The gross body is free from any attachment and abhorrence (vitarag). It is as detached as this wooden stool. The Self too is vitarag. It is the subtle body (that which is not seen, it is not to be confused with the subtle electrical body described above) that is responsible for everything. The subtle body is made up of certain special atoms. None of the activities or behaviour of the gross body have anything to do with the Soul. The subtle body alone endures all suffering. The subtle body is the manifestation of the soul. It is through the subtle body that one does the projection (pratishtha) of 'I-ness' in the wrong place. Therefore the subtle body is like the pratishthit atma.

The higher the number of karmas the smaller the body and as the karmas become lesser the body becomes bigger, for

example as in elephants and ants. I have seen the ants, dragging a grain of sugar at four o'clock in the morning. But the elephant lives in intoxication of grandeur.

Release From Dehadhyas : 'I Am This Body'

Everyone in the world is stuck in the belief of 'I am this body'. They may claim 'this body is not mine', or 'this mind is not mine', but if someone were to call them stupid, they would not be able to sleep the whole night. This identification with the body cannot be broken until one acquires the knowledge of the Self. 'I am Chandulal', 'I am his uncle', 'I am her husband' or 'I am a father' are all connected to the belief of 'I am the body'. Unless this belief is broken, subtle and gross attachments remain along with the good and bad. The belief of 'I am the body' breaks the moment one gets the exact realization of 'I am the pure Soul'. After Self-realization, even if one's only son were to die, no feelings of gloom and grief would ensue. No sense of right or wrong or any duality would prevail.

Just as the sense of 'I am the body' had become established, the awareness of 'I am pure Soul' should become established. This awareness should prevail even during deep sleep. With the knowledge that I bestow upon you, the belief of 'I am the pure Soul' will prevail in every circumstance. This knowledge is exclusive and extraordinary. Just as the curd and the whey remain separate after the yogurt has been churned, so do the body and the Self, after Gnan.

Gnanis of the past had undergone the severest of penance and suffering. They put their bodies through severe penance under the premise that if the Soul is the real 'I,' then it matters little what happens to the physical body.

Three Stages Of The Body

There are three stages of the body : childhood, youth and

old age.

Childhood is a stage of constant happiness and natural joy. Children have no worries. The milk for their nourishment is ready and overflowing even before they are born. Do babies have to worry when and where their milk will come from? And yet babies get everything when they need it. The Gnani Purush is just like a child but the child is in a state of ignorance whereas the Gnani Purush is on the highest pinnacle of knowledge and understanding and yet He is just like a child. A child's mind and intellect are not developed, only his chit is at work and its extent is only limited to the object of his enjoyment. For example, if a child sees a toy, his chit vruti will remain absorbed only in that toy until he finds something else. Their chit vruti cannot remain in one object for too long whereas for adults the chit vruti will become occupied in two or more different subjects and will keep wandering amongst them and that is precisely why all the problems arise. A child will forget after a while and that is because a child's chit vruti does not become fixed on one subject for too long. As long as a child's intellect is not developed, happiness is inherent and natural for it. But as the intellect develops, a child's discontent increases.

The youth stage of a human life is like a blazing fire. During this stage arise circumstances, which defile the youth's external conduct. Therefore it is imperative to exercise caution and vigilance. The celestial beings are not subject to birth, old age or death. They are perpetually in a youthful state.

Old age is a stage of decline. It is very difficult to go through old age. All the body parts begin to break down and fail; the teeth tend to break, the ears will ache etc. Great care is needed in old age. If the karmas are not very serious or heavy, one will leave this world while sitting in an easy chair. But people still want to cling on to life a little longer even when all

their body parts are failing. This is because of their temptation for trivial things.

Heavily bound karmas are like fire-works. They are set up to go off only during the declining years. Whatever enjoyment the body had indulged in, will give pain and suffering when it leaves and whatever suffering it had to endure will give happiness in the end. That is the rule. The peace and happiness one experiences will be in proportion to the pain one has endured. Only a rare blessed soul departs in peace. While indulging in worldly pleasures, people are not aware that every part of that enjoyment will have to be repaid. Indulging in pleasures that one has no right to will have to be accounted and paid for at the end, at the time of death. For simple and straightforward people, everything remains well. It is an indication that a soul is going to a higher plane of existence when a person has a chance to bid farewell willingly to his worldly life. Unconsciousness during the time of death leads to existence in a state of unconsciousness like that of the cattle. There is no telling what happens to those who die suddenly of heart failure. Raudra dhyana (anger, abuse and irritation towards fellow beings) and aarta dhyana (preoccupation with worries about ones self) are so pervasive today that not only living but dying too has become difficult. Those who die young, die in raudra dhyana and arta dhyana. The old die in anxiety and despair and take on grave liability. Today people acquire food and clothing through dishonest means; they acquire things through aarta dhyana and raudra dhyana and this results in a lot of pain and suffering during the time of death. Every atom in the body will render suffering and if there is too much suffering, one will die as a result of a heart failure. In the next life, however he will still have to endure karma-effects again. This is a science of atoms. This verily is the science of the Vitarags. No one can change it.

The Lord has said that it is better to receive what is

coming to you through honest means, be it good or bad. A simple meal or even torn clothes you have earned yourself are better than acquiring anything through dishonest means.

In old age, when the time comes to leave this world, all the fire-works are set off all at once. In the absence of Gnan, it is very difficult to go through old age. And if Gnan is firmly entrenched within, one can remain in the Self and just Know and Observe all the fireworks that go off. Do you know what my mahatmas, who have self-realisation, say as they breath, their last breaths? They say, ‘ Just as you are watching this body take it’s last breath, I too am doing the same.’ They remain the Knower and the Observer of even their last breath. Sooner or later everyone will have to vacate their ‘shop’, will they not? It is only in order to leave, that one comes into this world. From the moment you are born you are on your way to the cemetery. So if you are on your way to your funeral, why do you waste precious time stopping here and there for something to eat (in search of trivial things)? At least think about this. Every moment you are heading closer towards your funeral. Sooner or later you will have to reach the final destination. One is allowed to have expectations of a quiet exit rather than an early or a late exit.

In old age all miseries combine to become one malady. If one knows the cure for it, one can start the medicine when the suffering starts. The last malady comes to take you away (to life beyond).

How can you have affection for the body that withers away, rots away and stinks? It is nothing but a piece of meat dressed with skin. After all the care you give this body; bathing it, feeding it, ultimately it still lets you down. If your own body is disloyal to you, what can you expect from others? After pampering the body so much, will you still like it if pus were to

ooze out of it? You could not even bear to look at it; you would become detached from it. It is nothing but a mass of pus, blood and flesh. To the Gnani Purush this is clearly visible. The Gnani sees everything exactly as it is and that is why the Gnani remains detached from it. Infinite lives have been spent having attachment for this body and the reward for this has been the perpetual cycle of birth and death. Just once become attached to the Soul, and become a vitaragi and you will make up for the loss of all the past infinite life cycles.

What kind of a body should you have? Your body should be such that it becomes a vehicle for liberation. You should acquire the ultimate body (charam sharira).

Your body is made of nothing but an accumulation of atoms. Whatever you experience in this body is the direct result of the kind of atoms you have been in company of.

All birds, animals and plants live to serve humans, whereas humans live for themselves. Despite this the Lord says that the human form is worthy of a 'darshan' even by the celestial beings. If one understands this, one can get one's work done.

Purpose Of Human Life

Who in this world knows the purpose of the human life? Why does one attain a human life? As such no one has a clue. People believe they can enjoy themselves in life. They pray to God, practice yoga, do penance and renunciation. But in reality the human body is acquired to purge oneself of one's past mistakes and misdeeds and settle past accounts. This body has been acquired to settle each and every circumstances that arise, with equanimity and to realize the Self.

Kavi has written :

*'The body that you have acquired, is to rid your misdeeds,
The veil of karma need to be shed to see God.'*

Thought, Speech and Action

Thought, speech and action are all fleeting and changing. All You have to do is know what kind of thoughts are occurring. You are not responsible for thoughts that come. Thoughts are merely sprouting of tubers you had created in your previous life and that is why they come forth now and this is precisely why you are not responsible for them in this life. But if you were to endorse them again in this life, then you will incur a tremendous liability.

The Self is still and unchanging. Whereas thoughts, speech and action, are transient and changing. Motion is inherent in thoughts, speech and action. That which materializes in the physical form is action. That which springs within is the thought and that which is vocalized is speech. If these three remain in equilibrium and within normality, it is called motion in balance (sanchaar). This is the reason one is asked to maintain normality in the worldly conduct.

In Satyug only thoughts became defiled, not speech or actions. In this era, Kaliyug, all three are defiled. You can get by with a defiled mind but not so with defiled speech or action. If all three are defiled, the speech that emanate from a person will be very adversary and reactionary. Whatever comes out will be nothing but refuse. Through the impact of Gnan one's ruined external conduct ultimately comes to an end. The conduct of the body must be pure. The thoughts of the mind and the content of speech will undergo changes. There is a great risk if the physical conduct is tainted. Even the celestial beings will give you misery. Good conduct pleases the celestial and reigning Gods and Goddesses.

What causes a person's external conduct to be bad? It is because of failure to find happiness from the external world. The external conduct improves as one acquires the infinite bliss within.

For the Gnani all internal activity becomes gneya (that which is to be known and seen) and He remains in a state of Knower and Seer. Our Gnan is such that you can remain unaffected even in the most painful and miserable circumstances. This Gnan is the 'emergency- chain'; pull it and you will find the solution.

In the absence of Gnan, one has no choice but to spin like a top. But since you have Gnan, your external conduct must be good; otherwise you will face grave liability. Your conduct should not be dishonorable. Bad speech and bad thoughts may be tolerated but bad external conduct will not be tolerated by the world. Even the Gods will cease giving you help.

You are the Knower and Observer of the mind and speech and they are the objects to be known (gneya) - a movie that has to be seen and known. But dishonorable conduct cannot be tolerated. It is better to get married than to be dishonored by others. (Here Dadashri places emphasis on illicit sexual relationships). Such mistakes should be destroyed the moment they become evident. If you try to maintain Knower-Observer relationship in your immoral conduct, you do not know when it will destroy you. Such conduct would over-ride and replace your Gnan. You do not have to taste venom in order to confirm it. You should get rid of such conduct even if you have to use your ego to do so. Once and for all you should decide that your external conduct must be honorable. If you do not make such a decision, your dishonorable conduct will continue. There is grave danger in that. Nothing else compares to this danger in this world. It is not the nature of the world that is dangerous; it is corrupt and immoral conduct that is dangerous. If your conduct is good, even the celestial beings will be pleased and will help you in your liberation.

You should know what kind of conduct carries great

liability and should surrender it to the Gnani Purush. Why has worldly conduct degraded and deteriorated? It is because there is no happiness in the external world. For the one who has received the Self, even though there may be continuing agony, he does not feel it because now there is eternal bliss within. You are the pure Self now, and you should stay away from corrupt and immoral conduct, even if you have to employ your ego to do so.

What is corrupt external conduct?

If you pick someone's pocket but feel afraid of being caught – that is what the world considers dishonorable conduct. Similarly swearing, fighting, drinking alcohol, gambling are all conduct of dishonor and are dangerous. Such conduct is tolerable but what good will it do? Primarily there are two main type of conduct that cannot be tolerated : violation of celibacy and stealing. Celibacy (brahmacharya) is the ultimate of all ethical codes of the worldly conduct. It pleases even the celestial beings. The world does not pose any problems; instead of one, you can have four wives, but do not defile your external conduct. The Lord considers this sinful behaviour. If you aspire for liberation you have to avoid all things that obstruct your path.

Motion, Emotion, Extreme Emotion -

Vega, Aavega, Udvega

Emotion is feeling and is part of the relative self; an intense level of emotions is called udvega. It is the surging motion of feelings that severely agitates and disturbs the mind.

When thoughts are flowing at a natural rate, there is peace, but when thoughts of anxiousness, depression and fear occur, or when one becomes very emotional, it is a sure sign that something untoward is about to take place.

Dadashri : Is a train moving 'in motion' or is it moving

after becoming 'emotional'?

Questioner : It is in motion.

Dadashri : What would happen if the train became emotional?

Questioner : There would be an accident and thousands of people may die.

Similarly, as long as the human body is in motion (within normal state), there is no 'accident' or himsa, but when it becomes emotional, an infinite number of subtle life forms within the body are killed. Anger, pride, attachment and greed cause a person to become emotional. Millions of subtle life forms within the body are killed and the consequences of this violence will have to be endured in the life to follow. That is why the Gnani says for you to remain in motion and not become emotional.

During udvega, an extreme emotional stage, many tubers within explode simultaneously. As they all burst at the same time, the chit is captured completely and it becomes one with that situation. Because countless atoms are erupting and are set in motion, a heavy veil is created over the Self. Just as the heavy clouds mask the rays of the sun completely, so is the radiance and knowledge of the real Self-obscured by this extreme emotional and agitated state. This results in the stifling of the infinite strength of the Self. The poise of one's mind and body is lost. The feeling is akin to being stabbed by a spear. Udvega therefore creates the greatest veil (avran) over the Self. If one passes through that, one will achieve a lot of clarity. If one conquers udvega - the most intense of emotional states - then all the minor ones will be insignificant. But this is only possible when one has the knowledge of the Self. In the absence of Self-realization, it is better if one does not have to experience such an intense emotional crisis for endless lives, because during such

times, there is a horrendous pull of atoms, which inevitably will bear fruits!

During an extreme emotional state, one sows seeds for a life in the world of lower life forms. These seeds form to become tubers within, and they lie inert. During times of emotional states, these tubers burst open vehemently. People who have a stubborn streak, have very strong tubers and when these tubers explode as a result of all the scientific circumstantial evidences (vyavasthit) coming together, these people become very irritable and aggressive and resort to violence in order to assert themselves. Those who are acquiescent in nature do not have such large tubers.

During udvega, one may become confused, scared or crazy. When one senses the onset of udvega by such irrational, hyper-emotional thoughts, one should postpone any impending work. Work done under such a state will be ruined for sure. Only in a state of motion (normality of thought flow) does one accomplish a task successfully.

Udvega means to rise higher. The right approach to udvega would take one to a higher spiritual level, but the wrong response will plunge one downwards. Udvega is good for increasing one's spiritual awareness provided one remains in Gnan during the event.

A mahatma is someone who will help pacify your mind; they can help bring an adverse situation down to normality. The human mind should be brought down to the level of normal motion. A mahatma is verily the one who brings the emotional mind back to motion.

It is worth your while pampering this body and having affection for it if it were permanent and immortal. But this body is such that it will rot and decay. How can affection for it be

justified? Your affection for it should be limited to the point that this body has encountered the Gnani Purush and therefore it has become an instrument for you to get your work done and acquire liberation. It is affection for this body that creates extremes in emotions. And despite your affection for it, it will one day become dust. The Lord has referred to the body as a betrayal. Ultimately it will turn into ashes. It is the body that causes attachment-abhorrence. The Lord says that you have devoted infinite lives for the body, now devote just one life for the Self.

Udvega does not occur without a reason. It occurs because of your account from your past life and you can easily tell why it occurs. Only that which is familiar to you comes to you (causes that you have created). Nothing happens without a reason.

Udvega is an accident and not an incident. An incident has so many causes and an accident has too many causes.

There is only one thing in this world worth becoming inebriated with. And that is the love for the Gnani Purush! Anything else has nothing but sorrow and suffering to offer. Only where there is permanent bliss can you afford to become inebriated.

Udvega arises in whatever instances or situations one is likely to become captivated or intoxicated. That is the cause of udvega. There is no harm in enjoying life but when the 'train' (for liberation) arrives, drop everything and get on that train. But instead people get stuck on whatever 'station' they have a tendency to become intoxicated with and miss the train completely. Udvega makes you take irrational leaps and what happens if you miss the landing altogether? Instead if you were to take such a leap in my satsang, your work will be done. On one side there is satsang, which forever enlightens and gives benefit and on the other tempting splendors, which never fail to torment.

Sleep

Sleep is a necessity for every living creature. But the proportion of sleep is never maintained. What has become of people nowadays? A peculiar generation has evolved today, otherwise how can sleep be so abnormal? Do birds and animals ever sleep like the humans do? Sleep should be so well balanced that one does not fall asleep during the day. These wretched beings sleep ten long hours lying in bed till the sun rises. Is life meant for sleeping away? On the other hand there are some that cannot fall asleep at all. A high percent of people in America use sleeping pills to fall asleep. It is poison that may kill you. This is a terrible affliction. They have succeeded in putting a man on the moon and yet they have not been able to reduce their dependency on the sleeping pills. The real need is for the latter. People suffer terribly because of their insomnia, why not do something to help them? Sleep is a natural gift and that too has been lost. Of what good are other comforts and wealth? People lack in natural sleep because their proportion of labor is not equivalent to the proportion of their intake of food. The food intake should be such that one's tiredness will induce sleep. Proper adjustment of food with labour would induce normal sleep. Everywhere insomnia runs rampant, especially in foreign countries. I have the prescription for a natural cure. I will teach everyone how to live a normal life : normal food, normal sleep and normal enjoyment.

How much sleep does a person require? God has conceded to three hours for sleeping. This life is not meant to be wasted away through sleep. After Gnan, it is better if you are not able to sleep long. You will have more time to remain alert as the Knower and Seer. For the past twenty years, I have not slept more than an hour and a half each night. I have spent all those nights in the awareness of the Gnan. One needs enough sleep to freshen up after a grueling day. This is all the sleep you need.

Gautam Swami asked Lord Mahavir, “Which is better, to be asleep or to be aware?” The Lord replied, “Out of a thousand people, nine hundred ninety nine are better off asleep but for a benevolent blessed soul, it is better to stay awake”.

Dreams

The science of sleep is deep and mysterious. Many great scientists are engrossed in unfolding its mystery. They are conducting experiments to find what parts of the body are at work during sleep? What is the function of the inner psyche (antahkaran) during sleep? But the science behind dreams is not so easy to ascertain.

During a dream, all outlets of the gross body are closed and only part of the antahkaran - the mind, the intellect and the chit are at work. The ego is not able to do anything during this time. If the ego were operative in a dream, the dreamer would get up and start fighting or get up and leave. The dreamer would carry out all the activities that are going on in his dream. But during dream the ego has no say in the matter. In a wakeful state, however, the ego is operational and therefore says, ‘I am doing this.’ In reality it is not capable of doing anything but in the wakeful state all the avenues and outlets are open and therefore through illusion, the ego assumes the doership.

Dreams are real and exact. They are effective and this can be scientifically proven. Effects of dreams experienced by the inner body are reflected on the gross body. That is why it is called effective. In what way is it effective? Let me explain. In a dream if a pauper dreams he is a king, he experiences exhilaration and if a king dreams that he is a pauper, he becomes depressed. He is as much depressed in a dream, as he is when he wakes up. He might even weep in his dream and upon waking will find his eyes wet with tears. Some times, even after waking up the effect of the dream will linger and people continue

to weep. Young children are startled and scared by the effects of dreams and cry for a long time. Nightmares have an affect on the body, the rate of breathing increases, pulse rate, blood pressure etc. too increase. All these effects can be scientifically proven. Therefore if dreams are so effective how can they be considered unreal?

There was a gentleman who had never seen me before but had an exact 'darshan' of me in his dream. Now how can one explain this phenomenon? How complex is this?

Nothing that has never been seen before can appear in your dreams. It might have been seen in any of your past life cycles. Dreams are a collection of countless life cycles. It is not anything new. There are some that believe that thoughts of the day manifest as dreams at night. But during the day one thinks of all kinds of things, do they all manifest in dreams? Nevertheless is it not true either that you dream about something you have never thought of before?

In a dream, only the causal body and the subtle body are at work. The gross body does not take any part in it.

One man dreamt that he was sick and the doctor examined him and pronounced him dead. He saw himself as dead. As he saw his body being cremated, he woke up in a panic.

In dreams even bachelors see themselves getting married, having children and getting those children married also!

Questioner : What is the cause behind a dream?

Dadashri : The world you see in your wakeful state is the fruit of your past deeds. The dreams that you see are the maturing fruits of your past merit and demerit karma, but their effects on you are lighter. Both are effects.

Questioner : Is dream a tuber?

Dadashri : Dreams are all tubers (complexes). Dream is karma bound by two types of bodies. It is not karma bound by three types of bodies. Therefore only two bodies experience it.

Questioner : Can one bind karmas while dreaming?

Dadashri : No, dreams are an effect only. Karmas cannot be bound during dreams because the ego remains inactive.

In a dream, the causal body and subtle body are at work. The relative self (pratishtit atma) is the seer of the dream and the pure Self (shuddhatma) is the Knower and Seer of the relative self. The higher the number of obscuring veils of karma one has, the less one sees. As the veils become thinner, the dream is seen with more clarity. Some people claim they never dream. But they do have dreams; they simply cannot recollect them because of their dense karmic veils.

One man told me that he cried for two hours during a dream but when I appeared in his dream, it soothed him and everything subsided. He felt as light as a flower. You gain abundantly more by seeing ‘Dada’ in your dreams and asking for His assistance than by seeing Him in person. This Dada is capable of doing everything even in a dream, but you should know how to ask. Many of my mahatmas see Dada every day in their dreams. The scriptures say :

*“The One (Gnani) who is seen even once in a dream
Will shatter all illusions of the mind”*

The darshan of a Gnani Purush, even in a dream, will put an end to all illusions of the mind.

The dreams you see during sleep involve two bodies. The Gnani asks if you believe the dream of the two bodies to be real? No. Similarly, for the Gnani even the dream of three bodies is not real. For the Gnani even the wakeful state of the three

bodies is nothing but a dream. It is illusion (ignorance of one's Real Self) that makes people believe the dream of three bodies as real.

What exhilaration a pauper feels when he becomes a king in his dream?! But the moment he wakes up, he finds himself where he was before. Similarly this worldly life is a dream. As soon as one wakes up from this worldly dream, one has no cause for exhilaration. Everything remains as it is. After one departs from this worldly life, everything that belongs here remains here; nothing accompanies the one who leaves from here.

The worldly life is the dream of open eyes and the other is a dream of closed eyes. Both are effective. The only difference is that in the wakeful state, egoism is present.

You can have thousands of dreams at night but they leave no effect on you when you wake up because during sleep you remain only as the Seer (drashta) of dreams and the ego is not operative there. The Gnani Purush remains the Knower and Seer of the passing circumstances even during the wakeful state. He is aware of the changes in the circumstances every samay (the minutest fraction of time which cannot be divided further). There is no trace of egoism in the Gnani, and therefore, even in a wakeful state he finds everything to be a dream. The Gnani Purush always remains the Knower and the Seer of everything.

Fear

Every living creature in this universe is troubled by fear. Fear is inherent in every living being but the intensity of fear is within normal limits. They feel fear only when the circumstances of fear arise. Humans, however suffer from viprit (wrong) fear. Viprit means in a single situation of fear, one will see or imagine hundreds more. It is also viprit fear to see fear where there is

none. For example you may have invited only one guest for dinner but you feel as if one hundred guests are coming. This is viprit fear. Viprit fear is false fear, imaginary and worldly and highly aggrieved in intensity.

What breeds fear? Fear is born from rejection borne out of abhorrence. Also there is continuous presence of fear in feelings of contempt and disgust. Why are some people afraid of the police? It is because they have a dislike towards them. Why do the law courts make one afraid? Does the court itself harm anyone? No, but because of abhorrence for it, one fears the court. Fear is the expression of abhorrence and contempt one nurses within. One fails to see God in a snake and hence fear arises. An encounter with a snake is purely a circumstantial evidence. If one encounters a snake and no feelings of fear arises within him, then the snake will pass away quietly without bothering him. Nothing will happen if there are no pending accounts from the past life.

Samsaran marg is the path of spiritual evolution of all embodied living entities. It is the worldly life as we know it and it is full of illusion. It is like a ghost of fear, fright and apprehension. What is this ghost? It is an illusion, a false creation of the mind. If before going to bed one becomes fearful of a ghost or a snake in the room, then he would not be able to sleep the entire night tormented by this fear. The fear will vanish as the day breaks and there is light in the room. Such is the worldly life too.

The only difference between the fear of ghosts and the fear experienced in worldly life is that the latter is associated with a prolonged reaction to fear. For example worldly fear is associated with abhorrence for a situation or a person one dislikes. In situations of fear of ghosts, the fear lasts only until daylight arrives. It does not continue. Fear in the worldly life is

propagated through ignorance (raag and dwesh). One constantly tries to get rid of situations that cause fear.

Fear exists because of ignorance of the Self. And reactions of fear are propagated through the belief of 'I am Chandulal' (believing the relative body to be one's real self). Fear and reaction to fear is inherent in Chandulal. While praying or meditating, a sudden loud noise will automatically startle and shake the physical body. This happens to Chandulal (reactive complex, reflex action)

What happens if you meddle in something that you have no charge or authority over? What if an office clerk forges his boss's signature? He will be scared the whole day long because he had no authority to do so. Likewise people in this world too, live outside their authority (parsatta). 'I am Chandulal' is the domain of the non-Self. One has never seen or realized the domain of the Self and therefore continues to exist in the domain of the non-Self. That is why there is perpetual existence of fear in the relative world.

Everything will come to you naturally but you have to have trust. People have fear in, 'What is going to happen if I don't get this or that?' This is all unnecessary (viprit) fear.

Intellect is good for the peace of mind but not for inciting fear. The intellect that induces fear is false intellect. It should be suppressed even before it sprouts.

If you want to fear anything then why not fear death? There is the possibility of death staring at you every moment of the day. Why do you not fear that? If you did, you would discover the path to liberation. But instead people become indifferent and insensitive to such matters.

Self- interest : Relative And Real

Each individual should be independently aware of what

he can do to become happy and what actions on his part bring unhappiness. Not knowing what is in his best interest, he tries to imitate others. Who should one imitate? One should imitate the one who is intelligent. But there is nobody with such intelligence around. The reason for this is that as long as the belief of 'I am Chandulal' exists, you are an imitation yourself. Only the real One (the Gnani Purush) merits imitation. What would you gain from imitating an imitation? Realization of the Real will give results.

Only the Gnani is Real, all others are imitations. You should never mimic others. It is fashionable nowadays to imitate others. People imitate the way they walk, the way they talk, sleep or sit.

In Satyug (the era of the golden age) people were aware of their Self-interest in their worldly life. In those days there was no impurity of conduct. People were virtuous. But nowadays there is immoral conduct everywhere and so how can there be any awareness of one's Self-interest? People have learnt adverse conduct by watching others. No one has ever sought within and used what really exists within (the Self).

As your awareness of your Self-interest (for the Soul only) grows, your speech will start to become free of attachment. It will begin to become pure and everyone around you will begin to accept it whether they are friends or foe.

In every passing moment you should have the awareness of that which hurts or helps your Self-interest. There are only two things you have to be aware of : who you are and what in the relative life is good or bad. The pure Self will never deceive or delude anyone. It is only the worldly life that is deceitful and because of this you should be extremely cautious and keenly aware of what is good and bad for your Self-interest. No one would drink insecticide (poison) on purpose –

would anyone have a desire to do so?

Life – Adjustments

Everyone should have certain principles in life but they must also adjust according to the circumstances. He who adjusts to his circumstances is worthy of his existence as a man. Adjustment is such a powerful tool that if you know how to adjust to every circumstances, it will take you all the way to moksha. Adjust with every one who ‘disadjusts’ with you. There are inherent disadjustments amongst mother-in-laws, daughter-in-laws, sister-in-laws etc. But the one who wants liberation from this never ending cycle of worldly life, will have to adjust. Even in marriage if one of the spouses goes on ‘tearing’, the other should go on ‘mending’; only then the relationship will last and peace prevail. Those who do not know how to adjust, people will consider them insane. There is no need for being stubborn or persistent in the relative life. Just adjust everywhere. You should adjust even with a thief. The plight of modern man is like that of a blindfolded ox in the oil mill. How can he escape the trap of going round and round?

Once I had gone for a bath but someone had forgotten to put a tumbler in the pail of hot water for me. I am a Gnani and Gnanis always adjust. The water poured out for me in the bucket was too hot and the cold-water tank was empty. I adjusted to my situation and took a bath by slowly rubbing the water on my body. All the mahatmas were wondering why Dada was taking so long. But what else could I do? I had to let the water get cold. I would never ask anyone to bring me this or that. I would somehow just adjust. To adjust is dharma— one’s duty. In this world you have to adjust with both the negative and the positive; the negative has to be turned into positive and the positive into negative. If someone were to criticize my wisdom I would tell him that he is right and adjust immediately.

Wise is the person who does not hurt any one. Wise is the one who accepts any misery or trouble given to him by others. He spends the entire day obliging others. From the moment he wakes up he thinks about how he can be helpful to others. That is called a human. He will find a path to liberation.

Conflicts

“Do not get into conflict with anyone and avoid all conflicts.”

You will achieve liberation if you sincerely follow this dictum of mine. Your dedication and the power of my words will do all the work. You have to be ready.

If someone were to adhere sincerely to just one of my dictums, he will achieve liberation. Albeit even if someone were to ‘swallow’ just one word of what I say, liberation will be at hand – but he has to swallow my word exactly as it is. One must not try to chew it (analyze with his intellect). It will not work and on the contrary it will ruin everything.

Living by just a single word of mine for one day will generate tremendous spiritual energy. The energy and aura of the Self will manifest. Within you exists so much energy that you can avoid any conflict thrust upon you by anyone. If you collide with those who are not worried about their own welfare, they will take you down with them. Do you want liberation or do you want to remain in conflict with such people? Such people will never achieve liberation but they will also hold you back along with them. How can you afford that? If you desire liberation, you should not be too concerned about them either. You must be cautious and alert from all sides; otherwise the world is such that it will not allow you to be free from its bondage, despite your earnest desire to be free. Conflicts will constantly arise, but you have to slowly pass through them without creating any

friction. I go as far as saying that if your 'dhoti' is caught in a bush and you see that your train for liberation is departing, do not wait to untangle the dhoti. Leave the dhoti behind and run for the train! It is not worth getting caught even for a fraction of a moment in any situation whatsoever. Wherever you become 'stuck', there you lose the awareness of the Self.

If by mistake you happen to come in conflict with someone, you must resolve it. Settle that conflict carefully with equanimity and without creating any friction.

Economy

Economy is to adjust to your financial situation as and when it arises. Live comfortably when you have enough but frugally when money is tight. You should avoid getting into debts altogether. If you have to you can borrow money for business but not for pleasure. You can borrow money for your survival but not to revel in finery.

Questioner : What is the difference between greed and miserliness?

Dadashri : A miser is only concerned with money whereas a greedy person has a greed for everything. He has greed for respect as well as money. He eyes everything greedily and wants to possess it all. What is the only intention of a greedy person? To collect and hoard is the only driving impulse that absorbs his life. Take the ants for example. They will see a wing of an insect and they will drag it away. The ants will collect enough food to last them fifteen years; their focus is to collect and if somebody interferes with them, they will bite the culprit. The ants go on collecting all their life and a free loading mouse will finish it all up in no time!

Questioner : Dada, is there a difference between being miserly and being frugal?

Dadashri : Yes, a great difference. Say if your income is a thousand rupees a month, your expense should be around eight hundred rupees a month and if your income is five hundred rupees a month, your expense should be around four hundred rupees. That is called being frugal. But a miser will spend only four hundred rupees whether his salary is a thousand rupees or two thousand rupees. He would rather walk than take a taxi. Frugality is economics; it helps make provision for future problems. People become irritated with miserly people, not with those who are frugal. In fact frugality and miserliness are relative values. A generous person will not like even a frugal person. All these problems arise from the terminology of the worldly language – some people may say that it is not good to be over generous. But a frugal person would never give up his economic approach and a miser will remain a miser. Excessive generosity or miserliness are natural attributes, and no matter how hard a person tries, these attributes cannot be changed. All prakrut (the non-Self) attributes are natural. Ultimately normality will be needed in everything.

As far as I am concerned, even the money that my business partner gives me will be used only for the taxi fare or the train fare. For me there is neither the inclination to want to spend nor the inclination to not want to spend. There is no decision either way. Money is not to be wasted. It is to be used as needed.

This Dada is very precise, frugal and also generous. He is very generous but completely adjustable. He is very generous but at the same time he is frugal. He is generous where others are concerned and for himself he is frugal and in satsang he is very precise.

People notice that I use my speech sparingly in satsang. My economy is adjustable; it is the finest. I am frugal even when I use water. For me these attributes are natural and spontaneous.

Vishaya : Subjects Of Enjoyment

The world says that vishayas (sex and other topics or subjects that engages the attention of the self) does not allow one to achieve liberation. The term vishaya means a subject or a topic in English. There are endless subjects in this world. If these subjects (vishayas) were truly an obstacle to liberation, then no one would have ever achieved liberation. Vishayas did not stop Lord Mahavir from achieving liberation, then why do they become an obstacle for you? It is not vishayas that hinders your liberation; it is your own obstinacy. The Lord remained nirvishayi – detached from vishaya despite living amidst countless vishayas and acquired liberation. What is vishaya? It is anything in which the mind becomes absorbed and delights. Anything in which the mind, buddhi, chit and ego become engrossed in, is vishaya. How many kinds of vishayas are there? There are endless vishayas. If you see a rose that you like in a garden and you run after it, then it is a vishaya. If you keep being reminded of diamonds - it is vishaya. If after acquiring it you are not reminded of it again, then it has been settled with equanimity. If you keep remembering it, then it is not settled and that is indeed a vishaya.

It is natural for desire to arise, but it is harmful and obstructive to liberation to continue to desire.

Women will look at sarees, but if they keep thinking about them, that is their vishaya. Discord is a result of interactions of vishaya.

Abundant vishayas will confront those who are on the path of liberation. However this Akram path of liberation is Dada Bhagwan's path of liberation, where one can remain nirvishayee amidst endless vishayas!

A diseased person (one with excess anger, greed, pride and attachment) is more susceptible to passion and sensuality.

A healthy person is more stable.

Vishayas do not cause diseases. But only when greed enters into vishayas, does it invite disease. People blame vishaya. Why condemn vishaya? Blame the greed for it. Vishaya is not harmful but the greed for it is. It is considered greed when people insist that their meal be cooked a certain way and that they cannot do without certain ingredients in their food. Because there is greed, it is a vishaya and that is the very disease. Anger, pride, attachment and greed are the very things that cause disease.

When you drink tea after eating something sweet, do you not find it tasteless? Do you not do injustice to the tea? Tea is sweet but why do you not taste the sweetness? It is because you ate something sweet before drinking tea. Similarly, I give you Gnan, which has the sweetest taste. Thereafter all sensual pleasures of the world, despite being sweet, will taste bitter. There is a saying that even rice pudding tastes bitter when one has malaria. It tastes bitter because the mouth becomes bitter, so how can one blame the rice pudding? Similarly, through my Akram Gnan, as your 'temperature' of the temptations falls, you will find that the vishayas of the whole world will gradually become tasteless. Loss of taste in vishayas is a gauge that measures one's fever for vishayas.

Remove the above linear line

Vishayas gradually lose their interest and appeal even in the Kramic Path, but they are rendered tasteless through the ego and therefore they will confront the seeker again. But this is not so in my Akram Path. In the midst of the ocean of vishayas, I remain nirvishayee. Nirvishayee is a state like that of the lotus growing in the lake and yet it remains untouched by the water. I have given up ownership of this body, so nothing touches me or troubles me. I have taken away the sense of ownership

from all my mahatmas and that is why they can live like a lotus in the lake of vishayas. It is the pudgal (body complex) that paints the picture of vishaya but your involvement in it, endorses it. If however, you do not endorse it, and remain just the Seer and the Knower, you remain unbound.

A person, who has keen interest and propensity towards a particular subject, will be very proficient in that subject. People become deeply engrossed in their own vishaya and it is precisely because of this engrossment that they appear idiotic. The pure Self is nirvishayee. The whole world is filled with vishayas. People have started to revere the vishaya that appeals to them. For example a tapasvi (ascetic) will revere the vishaya of penance (tapa); the renouncers (tyagis) that of renunciation (tyag); the preachers that of preaching and the ordinary worldly men (sansaaris) that of vishayas of the worldly life (sansaar). Then they claim that they do purusharth (independent endeavor for the Self). They should at least ask the Gnani whether what they are doing is indeed purusharth or something else. Alas! They mistakenly believe what they do is of their own independent self effort when in reality it is all mandatory. People revere vishayas and yet they seek the Soul, which is free from all vishaya. This leads them nowhere. Whatever they do, they do with their ego, they become engrossed in it and go beyond the normal limits. All that is vishaya. No one understands the real knowledge behind this Gnan and everyone is misled. And yet nobody is at fault. I have to say it exactly as it is and it is purely out of compassion that this speech appears stern to some. Otherwise why would a Gnani, such as I, have to use harsh words? What can I do? It is because of the current strange times that the right path cannot be found, and it is to point people in the right direction, that I have to resort to such harsh language. Otherwise the Gnani Purush is an ocean of compassion.

Someone once asked me why I wear a particular coat,

I told him it is my nirvishayee vishaya. (I have it but I am not involved in it).

There are two kinds of vishayas (subjects) : One is a vishaya (subjective involvement) and the other is a nirvishayee vishaya (subject-without-involvement). The vishaya for which there is not an iota of attentiveness, interest or enjoyment is nirvishayee vishaya.

Whatever vishayas the ego has brought forth from the past life, the atoms for those vishayas are present in the body complex in this life. In my mahatmas I have destroyed the ego of vishaya (charging ego) but there still remains the atoms brought forth from their previous life, which will discharge upon yielding their fruits. They will only be confronted with the discharge ego of the vishayas that was filled in the past life. They will not be confronted with the ego of vishayas that has been uprooted and discharged. These vishayas then, will not come in front of them. The body will cease to exist only when the discharge ego is completely exhausted and all atoms have dissipated after yielding their fruits. It is only when each and every atom in the body has been discharged with equanimity, that this body will achieve liberation.

The relative religions of the world incorrectly believe that bandha (inflow of karmic matter towards the Self, charging karma) is taking place when in fact there is abandha (absence of inflow, all discharging) taking place. They have no clue as to where and how charging of karma is actually taking place. This is a very profound subtle statement. This concept is difficult to understand. The whole world has the knowledge of vishayas (subject) they have studied. They become vishayee (involved) in the subject they have studied. The relative religions have disclosed only five vishayas but in reality they are infinite. To become abnormal means to become above normal or below normal i.e. to become a vishayee. To become vishayee means

one is in pursuit of worldly (relative) knowledge. There is no knowledge of the Self in that pursuit.

In fact, the real Self is untainted or untouched by any object of sense-pleasure (nirvishayee - not in any subject). It is absolutely unaffected by anything that is in the realm of the non-Self. It is the mind, speech and body that indulge in vishayas. When the Self becomes completely dissociated from these three, final liberation is attained.

Vishaya : Sexual Indulgence

There is a great deal of misunderstanding regarding vishaya (sex) in the world. The scriptures state that sexuality is the poison that prevents liberation. Many people state the same. I am the only one who says that sexual indulgence is not the poison but one's lack of fear in sexual indulgence is the poison. So beware of sexual indulgence. Fearless indulgence in sex is venom. When can one be fearless in sexual indulgence? It is when one does not instinctively retract his feet out of the way of two or three approaching snakes. If one has no fear of snakes and does not pull his feet up, that is a sign of the absolute Gnani. Until you are an absolute Gnani, you will retract your feet in fear. That is why I give you a thermometer as to when you can remain fearless in sexual indulgence. If you can remain fearless amidst snakes, then you can remain fearless in sex. But if you are fearful, then be fearful of sex too. All in all you cannot remain fearless in sexual indulgence. Lord Mahavir too feared it. I too am fearful of it. To be fearless in sex is to be reckless.

You should neither revere sexuality, nor should you fear or detest it. But how do you behave when you are confronted with a snake? You act cautiously. Similarly be very cautious in all sexual matters. Do not become fearless here.

Revering sexuality begets only more sexuality. Acquisition

or accumulation (grahan) results in renunciation (tyaag) and renunciation will result in acquisition. Acquisition is the anti-thesis of renunciation. Anything that is subject to anti-thesis or duality is considered a vishaya.

What is the beginning of sexuality? It is to look at a woman lustfully and become captivated. But does one get lost with lust by looking at every woman? If seeing one woman incites lust and seeing another does not, then there is something wrong. If looking at women adulterates men, then every woman should have the same effect on men. If women were indeed the root cause, then looking at every woman would incite lust in men. But that is not the case; it is only certain atoms that attract other atoms. As long as there is even just one atom of sexuality, one cannot have syadvaad speech (speech that hurts no one).

Humans continually desire sex. Animals do not desire sex all the time. If sex was the real culprit, then why does a man have sexual feelings for his wife but not his mother? It is because sex is not the issue (vishaya is not a vishaya). Illusion, ignorance of the Self, is the culprit, that is vishaya.

I can show you the way to stop these vishayas. These vishayas are like automatic cameras. Do not let images be recorded by them. Take a photograph of only the pure Self 'Shuddhatma'. In reality, there is no such thing as vishaya. Even the strongest of brahmacharis (those who have vowed to be and remain celibate) have become exhausted trying to understand it. Anything that a person becomes engrossed in is a vishaya; he becomes blind to what lies ahead of him and what is behind him. That is called mohandha (blinded by infatuation, blinded by lust, blinded by illusion).

The Lord says that which is not in control, is a vishaya. It is egoism to say, "I am the enjoyer of sex". If you were the one enjoying the sexual act or thought, then you should be

completely satisfied with it. But it is not so. Vishay does not enjoy the vishaya (the subject does not enjoy the subject, there is really no enjoyer), it is merely the account and interaction of atoms (charged and collected from past life discharging and dissipating in current life). Each sense organ is proficient in its own subject matter (vishaya) but not so in any other. Can the nose taste the sweetness in the ice cream? When an account of atoms is being settled, it is not considered vishaya, but to become engrossed or absorbed during the discharge of that account, that is vishaya. The senses do not play a role in it; they merely convey the message. That is why I say : ‘One is not Jitendriya Jina (the One who has conquered all senses) if he has conquered the vishaya of the senses; Jietendriya Jina is the One whose vision has turned to the Seer, the one whose knowledge and awareness have become one with the Knower.’ Lord Mahavir too said the same thing.

People do not live for sex but they live to satisfy the ego of sex.

People enjoy sex because they have so much suffering within, but if they were to think critically about it, they would be able to eliminate sexuality altogether. If the skin over the body were removed, would anyone feel any attraction towards that body? The skin is merely a sheet covering the body. And the abdomen is nothing but a pot of excreta; if cut open, only stool would come out of it. Would you like to touch a hand that has been skinned and is oozing with pus? No one would touch it. All this prevails because no one has given it any thought. This illusion is sheer madness. It exists in the absence of critical thinking.

The vishaya involving inanimate things (achetan) is better than vishaya involving an animate (mishra-chetan, another human being) entity. Mishra chetan has a propensity towards attachment and abhorrence (raag and dwesh) and will not allow you to be

free even if you so desire. Whereas achetan (non-living) is vitarag (absence of attachment-abhorrence), if you let it go, it will be gone. It will be gone as soon as you let go of it. It all depends upon you.

Sexuality is not to be invited. One's attitude towards sex should be like that of a vegetarian who is forced to eat meat, as a last resort after several days of starvation. Then it is not considered a crime of one's own volition. Sex should be indulged in as a last resort. The presence or absence of sexual indulgence is not in anyone's control. Does anyone willingly get arrested? No. Sex that is forced upon you is not considered vishaya, but thinking of or contemplating about sex, even though it has not been acted upon, is vishaya. This is the law of the Lord. When the body enjoys a sexual act, it is a discharge, but when the mind enjoys it, a seed is sown, charged for the next life for more sexual indulgence. When you become avasthit (absorbed in a vishaya), vyavasthit is inevitable (result is inevitable). There is endless torment of sexuality going on in this world. By wearing beautiful clothes and looking attractive, if you become instrumental in sowing the seed of lust in others, you become liable and will have to repay. Even if you analyze sex through your intellect, you will find it dirty. Wherever you slip (become the enjoyer), that is vishaya.

A person, who prefers death to begging for sex, can win this world. Such a unique quality indeed accounts for a very honorable life.

Desire for sex is a natural thing but to continue having desires for sex is detrimental and an obstacle in your spiritual progress.

Span of life (longevity) depends on the number of breaths; it becomes shorter as one consumes more breaths. Anger, pride, attachment, greed, lust and deceit consume more

breaths. Sexual activity leads to an enormous consumption of breaths. That is why I tell people engaged in this worldly life that if they cannot do anything it is fine, but they should at least conserve money and virya (semen, vitality). These two things are the principle foundations of the worldly life. Alcohol is considered to be harmful because it drives one towards sexuality.

There are infinite numbers of vishayas. A million births will not suffice for one to enjoy them and exhaust them. I have made my mahatmas free from the vishayas (nirvishayee) despite the fact that they continue enjoying all vishayas.

Until one acquires Self-realization, one is constantly engulfed by vishayas because of the presence of the ego and the belief of doer-ship.

Those whose vishay – topic, is non-attachment, only such a person can understand a Vitarag - the Absolute, but how can those who are subject to anger, pride, attachment and greed, understand a Vitarag? If a person who is not Self-realized, were to suppress his sexuality for his entire life, he would still be vulnerable to sexuality in his next life. There is no escaping sexuality without Self-realisation.

The Self is nirvishayee, so how can it enjoy any vishayas? If the Self is the enjoyer of vishaya, it would never attain liberation because enjoyment of sense-pleasure would become an integral and inseparable part of the Self, it would become a compound. This is against the principles of the function of elements. The Self can never enjoy any vishaya. It is an illusion, an exercise of the ego, when one says, 'I enjoyed'. And this is precisely why there is so much confusion and why one's spiritual progress is at a stand still. If this illusion is destroyed, one can remain nirvishayee (the Self) amidst endless vishayas of the relative world.

Love and Infatuation

Saint Kabir says :

*‘Waxing one moment and waning another, that is not love,
True Love dwells in the heart, never diminishing, never
changing’*

What is true love? It is that love which never increases or decreases. It is only true love if it remains constant and the same. ‘Pure love resides in the One in whom the Lord has manifest.’

Love that increases and decreases is not love; it is attachment or infatuation.

A Gnani’s love is pure love, nowhere else can such a love be experienced. The love you see in the world, the love between husband, wife, father and mother, between father and child, mother and child, employer-employee, is love filled with expectations. When does one realize this? It is when that love is fractured. A person cannot realize the true nature of their love as long as there is sweetness in the relationship, but that realization comes when bitterness arises. Even the most loving of relationships between a father and a son can become ruined forever, if the son who has always obeyed his father, one day in the heat of the moment tells the father that he has no sense. The father will disown the son. If it were true love between them, then it would remain the same no matter what happens between the two. Apart from such a love (one without any expectations), how can you call anything else true love? Love with expectations is called *aasakti* (attachment / infatuation); it is comparable to the relationship between a businessman and his client. It is like a business agreement. The love found in this world is really *aasakti*. True love is where you don’t feel like leaving that person. You like every thing they say. There are no actions or reactions in true love. The Lord is pure love; pure

love will flow constantly without changes. It does not increase nor does it decrease. It is the nature of aasakti to increase and then decrease.

People even insist on sleeping where they sleep. They become attached to what they sleep on. Some insist on sleeping on a sleeping mat while others insist on sleeping on a mattress. Those who sleep on a mattress cannot sleep on a mat and those who sleep on a mat cannot fall asleep on a mattress. Any form of insistence is poison and non-insistence is nectar. Unless one becomes free from all insistence, one cannot get the love of the world. Pure love manifests through non-insistence and pure love itself is God.

Without having understood true love, all other love is temporary. Today whatever knowledge there is of love, is all related to the prakruti (the relative self). Of what use is love that arises because of such qualities?

All doors can be opened with pure love. What can you not attain through the love for the Guru?

The most attractive people will appear ugly because of their ego. People become beautiful when they exude the egoless love of the pure Self within (i.e. when they become prematma); then even an ugly person will appear beautiful. It is only when pure love manifests that people begin to look appealing. What do the people of this world seek? Liberated love, wherein there is no element of selfishness or expectations.

In the worldly life, conflict is the cause of attraction (aasakti); conflict is the vitamin that nurtures attraction. In the absence of conflicts, one can become vitarag.

The Lord says that all internal suffering stemming from abhorrence is helpful. Internal feelings stemming from attachment, attraction, and worldly love will never let one be free. The

world is caught up in the web of worldly love, so keep a safe distance and deal with everyone from a distance. Do not encourage worldly relative love or be trapped by anyone's worldly love. But neither can you achieve liberation by scorning the worldly love. So beware! If you aspire liberation, you should be grateful to those who oppose you. Those who love you are actually creating bondage for you, whereas those who oppose you are beneficial to you. You should gently free yourself from those who shower you worldly love without slighting them because that kind of love perpetuates the worldly life.

Attraction is one of the properties of the body. It is a property of the atoms. It is like the attraction between a magnet and a needle. The body attracts atoms that are compatible to it. That is attraction.

Attraction can be above or below normal. True love is within normality; it is perpetually constant and steady. It does not undergo any kind of changes. Attraction is an attribute of the inanimate, the non-Self, there is absolutely no Chetan (pure consciousness, the animate) in it.

There is a reason behind the seeming one-ness and harmony that is seen in this world. That is an attribute of atoms and attraction, but there is no telling what may happen at any time in the future. As long as the atoms are compatible, there will be attraction and hence a feeling of harmony and one-ness. Incompatibility between atoms will lead to repulsion and cause animosity. Therefore wherever there is attraction, there is repulsion. In attraction one does not have the awareness of what is spiritually beneficial and what is not. In pure love there is complete awareness of that.

This is a science of atoms (parmanus). The Self has nothing to do with it, but in the attraction between atoms, people are under the illusion that it is happening to them. The Self can

never be attracted. In the Self prevails an inherent renunciation for that which it never becomes absorbed with.

Pride of doer-ship is nothing but attraction.

The worldly people have attraction for the body and repulsion for the soul.

Fault Is Of The Sufferer

There are judges of the world everywhere but there is only one natural judge of the world of karma : 'Fault is of the sufferer'. Only this law governs the world but the world is caught up in worldly justice. This worldly justice, is an illusion, and perpetuates the world.

If someone has been robbed, through worldly justice people try to comfort or console the victim. They feel sorry for him and they too experience his anguish. They call the robber all kinds of names. Whereas the law of nature, the real justice, accuses the one who has been robbed. The natural justice will look at who the sufferer is : the robber or the one who is robbed? Fault lies with the one who suffers. The one, who did the stealing, will be deemed guilty when he is arrested but at the moment he is enjoying his loot, he will pay for his mistake when he is caught, but who is suffering now? It is the victim and the law of nature says that he, the sufferer, is the guilty one. He is facing the consequences of his mistake from his past life and that is precisely why he was robbed and is suffering today.

I am openly stating to you the natural law that works in the courts of nature and that is : 'Fault is of the sufferer'.

People suffer only because of their own mistakes. The one who throws the stone is not at fault but it is the one who is hurt by the stone, the one who suffers is at fault. No matter what kind of mistakes or misdeeds those around you commit, if they do not affect you, then you are not at fault but be assured

that it is your fault, if you are affected by it.

The one who suffers the most in this world is indeed the one with the most faults. In any situation you only have to see who is suffering and realize that the one who suffers is the guilty one.

One who endures the bitter fruits is verily the doer. Doership is nothing but ego.

If your fingers get caught between the gears of a machine that you invent, it will not let you go, although it is your own invention. Even if you plead with it, it will not let go. It will let you know that since you are suffering, you are the one at fault. Similarly every one around you is a machine. People are like the gears, if they were not, no husband or wife would cause unhappiness for each other. Everyone would make his or her home a happy place to live in. But that is not the case. All these children, husbands and wives are like the gears in a machine.

Natural justice punishes only the guilty one. A snake will bite only the guilty one even if there are seven other people sleeping beside him. That is how 'vyavasthit' all this is.

No court judge is required to rule where the natural law of 'fault is of the sufferer' is applicable. Why should anyone be summoned to arbitrate here? All the worldly judges do is listen to complaints from both sides, then reprimand them for making mistakes in spite of their intelligence. All the judges do is cover up their own reputation and expose others.

There are no judges where the natural laws are concerned. But in the worldly life, people themselves are the judge, the lawyer and the jury all rolled into one. Therefore they will always rule in their favor. This way they are always making mistakes. From whom should justice be sought? From a Gnani Purush who is impartial, even towards his own body. But the one who

is a judge, a lawyer and a juror, will only rule in his own favor. This is how one continues to be bound. The judge within will say that he has made a mistake, the lawyer within will never let him admit his own mistake and in this way, he creates bondage for himself. For the sake of your own spiritual progress and your soul, it is imperative that you find out who is the one responsible for making mistakes that create bondage. It is the sufferer that is at fault for making mistakes. He or she is at fault. From the worldly perspective it appears that the victim has been wronged or unjustly punished but in the Lord's eyes, 'The fault is of the sufferer'. Dada has seen exactly this in his Gnan : 'The fault is of the sufferer'.

'Fault is of the sufferer' – if one were to completely understand this statement, one would attain liberation. To see faults in others is absolutely wrong. You encounter your nimit (those who transgress against you – these beings are merely nimits– instrumental in delivering the fruits of your own karma), solely because of your own mistakes. And if that nimit happens to be a living entity, you place the blame on them, but what would you do if the nimit were a thorn? A thorn is lying on the ground where hundreds of people walk by and it hurts no one. And yet when Chandubhai passes by, the thorn pricks him even when it is laying side ways. Vyavasthit is very precise. The thorn will prick only the one that has to be pricked. Vyavasthit brings together all the circumstances in order for an event to occur. How then can a nimit be blamed?

If someone sprays a medicine that makes you cough violently, it will upset you and you will get angry with him, but do you get angry when you cough when someone is cooking chili peppers? You get angry with the one you catch, the nimit. But if you were to know the facts about who the doer is and why things happen, would there be any more problems?

Whose fault is it if you walk on wet slippery soil with

your shoes and you fall? It is your own fault. Did you not know that walking bare feet would give you better traction? So who is to be blamed? – The shoes, mud or you?

It is your fault if the person you are dealing with has a sulking face. If this happens, by recalling the pure Self within that person and asking for forgiveness in his name, you will be freed from that relationship of bondage created in your past life.

The one who is experiencing unhappiness is the one at fault and the one who is enjoying himself, happiness is his reward. The worldly law, which is with illusion, accuses the nimit. Nature's law, the real law, is very precise which nobody can change it. It accuses only the real culprit. There is no law in this world that can inflict undue suffering on anyone. Not even the government law. The fault lies with the one who suffers.

The severity of one's mistake can be assessed from the amount of suffering one has to endure.

In a family of ten, two have no idea about how the household is running. Two of the members think about helping out but only two other actually do. One of the family members is constantly preoccupied about how the household will continue to run and consequently cannot sleep at night, while the rest of them sleep soundly without a care. Now who is at fault, here? It is the fault of the one who suffers; the one who worries. Those who sleep have nothing to worry about.

If a mother-in-law scolds her daughter-in-law and yet the daughter-in-law remains happy and only the mother-in-law suffers, then the mistake lies with the mother-in-law. If someone in the family instigates a quarrel and the daughter-in-law has to suffer, the fault is hers. It is also her fault when others torment her without apparent cause. This happens because of a pending account from her past life, which has now come forth for

settlement. She should not make the same mistake again otherwise she will have to endure the consequences again. So if she wants to be liberated, she should accept whatever is thrown at her, be it sweet or bitter and ‘credit’ her account. Doing so will settle her account. In this world, without past account, you cannot even make an eye contact, so can anything occur without past accounts? Whatever you have given to others, will be returned to you. When this happens, credit it to your account with pleasure and a sigh of relief that your account is now being settled. But if you make the same mistake again, you will have to endure it again.

The whole world belongs to you. You are the king of this entire universe. But you are bound only through your mistakes. Find out why you have to endure suffering! Your bondage is through your own mistakes and not through the mistakes of others. Liberation is achieved once these mistakes are destroyed. In reality You are free, but bondage is there because of your mistakes.

In the face of such a clear and pure law that I am showing you, where is the need for you to worry about what is just and unjust? What I am telling you is extremely profound; it is the essence of all scriptures. I am telling you exactly how nature’s justice is served and that is through the principle of : The fault lies with the one who suffers.

Seeing Your Own Faults

People go to the derasar (temple) everyday and sing to the Lord :

“Full of infinite faults I am, O compassionate One!”

And they sing further :

*“How shall ‘this frail ship’ sail across,
if these faults remain unseen?”*

Now if you ask them how many of their faults still remain, they say only a few! They claim that they really do not have any faults as such, except occasionally they get angry or greedy. So you question why do they sing, “Full of infinite faults I am, O compassionate one?” and their reply is that they have to sing whatever the words say but they insist that they definitely do not have many faults. Goodness gracious! Now they have started deceiving even God. The Lord has said a person can achieve liberation in a matter of three hours if he has only two faults! Even if you ask the prominent monks and acharyas (preceptors) how many faults they have, they will claim they have only two or three faults. With only that many faults they will achieve liberation within three hours. It is because of their faults they remain here. And yet if you ask them to point out faults in others, they will show you countless faults but none of their own. Everyone knows how to see faults in others, however one is able to see one’s own faults only after achieving Self-Realization. It is only then that one develops non-partiality towards one’s self. Had you learned to see your own faults, you would have achieved liberation by now or at least you would have become like a Gnani Purush.

In reality, no one is at fault - it is the effect of the current time cycle. Everything happens according to the circumstances that come about, so how can you blame anyone?

Whatever faults you begin to see within yourself will depart. With the blessings of the Gnani Purush, you begin to see your own faults. First will come the realization that you are full of infinite faults and so you will start to look for them and you will be able to see them. Failure to see your faults is due to spiritual apathy (pramad). However once you come to know that infinite faults lie within you, you will automatically begin to see them. What happens if a burglar breaks into a deaf person’s home? The owner would not hear the burglar no matter how much

noise he makes.

Whatever faults you begin to see, will depart. Those that are sticky may take anywhere from a few days to even a year, but once you see them, they begin to leave quickly. How long will a burglar remain in a house he has broken into? He will remain in the house as long as the owner is unaware of his presence but will run away as soon as the owner discovers his presence.

Do not see or focus on anyone's faults or shortcomings. If at all you want to see faults, see your own. How closed and tense the mind becomes when you see faults in others and how happy you feel when you see their virtues?

See no faults of others and correct your own. No one will speak ill of you unless it is your own account from the past.

The Lord has said that real man is he who can find even one of his mistakes. Real is the man who discovers his own mistake and brings a halt to his endless wanderings in the dense wilderness of the world created by his mistakes. He who shows you your mistakes is a 'super human' in the Lord's language.

You can find everything in this word, except your own mistakes. That is why you need a Gnani to shed light on your mistakes. The Gnani Purush alone has a unique and undisputed spiritual authority to show you your mistakes and to make you aware of them. And only then do those mistakes go away. When can this occur? This will occur when you come in contact with the Gnani Purush who makes you impartial; the goal is achieved when you develop a sense of impartiality, even towards yourself. Unless and until the Gnani Purush awakens you to your real Self, you cannot develop this sense of non-partiality. Gnan does not see faults in anyone, whereas intellect (buddhi) sees faults in everyone. It does not spare even one's own brother.

Questioner : Dada, why is it that when we get into disagreements, the elders always point out the mistakes of the younger ones?

Dadashri : It is like the old preying on the young. Instead why doesn't the older person take the blame on himself? If he were to do that, it would solve the problem. What I do is, if the other person is not able to tolerate the mistake, I take it upon myself. I will not find faults or blame others. Why should I leave it to others to swallow the bitterness when I have a 'stomach' as vast as the ocean? Look how the Indian Ocean takes the water of all the sewers of Bombay. We too should do the same. By doing so you will impress your children and others and they will learn from that. The children too will realize that you have a heart as big as the ocean. Deposit whatever comes your way. There is a principle that is applicable to the worldly life and it is : the person who insults you also gives you his energies. So accept all insults with a smile.

If you push down on one eye with your finger, do you not see double? Now whom can you blame for that? That is how it is with everyone in the world. They continue to make mistakes every minute that passes by. They are constantly absorbed in circumstances (par-samaya) that involve everything but the Self. They always have time for other things and never for the Self. Those who do not know the Self are in parsamaya. Only after realizing the Self, is one in the circumstances of the Self (sva-samaaya).

People's vision has become flawed and consequently they see everyone else's faults except their own. You have to make your vision flawless. First you, yourself, become flawless (the pure Self) and then your vision turns flawless. You are liberated when you do not see faults in anyone.

Everyone is bound by his or her own mistakes. If one

makes an illegal mistake then the law will bind him or her. No one can see his or her own mistakes.

People keep talking about karma but they do not understand what karma really is. One's karma implies one's own fault. The Self is innocent but it is bound by one's faults. The more your faults you see, the freer you feel. There are some faults that have thousands of layers and therefore you have to see them thousands of times before they are removed. The mind, speech and body are filled with faults.

You should be able to see the faults of your mind, body and speech every passing moment. There cannot be a single body that is free of faults in this current time cycle. The rays of the light of the Self increase in proportion with the number of faults one sees. This Akram Gnan has been a unique attainment in this age. All you have to do is keep your awareness and discharge the baggage that you have brought with you from past life. You have to keep on washing your faults.

The awareness of the Self should constantly prevail. How can you make any progress if you keep the Self cover-up in darkness during the day? You will make progress as you begin to see your faults and wash them away. There is tremendous benefit in constantly remaining in Dadashri's Five Agnas (Dadashri's five divine dictates); it helps preserve the Self. For awareness, satsang (understanding and utilizing Gnan) and purusharth (application of Dadashri's Agnas) are necessary. To be in satsang one first needs to remain with the five Agnas.

If you remain unaffected by any loss or damage in your worldly life, then be assured that your drama of the worldly life is on its last and final stages. All you have to do is make sure that any abuses hurled at you in this drama of worldly life do not affect you.

No one would speak in your favor or against you if there

were no pending karmic account with you. Even opinions you express about facts, will offend someone. Satsang will sweep and clean out everyone's rubbish. If you see other people's trash, you will accumulate even more rubbish. By seeing your own rubbish, it will be swept away. Those who are lazy or apathetic will see more faults in others.

Mistakes

Mistakes made in the dark (ignorant state, non-Self-realized state) and mistakes that remain hidden in the dark are not visible. As the light of the awareness of the Self increases, so does the visibility of mistakes. Destroying mistakes visible to the world will create a change in the glow of your eyes. Your intentions (bhaav) should be pure. As your mistakes depart, your speech will be such that others would look forward to listening to.

But how is it possible for you to see mistakes made of darkness, in darkness (ignorance)? Your overt and obvious mistakes will stop as you get into conflict with others. But there are so many subtle (shookshma), subtler (shookshmatar) and the subtlest (shookshmatam) mistakes that still remain and when these depart, your fragrance (spiritual attraction) will spread.

Visible and obvious mistakes or shortcomings of a stern and unyielding person, regardless of their quantity, are still better than the invisible mistakes that remain hidden in the dark.

You will realize your mistakes when you encounter disagreeable circumstances, for example when someone hurts you or you encounter some misfortune.

You should never say, "I am free of faults." Such a statement should never be made. It is only when one becomes the Absolute (Keval) that faults and mistakes cease to exist within one.

Mistakes of darkness only become evident when a Gnani sheds light on them. Your visible mistakes are better than the mistakes that remain hidden in the dark. Those with 'electricity', i.e. mistakes that are lit, can be seen.

What does one have to do 'purusharth' (effort) for? Only after one becomes a Purush (Self-Realised), does one's real purusharth (real independent effort) and sva-parakram (extraordinary independent effort) begin.

Within you is a warehouse of countless faults and mistakes. It is only when you can see these faults and mistakes in every passing moment, that you have accomplished your work. You are the one responsible for filling this 'warehouse' with mistakes, without consulting anyone.

Once the awareness of the pure Self is established, you will begin to see your mistakes. Failure to see them is sheer spiritual apathy (pramad - laziness).

During times of dire circumstances, Gnan will stand the test. The Gnan has attained a very high level when one's awareness prevails uninterrupted even as one's ears are being cut off. Up until this level of awareness is attained, all else is considered spiritual apathy.

Gnani Purush sleeps only for an hour. He is constantly aware. The Self is all-illuminating and hence in this state, all is visible, including the subtlest of mistakes. This awareness will increase as one's food intake and sleep decreases. Otherwise from the vantage of the relative self, it is all spiritual apathy. Too much sleep is spiritual apathy. Too much food is also spiritual apathy (pramad). Pramad is like packing and sealing 'the Self' in a dark bag.

People have no inkling or awareness of what a mistake is? Only through extraordinary independent effort (sva-parakram)

can these mistakes be seen and destroyed.

Know that as your sleep and food intake decreases, so does your spiritual apathy. They will increase your awareness.

With the elimination of faults, a person's face will radiate with inner light. His speech will become sweet and people will be attracted to him.

Mistakes with strong atoms (parmanus) are easily seen and evident. These mistakes represent the force of the prakruti. In the relative world these heavy mistakes will make one become more involved in the faults and the same force would reap great spiritual progress if such a person were to attain Gnan

What does shuddha upyog of Atma (attentiveness of the Pure Self) mean? It means that the Soul should not be left alone, or unattended. When flying a kite, you would tie its string to your toe. Similarly, you cannot lose sight, even for a moment, of the awareness of the Self.

There are infinite faults. These faults make you fall asleep, otherwise what do you need sleep for? Sleep is your enemy. It is spiritual apathy. Apathy in awareness of the pure Self (shuddha upyog) is considered impure awareness (ashuddha upyog).

In order to destroy all your faults, you will either have to give service to the Gnani and the mahatmas, or do svapurusharth (real independent effort). Darshan of Dada will give you the fruit of devotional worship, but not of knowledge (Gnan).

If you believe that you have no faults or mistakes within you, then how is it possible for you to see them? Such a person will sleep soundly. Our ascetics do not sleep (remain inattentive). They remain very alert.

The mistakes and faults that bite the owner, I call 'electrical' mistakes. The mistakes of darkness are the ones that escape

the owner's awareness. The mistakes that bite are immediately noticeable. Those that do not bite, remain unnoticed.

Questioner : What are these electrical mistakes?

Dadashri : They are mistakes that are open and straightforward. They go away after making you uneasy and embarrassing you. They are beneficial to you because they keep you alert and vigilant, whereas no one can see the mistakes of darkness, those that remain hidden. The owner is unaware of these mistakes, he is in spiritual apathy as far as these mistakes are concerned, and no one else can show these mistakes to him. He is the culprit behind them and yet he will not find anyone to point those mistakes out to him, whereas he will easily find someone to point out his mistakes with 'electricity'.

The beliefs 'I know' and 'everything is fine from now onwards, there is no problem', and 'there is no more mistake', are mistakes of the dark and are very grave and dangerous. None except the Gnani can say, 'I have no more mistake left'.

From now on maintain only this : 'I am pure Soul' and in matters of the non-Self, the relative world, 'I know nothing'. Then you will never have any problems. You should never allow the disease of 'I know' to gain entry within you. You, the pure Self is flawless. But within you-your relative self, there are many mistakes and as they come to light, you have to settle them with equanimity.

If you have a firm and ardent desire to remain only in the Gnani's Agna, then through his grace you will be able to do so. The ecstasy of the Agnas is with those who follow them. The ecstasy of the Gnan is with those who impart this knowledge to others. The bliss of the Self is distinct from these two.

If a person understands what I am saying but does not allow it to 'sink' within him, then realize that he has a tuber of

a major spiritual obstruction within him and this tuber is a very serious disease.

There are countless faults and mistakes within. Once you become aware of this fact, you will start to see them and they will decrease. Do you think I see faults in others? I do not have time for that. It is only through the fruition of your many and cumulative meritorious deeds that a Gnani Purush will show you your faults. That is when I would use my spiritual powers (siddhis) and perform 'an operation' on you to rid you of your diseased tubers. Such operation is a hundred thousand times more complex than that performed by the surgeons of this world.

The more of your mistakes you see, the more you become their master. The one who has no faults, has no superior above him. I have no master over me and that is why I am the master of all masters. I do not have any overt or gross mistakes and the subtle mistakes too are gone. I have only the subtler and the subtlest mistakes, of which I remain the absolute Knower and the Seer. Lord Mahavir too did the same. Only when no trace of any attachment (raag) remains, can one see these subtler and the subtlest mistakes.

Lord Mahavir could see his mistakes up until the time he attained Keval Gnan (Omniscience, Absolutism). The moment he attained Keval Gnan was exactly the same moment his ultimate fault departed. Both the events took place simultaneously. 'The moment the last fault ceases to be seen, there is the manifestation of Keval Gnan'. Such is the law.

Questioner : Dada, right from childhood I have had a very tough life. I have had to endure many hardships growing up and now as a parent I continue to endure and suffer because of my children. How can I continue to endure? Who is at fault here?

Dadashri : If you were to break this china cup would you feel as much aggravation as you would if your child broke it? Everything is a consequence of your own mistakes. If you understand that you have to face difficulties because of your own past account, then would you worry or agonize over it? By placing blame on others, you create unnecessary worries and suffering. Your suffering continues day and night when you feel that you are the one that has to endure so much.

The knowledge of the Self is such that as it grows, it yields results. You will no longer experience any suffering. There is no suffering in the Gnata-gneya relationship, where you are the Knower, merely observing the object, that which is to be known. Why is it that the person who fights with you, fights with only you and no one else? That itself is your own fault. Your own mistakes bind you and you have to become free from only your own mistakes. These are all relationships of circumstances. These are all circumstances in front of you. Without past accounts, you would not encounter anyone. You are bound entirely by your own faults and it is only through becoming aware of your faults that you can become free. Seeing only my own faults liberated me. You will continue to become free as you see your own faults.

You can bear losing five hundred rupees if you lost them yourself. In the same token you will find the strength to endure the consequences of your past mistakes once you realize that you are the one at fault. You become free once you realize that you were at fault, otherwise you become bound even further.

People will tell you to become strong and increase your power of tolerance. But how long can the rope of tolerance last before it breaks? Tolerance has limits. The amount of strength or power needed to tolerate would equal the amount of power

required to melt iron with the gaze of the eyes (i.e. it is impossible). Whereas the rope of Gnan is without limits, and so there is no question of it breaking. Gnan will take you all the way. My Gnan is such that it leaves nothing for you to tolerate. It is freedom filled with bliss. At the same time you will also recognize that your pending accounts are being paid off and you are becoming free.

The vision that sees the fault of the self, is right vision (samkit), and defines the right path to liberation. If you get on the right path just once, your worldly 'shop' will begin to empty. The one on the right path will always see his own faults, whereas the one on the wrong path will disregard his own dirty laundry and will volunteer to wash other people's laundry.

I have personally seen in Gnan what has bound this world. One is bound by one's own faults.

What final vision will be required for liberation? It will be when your vision becomes flawless, i.e. when you do not see faults in anyone, be assured that your work for liberation is done. With such a vision you will not only cease to see faults in people, but you would not even make comments such as 'this tree is growing crooked'! (find faults with everything needlessly). Moah! Just let things be. This is all you have done for countless lives.

If you grasp just two of my keys as follows, you can achieve the right vision (samkit) :

1. The mind is made of tubers. It is not a part of your Self. If you try to control it, it will challenge you. Once you know that it is merely composed of tubers formed in the past life, then nothing needs to be done!

2. Fault is of the sufferer.

Svacchand : Following Your Own Intellect In Spiritual Matters

There is one trait within you called svacchand. Svachhand means to have and do everything your own way; this zealotry and stubbornness is such a fault that it will never let you achieve liberation. The balance sheet of your past infinite births is the 'ledger' of karmic accounts of your relative self. Is this all you have earned so far since eternal times? From all eight categories of karma you have bound, were you not able to get even a drop of this infinite knowledge? Of all the realization you have had, you have not acquired even a drop of this permanent bliss. Worldly happiness that you experience is a false projection and it is a false belief; it is not the real happiness. For liberation you cannot get by with merely a false belief of moksha; it has to be the real thing. Imaginary liberation will not do, you need real liberation. There is no superior that dictates over you. When you realize this, you will feel liberated.

Svacchand means 'to make your own medicine for yourself'. It is like diagnosing your own ailments, making your own medicine and prescribing it to yourself. And lo and behold, you make your own medicine for liberation also? That is why it has become a poison for you. That is precisely why when someone compliments you, your attachment increases and if someone criticizes you, you feel abhorrence. Svacchand has no place in religion or in religious austerities and rituals or in understanding the scriptures. Any following of scriptures performed with svacchand will not do. Do not be guided by your own intellectual understanding or imagination in spiritual matters. You go around being the judge, the lawyer and the culprit. Svacchand means self-guided thinking, interpretation and action according to your own intellect. Svacchand will lead you to your doom. Svachhand will destroy you spiritually.

Svacchand is to act only according to your own will. If svacchand is halted, liberation is at hand. You have practiced religion and meditation as per your own intellectual understanding and it has and it will be all in vain. To carry on wantonly self-guided by your own whim in spiritual matters is to become bound to the worldly life for infinite life cycles. In fact it is better that you do not come to this level of svachhand. It is better that you remain where you are. If you do svachhand after meeting The Gnani, you will fall into endless cycles of births and deaths.

You can liberate yourself if you get rid of your svacchand, however svachhand is not something that you will be able to get rid of on your own. You will have to recognize svacchand. Whatever you do is nothing but svacchand. Krupalu Dev (Shrimad Rajchandra) has said :

“Whatever is done without awareness of the living embodiment of Omniscience, is all binding. This is what I utter from the core of my heart.”

Whatever you do and no matter how little, it is bondage and that is verily svacchand itself. Whether you go to a religious discourse or become a monk, whether you practice penance or renunciation and read scriptures, it is all svacchand. Before you do anything, you should consult the Gnani Purush, otherwise it is considered svacchand and it will cause bondage.

To believe, ‘I am Chandubhai’, is svacchand. Once this belief is removed, there is no need for penance, renunciation or scriptures. It is because this svacchand has been kept alive that you have not achieved liberation. Once you get rid of it, you can achieve liberation within an hour.

Svacchand means blind passion. Believing your relative self to be your real Self is itself svacchand. And this svachhand will not let you achieve liberation for endless births. Once it is

gone, your work will be done.

This world is such that you should not be doing anything driven by your self-guided whims and intellect. Until you meet the Gnani, follow the advice of a person whose spiritual level is even five percent higher than yours. This is so critical that the Gnani Purush Shrimad Rajchandra has said :

“Do not seek anything except a Self-realized One.

Having found Him, surrender all your feelings and intents at His lotus feet.

And after having done so, remain thus.

If then you do not feel liberated, come to me for liberation.”

At the moment, all religions are practiced with svachhand. For example, you have been practicing worship and devotion (to some specific guru) for so many years, and yet if someone were to even utter the name Chandubhai, you immediately respond. Not only that but if someone says something about you, you respond with raag (attachment) or dwesh (abhorrence). Of what use is all your devotion to a guru, when you have not rid yourself of your raag-dwesh? Nevertheless, if your devotion is for liberation, then you will meet a Gnani sooner or later.

You cannot afford to do anything with svachhand. If you unknowingly put your hand on a fire, will you not burn your hand? Even when you act unknowingly, you will have to suffer the results of your actions. Therefore you should first find out who you are and what this life is all about.

After the fault of sva-chhand leaves, the chhand of Dada will take over, meaning Dada will lead you in all matters until final liberation. With the removal of svachhand there is Self-Realization. What is a person with minimal svachhand like?

Such a person is very flexible. He will adapt and conform as is necessary. He will find liberation very easily. But the one with svacchand is inflexible and obstinate.

Svacchand means deluded intellect. There is no one at fault in this world. Svacchand is your greatest fault.

The Lord had created a wonderful systematic mixture for the seekers of liberation and he had disclosed this mixture to all. He had given a formula for that mixture but today that formula has been destroyed. Nobody has that formula any more. Today, I am giving you the same formula again.

That mixture was composed of twenty percent scriptures, seventy percent for absolute humility and reverence for the Gnani and ten percent for worldly desires. However, people have emphasized the scriptures exclusively and that is why they have developed dysentery. The lord had said to shake the mixture and take it three times a day. But some luckless fools simply kept shaking the mixture three times a day and there were some that just kept singing, 'take three times a day after shaking the bottle'. They just went on reciting this in a parrot fashion.

This is just like making a medicine from an instruction book meant for doctors. People will not drink any medicine without first consulting a doctor because of the fear of dying. They fear dying in just one lifetime and yet they risk death of endless lives by drinking the mixture of the scriptures of the Absolutes (the Vitarags) like Lord Mahavir Swami. It has all become poison. The Lord calls it svacchand. It is nothing but blind activity.

Obstinate Ego : Inflexible Ego : Aadai

The path of liberation is extremely narrow and if you don't walk straight there, you will get stuck. There you will have to walk precisely according to instructions. You will have to

walk straight and smooth. You wii have to be flexible, adjustable and without any element of obstinacy. Only then will you reach moksha. A snake too has to straighten in order to enter its hole.

The worldly life is perpetuated through obstinacy and inflexibility. Liberation is unattainable due to this obstinacy and inflexibility. The Lord has said that before becoming a sadhu (one who has renounced the world) one will have to become straight. No matter what level a sadhu has reached, what good is it if his obstinacy still remains? Obstinacy is a dangerously perverse ego. This obstinacy is so bad that even if the Real path comes your way to embrace you; it will not let you embrace it. Your stubbornness will reject it.

People have nurtured their obstinate ego more than their loved ones, and their own selves. Alas! Even more than nurturing themselves, they have nurtured their obstinacy and because of this obstinacy, they wander life after life. Obstinacy makes one blind and does not allow one to see the right path. Obstinacy makes one harbour svachhand, which is nothing but poison.

In the worldly life, obstinate people receive no respect. Only those without obstinacy are respected. So can obstinacy be tolerated in the path of liberation when even in the relative life it is a detestable quality?

Obstinacy will remain until Keval Gnan. Obstinacy is unpredictable in the path of liberation; it may arise at any time. You have to cross the ocean of obstinacy. You are standing on one shore of obstinacy and you have to cross over to the opposite shore. In this world you will get nowhere if you fight obstinacy with obstinacy. You can only get rid of obstinacy by becoming flexible and humble. Even a snake has to become 'straight' to enter its hole. For liberation, you will have to become flexible and humble. You will have to destroy all your tubers and become abuddha (intellect totally replaced by pragna- the direct

light of the soul)) for liberation.

Suspicion

As people continue to read scriptures, interpreting them with their own intellect and imagination (svachhand), their obstinacy increases; this in turn makes their veils of ignorance (avarana) denser over the self. If reading scriptures enlightens you, then why do you still stumble? People only stumble in the dark, how can one stumble in the light? If you claim to have knowledge, have any of your worries decreased as a result? On the contrary, your confusion about what is right and what is wrong has increased along with your doubts and uncertainty. And where there is uncertainty, suspicion takes hold. Where there is suspicion, ignorance prevails. The Self does not remain where there are doubts and suspicions. Gnan is that which makes one completely free of doubts.

Gnan is such that it will not disturb the stillness of even a single atom within the body. Doubts or suspicion is the enemy of the Self. It will make you 'throw away the Soul' (lose all spirituality). Therefore any doubts or suspicions that surface should be ripped out from their root. Once Self-realization is acquired and you become firmly established in the awareness of the Self, is there anything that can shake you? Is there anything in this world that can snatch away from you what is intrinsically your own?

Suspicion is a most dangerous disease - one is never able to tell when it will creep up and how much damage it will do. For this current life, I can guarantee you that nothing is going to happen outside the law of vyavasthit. So why then should you harbor any doubts or suspicions? In an insecure world where there is no guarantee that you will return home once you leave to go out, where will you entertain doubts and where not? And whatever happens, has it not occurred before? Is it anything

new? Besides the film of this life has already been recorded in your past life. So why harbor so much turmoil and agony within you? You should never harbor suspicions or have doubts about anyone. And yet people are skeptical about mokhsa, about the Vitarag Lords and religion. The fools! You become ruined because of your suspicions.

The Self can only be acquired if the sense, 'I am this body' (dehadhyas), from infinite life cycles leaves. Otherwise this belief will not let you realize the Self. The intellect (buddhi) is the culprit in this and it will always show you the opposite because it always defends the worldly life and keeps you wandering within it. It continuously functions to the disadvantage of the Self. It will never let you see the right thing and will show you only the wrong. Once you are on the right path, there is the possibility of solving everything. To be on the right path means to be samkit (right belief, 'I am pure Soul'). To be on the wrong path means to remain under the influence of a wrong belief, ('I am this body, I am Chandulal). To be the Self is Gnan. The destruction of wrong belief results in the awakening of right belief. Only then does one experience the bliss of liberation. The intellect will keep you roaming in the life cycles of the world.

Insistence Of View Point

So many people become engrossed with a particular viewpoint and get stuck in a camp. They keep strengthening the foundation of that faction, camp or sect. They become dogmatic and blind to others' viewpoints. Day and night they are lost in the activity of strengthening the foundation of the side they have chosen. You fools! Do you want to attain liberation or do you want to remain stuck in your dogmatism? Liberation and dogmatism are incongruous. Only when one rises beyond all viewpoints does he find the path of liberation. Where there is

non-partiality, only there, there is God and only there, there is liberation.

The one who is blind to the viewpoint of others can never know the Self. If you are dogmatic and insist upon only your own viewpoint, how can you accept the truth of others? And is your insistence over a permanent or a temporary thing? That which is needed is a permanent thing and yet you continue to be dogmatic about temporary things. Then how can you attain the Self? Become completely free from insistence of all kinds, except that for the Self. Only then will you realize the Self. Leave all other desires and become desirous of only knowing the 'truth'. Only then will you attain the ultimate truth.

Fanaticism (Drashti Raag)

(Exclusive attachment to a particular viewpoint)

More harmful than dogma (matandha—blindness for other viewpoints) is the disease of drashti-raag (fanatic attachment to a viewpoint). This type of fanaticism prevails life after life, and only leaves after one meets a Gnani Purush. Until one acquires the right belief, blind faith prevails. It is said that the Lord is not so much against blind faith and beliefs, as he is against fanatic insistence on a faith. What is fanaticism? There are 360 degrees and for each degree there are infinite viewpoints. Exclusive attachment and insistence to any one particular viewpoint is drashti-raag. This drashti-raag is impossible to get rid of. Only after wandering for infinite life cycles when you meet a Gnani Purush, does this disease of drashti-raag becomes cured.

One's spiritual awareness is veiled because of one's fanaticism. Worldly attachment and abhorrence can be rid of but not fanaticism. There is no solution for it. Neither in the present life, nor in the lives to come will this disease disappear. It is incurable.

What are the characteristics of drashti-raag? Within it there is not a single attribute of vitaragta (absolutism, the state of enlightened world view). A man with drashti-raag will not understand what I say, whereas even the most uneducated person will.

Drashti-raag is the raag of all raags (attachment of all attachments). Only when it is destroyed from its roots can one understand the reality.

Animosity And Vengeance

Questioner : If a snake comes to bite me, should I not kill it?

Dadashri : Why not move away from it? What do you do if a train is approaching you head on? You have to move aside. Similarly, move away from the snake.

Snake is a five-sensed life form. If you kill it, it will take its revenge from you in the next life. It will know that you hurt it without any cause and in your next life it will take revenge.

The entire world exists because of revenge. Even an ant feels that had it the strength and the power, it would harass you. Just switch on the light and see how the bed bugs run away frightened for their life. The bedbugs too fear that you will kill them but at the same time they also wonder why you kill them when all they do is eat their own food? The blood they suck from you is because of an account from your past life.

There are two kinds of bondage : one based on love and other on vengeance. There is reverence in the bondage of love, but the bondage of vengeance is what keeps the world bound. Love is sticky by nature and may dry up some day but vengeance only grows, increasing day by day.

Vibrations Of Worldly Life

The ocean of worldly life is an ocean of subatomic particles (parmanos). When these subatomic particles vibrate they create waves, which crash and collide with other particles. The collision sends out more vibrations and more waves are created and eventually give rise to a storm. The origin of all vibrations is only from the subatomic particles. If the self becomes engrossed with it, the vibrations become all the more powerful.

This world too is just like the ocean. One vibration will give rise to numerous other vibrations. The whole world has arisen out of these echoes. Echoes of every kind are real and are heard in rhythm.

If you stick your head in a well and shout, 'You are a thief', the well echoes back to you, 'You are a thief'. If you shout, 'You are a king', it will echo back, 'You are a king'. Whatever you shout in the well, will echo back exactly as you said it. That is how the world is. It is like a well, whatever you throw at it, it will throw back at you. The law is : Action and reaction are equal and opposite. Therefore, do unto others, as you would want done to yourself. I am making you aware of the consequences you will have to endure but you have the power over what kind of vibrations you create. So create the echoes that suit you.

If you do not throw a stone to begin with, no vibrations will arise within you and there will be no ensuing waves in the other person. But what can you do? Every one creates vibrations, large or small. Some will hurl small pebbles and others large rocks. Along with the vibrations there is also the ignorance of the Self. This results in even greater entanglement. Vibrations created after the attainment of the knowledge of Self are inconsequential. But the Lord has said not to create vibrations and yet people cannot refrain from doing so. Vibrations of the

body are not harmful, but the ones caused by the mind and speech, are harmful. So if you want happiness, you should stop these all together. Wherever you have thrown 'stones', vibrations are bound to occur. Where one has created immense vibrations, a life of infernal suffering awaits him in hell. He will endure suffering there, unload the vibrations, become light and return to the human form. Accumulation of mild vibrations leads one to a celestial life. It is not the ocean that troubles us, but the vibrations we create by throwing stones in it. The ocean is calm if left alone and undisturbed but whenever disturbance is created, the resulting vibrations create a problem.

The Lord has said that for not even a passing moment have you become the Self. The entire time has been spent creating vibrations. You create waves and so do others, when that happens you can neither swim, nor can you drown.

Vibrations of the body do not cause bondage for next life. It is the vibrations caused by the mind and speech that cause bondage. The Lord has called these the vibrations of samrambha (the first initiation, start of an act, thought), samarambha (involvement of the decision making process and vocalization of the decision) and arambha (the visible action). The flash of the first vibration in the mind is samrambha e.g. it is samrambha when you first think about going to Churchgate. Then you plan and make a definite decision to go there (this is equivalent to sowing the seed of a karma for next life) and this is called samarambha. And when that decision is visible in action, pulled by the waves of the vibrations created, it is called arambha. Now how can you solve this puzzle?

Just observe the vibrations generated by the mind when it has been disrespected or slighted. This is applicable to the self as well as the other person. The vibrations resulting from abhorrence and disrespect are very intense in a tyagi (person

who gives up worldly life). On the other hand, a Vitarag will never react to a hundred thousand insults; there will not be any trace of a single vibration in Him. Do not cause any vibrations in this body of yours as a reaction to insults and pain hurled at you. All these vibrations of bodies around you are temporary. Ultimately they will all subside. Whether the body is made of pearls or diamonds, it is still temporary. What do you expect to gain by causing vibrations in it?

You are trapped because of your mind. But when you get married, you become trapped with mishrachetan (the complex of mind, speech, body and ego) which is not your own. If vibrations arise with your father, then why would they not occur with your wife? Wife is a mishrachetan, so what should you do there? You should stop all vibrations. Vibrations with your father are acceptable, but you will not be able to stop vibrations with your wife.

What is this tongue and this speech that creates and destroys and destroys and creates? It is the ego of the previous life. It is because of this ego that the tongue lashes out ruthlessly and creates vibrations, causing conflicts. Most of the miseries today are because of vibrations caused by the tongue and the speech.

In the current time cycle one is not fortunate enough to render good karma but has the misfortune of taking part in evil ones. After acquiring this Gnan the Mahatmas do not like any negative activities that take place due to the unfolding of a negative karma. Whether that karma is positive or negative, it is merely a discharge and in the process it will create corresponding vibrations and then everything will calm down. But for those who do not have Gnan, they may not even feel remorse when a negative karma is unfolding in this life. And so along with the vibrations of the unfolding karma, their reactions,

because of their ignorance, creates new vibrations (causal karma). Thus the vibrations are doubled. Because of ignorance there is no telling when the vibrations will occur and it will not matter whether the person is an ordinary householder or a tyagi (one who renounces worldly life). Wherever there is ignorance, there is presence of imaginary fear and where there is fear, vibrations are bound to occur. Vibrations create causes and effects of causes create more vibrations and waves.

What happens to a mirror if a sparrow comes and sits in front of it? The mirror remains the same but the sparrow sees another sparrow that looks just like her in front of her. She sees the same eyes and a beak and her belief changes that there is another sparrow like her in the mirror. She will start pecking at the sparrow. This is how everything is in the world. The world exists on such vibrations. A slightest change in one's belief will change one's vision and perception. Then one becomes what one sees. What a wonder the mirror is but it has become so common with people that they fail to see its mystery. They use the mirror to do their make up, comb their hair etc., and that is why the mirror has lost its worth. Otherwise the mirror is a very valuable thing. What a marvelous play of the physical complex (body) that is forming and disintegrating? When the sparrow comes before the mirror, it is not her knowledge that changes, but her belief. She believes there is another sparrow in the mirror and starts pecking at it. That is how the world is. One vibration gives rise to countless other vibrations.

The knowledge of the Self does not change, but beliefs change from moment to moment. If the knowledge of the Self changed, there would be no Self because the Self is knowledge. They are not separate. Just as a thing and its attributes remain together and never separate from each other, knowledge is the Self. Ordinarily what happens is people become what they imagine through their beliefs.

Conflicts

‘Liberation is when not an iota of conflict arises within one even in an environment filled with conflicts.’

An atmosphere of conflict will continue to present itself. Does it not get too hot being under the sun? Do the doors not slam open and shut in the wind? When that happens, all you have to do is keep your distance a little. How could you get a taste of liberation if there were no conflicts? The liberation given to you by Dada is such that you can experience freedom despite being surrounded by an environment full of conflict.

The Lord does not regard anything as bondage. It is the prakruti-the relative self that is engaged in eating, drinking and all the other activities. Being free from conflicts is liberation. The worldly routines do not bind you, and they will not change.

When no vibration of conflict arises within one in reaction to stressful external conflicts, then one has finished studying all the scriptures of the world. In the most nauseating and non-agreeable circumstances, if you suppress your reactions and appear calm, then it means that you are well on your way of studying the scriptures of the world. Conflicts occur even between gurus and disciples.

After meeting a Gnani Purush conflicts will not arise regardless of how unpleasant the atmosphere may be. What an amazing Gnan this ‘Dada’ has given to his Mahatmas! They never experience any grief and enjoy the bliss of the Vitarag. Elimination of conflicts is liberation. You experience the liberation here and now.

What happens when you experience conflicts? You feel as if your heart and soul are on fire and you cannot put out the fire, no matter how hard you try. The self is not a thing that you burn away. If your clothes catch fire let them burn but not your

soul. Day and night the world is absorbed in conflict. For a short while you fall under the spell of illusion of the world only to return to your internal anguish. The whole world is immersed in suffering and anguish. The illusion, transiently, makes people forget their suffering. Suffering can never be destroyed and if destroyed (by Gnani), there is liberation.

Today there are waves of conflicts everywhere and when it gets worse and unbearable people resort to committing suicide. But does that solve the problem? On the contrary, they carry the problem, magnified many times, into their next birth and will have to endure it. Therefore, it is better to get through all this and endure it in this life. There is nothing but misunderstanding and ignorance in this world.

Where did all this misery come from? It has come because you have sought solace from those who are unhappy themselves. How can there be any misery if you take solace from the One who is in bliss. Dada is in eternal bliss. If you seek solace from Him, where is the scope of any unhappiness coming your way? Those who have selfish motives in what they do, are unhappy people. If you seek solace from them, naturally you are going to be unhappy. Those who are unhappy have not been able to get rid of their own miseries so how can you expect them to help you get rid of yours? You can be permanently happy only when you go to the One who is Absolute, the one who is an abode of endless bliss, the one who has no self-interest and is free from all desires.

As conflict increases it turns into open quarrel. How can you maintain a friendly relationship with a person who is quarrelsome? It is like trying to sweeten soured whey- even the sweetness turns sour. Instead it is better to keep your distance from such a person. The other option is to become a Gnani. A Gnani would have the real perspective and would understand that whatever the other person is saying is merely a record and

such records are playing everywhere. A Gnani sees the Self within all as pure. Everyone is entrapped in this prison of the world so what can they do? What can anyone do being caught up in this trap of conflicts? What kind of trap is this? Everyone in a household will gang up on one person. Just think of the plight of that poor fellow when there is a war within the four walls of his home. He does not even sleep in peace. Out of fear of displeasing people at home, he even turns down an invitation from a friend to a dinner. Every moment there is misery he cannot escape and he has to endure it. Even at home he has to live in a hostile environment. Just look at the effects of karma! It is his own karma. The world is such that there is no escape from suffering.

One man told me that he got married but does not like his wife.

Dadashri : Why, what is the reason for not liking her?

Questioner : She is lame. She limps a little when she walks.

Dadashri : Does your wife like you or not?

Questioner : I certainly am likeable. I am good looking, educated, I have a good income and I do not have a physical deformity.

Dadashri : Then the fault is yours. What did you do wrong to deserve a lame wife like her and what kind of merit karma did she have to deserve a good husband like you?

What you reap is what you had sowed so why blame others for your misfortune? Now go and endure your own mistakes and do not repeat the same mistake again. The man understood all this and his life, which was on the brink of a breakdown started to mend.

The destruction of conflict is one of the most important components of liberation. Bliss follows the destruction of conflict. You may not have Gnan but when can you say you have religion at home? It is when you tolerate any kind of environment and do not add fuel to the fire of conflict at home, then you are considered a noble man. God lives in such a house. Everything gets destroyed wherever there is conflict. God will not reside in a home where conflicts occur and Laxmiji, the Goddess of wealth too would leave.

Conflicts are not allowed to occur in a religious household and if once in a while a conflict does occur, it is confined within the four walls of the home and everyone will keep awareness that it does not occur again.

What pleases Goddess Laxmi is compliance of her laws : complete honesty and intention of returning whatever is borrowed. How can Laxmiji be pleased when you worship her but also break her laws?

The Lord says that there is perpetuation of the worldly life as long as the mind is full of conflicts. There is liberation when the mind becomes free of all conflicts, such a mind will always be at peace.

Even this small child is comforted by the coolness of my words; he too can tell the difference between cool water and boiling water. When husband and wife quarrel at home, the child watches them and listens to the words being exchanged and analyzes who is at fault. He feels helpless because he knows that he is too young to do anything but he makes up his mind to take care of matters when he grows up. A child can understand angry eyes and peaceful eyes.

The time of conflict passes one way or another, but during that time people cause bondage for infinite life cycles. The seeds

of quarrel have been sown from countless past lives; they lie dormant within, waiting to sprout as soon as the right circumstances arise. The Gnani Purush can burn these seeds of conflict, whereby no more conflicts would occur.

Srimad Rajchandra says that I bow down to the family where even a single day passes without a conflict.

Pleasure And Pain : Their True Nature

Where does one find misery? Misery is the result of following the world. There is never any happiness in following what the world does. No matter which way you turn, there is only misery. In following the Gnani, there is never any misery. There is no pain where the Gnani is.

What is true misery? True misery is when a starving person finds no food to eat. Misery is when a thirsty man finds no water. Misery is when a person gasping for air finds no air to breath. All other afflictions and sufferings can be tolerated in some manner or other but you cannot do without food, water and air. You can endure all other tensions because you will not die from them. And yet you walk around unnecessarily burdened with such tensions.

Questioner : Why does one person find pleasure and another pain?

Dadashri : Pleasure and pain are imaginary - mere mental projections. If you believe something is good, then you will like it. Anything done to the liking of others helps accumulate merit karma. What is carried in the vessel of the intellect will keep on changing but it is that which is carried in the vessel of intellect at the time of death, which will give results for your next life.

This is a process of evolution. The knowledge you gain

at the 'first mile' will continue to evolve at each succeeding mile. In the previous life one might think that there is nothing wrong with stealing but in this life he may acquire knowledge where he feels it is wrong to steal. He holds fast to this opinion but the fact that he steals is the effect of his opinion from past life and so the stealing continues. It will not come to a stop, because the effects cannot be destroyed. These effects have to discharge and be exhausted, and until they do, one cannot die. All I am saying is that you should change whatever wrong opinions you had in the past. Be firm in your decision that you do not want to steal anymore and keep reminding yourself this. Every time you think of stealing, destroy the idea of stealing from its roots. Then you will succeed and bind merit karma for the next life.

In order to improve their worldly life, I tell people to have an obliging nature and show kindness towards others. Do not think about yourself. Render service to others for the welfare and good of the world. Whatever you spend for yourself goes down the drain and whatever you do for others is an adjustment for your next birth.

What does pure Self (Shuddhatma Bhagwan) say? 'I take care of the those who take care of others and the ones that take care of themselves, I leave them to fend for themselves'.

Fault-Finding Vision

Questioner : When we see faults in others, is it because those very faults exist in us?

Dadashri : No there is no such law but such a fault may exist. What does the intellect do? It continuously covers up your own faults and sees faults in others. That is the work of an unworthy person. The person who has destroyed his fault (wrong belief) does not see faults in others; he does not have

such bad habits. He sees others as flawless. Gnan is such that it does not allow anyone to see faults anywhere.

People's faults are their sewers. One does not go around opening the sewers in the streets. Even a small child will not do so. Since you have a kitchen you are bound to have a draining gutter, but you should not open the gutter. Everyone has certain faults – some people may have anger, others may be impatient – to see these faults is the same as opening a sewer. You should rather see their virtues. The only sewer worth looking at is your own. Your own gutters are clogged up and yet you are unaware of it. And even if you were aware of this, what can you do? Such negativity, seeing faults in others, has become part of one's nature. People read the scriptures and recite, 'Do not speak ill of anyone', and yet they never cease to do so.

If you speak ill of others, no matter how little, the damage is done for sure. No one opens the sewer lids in the streets and yet they keep opening the lids of other people's sewers.

Criticizing someone is like cashing in a ten-rupee note and getting back only one. The person that criticizes others will always be at a loss. You should not expend your energy where you have nothing to gain. You waste away your energies when you criticize others. If you become aware that instead of grinding sesame seeds for oil you are indeed grinding sand, is that not a waste of your time and energy? Why expend your time and energy when you know you have nothing to gain, on the contrary, you lose valuable time and energy. Criticizing others is like washing other people's laundry while dirtying your own in the process. Mooah! (one who is dying) when will you wash your own?

I keep using the word 'mooah', what do I mean by it? Mooah is a very profound word. There is mild rebuke in it but no contempt. Even though I speak a rural dialect, it is very

powerful. Each sentence incites one to start thinking. Because this speech comes from the heart of the Gnani, it is incarnate Saraswati (Goddess of Knowledge).

Memory

Questioner : Dada, why is it that the past cannot be forgotten?

Dadashri : The past is something that you cannot forget when you try to forget it and it cannot be recalled when you wish to. Everyone in the world wishes to forget the past but without the presence of Gnan, the world will not fade into oblivion.

Your memory exists because of your raag and dwesh (attachment and abhorrence). The greater the attachment or abhorrence for a particular thing, the more you will remember it. A woman may go to her father's home to forget her mother-in-law, but she will not be able to do so because of abhorrence towards her. She will also keep thinking about her husband because she has attachment towards him. That is because of the happiness he gives her. You remember what makes you the most happy or unhappy because there is attachment or abhorrence there. If you erase the association of the attachment or the abhorrence, that memory will disappear. The thoughts that come to you automatically is memory. When attachment and abhorrence is erased (through Gnan), their memory will cease and only then does the aura of liberation appear on your face. Your smile will exude liberation. Memory creates a pull and tension and this strains the facial expressions. Your mind remains in tension all the time and that is why your face never radiates with freedom. Everyone's memory differs. What you remember may not be the same as what others remember. This is because everyone's abhorrence and attachment differs. Memory exists through attachment and abhorrence.

Questioner : Dada, surely memory will have to be removed.

Dadashri : This memory itself tells you that it wants to be cleansed, erased. There would be utter confusion if there were no memory. What would you erase if there were no memory? How would you know where your attachment and abhorrence lie? Memory arises for its spontaneous resolution. It comes forth so the link to attachment and abhorrence may be erased. So erase whatever comes forth and when you do that you will free yourself. You remember only because you have the link to attachment and abhorrence here. You should repent for it and make a firm resolve never to repeat that mistake and thus erase it. You can wipe it (raag-dwesh) out by doing just this and that memory will leave forever. Real Gnan is the Gnan that will make you forget the world.

Comfort In Discomfort

The Lord has said to seek out comfort in discomfort. Comfort lies only in discomfort but one should know how to look for it.

People find discomfort in the sofa they have had for a few years, because they find it outdated. People create discomfort in situations of comfort. Some even sit on an easy chair and yet remain uneasy. Mooah! During your entire life you are allowed to be uneasy just once and yet you spend the entire day being uneasy. The whole daylong you spend crying out your pain and sorrow. In Bombay there is an abundance of happiness and yet people pass their days being unhappy. Discomfort and inconvenience is when your brand new sofa breaks within five days of purchase. But here you create discomfort as an excuse for a new sofa; you create discomfort in a perfectly comfortable sofa. A woman sees new sofa (imported furniture) in her neighbor's home and pesters her husband for weeks to buy

them for her, so he buys a new sofa on credit. But when that sofa breaks, her heart is set on fire. Mooyee! Everything else can burn but do not torment your self! You should never imitate anyone. Only those with lesser commonsense do so and suffer in the process. Besides, which household nowadays does not have sofas? Why must you have the same? You should be original and be yourself, instead of imitating others. Why not furnish your family room the Indian way with a nice futon mattress, fresh white sheets and plenty of pillows? This way you do not have to imitate anyone and at the same time have great comfort. What does a person truly need? He or she needs something to eat and drink, something to wear and a place to live. Today people have created new miseries. In reality there is no such thing as unhappiness in this world. It is through lack of understanding that people have created so much unhappiness.

Your neighbor may invite you to his home one day and not the next. Why do you have to be invited everyday? When he invites you, you feel that he respects you and that comforts you. And when he does not invite you, you feel that he has no respect for you and therefore you feel uncomfortable. You should have an attitude that it is fine if he invites you and it is also fine if he does not.

There is infinite bliss within you but you do not know how to uncover it and experience it. There is only one kind of bliss but the society has created so many different levels. You can only experience true bliss when you understand the true reality of this world. How long are you going to live in this imaginary and perceived happiness? But then what can you do, now that you are already trapped? I will tell you what this trap is like.

A baniya (usually a Jain businessman) and his very close Muslim friend were taking a walk, during Mohrrum (the first month of the Moslem year). On the way they meet Tajiya

(symbolic biers of Husain the martyr of Islam taken into procession on his anniversary day in the month of Moharrum). The Moslem friend became very excited when he saw the Tajiya and could not resist the urge to join the procession. He told his friend he would be back in a few minutes. He got into the thick of the procession and started shouting, 'Ya Housey.... Housey'. His friend waited patiently as the minutes turned into half an hour but his friend would not leave the procession. The baniya would signal every five minutes for him to come out, but he would not. Finally after an hour, the Baniya got tired and grabbed hold of his friend's arm to pull him out, but instead found himself being dragged in the procession. The Muslim friend told him that they would do two more minutes of 'Housey, Housey...', and then leave. So then the Moslem friend started shouting 'Housey...Housey...' and the baniya friend, with a saddened face joined in by shouting 'Ayi Fasaya...Ayi Fasaya!' ('I am trapped, I am trapped').

That is the kind of world this is. Once trapped, it is difficult to get out. Only a Gnani Purush can pull you out. The world is a trap of wrong beliefs and illusions. Only upon elimination of the wrong beliefs is release possible. But how can you get rid of the wrong beliefs and the illusion? It happens only when the Gnani awakens you by shaking you from your deep sleep of ignorance. No one else can do that. Without His help, the more you try to be free, the more you entangle yourself.

Charge And Discharge

Darshan moha (illusion due to wrong belief leading to worldly attachment and new karma) is 'charge moha' and charitra moha (effect of past life's moha, illusion, which does not bind new karma) is 'discharge moha'. Water is darshan moha and ice is charitra moha. What causes the charging to take place?

Charging occurs when chetan (the Self) comes in contact

with achetan (non-Self) and loses its self-identity, his real awareness. This absorption of the Self into the non-Self causes the charging. Getting lost in whatever one repeatedly remembers and recollects causes the charging. What do people remember? It is that towards which they have either extreme attachment (raag) or extreme abhorrence (dwesh). The attachment and abhorrence towards that which is discharging creates charging of new karma. This is because the Self becomes what it identifies with in the realm of the non-Self. This is how the worldly life is perpetuated. That, which is charged through the blunder (of wrong belief of, 'I am Chandulal'), charged because of illusion, continues to be discharged.

A woman passing by a shop sees a beautiful sari. She becomes captivated by its beauty and become engrossed with thoughts of the sari. There is nothing wrong with her looking at the sari and appreciating its beauty, but the illusion (moha) that arises within her for the sari is the problem. The fact that she sees the sari and likes it is her discharge moha but because she becomes so engrossed by it, her moha, which was in the process of being discharged, charges anew again. She is so captivated by the sari that she actually becomes the length and the breadth of the sari. Every floral motif and sequin on the sari becomes ingrained on her being. Her entire self raptures in the sari and even when she comes home, her chit remains in the sari hanging in the shop. When her husband notices that she is preoccupied and asks if she is feeling ill or lost somewhere, little does the poor man know that while she is physically at home her chit is hovering in the sari shop. This is what the Lord calls charge moha, charge illusion.

There is nothing wrong in eating and enjoying the best foods and desserts, but if the taste of food lingers on and you have a desire to enjoy it again and again, then it will charge anew again. When you become engrossed in what you are

eating, you become one with it, and new charging occurs.

As you conduct your business, the discharge is occurring. You started your business as a result of having charged karma for such a business. It starts to discharge the day you start your business, but your becoming engrossed in it will create a new charging process all over again.

From the moment you were born till the time you die, everything is discharging. Your current existence in the human form is a discharge. You had charged for a human birth in your past life, which is now discharging. The Lord does not object to any aspect of the discharge process, but the state of your meditation during the discharge process is of great significance. For example, in the temple while worshipping the Lord, if your mind is preoccupied in the shoes you leave outside the temple, then even in worship, you are charging karma related to the negative meditation of the shoes.

Drinking water is equivalent to charging, because the person believes he is the one drinking it. When the water is converted into urine and excreted, the excretion is equivalent to discharge.

Scratching an itch is a discharge but one experiences pleasure in that sensation. All gross activities of the body are a discharge and there is nothing that merits involvement in it with pleasure or sorrow. It is the relative self (pratishtit Atma) that experiences pleasure. The Real Self, shuddhatma, is the Knower of the relative self. The Knower knows that there will be a burning sensation from the itching. But to become engrossed in the pleasure of scratching creates new charging. Discharge moha is dissipating but at the same time one keeps charging again for the next life. One may be trying to charge for a human birth but ends up as a donkey! That is how unpredictable all this is. As such people have no idea about what is beneficial and what is

harmful and consequently they end up doing the wrong thing. If what you are doing goes against the social norm, then you should avert your mind, speech and body from those actions. If what you are doing is acceptable to others, there is nothing wrong, but you have to find some other solution if it is not. The absolute 'I' has no power or control over the mechanical 'I', which is on autopilot. Once the charging is done, the discharge is inevitable and unavoidable. Even the Lord has no power to stop it. As far as discharge is concerned, the batteries of your mind, speech and body will discharge in exactly the same manner as they were charged. However, once you realize the Self, no new charging takes place, because after Self-Realization there is no meddling (the Self remains in the Knower-Seer state) in the discharge process. And the rest is dissolved through purusharth (awareness and application of Dadashri's 5 Agnas).

When moha charges, it is a gradual process of filling. It starts at one degree then two degrees and so on till it reaches or fills up to say five hundred degrees. Now when it discharges, that is when it empties, it starts directly from the level of five hundred degrees. For example when anger explodes, it comes out with a force of five hundred degrees and decreases to four hundred then continues to diminish till it is completely finished or empties totally; it discharges completely. Everything that discharges initially starts from the very top and eventually diminishes. Anger, when it surfaces, flares up at five hundred degrees and then it slowly melts away.

You keep experiencing likes and dislikes in all aspects of your life. You have no choice in the matter, likes and dislikes will occur. Why do these likes and dislike occur? No one ever thinks about it. You cannot alter these feelings even if you want to. It has nothing to do with your desires. From the day you were born, the three batteries of the mind, body and speech are discharging because they were charged in your past life. At the

time of their discharge when you do not like what comes in front of you, you will know that the charging was of a negative nature. Therefore if now you charge positively, your next life will turn around. As far as your present life is concerned, it is already recorded – the movie has already been filmed and so you have to simply act out your role in the film. The film that you now see on the screen of your life was filmed in your past life but you get to watch it in this life. But when a disagreeable scene comes along, you start shouting, ‘Cut! Cut!’ You try to censure it. Mooah! How can you censure it now? You should have thought about it when you were making the film i.e. when you were charging your karma. Now, absolutely no one can change it. Therefore now, just finish watching your film without any raagdesh (attachment-abhorrence).

The whole world is under the control of charge.

Like and dislike have now become discharge moha, and attachment and abhorrence are charge moha. Charging of karma is against the Lord’s instructions but not discharge of karma.

People keep cutting the leaves of the tree of discharge moha, while their charge moha continues. How will they ever make any progress? Many cut the branches and some have even cut the trunk but as long as the main root remains intact, the tree of charge moha will sprout again. No matter how many schemes people come up with to uproot the tree of the worldly life, they are not going to succeed. It is a task only for the Gnani Purush. The Gnani Purush will not bother with the leaves, branches or the trunk. He will not even touch the countless roots, which have spread out. He knows the main root of the tree and he is familiar with it. He puts a little medicine in the main root and consequently the entire tree dries up.

As far as charging of karma is concerned the Gnani Purush does not do anything except disconnect the battery and pull it

away from the charging point so no new charging occurs. No matter what solutions people come up with, as long as the charging does not stop, one can never become free from moha, illusion of life. You may renounce everything or do all kinds of rituals but you will not succeed. On the contrary you will become trapped deeper and deeper in the web of entanglements. Only after all the fifty types of moha, twenty-five charge moha and twenty-five discharge moha are destroyed, can you can succeed.

Claiming doership will charge karma. To say 'I did this' is charge. 'I did darshan', 'I did pratikraman' or 'I did samayik', is to charge. There is no harm done if you make such statements acting out your worldly role as if you are an actor in a play. But if you speak with the conviction of being the real doer, then the ego will arise and that is how you bind new karma while the old one is discharging. While discharge of karma is not under your control, charging is. Liberation is the only thing worth desiring and when you do, you will find the path. Why don't you charge for your liberation?

You have a right to look and enjoy the beauty around you, but not the right to become engrossed in it. Gnani Purush too looks at everything but there is a difference in the way he sees everything; his chit will not keep visualizing what he has seen. Along with million others, the Gnani too roams in this enchanting city of Bombay, but He does not become engrossed in anything. His chit never goes anywhere. He remains in the present.

Bhaavkarma is the battery that charges. This battery is in very close proximity to the Self and therefore is continuously charging. I have stopped that battery from charging in the Gnan Vidhi. Now only the discharge battery remains for the mahatmas. From now on that battery can discharge with whatever bhaav it wants to. 'I' has to just remain the Observer of it. Whether

the mind is agitated or still, 'I' is just the Observer of it. And that is why no more charging takes place. From now on whatever is to come your way, let it come. If it comes, that is fine and if it does not, that is fine also.

'Bhavkarma is the charge battery'. These five words encompass the essence of all the forty-five Agams of the Lord (The Cardinal Scriptures of Lord Mahavira). Otherwise it takes thousands of lives to destroy just one kind of moha.

Questioner : What is the difference between kalpana (imagination), and desire?

Dadashri : Kalpana arises out of ignorance of the Self, whereas desire is a discharge. But the root of desire is imagination, ignorance of the Self. Its like this – the rain falls from the sky but the sky remains where it is – the wind moves around and the water on top mingles with the water at the bottom creating air bubbles. The rain continues to fall. It is not the desire of the water, the wind or the air to form all this...it simply occurs. Desire too occurs. This is how it all is.

Questioner : How are we to know whether we have charged or discharged a karma?

Dadashri : Charging starts from the moment you consciously feel 'I am Chandulal'. And charging ceases the moment you acquire the awareness of 'I am Shuddhatma'. However, if you were to meddle in the discharge process, then you will charge anew, but who would do so? Whatever appears as charge is really a discharge. You cannot tell when charge or discharge is taking place. If it were possible to know, then everyone would stop the charging process. No one except the Gnani Purush can shed light on this matter. It is because you are in the Self, the Shuddhatma state that there is only discharge. But if you become the non-Self, 'Chandulal', then there is charge

also. As the old battery discharges, it is the effect of one's inability to endure the discharge that causes charging of a new battery.

Along with charging, worries start. You feel a burning torment inside. A fire is kindled within and you are tormented with confusion and anxiety. Whereas that is not the case where only discharge is taking place. In discharge, you do not experience such suffering because You are not engrossed in it or part of it. You do not get involved in it.

The Lord says, 'I will take full responsibility for all discharge but do not let any charging take place'. The collective knowledge of all the scriptures of the world is contained in just these two sentences.

The halting of charge means the end of discharge. Charged moha is equivalent to a promissory note, and discharge moha is cash in hand.

I give you a guarantee that after meeting Dada Bhagwan, there shall be no more charging for you.

Nature Of Moha

There two kinds of moha : darshan moha or charge moha and charitra moha or discharge moha.

Darshan moha depends on where your fascination lies. Desire for perishable things of the world is mithyatva moha (illusionary infatuation or wrong belief).

Mishra moha is the co-existence of a desire for Self-Knowledge as well as a desire for temporary worldly things. It is a mishra moha to believe both the real and the relative to be the truth.

Samkit moha is an ardent desire to know the Self along

with a conviction that it is the only reality. Samkit means one's intellect and vision is set fixed in one's real Self only. Gnan is to become the Self.

Moha for Gnan and the Gnani is the ultimate moha. It is called samyak moha (right moha); all others are considered mithya moha (wrong moha).

Darshan moha prevents one from seeing things exactly as they are. Because of the veil of ignorance over your darshan (perception) you see your self as 'Chandulal'.

What is the basis on which this world exists? It exists because of darshan moha. God has no objection to charitra moha because it is a discharging moha. Those who do not have Self-realization also have discharge moha but because they believe their relative self to be their real self, they charge anew again.

After gnan vidhi in the Akram path, darsan moha is completely destroyed. The belief 'I am Chandulal' is darshan moha. All moha that remains after gnan is charitra moha. After gnan even the belief of 'I am the doer' and 'This is mine' is charitra moha. You have to understand what charitra moha is precisely the way the Lord has explained it. The belief, 'I am doing samayik' is charitra moha. The feeling of doership in samayik, pratikraman or any other spiritual or worldly activities is charitra moha.

Charitra moha is the resultant moha. The moha that stands ready to give its fruit is charitra moha, meaning discharge moha. The moha that continues to be charged is darshan moha and the moha that is discharging, is charitra moha.

Discharge moha can lead one astray. This is the only moha, which unfolds in one's life.

Because of the presence of the Self (chetan), the body

(pudgal) becomes charged with consciousness (chetan bhaav). The body becomes charged and this charge at a later time turns into a discharge. As the body comes into contact with chetan, it becomes charged with chetan, but in this process, Chetan (pure Self) loses nothing. Everything that is being discharged from the body can be experienced. That is why I am saying that it was previously charged. There is no chetan, Self in discharge.

If a man confined to a life in prison is served regular meals but not fancy sweet meats, does that mean his moha for sweets is gone? No. He still has the moha – it is dormant within. Just because one does not get certain things, does not mean that one's moha for those things is gone.

Questioner : Dada is it possible that I have more moha than others?

Dadashri : A very tiny seed of moha is such that it can occupy the whole world when it expresses itself. So therefore it is immaterial whether moha is more or less. It is only when you completely obliterate moha (charge moha) that you can reach your goal of liberation.

Moha for the Lord and for the satsang of the Sat Purush (Gnani) is prashasta moha – moha that is quintessential and through it you can attain liberation.

There are endless forms of moha. It is almost impossible to get rid of all of them. You need thousands of life cycles to get rid of even a single moha. The human life is a museum of moha. 'Without Self-Realization, there is no release from moha'.

Maya

(Power that veils and obscures the true nature of the Self – Cosmic illusion on account of which the relative appears as real)

Questioner : What can one do to be free from the bondage of maya?

Dadashri : Ignorance is maya itself. Ignorance of the real Self is maya and this maya gives such a beating that no one can see the wounds it causes. There is no superior above you in this world. It is only because of maya that you feel a sense of oppression.

What is maya? Maya is the relative manifestation of God (the Self). What does it mean when people say, 'It is maya that entraps us'? Who runs this world? Because people have no knowledge of who runs the world, they believe themselves to be the doers. That itself is maya and they become trapped in it.

God is the only one who does not succumb to maya. The weak continue to suffer and that is the rule of maya. One cannot say whether the suffering caused by maya is mild or intense, but it is the suffering itself that will inspire one to seek liberation.

The great curse of maya is the oblivion of one's own Self. Once this ignorance is removed, maya is gone.

Projection of anything where it is not, is maya.

In my presence, your maya cannot remain; it will remain at a distance, but as soon as you leave from here it will shroud over you again. However, if you acquire the Knowledge of your Self (Swaroop Gnan) from me, you will remain untouched by maya wherever you go.

The Lord says that everything is a drama (not real). You should not become one with it. People blame the mind but it is not the mind but the maya behind it that creates all the problems. Let maya go and the mind will be a beautiful endless film. Many have renounced their attachment of worldly life and become ascetics, but does that mean they have become free from their maya? No; on the contrary their maya doubles. When can one

say that one has truly renounced all attachment? Only when one renounces maya while enjoying the luxuries and comforts of worldly life can it be said that he has truly renounced. How can one be considered free of all illusion when he renounces his wife and children but at the same carries baggage of nothing but illusion? How can you say that he has become free from maya, illusion?

Wherever he goes, as long as he identifies with feelings such as 'mine', 'yours' or 'I did this', his maya and attachment will remain with him too.

A man came to me crying profusely. He told me that it had become very difficult for him to continue living and that he felt like committing suicide. I knew that his wife had passed away about fifteen days ago leaving behind four children. I asked him how long he had been married and he told me ten years. I asked him whether he would still cry for her if she had died more than ten years ago, before he had seen her. His reply was how could he cry when he did not even know her? I went on to explain : 'Let me tell you why you cry for her now. When you went to marry her, you went in grandeur with a procession of brass band and music. During the ceremonial walk around the fire, you began to wind the feeling of 'This is my wife... this is my wife...'. Everytime you looked at her you kept thinking 'This is my wife', and thus began to wind and twist within you, the feelings of attachment. If the wife turns out to be good, then you become bound with a silk thread, and if she turns out to be difficult, then you become bound with a cotton thread. Now if you want to be free, you will have to unwind your attachment by saying 'She is not mine...She is not mine', just as many times as you had wound with 'She is mine', only then will you become free from your attachment.

He understood exactly what I told him and started to

unwind his attachment by saying ‘She is not mine...she is not mine...’, with such fervor that he returned to me in a fortnight and fell at my feet with tears of joy telling me that I had saved him by showing him how to free himself from his attachment. By listening to this story, many others have become free from their attachments also.

Anger

Nobody in the world can conquer anger. There are two forms of anger : visible anger (kadhapo) and invisible anger (ajampo). The anger people overcome is the visible anger. By suppressing the visible anger, the invisible anger increases. When people claim they have conquered their anger, their false pride increases. In reality anger can never be completely conquered. It is the visible anger that is seemingly controlled. Anger is like fire. It burns itself and also others around it.

When a person does not get angry in a situation that provokes anger, it is considered shubha charitra (good conduct), with such a conduct one’s worldly life will improve. However, liberation is only attainable through shuddha charitra, the state of the Self.

Anger is nothing but highly volatile atoms. It is like gunpowder in a container, which when ignited, will explode releasing heat and flames and when all the powder has been used up, it subsides naturally. Anger is volatile atoms, which explode as dictated by the laws of vyavasthit and when they do, they burn from all sides. Volatility is not considered anger; anger is the lingering bitterness aroused from the outburst. It is considered anger when one burns from within. When a person burns from within, he continues to feel the heat and others around him too will feel the effect of that heat. This anger visible or invisible will continue to torment one, but in both these types of anger, there is a lingering effect. Volatility is different altogether.

It can only be called anger when there is a lingering effect with that anger. For example, an angry exchange between a husband and wife in the night keeps them both awake all night and in the morning when the wife serves breakfast, she angrily shoves the teacup in front of her husband. He immediately understands that the anger from the night is still lingering. This is anger and the effect can linger for any length of time; sometimes it can linger for a lifetime. A father and son will become estranged from each other forever because of this. The lingering effect of anger can be read on one's face.

Greed

Of all the kashayas, anger-pride-attachment-greed, the lingering effect of greed is the heaviest and the most difficult to get rid of. Greed means to harbor desire. A greedy person will manage to smile even if insulted. A Gnani too will smile if insulted, but when a greedy person smiles; he smiles while making his tuber of greed even larger.

A greedy businessman is not fazed in the least when a customer comes to him accusing him of cheating his son for fifty cents. He would sit there smiling, unperturbed. Passers by look on and see the cool and calm demeanor of the businessman and a very vocal and angry customer. They think the customer has gone mad and ask him to leave without making a scene. They are convinced that such a well-respected businessman would never cheat a child. While all this is going on, the businessman is smiling to himself. Why does he do that? It is because from within his greed tells him that the foolish customer will leave after creating a scene, but he has nothing to lose because he already made his fifty cents. On the outside, a greedy person can look just like a Gnani.

On the other hand, a man who has the kashaya of pride would not laugh if someone were to get angry with him. His

anger would immediately flare up, but a greedy person will never exhibit anger.

The Lord has said that people suffer because of their anger and pride. Pride breeds contempt and hatred. Anger will burn the one who becomes angry and also everyone around him. People try to come up with solutions to their kashaya by what God has said : ‘One should not get angry’, ‘one should not have pride’. They start doing triyoga sadhana (spiritual practice of controlling the mind, body and speech). Through this sadhana, they control anger and pride to some extent but their intellect (buddhi) becomes sharper. Because the intellect becomes sharper, one becomes even more deceitful in trying to protect his greed. Anger and pride are guileless. Others too can point out these qualities in you, whereas greed and deceit are such that even the person who has them is not aware of their presence. Once they take hold, they never leave.

When does a greedy person become angry? In the final moment when the thing he has the most greed for is slipping away; where even his deceit proves unsuccessful, he resorts to anger.

From the moment he is born, the greedy person will never become free from the thread that perpetuates his greed. His awareness is constantly preoccupied by his greed. As far as a proud person is concerned, his pride wells up when he walks around outside of his home. Wherever he goes, he is under the influence of his false pride but if anyone were to insult him, he would get angry.

What impedes your path to liberation? It is anger, pride, attachment and greed. To protect their greedy tendencies, people use deceit – they tamper with their weighing scales to sell their customer short or they stretch the material when they measure.

To protect their false pride people use anger. People live enslaved by these four kashays.

There are two kinds of anger-pride-attachment-greed : controllable and uncontrollable. For example, if you are angry with someone and you suppress your anger and pacify it from within, it is a controllable anger. If you can reach such a stage, your interactions in relative life will be wonderful.

The uncontrollable anger can never be suppressed. No matter how hard you try you cannot prevent it from exploding. This anger harms you and others around you.

However the tuber of deceit and greed are heavier and stronger than those of anger and pride. You cannot get rid of them easily. Why is greed considered the guiltiest one? Because it robs others. If one drains out all the water from a reservoir by opening all the water taps in his home, would others not be deprived of water?

Deceit

The definition of deceit is : To not say things as they are. Deceit affects all three, the mind, the body and the speech. Women have more atoms of deceit and moha (fascination / attachment), and men have more of anger and pride. If a man attracts and pulls more atoms of deceit and moha, then his coming life will result in a female body and a greater pull of atoms of anger and pride will result in a male body.

Women use deceit because of their imaginary fear. This creates very dense veils of ignorance. And moha increases the veil of infatuation; moha will increase as deceit increases. Men have more pride. Pride increases awareness.

The Food Of Kashayas : Anger, Pride, Attachment, Greed

People do not realize that they feed their anger-pride-

attachment-greed; these kashayas steal from none other than their very own self. If these four were starved for three years, they would leave. Now what is the food they survive on? How can you starve them to death if you do not know what feeds them? Because people do not have an understanding of this, all four continue to be fed. How do they survive? How have they managed to survive since time immemorial? One must stop feeding them. No one has thought about it in this way and they continue their struggle to rid themselves of these kashayas by beating on them and trying to suppress them. These four are not likely to go easily. It is only when the Self separates, that internal cleansing of these four occurs. These kashayas will not submit to violence or coercion. They will only submit to non-violent means.

A spiritual master will scold his disciples when he gets angry. If someone questions his anger, he would say that his disciples deserve to be scolded. That is it! He is finished! Such a comment is food for anger. When people become angry, they protect and justify their anger, and that is the very food anger survives on.

A tight-fisted person asks you to buy a packet of tea for him. You pay thirty paises for the tea packet but when he says to you, 'How could you pay so much for the packet?' his words become food for his greed. On the other hand an extravagant person will say it's a good quality tea at eighty paises per packet, this too is food for his greed of lavishness. You should remain within normal boundaries.

Now what nourishes deceit? A businessman is heavily involved in black-marketeering but when it comes to deceit, he will clearly and vehemently announce that under no circumstances does he deal in the black-market. On the contrary he will give the impression of being an ethical and honorable person. This is the food for his deceit.

And what is the food for pride? If you see Chandulal passing by, you call out to him and greet him with respect, he feels pleased and elated, his ego becomes inflated; that is food for Chandulal's pride.

Everything, except the Self requires food to survive.

I welcome all four kashayas; anger-pride-attachment-greed but I do not feed them.

From where do these four originate? Their origin lies in the fostering and feeding the relative self because of one's ignorance of one's Real Self. They originate from the charged relative self. Gnani Purush puts a stop to the charging. He fractures the wrong belief that charges the self. By establishing the Self and the bliss of the Self, one's fascination for the transitory world leaves. Thus one gets released from these four kashayas.

Gnani Purush is capable of doing whatever he desires. These kashayas of anger-pride-attachment-greed is a bridge, a connecting link between the Self and the non-Self. They are the link between Gnan and agnan. Otherwise, why should God, who is free from attachment, be attached?

Home Department : Foreign Department

When there are natural calamities like cyclones or volcanic eruptions in foreign countries, say Peru for example, the Prime Ministers of nations will call cabinet meetings. They will send out letters of condolence to the Prime Minister of Peru through their Foreign Affairs Minister. They express their heartfelt grief over the death and damage caused by the disaster. They express sorrow and sympathy on behalf of their nation and comfort them by flying their flags at half-mast. On the one hand they draft letters of condolence and on the other they continue indulging in eating and drinking and going to parties. Thus they remain

superficial in matters of foreign affairs, but very particular and involved in their domestic affairs. In matters related to foreign countries their sorrow and sympathy is shallow and superficial, it is not deep rooted. They remain aloof and continue enjoying their life.

Similarly, there are two separate departments within you : home and foreign. In the foreign department you have to remain superficial and in the home department you have to be exact and precise. Only in matters concerning the Self you have to be very exact. In the worldly dealings through your mind, speech and actions, it is better for you to remain aloof as in foreign interaction.

‘Circumstances around you will change continuously but you should only involve yourself with the circumstances that are related to the pure Self. In all the other circumstances you should remain superficial.’

Circumstances

There are only two things in this world, circumstances and the Self. If you become one with circumstances, the worldly life will perpetuate but if you remain just the Knower of the circumstances, then you are the Self.

The world continuously undergoes changes because it is evolutionary (samsaran) by nature. Circumstances come together only to separate again. Circumstances will continue evolving.

The entire world functions through association and dissociation of circumstances. Who is the doer in this world? Who makes things happen? There is no one up above or anywhere else who is the doer. Everything happens solely through scientific circumstantial evidences.

The way things come together is the way they will appear.

Nobody has to do anything for that to happen. Does anyone have to fill the colors in a rainbow? The rainbow appears when all the circumstantial evidences come together. In these circumstantial evidences you have the sun, the clouds, the observer etc. It is only when many such evidences come together, that a rainbow will appear. If the sun claims that without it the rainbow could not form it is false ego, because the rainbow would not form even if the clouds were missing. It is also false ego if the clouds were to claim that the rainbow could not form if they were missing. It is only when all the evidences come together that a form becomes visible. Once the association of the evidences ends, the event dissipates. Once any of the evidences separate, the rainbow will cease to be.

Every association of circumstances is followed by its dissociation. Circumstances by nature are prone to dissociation, and are under the control of vyavasthit, scientific circumstantial evidences. Vyavasthit determines when and how these circumstances will come together. Therefore do not meddle in anything. This world has come about through scientific circumstantial evidences. It is but natural. Vyavasthit is the 'doer'. The world is run by vyavasthit with the support of the association and dissociation of circumstances. So many circumstances have to come together for a single event to occur. So many circumstances have to come together before one is able to fall asleep and so many circumstances have to come together in order for one to wake up. Vyavasthit is a wonderful thing; it helps circumstances to come together.

How many varieties of bubbles you see at the bottom of a waterfall? Who make all these bubbles of different shapes and sizes? Who forms them? They come about on their own, when air, the force of falling water and waves come together. The greater the force of air on water, the bigger the bubbles and the lesser the force on the water, the smaller the bubbles. All human

beings are just like these bubbles. They come into being through circumstances.

Circumstances may be the same but they may be agreeable to one person and disagreeable to another. Such is the case with every circumstance. One person may like them while another may not. You may accumulate things you like, but there is no telling when the separation may come. You have no idea when the accumulation of agreeable circumstances will dissociate. Moreover circumstances come in succession, one after another but succeeding circumstances do not come before the dissociation of the previous one.

There are two types of circumstances : agreeable ones and disagreeable ones. Disagreeable circumstances are the fruit or effect of demerit karma (adharmā), and agreeable circumstances are the fruit of merit karma (dharma). The fruit of the state of the Self (svadharmā) is liberation.

Sorrow is at the root of all circumstances, whether agreeable or disagreeable. One feels sorrow as agreeable circumstances come to an end and sorrow when disagreeable ones come together. And under the laws of nature, both are subject to association-dissociation and dissociation-association.

The Lord says there are good circumstances and bad circumstances. People label it a bad circumstance when a person starts to think and behave negatively. If someone gets arrested, it is a bad circumstance and if a person attends satsang, it is considered a good circumstance. In this world association or integration of circumstances is puran (input) and dissociation or disintegration of circumstances is galan (output). There is nothing else besides these.

It is as difficult to dissociate or disintegrate, as it is to associate or integrate.

The taste of excitement and joy always comes prior to the event or coming together of agreeable circumstances. As long as there is a balance, there will be a taste or sensation of joy. As you start using up the balance, the taste starts to diminish. If a pilgrimage was scheduled to start at seven thirty on Sunday morning, the excitement for it will begin and the balance of joy will gradually go down from the moment the train leaves on Sunday morning until there is none left.

The moment circumstances come together, they begin to move towards dissociation and as soon as they dissociate, there begins another association of other circumstances. As the evidences of one set of circumstances arise and begin to dissociate, the next set of circumstances begin to associate.

Circumstances are for the purpose of arriving at a final conclusion (about the puzzle of life); they come so that one may analyze and experience them, but instead people get sidetracked or become stuck in a corner. They get married and then look for happiness. Is happiness to be found in a wife? Does it lie in having a baby, or a father-in-law or a mother-in-law? Where is it? Why don't you try to analyze this? People harbor hatred and abhorrence but they do not bother to analyze the reason behind them. All worldly relations are relative relations; they are not real. They exist in order for you to be able to arrive at the final conclusion. Those who do so experience less raag-dwesh and become seekers on the path of liberation.

Besides the human life form there is no other life form that has the privilege of liberation. If one is fortunate enough to acquire a human life form, fortunate enough to meet with circumstances for liberation and find the right vehicle, then liberation is attainable. Liberation is only attainable when such circumstances come together.

The only pure circumstance is a meeting with a Gnani.

Satsang with the Gnani Purush is the only pure circumstance. It has been said about the Gnani :

‘The Gnani bestows the pure Self, takes away the ego and the worldly attachments : He alone is the Original pure circumstance Who has liberated me from wandering life after life : I bow to the compassionate One.’

A meeting with the Gnani is the only circumstance, the basic instrument (nimit), which helps other realize the pure Self (Shuddhatma) through the separation of ‘I’ and ‘My’. In other words the Gnani makes you acquire the pure Self and renounce ‘I’ and ‘my’. That is why the Gnani is said to be the main instrument (nimit) and the only pure circumstance for acquiring liberation.

The Self and circumstance have a relation of gnata and gneya respectively (Gnata - Knower – i.e. the Self. Gneya – the subject to be known i.e. circumstances/events), with each other. The Self is related to circumstances only as a Knower. The pure Self is constant; it is asanyogi, beyond and without any circumstance. Everything but the Self is related to circumstances. The association and dissociation of circumstances are objects to be known and ‘You, the pure Self’, are the Knower. But because the Knower has become one with the gneya, the object to be known, he has become gneyakar (one with the gneya), he has to wander for endless life cycles. That which is seen and experienced through the five senses is tangible (sthool) circumstance, the subtle circumstance of the inner complex (antahskaran : the mind, intellect, chit and ego), and the circumstance of speech – are all with which the Self is associated only through the relationship of association. The Self is not ‘married’ (bound) to those circumstances. The relationship of the Self with these three is not binding. There is no real or inseparable relationship between the Self and the circumstances.

The relation between gnata and gneya is only of the Knower and circumstance and if this relationship remains confined to this parameter, then the Self remains unbound.

People become 'married' to their circumstances and therefore entrapped by them so much so that try as they may, they cannot free themselves from them.

The Self is absolutely distinct. It is such that it can see and know circumstances from all aspects, but what can anyone do if the Self becomes married to these circumstances?

All circumstances are pudgalic (integrating and disintegrating through intake and output); they belong to the non-self. A donkey is not considered pudgalic, because the donkey is the mixture of the Self and the non-Self. In reality the Self never becomes one with the non-Self, but through illusion and wrong belief you see them as one. This is a grave mistake on your part.

All circumstances automatically come together and because of this phenomenon, Knowledge (svabhavik - the knowledge of the Self) too has automatically become distinct and separate from its own nature (vibhavik, worldly). However its substance (dravya) and attributes have not changed, only its phases (pariyaya) have changed. It is the phases of vision and knowledge that have become distinct (worldly) and have attained different properties.

A scientist accidentally inhales some gas, which leaks out while he is conducting an experiment and becomes unconscious. For the duration of the time he is unconscious, he forgets everything but as he regains consciousness and comes around, he slowly begins to recall and understand everything. Initially he feels that he was in control of everything and then as he becomes more aware, he realizes that he was not in control,

but God, a higher power, was in control. Now as his awareness increases even further, he will come to realize that everything around him is an illusion, a wrong belief and that God is not in control of anything. As his awareness increases, he realizes that circumstances alone are in control and that is when he experiences bliss of freedom from circumstances. In this way a change is taking place only in his awareness. If the experimenter becomes one with the experiment, if he becomes the experiment, it is a grave state of ignorance. But when he gains the awareness that he is separate from the circumstances around him, then he becomes free. Only then he will taste freedom.

Innumerable circumstances are constantly arising – if you become absorbed in them, you will sow new seeds. How can you solve this problem? If you can remain just a Seer and Knower of circumstances, then no new seeds will be sown. There are infinite circumstances but as long as they do not result in any new sowing, there will be liberation.

Every human being is bound by circumstances. My Mahatmas are surrounded by circumstances, but they remain only the Knower and the Seer of these circumstances. Your energies become obscured if you become trapped and bound by circumstances. For a Gnani, circumstances come and go but He does not stop to greet them. All I do is observe them from afar and the circumstances disperse. Because the Self is self-illuminating, as well as non-Self illuminating, every circumstance will be illuminated through it. For this illumination, one has to acquire enlightened vision.

There is no chetan (consciousness) in circumstances. Our (the Self's) real nature is beyond circumstances. Positive or negative feelings towards anyone, is a circumstance and that circumstance is not Yours – it does not belong to the Self. No circumstance remains forever. That, which is transitory, that which

comes and goes, is not your real nature. How can you believe it to be yours? Circumstances come and go, just like the neighbors. Those who lack the right understanding believe that any positive or benevolent thoughts they have is the Self within, but that is not the Self. Regardless of the kind of thoughts and feelings you have, 'they are not mine' (they are of the non-Self), is all you need to know. There should not be a feeling of ownership of any circumstance, whether it is a good thought or an evil one. I am telling the whole world everything and clearly as it really is :

‘All tangible circumstances, subtle circumstances, and circumstances of speech are of the non-Self and are subject to the influences of the non-Self’.

There are only two things : The Self and circumstances. Presence or absence of action too are dependent upon circumstances, they are under the control of the non-Self, not the Self. If anyone had control over circumstances, he would not let negative circumstances come his way and not let good ones leave and consequently no one would attain liberation.

Gnan is to know that all that is temporary, which comes and goes through the association and dissociation of circumstances, is 'not mine'. When all the phases of Knowledge are purified, it is infinite knowledge (anant gnan). Subtle circumstances can only be seen when certain phases of Knowledge become pure and when all the phases of Knowledge become pure, that is the Knower of infinity, the Absolute, the Omniscient.

A person may not have the knowledge that circumstances are the only doers in any event, but if through his ego he believes so, he will bind tremendous punya (merit karma). He would become a great celestial being. But what do people do instead? If something they set out to do turns out wrong, they claim that

under the circumstances they had no choice, but if an unsuccessful task turns into a success, then they claim it was just the thing worth doing. Merely by making such a statement they endorse their doership and become liable for the consequences. Wrong belief in my Mahatmas is gone. They still face the same circumstances, the same karmic effects, and the same relations with a wife, children, in-laws etc. and yet they experience tremendous bliss.

Why should you fear a circumstance, which is destined to pass?

‘You, the real Self’, is immortal – you never grow old, you are never born and neither will you die. Only circumstances come and go. For the Gnani, the circumstance of death and the circumstance of a meal, are the same – both are merely circumstances.

There is nothing in this world except the circumstance, which is present and in the now (prapta). ‘Let the circumstance in front of you discharge with cordiality and equanimity.’ This sentence, which I just uttered, is a very powerful sentence. It encompasses the essence of every scripture of the world. You are the Knower-Seer of the circumstance that is present in front of you (prapta) and not of the ones that are not (aprapta).

If you are supposed to be in court at eleven o’clock but your meal is served to you at the same time, then that is the circumstance directly present in front of you. You will have to deal with that circumstance cordially and with equanimity first. You should eat your meal peacefully and not rush through it. Peacefully means that your chit should be only on what you are eating and not at the court. In other words, you should not be visualizing scenes of the court while eating. Otherwise the body is eating here and you are in the court. First finish your meal peacefully and then go to the court without haste. But what do

people do instead? They are not able to enjoy the circumstance, which is present in front of them, and they run after those, which are not, in a bewildered state. In the process they lose both of them. Graciously enjoy the meal that is directly in front of you. Then it is discharged for good. The court is still far away; it is not in front of you, so why run after it? Accomplish your work according to the circumstances present in front of you. If you do not get your work accomplished when you are in front of a Gnani Purush, then it would defeat the very purpose of your existence on this earth. Who else would give you such a straightforward and correct understanding? Only the One, who is established as the Self, can do so.

This 'Gnani Purush' is the instrument (nimit) of the highest circumstance for all the living beings of this world.

'To him who is simple and spontaneous comes knocking at the door of liberation, the Absolute embodied.'

Those who are close to achieving liberation, effortlessly get the opportunity of coming in contact with the best instrument, a Gnani Purush. Liberation is extremely easy to attain, but a contact with the liberator is extremely rare. The rarity of such an opportunity is beyond all words.

You have come having wandered through every life form and yet you have not found true happiness anywhere. All the while you have done nothing but wailed and roared with your ego. You have the desire to be free but you cannot find the path. Such a path is extremely rare. A circumstance for a meeting with a Gnani Purush is extremely rare indeed. All other circumstances will come together and disperse, but the circumstance of a meeting with the Gnani Purush is the only one, which will give you permanent bliss. Now all you have to do is get your work done for your liberation. An ardent desire to remain near a Gnani Purush brings forth extraordinary power,

which then allows you to overcome any circumstance or obstacle that comes your way.

The Circumstance Of The non-Self

Anything that comes your way is as a result of your prakruti (nature, inherent characteristic traits). Everything you receive is in accordance to your prakruti. The type and taste of tea, of vegetables and food you get, all come to you in keeping with your prakruti. But your internal anger, pride, attachment and greed interfere with all of this. Greed meddles in this by prompting you to accumulate and hoard things. This leads you to be deceitful and thereby meddle even more with grave consequences. There is no need to be meddlesome. Everything will be provided for you, in accordance with your prakruti, upon demand from within. What would happen if people started to worry whether the sun would rise the next day? Mooah! Everything is out there for you if you know how to enjoy it. The sun, the moon, the stars, air, water is all for you.

Suppose you get a chance to spend ten days at a hill-station which appeals to your prakruti (relative self), then you'll wish you had ten more days to stay there, but you will find it difficult to spend even two days at some other location. All that you eat and drink comes to you in accordance with your prakruti. But you possibly may not get enough to satisfy your greed. Even the renunciation and fasting you do is in accordance to your prakruti and yet your ego claims 'I did it'. Whether you are able to renounce or not, it is all in accordance to your prakruti.

A well to do businessman in Baroda was fed up with his head strong and nagging wife. He felt he would be better off becoming an ascetic; at least people will give him respect and revere him. So he ran away from home and became a sadhu.

But his wife was very smart and hunted him down to a Jain monastery in Delhi. He was sitting in a religious discourse given by a Jain priest, dressed as a sadhu with his head shaved. His wife shows up there unexpectedly and unannounced. She became indignant and started yelling at her him in the midst of the discourse, ‘What are you doing to me? You leave home dumping the responsibility of six children on me and run away like a coward. Who is going to take care of their expenses of education and marriage?’ She grabbed his arm and started to drag him. The businessman realized immediately that if he put up any resistance she would cause a bigger scene. He asks his wife to let go of him so that he can at least change his clothes. His wife however refused, saying that she would not give him the opportunity to run away again and that he should be ashamed of running away in the first place. She told him he would have to go with her dressed as he was. Even the Jain priest assessed the situation and signaled him to go. The lady returned home with her husband in a sadhu’s attire! Renunciation was not in his prakruti and so he had to return home.

A very old maharaj (high ranking ascetic) who became bed ridden could not find anyone to take care of him and so he started to miss his home. Expecting that his daughter-in-law along with the help of others at home will take care of him, he somehow managed to return home. But when he arrived home, the family refused to take care of him. Renunciation was in his prakruti and so he was faced with it even this late in life.

This is how strange the working of the prakruti is. What is prakruti? We give things names to identify them. But prakruti means circumstantial evidence. People dance according to the way their prakruti dictates and yet they claim ‘I am dancing’ or ‘I am fasting’. Renunciation is possible only if it is in one’s prakruti. If renunciation is not in his prakruti, his wife will drag him back home.

There is no end to prakruti. When you become a Purush (Self-realized), prakruti will carry out its own function and the Purush will remain in his own domain. Purush means the Self. Until you become Purush, you will dance according to what the prakruti dictates.

All scriptures tell you to acquire the knowledge of the Soul but none tell you to acquire the knowledge of the prakruti. If you first know what is par-kruti (par = foreign, alien and kruti = behaviour or creation), then you will know the Self. If there is a mixture of oil and water, and if you know the properties of water, you will be able to separate it and after separation, you will come to know what oil is. That is why I tell people to gain knowledge of the prakruti. Know that all that is unsteady and transitory, changing and fleeting is part of the prakruti. What is fleeting? The five senses. The eyes would see even if you do not want to; the nose will smell foul odors even if you don't want to. The body too is unreliable – how? It will jump out of the way if there is a car approaching head on – it does not wait for the mind to make a decision. The mind and the chit are also fickle. You may be sitting here in the satsang and the chit could be wandering at the railway station. The intellect is also fickle and changing. If a woman is taking a bath and you know you should not be looking, the intellect will defy all arguments. And if someone greets you with a lot of respect, your ego becomes inflated with pride. That is the changing nature of your ego. These are all changing, temporary and transitory parts of the prakruti. Once you completely understand all the changing parts and take them away, the remaining portion that is still and permanent is the Self. Kindness, pride, ego, grief-joy, happiness-unhappiness are all attributes with duality and they belong to the prakruti. They all change. The Purush is only the steady, unchanging and permanent part. If you know the Purush then you have attained the Self and thereafter you will proceed towards full enlightenment.

Meditation Versus Concentration

An engineer came to me and told me that he wanted to attain liberation. I asked him what he had done so far to achieve that. He told me that he practices concentration. I told him that those who suffer from mental agitation and confusion tend to practice concentration to attain mental peace. Who practices meditation? It is those who suffer from mental agitation and confusion. Why do these laborers not need to practice concentration? They do not suffer from mental disturbance at all. Even I, a Gnani Purush, do not practice concentration. I do not have any mental disturbance at all. Practicing concentration is like applying a soothing ointment on a burn, but what does that have to do with the Self? I asked him whether any of his worries had diminished as a result? He was very intelligent and replied that he understood exactly what I was telling him. He told me that his intellect (buddhi) accepted my words and his mental agitation is now gone.

But he was not finished – he told me that he practiced yoga four hours every day! I asked him what he practiced yoga for; was it for something he already had knowledge of or for something he had no knowledge of. I told him he did not have the knowledge of the Self but had knowledge of only the body and that he practiced yoga to discipline the body alone. Would one meditate on a face unknown to him or her? No they would not, similarly how can one ignorant of the Self, meditate upon the Self? Yoga is a physical discipline, how does the Self benefit from it? Liberation is achieved only through Atma-yoga (union with the Self) whereas dehayoga, union on a physical plane, yields only worldly rewards. All my Mahatmas are Atmayogi (united with the Self) and I am Atmayogeshwar (the Absolute One).

Yoga means to join. Yoga of only the known is possible.

There is yoga of the body, yoga of the speech and yoga of the mind. Such yogas increase worldly physical energies but they do not lead to liberation. Only through Atma-yoga does one achieve liberation.

There are those who practice mental yoga (manoyoga), and intellectual yoga (buddhiyoga) in this world. There are people with right kind of intellect and the wrong kind, some with pure and some with perverted intellect. There are all kinds of yogis, some practice physical yoga (dehayoga) doing penance; some practice yoga of the speech (vachanyoga) these are lawyers. There are so many different forms of yoga but Atma-yoga is the only real yoga, the rest are ayoga (exercise of the non-Self). If you are in the state of the Self i.e. atma-yoga and your mind begins to show you all kinds of things, tell your mind to go away or else you will insult it, tell it to come later on. The experience you acquire in the state of the Self will never fade away. Anything that you have come to know besides your real Self is ignorance. After becoming the Self whatever you come to know is considered real knowledge. Atmayoga is Self-Realization. Gnan-Yoga, being the Self, is the ultimate doctrine. Tri-yoga, the three yogas of mind, speech and body is a false doctrine.

Nirvikalp Samadhi : Bliss of Freedom From Ego

The peace one experiences in the various paths of yoga is transient. It allays the internal disturbance of the thoughts, speech and acts temporarily. There is never an experience of the bliss of liberation in it. Only the atmayogi experiences the bliss of liberation.

What is true samadhi - the state of the Self? The samadhi that is acquired through physical exertion and toil only works as long as the yogi is practicing it. It is like winding the handle of the engine; it lasts as long as effort is put in it. Permanent bliss is attained only when nirvikalp samadhi, the state of the Self, the

state without ego is attained. It is a natural and effortless samadhi. It is present even when you are performing your daily activities. It remains with you even when you are fighting. Liberation is such a samadhi.

Vikalpi, a person with ego, 'I am Chandulal' can never be a nirvikalpi (ego-less, the Self). Those who have naturally become nirvikalpi can elevate others to this state. Nirvikalp samadhi is one where the body and the Self remain completely separate, they never become one under any circumstances.

Upon the elimination of 'I-ness' and 'my-ness' (sankalp- 'I' in the wrong place. Vikalp- my or mine), the self becomes Self, nirvikalp. This cannot happen without the knowledge of the Self. Many yogis have managed to get rid of all their sankalp- vikalp except the 'I am' – but there is no spiritual illumination there. Nevertheless such yogis rise to a high level and have spiritual luster, but they do not have Gnan – real knowledge. The Soul has its own intrinsic properties, it's own dharma (its own function and duty) and it's own phases. The Self is invisible and flawless. The Self expresses fully in a Gnani Purush. Unless you become aware of the Self you cannot become That. Natural samadhi is such that it never leaves even amidst widespread destruction and annihilation. All other spiritual attempts are imaginary. The relative self is indirect light. The real Self is infinite, direct light - it remains only as the Knower and the Seer. Gnan is that which gives closure and peace to the mind from all aspects. Samadhi, which prevails despite full awareness of all the five senses is real samadhi.

Non-attachment in every circumstance and phase of life is absolute samadhi (perfect attunement with the Self).

How can one attain samadhi by pinching the nose (pranayam)? Try pinching a child's nostril – he will immediately bite you. You can suffocate by doing that. Absence of adhi

(mental suffering), vyadhi (physical suffering) and upadhi (suffering created by external forces) is called samadhi. At the time of death, one withdraws to the Self and remains absorbed in the Self, nirvikalp samadhi. My Mahatmas, endowed with the right belief, die a samadhi death. They leave their body with full awareness of the Pure Soul 'Shuddhatma'.

Questioner : What makes one's mental tendencies unsteady and wavering?

Dadashri : Are you able to sit still and steady? Then how can you expect your mental tendencies to remain steady? There are many spiritual practices or disciplines to steady the mind, but there are equal numbers of difficulties in life also. However, it is possible to remain in samadhi even in the midst of the three kinds of suffering of adhi, vyadhi and upadhi.

Meditation : The Link Between Object And Subject

Questioner : I cannot meditate properly Dadashri. What should I do?

Dadashri : I can put you in meditation (dhyān) right now but what good is that meditation if you still have to scale thousands more steps ahead? Instead, I will place you directly in moksha (liberation), come see me about it. You should directly ask for the Real. Why ask for relative meditation (i.e. temporary and incomplete things)? Besides meditation is incomplete, it does not lead to liberation.

Questioner : But real meditation is very difficult, is it not?

Dadashri : Where is the difficulty when I am here to grant it to you? When all the work can be achieved through the acquaintance and influence of a President, then what cannot be achieved through the acquaintance of a Gnani? I am free from

all partiality and prejudices. I am vitarag (the fully enlightened). I give to the one who is sincere and meets me.

When you meditate, what do you meditate on? What is the motive or the goal behind your meditation? Who is doing the meditation? Without a goal, without deciding what the goal is, what will you meditate on? Meditation is a mode and means to attain the goal. Meditation is fruitful only when the Self is the motive and the Self is the meditator. What benefit do you gain when you meditate as, 'Chandulal', (the relative self) and arrive at a goal and then meditate according to your own imagination to attain the Self? When I give you Gnan, I make You the Real meditator and establish You as the Self. Thus, the meditation, motive and the meditator become one. Only when the Self remains as the Self can liberation be experienced. But otherwise when people sit to do meditation, they wish they would not have thoughts about their income tax or sex while they are meditating, and the moment they start, they are immediately faced with thoughts they dislike. How can you call that meditation?

A wealthy businessman was sitting meditating when someone called on him at his home. The caller asked the man's wife where the businessman was and she replied, 'He has gone to the garbage-shed, where the filth and refuse of the town lies.' The businessman upon hearing this bowed down to his wife in his heart. Truly he was absorbed in sensual thoughts while he was meditating.

If meditation is done correctly and in the proper manner, there is tremendous power in it. Be clear as to what the term meditation (dhyān) implies. Having decided on the motive (dhyeya, the object) there becomes a meditator (dhyāta, subject). The link that joins the dhyāta and dhyeya, the subject to the object, is dhyān, meditation. And dhyān is what unites the dhyeya

and the dhyata. Say you want a tobacco pipe, which you have seen in a shop. The pipe is your dhyeya and you are the dhyata. If then you were to meditate on that pipe continuously for fifty minutes, providing that your concentration does not break for even a fraction of a second, you will have that pipe in your hands within fifty minutes. Where will it come from? Do not think about that. Such is the power of meditation. If meditation is done correctly and systematically, then realization of the goal is inevitable. But how can one get results when the method is incorrect? It is even possible to attain the state of Parmatma (Absolue-Self) through meditation. That is how powerful meditation can be, but only if one understands what meditation is. When this Dada bestows upon you an unprecedented state of the Self in the time span of fifty minutes, then what else can you not attain?

When meditation remains continuous for eight minutes, its credit will commence accumulating and will lead to a maximum credit of forty-eight minutes. In order to gain any credit the duration of meditation must be at least eight minutes. Meditation of seven minutes will not do.

Questioner : Can one attain the attributes of the Self, attributes such as infinite knowledge, infinite vision etc., through meditation?

Dadashri : Yes certainly, why not? You will acquire all the attributes that you have known and meditate upon.

Is 'God' (Bhagwan) a name or an adjective?

Questioner : It is a name.

Dadashri : If it were a name you would have to call him Bhagwandas or Bhagwanbhai. God (Bhagwan) is an adjective. Just as the adjective 'bhagyavan' (lucky) is derived from the word 'bhagya' (luck), 'Bhagwan' (God) is derived from

‘Bhagwat’ (Godly). An adjective of bhagwan is befitting to all those who acquire the qualities of God. Everyone calls me Bhagwan but ‘my State’ is beyond any attributes and comparisons. What adjective will you give? Will you give it to this body of mine? The body is going to die some day. But manifest within is the very Paramatma (The Omniscient). Tremendous light has arisen within.

Pure Gnan is Paramatma, the Absolute Self. Atma is just a word. It is placed for the purpose of association to lead to the Real. Gnan is the Absolute Self. It is Gnan that runs everything but one has to have the right vision of the Self. Liberation is only through pure Gnan. With the right gnan you will receive happiness and with the wrong, deluded gnan, you will receive miseries. There is no One (God) above you. Who can you call a God? The one who has become liberated is God and He has no one above him (as a boss). There is no one over-head or no one as an under-hand anywhere. But when you don’t have any understanding about your state of dependency (bondage), how will you understand liberation? The worldly life is a museum of dependency (on the non-Self) and that dependency is misery. People remain strangers to their own Self. There are as many paths as there are thoughts in this world. You are free to wander around where ever you wish and when you get tired of wandering, come to this path of liberation (Akram Vignan). Come here when you want to be independent. The worldly life is not wrong. There is nothing wrong in the worldly life, except your understanding. There is danger every moment; dependency every moment in this world and that is why you remain anxious all the time.

There are some people that frighten others by repeatedly referring to Jamraj (God of death). Jamaraj or Yamraj. They have portrayed the God of Death to be so terrifying – they paint pictures of him as a vicious ferocious bull or a demon with long

and large teeth, that people are terrified of him. You fool! There is no such creature called Jamraj. Death is Niyamraj (Natural law). Everything is run by natural laws. It is this Niyamraj that runs everything. It is the one that dictates our life and death. Now would one have any fear if he had this correct understanding?

Say if someone is told that the jungle he has to pass through has no tigers or lions but they forget to tell him that in the jungle there is one cage with a lion in it. As he is going through the jungle, he hears a roar of the lion. He gets scared and runs back from the jungle. Had he known that the lion was caged he would not have been scared. The man fled because he had incomplete information. In the same way how can you solve the problems of life with incomplete information?

Gurukilli : A Key That Prevents The Master From Sinking

The Lord has said that you should not become a guru, but if you do, then you should keep a master's key (Gurukilli), support with you. Otherwise you will drown spiritually as your intoxication of ego of being guru increases. The Lord has never been anyone's guru and here you find gurus everywhere. There are some that renounce the burden of a wife and children and burden themselves with two to five hundred disciples. These fools will drown themselves. Guru means heavy. The heavy ones will themselves drown and drown others along with them. I am the humblest of the humble. I will never drown nor will I drown others. I am as light as a flower. I swim and help others swim across the ocean of worldly life, because I am the Savior. I am liberated and possess power to liberate many others. I am no one's guru.

The Lord has even said that if you become a guru, bear in mind that the position of a guru entails a great responsibility

and risk. If you do not maintain this awareness, you will be doomed. If you want to be a guru, you must get a master's key from a Gnani Purush. Then only will you be able to help others. Otherwise it is a state that will intoxicate you heavily. The position of a guru carries great responsibility.

Once a few worldly gurus came to visit me and asked me, 'Is it not necessary for people to have a guru?' I told them that only true gurus are helpful. Otherwise guru means heavy – the heavy one will sink and take others down along with him. I am the humblest of the humble in worldly dealings and highest of the high in internal spiritual world. I would never succumb to the role of a worldly guru; those who assume superiority over others. Realize that when you become humble in the worldly life, then in the spiritual life you become elevated. Otherwise, if as a guru you do not have humility, you will drown yourself and others along with you.

Agam (mysterious, that which can never be understood) Gnan is gnan that has gone beyond everyone's comprehension. Agam is that which one can never gain insight to. The Gnan I have given you is agam gnan. People have the knowledge of nigan gnan (informative, worldly, relative knowledge) but not of agam (the Self – realization which is beyond expression of words). But if the guru himself is filled with the wrong knowledge, if he mistakes the north for the south, what can be expected of him?

Shushka gnan (wordy or verbal knowledge) is knowledge, which does not produce any results. It is like a tree that bears flowers but no fruits. The current time is so strange; there is fruitless gnan everywhere you look.

Worldly Interaction Of Akram Path And Kramic Path

In the Kramic, the traditional path to enlightenment, the

distinctions that are made between vyavahar and nischaya (relative and real) are correct. But in the Akarm path, it is only after the establishment of the Real (nischaya), that real vyavahar (relative worldly interactions) begins. This means that true worldly interaction (vyavahar) begins only after the attainment of the Self (nischaya). This results in the Gnan prevailing for all in their worldly interactions and worldly roles, regardless of whether one is a monk or a householder. During all interactions with any living being, this enlightened worldview results in bliss and total absence of any clash or dis-adjustments. One's worldly life (vyavahar) can be said to be exact only after one acquires the knowledge of the Self. This knowledge is such that in every circumstance it renders complete equanimity.

The Wandering : Four Life Form Worlds

The self, by its innate strength, pulls the pudgal (that which is constantly forming and disintegrating) upwards spiritually. When the burden of the pudgal increases, it takes the self downwards to a state of existence in the world of a lower life form. In this kaliyug – the current time cycle, the spiritual teachings should be : ‘Brother, if you have intentions of stealing from others or hurting someone, erase those feelings in order to prevent a birth in the lower life forms. Wipe off all such animalistic and demonic thoughts within. If you do this, then the Self, by its inherent nature, will rise to a higher state of existence.’

This will elevate you into the better life form. One keeps on increasing the veils of ignorance over the self with bestial and evil thoughts the whole daylong. Perpetuating one's own worldly interest is a bestial quality.

It is possible to erase all this, just as you can erase an audiotape. Any thought can be erased before it sprouts. That is what I tell you, ‘Just erase them.’

‘Gnan is itself the Self’. One becomes what one knows. If the knowledge is deluded and wrong (viprit gnan), the self too will be deluded. The self becomes the knowledge on which one pins his faith. Once you have faith in something, you will acquire knowledge to help that faith. The coming together of faith and knowledge results in conduct (charitra). The self becomes like that too. Suppose a mother-in-law tells her daughter-in-law that she is crazy, the daughter-in-law will not be affected as long as she does not believe (have faith) in her mother-in-law’s statement. Even if the whole world were to call her mad, it would not have an effect on her. But if her belief changed and she started believing that something was wrong with her mind, she would really turn mad. So never let anyone or anything in the world influence or affect you.

Whatever you empower and charge into the self, that will become your state. If you believe that you are Chandulal, you will become Chandulal.

Questioner : What is the difference between shraddha (faith) and Gnan (knowledge)?

Dadashri : Shraddha, faith or darshan is undecided gnan and gnan is decided gnan or experiential knowledge. For example, we are sitting in a park in the dark and you hear a sound. I tell you there is something there and you agree. Now what type of gnan (knowledge) is this? It is shraddha or darshan or belief. Then we go and investigate the noise and find that it is a cow. That knowledge is now decided and it is called gnan or experience. There may be an error in shraddha, faith, undecided gnan or darshan. There is no error in decided gnan. General knowledge is darshan and exact and specific knowledge is gnan.

How does a pickpocket acquire the art of picking pockets? First arises a belief within him that he can do so, then he acquires

the knowledge, gnan of how to do it and finally his conduct will automatically follow.

The fruit of gnan and darshan is conduct in action. Samyak means real, authentic and right. Samyk Gnan is right knowledge. Samyak darshan is right belief. The combination of these two gives rise to samyak charitra, right conduct (enlightened conduct). The one with enlightened conduct is God. Enlightened, real conduct hurts no one.

Darshan, Gnan and charitra (conduct) are interdependent. The knowledge one acquires depends on the belief or darshan. The conduct then results naturally. The conduct does not require any effort.

Kriya, (effort, action) is not an attribute of the Self. The Self has its own attributes, but effort or action is not one of them. One experiences what one imagines. There is no pleasure or pain. Yet these are experienced according to what one believes to be the case. Such pain and pleasure is imaginary from the perspective of the Self. The Self has infinite energies and is unaffected by all states of the relative self. Yet it is the presence of the Self that makes all things around us appear to be full of action.

The Lord says that every deed or action will be rewarded with its fruit. The action or deed, which renders no consequences or fruits, is the one that liberates. Absolute and utmost humility leads one to liberation. Everything else is worldly entanglement and there is no end to it – wherever you go. This entanglement will follow you to a cave in the Himalayas or will follow you if you decide to live a worldly life.

People advocate religious rites (kriya), but of what good are these rites in the absence of Gnan? Kriya is a maid of Gnan. The Lord has said for one to do Gnan kriya, ‘Gnan kriyabhyam

moksha'. Liberation is attained through Gnan kriya.

What is Gnan kriya? It means to know and remain as the Self. 'Darshan kriya' is to see and Gnan kriya is to know. Seeing and knowing are verily the attributes of the Self. Except for the Self, no other elements have the attributes of knowing and seeing (Gnan-Darshan); they have all other kriyas.

Dadashri : Is the Self, separate from the body?

Questioner : It is separate.

Dadashri : So how does your body function; with whose help does it function? It is through the help of vyavasthit, scientific circumstantial evidence that everything functions. Everything that you do is really done by vyavasthit shakti. The Self does not do anything; the Self is merely a knower and the observer of all that is going on.

The one who is the knower is not the doer and the one who is the doer is not the Knower. The doer cannot be the knower and the knower cannot be the doer. The engine does not know anything about its working. The electric bulb gives light without knowing it.

Did this ship bring you to the shore from the middle of the ocean or did you bring the ship ashore? It is the ship that brings you ashore but it does not know that. Thus the knower and the doer are two separate streams, but when you allow both to become one, by saying that 'I am the doer' and 'I am the knower', you ruin everything. Both are entirely separate.

The one who does, knows not; and the one who knows, does not, because evidences are needed in the process of doership, whereas no evidence is required in knowing. To do anything, we need the circumstances of evidence to come together, nothing can occur on its own accord.

Pragna : The Direct Light Of The Self And The Force That Liberates

Pragna is a direct light of the Self. The intellect (buddhi) is an indirect light of the Self; it flows through the medium of the ego.

Pragna is a fraction of keval Gnan (Absolute knowledge). Pragna is a phase of Gnan. As the veils of ignorance over the Self are lifted, there is an increasing light and an increase in the fractions of Keval Gnan. When this progression becomes complete, it turns into three hundred and sixty degrees; it becomes keval Gnan.

If there was a thousand watts light bulb fitted in a clay pot, and the opening of the pot was closed tight, would there be any light around? No, you would not be able to see any light. This is the case with the ignorant self (muddhatma). Within you there is infinite light of real Knowledge (Gnan prakash), but the darkness prevails because of the layers of ignorance over the Self. With the grace and special powers (siddhis) of the Gnani Purush, if a tiny hole is made in the clay-pot covering the light bulb, the whole room will be filled with the light coming through. That much covering is broken and that much direct light comes out. This light increases as more of the layers are lifted and as more holes are made in the pot. And when the whole pot is destroyed and separated, detached away from the bulb, there will be a flood of full light everywhere!

The direct ray of light of Gnan (the Self) is called pragna. When the Self becomes free from all the obscuring veils, it becomes capable of illuminating the entire universe. In other words when it attains the power to Observe and Know all the gneyas, all that is to be known in the entire universe, that is Keval Gnan.

The power of the Self that illuminates the entire universe is called Keval Gnan.

What is the function of this Pragna? Pragna acts like a wife who is devoted and dedicated to the goal of her husband. Pragna shows what is helpful to the self in the path to full enlightenment and protects the self from that which is harmful with reference to liberation. Whatever external circumstances present, it is pragna that makes you deal with them, with equanimity, and then she returns to the Self (shukla dhyam). So it carries out all external, as well as internal functions, just like an interim government. This work continues until the establishment of a fully independent government.

What is pragna? It is that which prevents the non-self to become one with the Self and conversely it will not let the awakened Self slip into the non-self. It is an integral part of the Self and it ceaselessly works towards the liberation of the self. A person's conduct continues to change with progressive expression of pragna. As one's conduct changes, one feels one's burden become lighter. Pragna keeps the two departments, home-the Self and foreign-the non-self, separate. That is Atmasharitra, the conduct of the enlightened Self. This conduct keeps the non-self and the Self, separate.

When I give Gnan, there is a direct experience of the Self. This direct experience is associated with the establishment of the right belief, which is permanent. This is parmartha samkita (the right belief of the Self). That is why pragna-bhava arises within you. Everything in this world is unsteady, temporary and transitory, whereas the pragna-bhava is the part that remains still and steady. With pragna you do not have to 'climb steps' (effort required as in the traditional kramic path to liberation). Pragna takes you up on an elevator all the way to ultimate liberation. All the bhavas - deep inner intent and feelings - are

subject to change, not pragna bhaav. This pragna bhaav is beyond all dualities and yet it is not entirely an intrinsic component of the Self. Pragnabhaav cannot be called Atmabhaav. Pragnabhaav falls into the part, which is steady and unchanging and yet it is time sensitive and has an end. The role of pragna ends upon the attainment of Keval Gnan and that is why it cannot be called Atmabhaav - bhaav of the Self. If you call it an Atmabhaav, then it becomes an inseparable property of the Self. Even the liberated Souls in the Siddha Kshetra (location where all liberated souls reside), would then have pragna. But that is not so. There is no use for pragna in the Siddha Kshetra. Upon establishment of the fully independent government, the role of the interim government automatically ceases. So is the case with pragna.

When I give you the Knowledge of your Self, I kindle pragna within you, which will then alert you from moment to moment. King Bharat had to employ servants around the clock to remind him to maintain awareness of his enlightened state. In any critical circumstance, my Gnan will present in front of you; my words will present in front of you and I will be before you and you will come into awareness. My Akram Gnan is such that it will constantly keep you aware and vigilant. It is worth taking advantage of. If once this connection is made, there will be an everlasting solution.

There are two parts in this body : one that is chanchal (transitory; unsteady) and the achanchal (eternal; steady). The eternal within is the Self. If you were to apply the same intensity of meticulousness and surety that you do in your business, in the matters of the Self, your work would be done. One can go deep into all other subjects, but how can one delve deeply into this, the Self? This is called nirvishaya Gnan (subject-less Knowledge). It is untainted, pure and immutable.

A goldsmith would not get upset with you even if you were to take to him an item of inferior gold content. All he looks at is the gold itself. People have a habit of getting angry but not the goldsmith, he simply sees the gold within. Even a doctor gets upset with his patients asking, 'Why have you ruined your health?' The goldsmith does not do that. The Gnani, just like the goldsmith, will look at the Self only. He does not look at the external qualities of the relative self. The phases of gold changes, from impure, to a powder, to a liquid, to pure again, but the gold remains as gold. Just as the focus of the goldsmith remains only in the gold, if your focus were to remain only on the Self within everyone, your work will be done. The goldsmith focuses only on the gold, no matter how much impurity surrounds it. Similarly the Gnani's focus is only on the Chetan, the Self within.

A person may read and assimilate the scriptures, but after all it is only through his own understanding. People have interpreted the scriptures in their own way. The principle of 'jiva-ajiva' (animate-inanimate, Self and non-self) elements is true, but they have understood it according to their own interpretation. Who knows what they understand to be the non-self? How can they understand what the Self is when they do not even understand what the non-Self is? For many, even when the Lord was around, there was still no awareness of the Self. The awareness was there but it was merely through words and such awareness is prone to be forgotten or missed altogether. There is a tremendous difference in the Self, described in words, and the Self experienced. One may forget description written in words, but one would never forget that which has been seen or experienced. My Mahatmas are in the bliss of the experience of the pure Self.

Had there not been a circumstance (sanyoga), there would not have been the 'samsaran marg' (path of one's spiritual

evolution). Circumstance caused a change in one's belief, which gave rise to one's worldly life form. And that is why the infinite energies within have become obscured. The Self can only be liberated if that being disintegrates in just the way it arose. The Gnani Purush is the end of the samsaran marg. He is the last nimit of liberation.

'To Him bow we in eternal reverence,

Who kindled in us Pure Light;

Every Soul, now a temple where 'bells' chime,

Jai Sachchidanand'

Jai Sat-Chit-Anand

Glossary

Aadhi	Mental suffering
Aagam	Jain Scriptures
Aarta dhyana	Preoccupation with worries about ones self
Aasakti	Attachment; infatuation
Aavega	Emotion
Abhed buddhi	Intellect without divisions
Abuddha	Without intellect
Achanchal	Eternal; steady
Acharyas	Spiritual preceptors
Achetan	Inanimate; matter; non-Self
Adeethha Tapa	Invisible penance
Adharma	Disagreeable circumstances (the fruit or effect of demerit karma), non-religious, that which is against the benefit of living beings, that which is not in its true nature.
Agam	Mysterious, that which can never be understood, the Self.
Agiyaras	Observance of the eleventh day of the moon cycle for fasting
Agnani	A non Self-realized; ignorant of reality.
Ahamkar	Ego, sense of doership
Ahimsa	Non-violence
Ajampo	Invisible anger
Akram	Non-sequence events,
Akram Vignan	Dadashri's stepless path to liberation; His science of Absolutism
Anant gnan	Infinite knowledge
Antahkaran	Inner instrument comprising of mind, intellect, chit and ego
Antaratma	Inner Self; The Self Awakened in Akram Vignan in progress towards full

	enlightenment.
Apdhyana	Perverted meditation; thinking ill of others
Aprapta	Of the ones that are not present, of that which has not been attained.
Aptapurush	Absolutely trustworthy person
Arambha	Beginning of any action
Arta-dhyana	Repressive or self-tormenting contemplation or suffering; preoccupation with worries about one's self
Ashhudha upyog	Impure awareness
Ashoobha	Inauspicious
Ashuddha	Impure
Ashuddha upayog	Impure use
Atiindriya sookh	Happiness beyond the senses - bliss of the Self
Atkan	Spiritual roadblock
Atmabhaav	Bhaav of the Self, all that is exclusively for the Self.
Atmadharma	Religion of the Soul, the Self.
Atma-yoga	Union with the Self
Atmayogeshwar	The Absolute One, The One who has attained the Self completely.
Atmayogeshwars	Those who have known the Soul
Atmayogi	United with the Self
Avaran	Veil of ignorance over the Self
Avasthit	Absorbed in the effects of an event or situation, external or internal.
Avyavahar rashi	Unnamed state
Ayoga	Exercise of the non-Self
Baahyakaran	The external organ
Baniya	Usually a Jain businessman
Bhaav mun	Intent or causal mind

Bhaavkarma	That which is caused through deep inner intent, usually unknown to the owner and this is the seed of karma effect in next life.
Bhagwat	Godly
Bhagya	Luck
Bhagyavan	Lucky
Bhed buddhi	Intellect that divides
Brahmacharya	Celibacy
Brahmin	The priests, scholars and thinkers
Buddhi	Intellect; knowledge through the medium of the ego
Buddhiyoga	Intellectual yoga
Chamatkar	Miracle
Chanchal	Transitory; unsteady
Chandulal	The relative self
Charam sharira	The ultimate body
Charitra moha	Effect of past life's illusion which created this life's illusory attachment and bondage.
Charmachakshu	Physical eyes
Chetan	Animate; Soul; pure consciousness; the Self
Chintvan	Persistent focus and rumination on a topic, usually visualized in chit.
Chit	Chit is the third component of Antahkaran; Knowledge+Vision=chit; that which sees previously registered scenes.
Chitvritis	Tendencies of the chit
Darshan	Intuitive perception.
Darshan kriya	To see
Darshan moha	Wrong perception due to wrong belief leading to worldly attachment and new karma. The operation of illusion.
Dehadhyas	The belief that 'I am this body';

	Superimposition of the self over the non-self.
Dehayoga	Physical yoga, the joining into that which is the body, becoming the body, the non-self.
Derasar	Jain temple
Devaloka	A cosmic plane where celestial beings live
Devgati	The path to celestial life form.
Dharma	Religion; One's duty
Dharma-dhyana	Virtuous contemplation, absence of adverse meditative states.
Dhoti	White cotton or linen garment wrapped around the waist and tucked in; A traditional form of male clothing worn by Hindus
Dhyana	Meditation; contemplation
Dhyata	Meditator,
Dhyeya	The object, the goal
Divyachakshu	Divine eyes through which one sees both the Real and the relative as separate, the enlightened vision.
Drashta	Seer
Drashti-raag	Fanatic attachment to a viewpoint; Exclusive attachment and insistence to any one particular viewpoint; monomania
Dravya	External physical substance
Dravyamun	Gross mind; effective mind
Durdhyana	Evil meditation
Dvaita	Dual state, duality
Dwesh	Abhorrence
Galan	Output; discharge
Garva	Subtle pride
Gnan	Absolute knowledge; knowledge without the ego, knowledge of the Self.

Gnan kriya	The inner activity of the awakened Self towards full enlightenment
Gnan prakash	The radiance of the light of the Self
Gnan Vidhi	Dadashri's forty eight minute scientific process of separating the Self and the non-self
Gnan-darshan	Knowledge-perception
Gnanis	The Enlightened ones, Self-realized beings Gnata Knower
Gneya	Object to be known
Goon dharma	Innate nature
Grahan	Acquiring or accumulation
Gunas	Inherent qualities
Indriya sookh	Happiness related to the senses
Jamraj (Yamraj)	God of death
Jitendriya Jina	The One who has conquered all senses
Jiva	Embodied soul; That which lives and dies
Jiva-ajiva	Animate-inanimate, Self and non-Self
Kachchhis	People of a special sect from western Gujarat
Kadhapo	Visible anger
Kaliyug	Current fifth era of the six part half time cycle characterized by a progressive decline in spiritual knowledge and consequently the degeneration of human civilization.
Kalpana	Imagination
Kapha	Mucous, one of the triads of Ayurvedic components.
Karma	The cycle of cause and effect life after life.
Kashaya	Passions (anger, greed, pride, lust, illusion) that obstruct right knowledge and behavior; these create karma and involvement in the

	world life after life.
Keval	Absolute
Keval Gnan	Complete knowledge, Absolute and perfect Knowledge; absolute Omniscient Knowledge; Omniscience, Absolutism
Kevli Bhagwan	Fully enlightened One
Koosung	Company of anything or anyone other than the Self; wrong worldly company.
Kram	Sequence of events
Kriya	Effort, action; religious rites
Kshatriya	The warrior class
Laukik Dharma	Worldly or relative religion
Laxmi	Money
Maan	Pride
Maaya	Illusion; ignorance of the Self
Mahadevji	Lord Shiva, the enlightened One.
Maharaja	High ranking ascetic
Mahatmas	Those who have acquired Gnan of the Self
Mana	Mind
Manahparyavagnan	Knowledge of thoughts and feelings of others; to know the mind in all its phases.
Manoyoga	Mental yoga; to become joined with the mind.
Matandha	Blindness for other viewpoints, fixed in one's own viewpoint.
Mishra chetan	Neither sentient nor insentient, but a mixture of the two; pratishtit soul; the mixed self, the worldly self who is unaware of the Self
Mishra moha	Co-existence of a desire for Self-Knowledge as well as a desire for the temporary objects of the world.
Mishrchetan	Complex of mind, speech, body and ego,

	called the worldly self.
Mithyatva moha	Wrong moha; illusionary infatuation or wrong belief
Moha	Infatuation; attachment; illusion.
Mohandha	Blinded by infatuation, blinded by lust.
Moharrum	The first month of the Moslem year
Moksha	Liberation
Mooah!	The one who is dying, special exclamation used by Dadashri to shake up the listener.
Muddhatma	Ignorant self
Muni	Saint; Sadhu
Nigam gnan	Informative, worldly, relative knowledge
Nilkantha	Refers to the blue neck of Lord Shiva who could swallow all the poisons of the world; the one who does not retaliate under any circumstance.
Nimit	Instrument; the person instrumental in the process of an unfolding karma
Nirindriya sookh	Happiness not related to the senses.
Nirvana	Liberation; ultimate state of liberation from the round of rebirths
Nirvikalp samadhi	One where the body and the Self remain completely separate, they never become one under any circumstances. The absolutely unaffected state.
Nirvikalpi	Ego less, the Self.
Nirvishaya Gnan	Subject-less Knowledge
Nirvishayee vishay	The subject of the Self.
Nirvishayi	Not in any subject; untainted or untouched by any object of sense-pleasure.
Nischaya	Real; pure alertness on the path to liberation; determination
Nishchetan chetan	Lifeless life; inanimate consciousness; the

	thoughts, speech and acts.
Niyamraj	Natural law
Paap	Demerit karma
Paapanubandhi paap	Current demerit karma that creates new demerit karma.
Paapanubandhi punya	Current merit karma that creates new demerit karma.
Pappadum	Lentil wafer
Par-dharma	Dharma of another; in the context of the atma, the dharmas of the material world; the nature of the non-Self.
Parmaarth samkit	The right belief of the Self
Parmanoo	Subatomic particle
Parmatma	Absolute Self
Par-samaya	Constantly absorbed in circumstances that involve everything but the Self
Parsatta	Outside one's authority.
Paryaya	Phases
Pita	Bilious; bile; one of the three Ayurvedic components of the non-Self.
Pragna	The direct light of the Self
Pragna bhaav	That which leads towards the Self.
Prakrut	The non-Self
Prakruti	Nature, inherent characteristic traits; complex of thoughts, speech and acts which is a result karma of past life; innate nature; the non-Self; relative self
Pramad	Sheer spiritual apathy; laziness
Pranayam	Yoga of breathing techniques.
Prapta	Now; present in front of you
Prarabdha	Destiny; All the unfolding karma effects in this life; That which happens to a human being in this life;

Pratikraman	Reversal from aggression in thoughts, speech and acts after recall, true inner remorseful confession and a determination not to repeat the aggression.
Pratishtha	Ceremonious installation of an idol; To instill the life force into the non-Self.
Pratishthit atma	Relative or charged self. This relative self exists because one thinks, 'I am Chandulal.' The belief is in the wrong place. This creates new worlds for Chandulal.
Pratyakhyan	Sincere pledge of never slipping into the mistake again
Prematma	Embodiment of love
Pudgal	Complex of intake and output; body complex
Pudgalic	Integrating and disintegrating through intake and output
Punya	Merit karmas
Punyanubandhi paap	Current demerit karma causing new merit karma.
Punyanubandhi punya	Current merit karma causing new merit karma.
Puran	Intake
Puran-galan	Input-output
Purush	Self-realized
Purusharth	Independent effort; Self-oriented efforts; That effort which does not require any external evidences.
Raag	Attachment; a situation arising out of ignorance of the Self
Raina tree	Unique to certain parts of India, this tree yields small yellow fruits and very knotty hard wood.

Rajas	That which incites passion and activity.
Raudra	Inflicting pain on others; oppressive.
Raudra-dhyana	Evil contemplation of perverse pleasure of causing injury to others – wrathful meditation; adverse negative meditation; anger, abuse and irritation towards fellow beings; that inner state of the self which hurts the self and others around.
Sadhu	One who has renounced the world; one who perseveres to attain the state of the Self Sadhvis Female ascetics
Sajeevan murti	Living Gnani; The fully enlightened One in life.
Samadhi	One-ness with Pure Self, undisturbed by any non-Self reactions; Absence of adhi, vyadhi and upadhi in life.
Samarambha	Involvement of the decision making process and vocalization of the decision; Implementing the idea into action
Samay	The minutest fraction of time
Samayik	Meditation; introspective meditation; to see within after Self-realization.
Sambhaav	Without attachment or abhorrence; equanimity
Samkit	Right belief, ‘ I am pure Soul; Blessed state of the Self-realization and equanimity
Samkit moha	An ardent desire to know the Self along with a conviction that it is the only reality.
Samrambha	The first initiation, start of an act, thought
Samsaran	Evolutionary
Samsaran marg	The path of spiritual evolution of all embodied living entities
Samyak buddhi	Right intellect; enlightened intellect

Samyak charitra	Right conduct; enlightened conduct
Samyak moha	Right moha, awareness in illusion.
Sanchaar	Motion in balance
Sankalp	‘My-ness’.
Sansar	The worldly life; the cycle of birth and death; empirical existence
Sansaris	Ordinary worldly men; the one who lives and dies relating to worldly affairs
Sanyoga	Circumstance
Saraswati	Goddess of speech
Saravani	Ceremony performed on the thirteenth day after a person’s death
Sarees	Traditional colorful dress of Indian women
Sat	The Eternal; The final truth.
Sat Purush	Gnani; Self realized Being.
Satsang	The company of the Self; meeting of people seeking the Self.
Satyug	The first of the four Ages characterized by virtue, wisdom, happiness and morality
Self	Atma ; chetan - animate
Shaivaites	Those who follow the religion of Lord Shiva Shoobha Auspicious
Shoobha upayog	Auspicious use
Shookshma	Subtle
Shookshmatam	Subtlest
Shookshmatar	Subtler
Shraddha	Faith
Shubha charitra	Good conduct
Shuddha	The pure
Shuddha upayog	Pure awareness of the Self
Shuddhatma	Soul; Pure Self
Shudra	The working class

Shukla-dhyana	Pure contemplation of the Self; The activity of the Knower-Seer.
Shushka gnan	Wordy or verbal knowledge; That which never liberates.
Siddha Kshetra	Located where all liberated souls reside
Siddhis	Spiritual powers
Sookshama Sharira	Subtle body
Sthoola	Physical body; tangible; gross
Sva-dharma	One's own dharma. That is atma-dharma, dharma of the Self. The function of the Self
Sva-parakram	Extraordinary independent effort
Sva-samaaya	Circumstances of the Self; The time of and with the Self.
Swacchand	To act according to one's own intellect in matters of salvation and spiritual progress.
Swachhanda	Acting according to one's own whim and beliefs; Following your own intellect in spiritual matters
Swadharma	The fruit of the state of the Self
Swaparakram	Through extraordinary independent effort; Pure-Self oriented extraordinary effort.
Swapurusharth	Real independent effort; effort related to Self only
Swaroop Gnan	Knowledge of the Self
Syaadvaad	That which accepts all viewpoints and never hurts the other.
Tadbir	Bad luck
Tajiyas	Symbolic biers of Husain the martyr of Islam taken into procession on his anniversary day in the month of Moharrum
	Takdir Good luck
Tamas	Inertia or sluggishness

Tapa	Penance;austerity; self mortification with a view to attain spiritual knowledge or salvation
Tapasvi	Ascetic
Tattva drashti	Elemental vision; to see the Self as one of the six eternal elements
Tejas body	The electrical body within associated with living energy
Tinopol	Bleaching soap
Tiryanch Gati	The path that leads to a birth in birds and animal life forms
Triyoga sadhana	Spiritual practice of controlling the mind, body and speech
Tyaag	Renunciation
Tyagi	Person who gives up worldly life
Udvega	Extreme Emotion; severe anxiety
Upadhi	Affliction from external source Upayog Focusing of the awareness of the self or the Self
Vachanyoga	Of the speech; To be involved in all that is attained through words.
Vaishnavas	Followers of Lord Krishna
Vaishya	The businessmen
Vasna	The impression on the mind of past actions whether good or evil which produces pleasure or pain; subtle desire; mental tendencies
Vata	Air; one of the three Ayurvedic components of prakruti
Vedak	Sufferer
Vega	Motion
Vibhavik	Worldly; distinct from its own nature.
Vibhavik guna	Attributes that are born out of coming

	together of the Self and the non-Self (matter)
Vikalp	'I-ness' 'I am this' or 'I am that' or 'I am George'.
Viparit gnan	Knowledge which is deluded and wrong
Vipreet buddhi	Wrong intellect
Vishaya	Sexual Indulgence or object of sense pleasure and indulgence therein. It also means subject
Vishayee	Enjoyer of sex or other objects of sense pleasure. One preoccupied in vishaya
Vishayo	Sex and other subjects of enjoyment Vitarag One without any attachment.
Vitaragta	Void of any attachment; absolutism, the state of enlightened world view
Vittadwesh	Void of abhorrence
Vyabhicharani	Licentious or seductive; perverted
Vyadhi	Physical suffering
Vyavahaar	Life interactions; from relative view point
Vyavahaar atma	The worldly self.
Vyavasthit shakti	Scientific circumstantial evidences
Vyvahar Rashi	Manifested state
Yoga	To join; a spiritual process or discipline leading to oneness with the Divine.
Yogis	Those who practice traditional disciples and methods to attain the higher state.

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Aptavani Establishes And Perpetuates New Eras Of Self Knowledge

"All the secrets of the world have been revealed 'as they are'. Let all ignorance leave. Let all the words flow as they are. People will continue asking questions and new insights will be revealed from the answers. All that is spoken here shall be printed as new scriptures. Thereafter, Real Knowledge will be established within humans as they extract the ultimate meaning of these words. In these Aptavani, the experience of the Self has been stated. That encompasses all.

Niruben has not let single word of mine go astray. She has collected all the words in this tape recorder. That collection is the Science of The Self, which is being gifted to the world for generations to come. All the current scriptures in the world hold the knowledge of the Self (Gnan), whereas these words are the actual Scientific Experience of The Self (Vignan). This science is spontaneously active and results are immediately apparent. Moksha, liberation is the direct experiential result of this science.

-Dadashri

*Glory To The Lord Who Has Manifested
Within Gnani Purush, Ambalal Muljibhai Patel*

**Dada Bhagwan Na
Aseem Jai Jaikar Ho**

