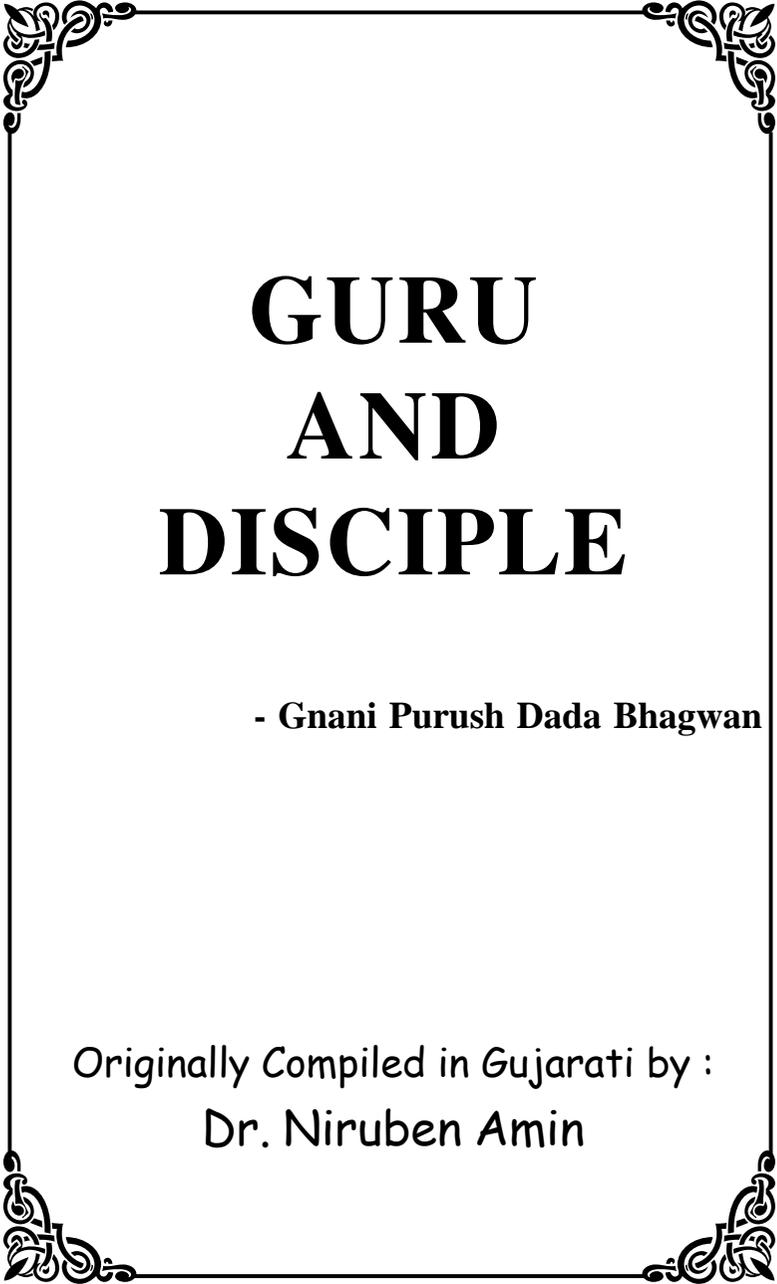


As expounded by
The Gnani Purush Dada Bhagwan

THE GURU
AND
THE DISCIPLE





GURU AND DISCIPLE

- Gnani Purush Dada Bhagwan

Originally Compiled in Gujarati by :
Dr. Niruben Amin

Publisher : Mr. Ajit C. Patel

Mahavideh Foundation

5, Mamatapark Society,
B/h. Navgujarat College,
Usmanpura, **Ahmedabad-380014**
Gujarat, India.

Tel. : (079) 27543979, 27540408

E-Mail : info@dadabhagwan.org

© : All Rights Reserved - Mr. Deepakbhai Desai
Trimandir, Simandhar City, P.O.-Adalaj-382421,
Dist.:Gandhinagar, Gujarat, India.

First Edition : 1000 copies, March, 2008

Price : Ultimate Humility &
"I Do not Know Anything"
Rs. 35.00
4.00 USD, 2.00 GBP

Printer : Mahavideh Foundation (Printing Division),
Basement, Parshwanath Chambers,
Nr. R.B.I., Usmanpura,
Ahmedabad-380014, Gujarat.
Tel. : (079) 27542964, 30004823

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.



Note About This Translation

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

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

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

www.dadabhagwan.org

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



Books of Akram Vignan of Dada Bhagwan

- 1 Adjust Everywhere
- 2 Ahimsa : Non-Violence
- 3 Anger
- 4 Aptavani 1
- 5 Aptavani 2
- 6 Aptavani 9
- 7 Autobiography of Gnani Purush A.M.Patel
- 8 Avoid Clashes
- 9 Brahmacharya : Celibacy Attained With Understanding
- 10 Death : Before, During & After...
- 11 Flawless Vision
- 12 Generation Gap
- 13 Harmony In Marriage
- 14 Life Without Conflict
- 15 Money
- 16 Noble Use of Money
- 17 Pratikraman : The master key that resolves all conflicts
- 18 Pure Love
- 19 Science of Karma
- 20 Science of Speech
- 21 Shree Simandhar Swami : The Living God
- 22 The Essence Of All Religion
- 23 The Fault Is Of the Sufferer
- 24 The Guru and The Disciple
- 25 Tri Mantra : The mantra that removes all worldly obstacles
- 26 Whatever Happened is Justice
- 27 Who Am I ?
- 28 Worries

'Dadavani' Magazine is published Every month

Introduction to The Gnani

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

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

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

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

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

Who is Dada Bhagwan?

When he explained to others who 'Dada Bhagwan' is, he would say :

“What you see here is not 'Dada Bhagwan'. What you see is 'A. M. Patel.' I am a Gnani Purush and 'He' that is manifested within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me.”

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

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

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

for over twenty years. Dadashri in turn had molded her and prepared her to take on this monumental task.

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

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

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

PREFACE

The worldly life is of father-son, mother-son or daughter, wife-husband, etc., relationships. Also to be found in the worldly life is the delicate guru-disciple relationship. It is a relationship in which, after surrendering to the guru, the disciple remains sincere to him for the rest of his life, and increasing his *param vinay* (absolute humility) for his guru, he abides by his instructions and attains the ultimate special spiritual *siddhi* (energy; power). This book puts forth a beautiful description of what constitutes an ideal guru as well as an ideal disciple.

Currently many different beliefs about a guru are prevalent and hence people become very confused about how to find the right guru. Perplexing questions on this matter have been asked to the Gnani Purush Dadashri, and He has given answers to the point of total satisfaction of the questioner.

Gnani Purush means a ‘worldly observatory as well as an observatory of absolute internal science.’ In these proceeding pages you will find answers to questions such as, ‘What does the status of a guru mean?’ ‘Is there a need for a guru in spirituality? And if so, to what extent?’ ‘What qualities must a guru have? Should he be superior or humble?’ ‘Is the guru qualified? Does he have the master keys necessary for a guru?’ ‘Is the guru trapped in greed, desires and illusion?’ ‘Does he have sexual desires or desires to have a following of disciples?’ How do you choose a guru? Whom should you make your guru? How many gurus should one make? If one already has a guru, can he have another one? What should one do if the guru turns out to be unworthy? What are the dangerous pitfalls inherent in the relationship of a guru and the disciple? What should a disciple be like?

This book gives information on various topics concerning gurus and disciples; information related to what the subtle awareness of the disciple should be. How should a guru behave towards the disciples so that it benefits him as well as the disciples in their spiritual progress? How should the disciple conduct himself with the guru? When should a disciple make a guru so that he may attain knowledge and experience? What kind of weaknesses must a guru not have so that he is strong enough to help his disciple progress? How is one to find the kind of devotion Eklavya had for his guru in this day and age? Through Gnani Purush Dadashri, we get answers to questions asked to him regarding whether as a Gnani he had a guru, whether he had disciples, what kind of a state does he move around in, etc.

According to common knowledge, people consider a guru, a *satguru* and a Gnani as one and same, whereas here in this book, Dadashri gives us a clear distinction between the three.

How can one walk the spiritual path without the one who is already familiar with that path? To be familiar means to be a guide.

Here, in this book, you gain knowledge and understanding of what the leader of the path of moksha – the ultimate guru – should be like.

With the aim and the vision that both guru and his disciple can go forth on the path of liberation, Dadashri, who while moving around in the supreme spiritual state as the Gnani, gives various visions and understanding regarding the guru-disciple relationship. There was no one more humble than He was. The understanding given to us by way of the Gnani's speech is presented here, which will become a guide to all traveling the path of liberation.

- Dr. Niruben Amin

The Guru and the Disciple

Guru means Guide

Questioner: I have tried many spiritual paths and teachers for the answer to the term 'Guru' and everywhere I have searched; I have not received any satisfactory answers.

Dadashri: If you want to go to the station from here and get lost on the way, will you not have to ask someone for help? Whom would you ask?

Questioner: Someone who knows the way.

Dadashri: The one that knows, is a guru. As long as you do not know the way, you need to ask someone; you may even have to ask a small child. Whomever you ask becomes your guru. Only when there is a guru will you find the way. What would happen without your eyes? The guru is the other eye. He clarifies your path and gives you the light to go ahead. This light is called *sooj*.

Who needs a Guru?

Questioner: Do you mean to say that a guru is necessary?

Dadashri: It is like this: the road on which one gets lost is the road he is not able to figure out. If you do not know the way to the station, then it is a problem. However, if along the way, you encounter someone who knows the way, then you will reach the station quickly, will you not?

Questioner: Yes, that is true.

Dadashri: So you need someone who has the knowledge. It is not as if the person showing you the way is telling you to ask him. You are asking him out of your own necessity, are you not? For whose benefit are you asking?

Questioner: For my own benefit.

Dadashri: Or you can keep on walking without asking anyone and try to experience that! That experience will teach you that there is a need for a guru. I will not have to teach you.

So there is a path, but there is no one to show it to you, is there? Only if there were someone to show you that path can your work be accomplished.

Will you not need a guru or an experienced guide (*bhomiyo*)? Whoever is the guru, we are considered his followers. The guru walks ahead and shows us the way. Such a person is considered an experienced guide.

If a man takes the road going in the opposite direction of Surat, is he likely to reach Surat station if he keeps going in that direction? No matter how much he roams, he will not be able to find Surat station. The night would fall and the day would come but he would still not find Surat station. Such is the confusion here.

When you are lost, a guide is your friend

Questioner: None of the gurus shows the right path.

Dadashri: But those gurus themselves do not know the way, so what can anyone do? No one has found an experienced guide yet. If he had, then he would not have these problems. If you had found such a guide, in addition to showing you the station he would also tell you which train to take. He would show you everything and your task would be finished. Here we have a situation

where the guide, too, is lost and, therefore, he makes his follower wander around life after life. So find yourself a true, experienced guide who can show you the station. If not, he will make you wander around aimlessly.

If a blind person leads another blind person, where will they both end up? A true, experienced guide will immediately show you the way. Nothing will be pending; you will see instant results. You have not found a real experienced guide (*bhomiyo*). Therefore, find such a person.

Questioner: But would such a guide not be our superior?

Dadashri: The experienced guide is a superior – but to what extent? Only to the extent, that he takes us to the final destination.

That is why you absolutely need someone above you, someone to show you. You need an experienced guide. You always need a guide. You will need a guide in every situation. No work can be done without a guide. If we want to go to Delhi and we look for a guide, then what is he if not a guru? If we give him money, he becomes our guide. A guru is someone who shows you the way as a guide.

Questioner: Therefore, one definitely needs someone who clarifies and shows the path.

Dadashri: Yes, the person who shows you the path is a guru, whoever he may be.

Support of a Guru is necessary at every level

Questioner: I walk along the path shown by the guru. Thereafter, do I need him? Alternatively, do I need to leave him?

Dadashri: No, he is necessary until the very end.

Questioner: Why do we need him afterwards?

Dadashri: You do not have accidents because you have brakes in your car. Should you remove the brakes?

Questioner: What is the need of hanging on to him once he shows me the way?

Dadashri: You will need a guru until the very end. The guru needs his own guru. When do we need schoolteachers? Don't you need them when you wish to become educated? And what if you do not want to study? If you do not want to benefit from anything then there is no point in making someone your guru, but if you wish to benefit, then you need to have a guru. It is not mandatory; it is voluntary. If you want to learn, you need a teacher. If you want to know about spirituality, then you need a guru, and if you do not wish to know anything, then it does not matter. There is no law that says you have to do it this way.

Here, even if you want to go to the station, you need a guru. Therefore, won't you need a guru for religion? You need a guru at every level.

There is no knowledge without a Guru

Without a guru, no knowledge of any kind can be attained. Neither worldly knowledge nor spiritual knowledge can be attained without a guru. It is wrong to have expectations of knowledge (Gnan) without a guru.

Questioner: One man says that Gnan (Gnan Vidhi in Akram) is not something that is to be taken or given, but rather it is something that happens. Can you explain this?

Dadashri: This is a discovery of people who are deluded. They claim, "Gnan is not to be taken, neither is it to be given. Gnan happens spontaneously", but that state of delusion never leaves.

One grows up learning the knowledge he has been given. The teacher gives you knowledge and you take it. You in turn give

that knowledge to others. Knowledge by its nature involves give and take.

Questioner: But can one not attain Gnan spontaneously?

Dadashri: Only rarely will one attain Gnan spontaneously, however, that is an exception; he may not have a guru in this lifetime, but he must have had one in his previous life. Otherwise, everything is dependant upon a *nimit* (someone who is instrumental evidence in a process). When you come across a *nimit* like me, your work is done, but until then you have to work on furthering your spiritual progress by yourself. Then, if you meet the Gnani Purush as a *nimit*, because of that *nimit*, everything will manifest.

Questioner: So a person cannot become Self-realized on his own?

Dadashri: Nothing can be attained with one's own effort. No one in this world has ever attained that. If one were meant to attain the experience on his own, then there would be no need for schools, would there? There would be no need for colleges either, would there?

Spontaneous enlightenment is extremely rare

Questioner: The Tirthankaras are considered to have become enlightened spontaneously (*swayambuddha*), are they not?

Dadashri: Yes, the Tirthankaras are all *swayambuddha* (spontaneous enlightened), but they bound a birthright as a Tirthankara in their previous life because of a guru. Thus they are considered *swayambuddha* with reference to the perspective that they do not have a guru in this life. It is a relative thing. Those who have become *swayambuddha* today had asked many questions in their previous life. Therefore, everything in the world happens through asking. Only a rare one will become *swayambuddha*

enlightened spontaneously, but that is an exception. Otherwise, there is no *gnan* (knowledge) without a guru.

Questioner: It is said that Lord Rushabhdev destroyed his karmic bondage on his own, so does that mean that he did not need anyone?

Dadashri: But he had taken some help earlier on. He asked for help from a guru two or three lives before. No one has become free without enlisting help. There is a *nimit* even in this. It was the people during the time of Lord Rushabhdev who claimed that the Lord destroyed his karmic bondage on his own. However, it is not possible to do this on one's own – it has never happened that way before and it never will. That is why you will always need a *nimit*.

Questioner: Who were the gurus of Lord Mahavir?

Dadashri: Lord Mahavir had many gurus, but not in his last couple of lifetimes. It is not so easy to become spontaneously enlightened. Tirthankaras do not need a guru in their final life.

How long is a guru necessary?

Questioner: Eklavya (a student of Dronacharya who trained Arjun in archery but refused to train Eklavya) attained powers (*siddhi*) and became a master archer, even though he had no guru. So is it not possible?

Dadashri: The *siddhis* that Eklavya acquired were exceptional, but this is not always the rule. Every rule can have an exception; moreover, these exceptions are rare. However, because of the exception, we cannot accept the rule as a blanket rule. If a person does not have a guru in this life, then he would have definitely met one in his previous life!

Questioner: In Eklavya's case, he did not learn from Dronacharya guru, but instead he learnt in front of the guru's idol!

Dadashri: He learned everything in his previous life. The idol was his *nimit* in this life. One needs a guru in every lifetime.

Questioner: Then can one say, “Only the guru from my previous life will do everything for me.” So is it necessary to have a guru in this lifetime?

Dadashri: But you may not be able to find him in this lifetime and you may not even need him. You may even meet him in another lifetime.

Nevertheless, you still have a very long way to walk ahead of you. You will need many gurus. You will need a guru until you attain moksha (final liberation). You will not need a guru after you attain the right vision (*samkit*). These talks about a guru are very serious. You cannot do without a guru.

‘Guru is not necessary’ is a false statement

Questioner: Many saints say that there is no need to have a guru.

Dadashri: People who say such a thing are only talking about themselves. The world will not accept what they say. The entire world accepts the guru. Sometimes you may get a bad guru, but eradicating the word ‘guru’ altogether, will not do.

Questioner: Many people do not make a guru.

Dadashri: That is never so. The reason behind India’s current predicament is that people have started to preach, ‘Do not make a guru.’ Otherwise, India has always been a country that believed, “No matter what, you must have at least one guru (spiritual master).”

Guru is necessary in worldly and spiritual endeavors

Questioner: What difference does it make whether there is a guru or not?

Dadashri: If you do not have a guru, what would you do if while walking on a road, you come across seven more roads? Which road will you pick?

Questioner: I would take the road that my mind accepts.

Dadashri: No, the mind will accept the one that will make you wander. You cannot call that a path. That is why you need to ask and make someone your guru. Make someone your guru and ask him which way you are supposed to go. One cannot take even a small step in this world without a guru.

Did you have teachers when you were at school?

Questioner: Yes.

Dadashri: Wherever you go, you need a teacher. Tell me an instance when you have not needed a teacher.

Then did you not need a professor in college?

Questioner: Yes I did.

Dadashri: Therefore, one will need a guru above him the moment he is born as a human. He will need a guru when he goes to school and he will need one when he goes to college. There are so many kinds of gurus. Those studying high school will need a high school guru; at that level, a first grade teacher will not do. There are many different types of gurus. No one has just one type of guru. The kind of guru one will have, will depend on what he is studying.

Then when you read a book, is the book not your guru? Unless a book is your guru, you will not read it. Do you not read something only if it is educational and beneficial to you?

Questioner: Yes, that is right!

Dadashri: You have been learning from books and you have benefited because of them. If a book shows you the way

and gives you directions, then is that book not your guru? Therefore, even a book is your guru.

You learn from teachers, from books, from people; all are considered gurus. So is the whole world not your guru?

Questioner: Today's psychology says that one should leave the outside support and rely on one's own support. The outside support, whatever it may be, makes a person dependant. If a seeker uses external support he becomes dependant and therefore handicapped.

Dadashri: That should not be the way; one should not become handicapped by relying on external support. One should leave the external support and live on his own support, but until one can rely on his own support, he must rely on external *naimittic* (instrumental support). Does a book become a *nimit* (an instrument) or not? Is everything not in a *nimit* form? That is why if today's psychology tells you to let go of your support, you should let go of that support to some extent. However, you do need to take support to some extent; you need the support of books and many other things.

One man was saying that he did not need a guru, so I asked him, "Tell me who did not have a guru? Is your mother, who instilled noble values within you, not a guru? The one who said to you, 'Son do this way, okay? Be cautious. Be careful here' etc.; if she is not a guru, then what is she?"

Questioner: That is true.

Dadashri: So the mother is the first guru. She will teach the son how to wear clothes. A child has to learn even that and his mother teaches him. She teaches him how to walk and do other things. In which lifetime has he not walked? He has walked for infinite lifetimes, but he has to learn the same thing again and again.

If the wife is not at home and you want to make *kadhee*

(thin gravy made out of yogurt and various spices, usually eaten with rice), you will have to ask someone about the ingredients! Whomever you ask is a guru. So there is a need for a guru wherever you go. You need a guru for everything. Now, if you need some legal work done, your lawyer is your guru. Do you agree? So regardless of what you do and where you go, you need a guru. The guru is necessary everywhere.

Questioner: So if one wants to go all the way to *moksha*, he will need a guru.

Dadashri: You need a guru for wherever you want to go. If you are traveling by car and want to take the highway, then you (may) need to ask someone, if not, you will end up traveling in the wrong direction. A guru is necessary in matters related to the worldly life and a guru is needed in matters of *nischay* (spiritual path). Therefore, it is important to understand what a guru is and who can be called a guru.

A Guru is anything or anyone you learn from

Questioner: So as far as religion is concerned, should we have just one guru or should we have multiple gurus?

Dadashri: It is like this: You should maintain the intention (*bhaav*) of being a student or a disciple in every situation. In reality, you should make the whole world your guru. You can learn from even the trees. What do we do to the mango tree? In order to pick the mango off the tree, we use a stick and beat at the branches, but even then, the tree gives us its fruit. If we learn just this virtuous attribute from the tree, how well we would progress spiritually! The tree too is a *jiva* (embodied soul)! It is not just a piece of wood.

Questioner: Dattatreya made some animals his guru. In what sense was this?

Dadashri: Not only Dattatreya, everyone does that.

Everyone makes animals their gurus, but these people do not call the animals their gurus, whereas Dattatreya did! If someone were to beat an animal, it would flee. That is what people have learned; they have learned that if someone beats them, they should run away. People have learned this from the animals.

Moreover, you will not attain liberation by calling just the animals your guru; you will have to make the entire world your guru in order to attain liberation. If you make every living being your guru, and learn whatever you can from them, you will attain liberation. God is present in every living being so if you embrace and learn from them, you will attain liberation.

Did you understand the concept of a guru?

Questioner: Yes.

Dadashri: Your experiences too are your guru. Your experiences will guide you from within. The experience, which does not become a cause to guide you, is not an experience. That is why these are all gurus.

One man was limping and another man began to make fun of him and laugh at him. A little later, he happened to meet me and told me that he had made fun of someone, but then suddenly he realized what he was doing and asked himself whether he saw the Soul within the limping man. He said he immediately became aware of Gnan.

So everything teaches us. Every experience teaches us something. If just once, someone were to pick your pocket, that experience will teach you a lesson and that lesson will remain with you.

If you can learn from a dog, you should learn from it. Even dogs can be considered gurus. A dog can be sitting here for an hour and half, then if we give him some food, he will eat only as much as he can and will leave the rest. He will not be greedy or

have *parigraha* (acquisitive tendency towards material things). We can learn from them too. So everything we learn from is our guru. The dog does not want to become our guru but if we consider it our guru, then the lesson we learn from it will give results. This is the real way!

If you trip and fall down over something, that too is your guru. How can a person progress without a guru? If you are walking on a road and you trip and fall, the obstructing object may say, 'What will you lose by looking down a little when you walk?' Therefore, I see a guru everywhere and in everything. Whatever you learn from, consider that as your guru. If you learn and gain something by tripping, then you should consider it your guru. I have gained many benefits from everything in this way.

There should be no annoyance towards the guru. Today all knowledge has been obstructed because of annoyance with the idea of a guru.

The one who opposes the idea of a guru has been stung in the past life

It is not possible to do without a guru. If someone says, 'You can do without a guru,' it is a contradiction. In this world, it is not possible to proceed without a guru, whether it is a technical matter or otherwise. Such a statement is worthless. People ask me why so many people make such statements, I tell them that they do so without an understanding and that they do not mean any harm by it. They are merely expressing in this life the aversion they had for their guru in their past life.

Questioner: Why would that repulsion have arisen towards the guru?

Dadashri: When people say there is no need for a guru, do you know what that is comparable to? Once, when I was young, I threw up while eating *doodhpaak* (milk pudding). I may have vomited because of something else; it was not necessarily

the *doodhpaak* but I developed an aversion for it. From that moment onwards, I would get nervous at the sight of *doodhpaak*. After that whenever they made *doodhpaak* at home, I would tell my mother, 'I do not like this sweet dish, so what will you give me instead?' My mother would reply, 'Dear son, there is a millet paste and if you eat ghee and molasses I will give you that,' to which I said, 'I don't want any ghee or molasses.' I would not eat until she gave me honey. Then my mother would explain to me, "When you go to your in-laws, they will make comments like, 'Has his mother never fed him *doodhpaak*?' If they serve *doodhpaak* and you do not eat it, it will look bad. So why not start eating a little at a time?" She tried to coax me in many ways, but nothing changed. The aversion that I developed took hold within. That is how this aversion towards the guru has taken hold.

Questioner: But why is there repulsion for the guru?

Dadashri: It is because he had some dispute with the guru in the past life and that results in repulsion in this life. So many different kinds of repulsions are involved. Many people do not have repulsion for gurus but have repulsion for God. Therefore, this is how people reject gurus. Just as I developed an aversion to *doodhpaak* due to an unrelated cause of vomiting, people develop an aversion to gurus.

Those who claim that one can do without a guru, are contradicting the entire world. This is because they are trying to perpetuate their mistake onto others. What do you think of this discussion?

Questioner: It is true.

Dadashri: If you have a clash with your guru, you may feel it is not worth having a guru. Now if the guru has hurt you, then you may not want to take a new guru. You cannot force your experience on others. If I had a bitter experience with a guru, I should not go around telling everyone that they should not make

someone a guru, just based on my own experience alone. You should keep your prior opinions to yourself. You should not tell people this. You cannot give instructions to others about what they should and should not do. This is because the whole world cannot do without a guru. Did you ever need to ask someone for a solution?

Questioner: Yes.

Dadashri: There has not been a single man in this world who has truly been averse to the idea of a guru. No person should say, ‘I do not need a guru.’ Such a statement is a contradiction. If someone should say such a thing, know that it is simply a viewpoint and he is attached to his viewpoint.

So all you need to understand is that you need a guru in this world. There is no need to have any repulsion towards the guru. The very word guru has scared people nowadays! Now what does the main element, the Self, have to do with it?

You need a guru until the very end

The one who says, ‘A guru is not needed,’ is merely expressing his viewpoint and nothing else. Certain experiences are such that after a lot of wandering between many gurus; and in doing this over and over again, he gradually started getting answers from within and thus he feels in his mind that having a guru is a useless load.

Questioner: The one who says, “Guru is not needed,” has reached a certain stage where the guru is no longer needed. Then everything is dependent upon himself.

Dadashri: Even Kabir has said,

“Kabir hud ka guru hai, behud ka guru nahi!”

“Kabir is a guru as far as the boundary reaches; he is not the ultimate boundless guru.”

That is why you need a guru until the very end. It is extremely difficult to reach the final destination (moksha).

Questioner: A guru is needed for worldly tasks and worldly knowledge. But to see yourself as you are, you do not need a guru. Is that not so?

Dadashri: You need a guru in the worldly life and you need a guru on the path of liberation (moksha). Only a few people would say that a guru is not needed. You cannot do without a guru. The guru is a light. You need a guru until the very end. Shrimad Rajchandra (Gnani Purush 1867-1901) has said that you will need a guru until the twelfth *gunthana* (a stage of spiritual development in the Kramic path), i.e., until you become God.

Questioner: My question is not to oppose the need for a guru. I am trying to understand the issue.

Dadashri: Yes, but really a guru is needed in this world. I too still have a guru! I sit here as the disciple of the whole world. So then, who is my guru? People! That is why there is a need for a guru until the very end.

Regardless of what the truth may be, is there anything wrong in telling the truth? If something is wrong, the Gnani Purush will immediately say so regardless of whether that person is a king or just a commoner! If you do not believe me then I do not have any objections. But I would not let things continue as they are. I have come to tell the facts to the entire world because until now everything has been hollow and without any substance. Just look at the predicament of India today! Just look!

I cannot speak insincerely and inaccurately. What is the world looking for? People claim it is acceptable to speak insincerely and inaccurately to avoid interference and conflict. However, I cannot utter even a single word that is insincere or unsubstantiated. Though I know how to, I cannot speak that way. All I can say is, "It is" to that which is, and "It is not" to

that which is not. I cannot say, “It is” when it is not and, “It is not” where it is.

A guru himself may tell you ‘Do not make anyone your guru.’ When he teaches this, what is he if not a guru? In the same way, people may claim that a *nimit* is not needed, so what are they if not a *nimit*, in claiming this?

The Gnani *nimit* liberates

Questioner: Yes, if you have the right spiritual development (*upadaan*), then you will automatically find the *nimit*. That is what they say.

Dadashri: Amongst us, there are many who have a very high *upadaan* (spiritual development), but they wander around because they have not found a *nimit* (Gnani as the liberator). Hence, the statement, “When one has the *upadaan*, he will automatically find a *nimit*,” is completely wrong. It carries a grave liability. However, if you wish to speak against Gnan, then you are free to utter this statement.

Questioner: Please give us some clarity between the *nimit* and *upadaan*. So if one’s spiritual level (*upadaan*) is ready, then the *nimit* will readily come on its own. And if the *nimit* is readily available, but the *upadaan* is not present, then what can the *nimit* do?

Dadashri: All such statements that are written; are incorrect. What is correct is that there is a need for both the *nimit* and *upadaan*. However, if *upadaan* is lacking and one finds the right *nimit*, then the *upadaan* will increase.

The *nimit* verily is beneficial. What if we did away with schools on the belief that, as long as the child and his educational development (*upadaan*) are present, a *nimit* (teacher) will automatically come along? What would happen if we did that? Can we do without schools?

Questioner: That will not do, but this entire discussion is about the worldly life.

Dadashri: No, whatever is applicable in the worldly life is applicable here, too. Here, in spiritual matters too, *animit* is needed first!

If they did away with all the schools and books, people would not study or learn. With *animit*, your work would progress but without it, it would not. What qualifies as a *animit*? Books are a *nimit*, temples are a *nimit*, *derasars* (Jain temples) are a *nimit*, the Gnani Purush is a *nimit*. Now if we did not have all these books and *derasars*, then what will happen to the *upadaan* (one's spiritual development)? That is why your work will be done only if there is a *nimit* and not otherwise.

The twenty-four Tirthankaras have repeatedly said this very thing. They have said for us to revere and praise the *nimit*. If *upadaan* is lacking and one meets the *nimit*, then his *upadaan* will arise. Nevertheless the reason they are talking about *upadaan* is, if in spite of meeting a *nimit*, if you do not keep your *upadaan* awakened and ready, your work will not be done. So be careful. That is what they are telling you.

What is *upadaan*? It is to keep the oil or the *ghee* and the wick ready; it is to keep everything ready for the lamp, so it may be lit. People have kept everything ready for infinite lifetimes, but they have not found anyone to kindle the lamp. The *ghee* and the wick are ready but they need someone to kindle it. One has not found the scriptures of the *nimit* that will lead to moksha. One has not met a *nimit* like the Gnani Purush; *nimit* who would take him to moksha. He has not found all such tools (*nimit*). People have been wandering around because they have not found such *nimit*s.

The way people understand *nimit* is, if the *upadaan* is there, then at that time a *nimit* will be found. But 'finding a *nimit*' does

not exactly mean that. One has to have the *bhavna* (an inner intent) to meet the liberator (*nimit*). Without the *bhavna*, one will not encounter even a *nimit*.

People have misused this statement. The *nimit* himself is saying there is no need for a *nimit*. Despite being the *nimit*, he talks this way.

Questioner: Yes, even Shrimad Rajchandra says the same thing.

Dadashri: Not just Shrimad Rajchandra, but the Tirthankaras too have said that without a *nimit* no work can be accomplished. Statements like, “If there is *upadaan*, then there will be a *nimit*” and “There is no need for a *nimit*,” are not statements of the Tirthankaras or Shrimad Rajchandra. Anyone who says such a thing speaks with a great liability. The one who speaks this way incurs liability.

Krupadudev Shrimad Rajchandra said, “Do not search for anything else. Seek out a Satpurush (the enlightened one; a Gnani Purush) and leave after surrendering your all, at his feet. And then if you do not feel liberated, then come and get it from me.” If that were not the case he would have simply written, “Just stay at home and sleep and the *nimit* will come to you and keep your *upadaan* awake and active.”

The misapplication of Tirthankara’s teachings

Questioner: There is also another belief that, “We accept the necessity for the *nimit*, however, the *nimit* is not able to do anything!”

Dadashri: Indeed, if that were the case then there would be no need to search for anything. What need would there be to read books? There would be no need to go to the *derasars*. Would a clever person then not question, ‘Sir, since a *nimit* cannot do anything, why are you sitting here? What do we need

you for? Why have you published these books? Why have you built this temple?' Would there not be someone to question such things?

If a blind person says, 'When I make my own eyes and see through them, then I am a real man,' would we not laugh at him? This is how people talk. A professor at college needs students and the students need the professor. But for the students to say that the professor is not necessary is crazy. What kind of mania has arisen nowadays? The Gnani Purush and the gurus are *nimits*; such statements eliminate these *nimits* altogether.

The Gnani Purush is a *nimit* and you have the *upadaan* (spiritual development). It does not matter how ripe is the *upadaan*. Without the *nimit* of the Gnani Purush, this one work of spiritual learning leading to Self-realization is such that, it cannot happen. Self-realization is impossible without a Gnani Purush. The essence of what I am trying to convey is that it will not happen without a *nimit*. This is applicable ninety-nine percent of the time; however, there is a one percent exception where it may even happen without a *nimit*. But this exception cannot be taken as a rule. The general rule is that it will happen only through a *nimit*. An exception is a different thing. In a rule, there is always an exception to that rule. That is the definition of a rule!

But how far have people gone? First, they claim, 'Every element (*vastu*) is separate. One element does not do anything for any other element.' This statement from the supreme vision of the enlightened ones has been brought down to the level of worldly talk and this confuses the seeker. The seeker then feels that no one person can do anything for another.

Questioner: They are saying that no one can do anything for anyone else.

Dadashri: Now that statement is filled with a very grave error and tremendous liability.

Questioner: Then what do the scriptures mean when they say that no one can do anything for anyone?

Dadashri: That is a different discussion. The scriptures mean to say something else, but people have interpreted it a different way. People take by mouth, a medicine that is meant to be applied topically, and so they die! So what can anyone do? How can we blame the doctor?

If indeed it were true that one person cannot do anything for another, then all the lawyers and attorneys would be out of commission! Doctors would be of no use! Wives would be useless. All these people help each other.

Questioner: So in which context is the sentence “No one can do anything for anyone else,” written?

Dadashri: It is applicable in *nischay* (from the real perspective). It is not applicable to the worldly life. In the worldly life there is give and take with everyone and in *nischay* (spirituality) no one person can do anything for another. ‘One element (*tattva*) does not help another element’ is also applicable to *nischay* – the vision of the self. However, in the worldly life everything can be done. Incorrect statements have been given to the public and consequently it has done a lot of damage.

Questioner: That is what I am trying to understand.

Dadashri: As far as elements are concerned, no one element (*tattva*) can help or hurt another element. The elements cannot mix with each other. This is what that statement means, but people have taken these statements and applied them to the worldly life. If you look at it, as far as the worldly life (*vyavahar*) is concerned, one cannot do without even a wife. In the worldly life people cannot do without wives or husbands. The entire worldly life is nothing but dependency. But, as far as the Self (*nischay*) is concerned, everything is completely independent. The Soul is completely independent. But what happens when you take that

which is applicable only to the Self (*nischay*) and apply it to worldly life (*vyavahar*)?

Knowledge of what is the untruth is very necessary

Do you understand this discussion? I do not insist that what I say is correct. If you find it to be so, then accept it. I do not intend to make every discussion correct. If it suits you, then you should accept it and if you do not, it will not bother me. In any event, I have to tell the truth. Otherwise, people have just allowed all misrepresentations to continue.

Questioner: But that is their viewpoint, is it not?

Dadashri: Yes, that is true, but I must disclose this truth because there are people out there who are trying to conceal it. And nobody has the courage to speak this truth out loud. Do you now know that all this is wrong?

Questioner: Yes Dada.

Dadashri: You should have knowledge of what is untrue. One man said to me, 'I can now tell if something is untrue.' That is what I wanted. Otherwise, uncertainty and doubts will remain; one may feel, 'There is some truth here and some truth there.' As long as this happens, you will not get the full taste of either one. Through your Gnan (knowledge), you should be able to tell if something is untrue, then everything will work out fine.

It is like this: if no one says anything, people will carry on as is. A Gnani Purush, like me, states the facts clearly; I can speak frankly and I can say things exactly as they are.

Although (Dada is) only a *nimit*, (He is) Absolute nevertheless

Ask me questions – you can ask anything. You can ask any question. This opportunity may never come again. So ask everything. The questions are good and people will come to know

whatever facts this discussion will bring out. We will talk about the ultimate destination too. You ask, and I will answer.

Questioner: It is also said that the guru cannot give Gnan and that Gnan cannot be obtained without a guru. Can you explain that?

Dadashri: That is true, is it not? If the guru ever tells you, 'It (Gnan) happened because of me,' then it is incorrect. Another person may say, 'It happens without the guru,' which, too, is incorrect. How do I address this issue? I tell you, 'I am giving you that which is already yours. I am not giving you anything that is mine.'

Questioner: You are a *nimit* in all this, are you not?

Dadashri: Yes, of course, I am a *nimit*. I am telling you myself that I am a *nimit*. I am merely a *nimit*! But if you hold that I am simply a *nimit* then you will be at a loss. This is because your *upkari bhaav* (your sense of gratitude towards me) will disappear. The greater your gratitude towards me, the greater the results you attain. The *upkari bhaav* is regarded as *bhakti* (devotion and reverence).

Questioner: If we consider you a *nimit*, then our *upkari bhaav* goes away. I do not understand this.

Dadashri: I am telling you that I am a *nimit*, but if you believe that I am a *nimit* then you will not benefit. If you feel gratitude towards me, then you will see the results. That is a rule of the world. However, this *nimit* (Dada) is a *nimit* that will take you to moksha, so have a lot of gratitude. One has to surrender to the Gnani Purush. In addition to feeling a deep gratitude, you should surrender your all; the mind, the body, and the speech. One should feel that he wants to do this readily and without hesitation.

Even the vitarags (fully enlightened ones), have said that

the Gnani Purush will claim to be merely *animit*, but those desirous of liberation should not accept him as merely *animit*. Those in search of liberation should never contend with the idea of the Gnani being simply *animit*. What will you get out of believing simply that? Within you, you should have the feeling, “The Gnani is everything to me,” otherwise you have not fulfilled this particular worldly obligation correctly. You have to say, “He will take us to moksha,” while the Gnani Purush says, “I am *animit*.” This is the *vyavahar* (worldly interaction) on both sides.

In reality, this is such an easy path. It is the path of equanimity where there are no problems. What does the one who shows you this path and gives you blessings, claim? He simply says, “I am *animit*.” Look, I do not even wear an elaborate headgear (sign of reverence and respect) on my head, do I? Otherwise, people go around wearing such gigantic ‘hats’. Therefore, I am also not even the giver; I am *animit*. If you go to a doctor, then your illness can be cured but is it likely to be cured if you go to a carpenter?

Questioner: No.

Dadashri: So whichever *nimit* you go to, your work will be done accordingly. By this I mean, if you want to get rid of your anger, pride, illusion, and greed, if you want to get rid of your ignorance, then you must go to a Gnani.

The Gnani encompasses all that is necessary for moksha

That is why it is said that you need *satsadhan* (the one who is eternal and grants the eternal). What is the *satsadhan*? It is that where the *satdev* (the one with the highest attributes), *satdharma* (real religion), and *satguru* (the one who liberates; the Gnani guru) are present in one! Truthfully speaking, neither the scriptures nor the idols are the real tools (*satsadhan*). The Gnani Purush is the only real tool. The *satdev*, *satguru*, and *satdharma*; the combination of all three is a Gnani Purush! During the *vidhi* (special inner spiritual energy invocation for the disciple)

he is the *satdev*; when he speaks he is the *satguru* and listening to him is *satdharma*; all three are the Gnani. Only this - the Gnani - should be your deepest devotion (*aradhana*). Do not concern yourself with anything else. Otherwise, you will have to worship the three separately.

Questioner: In Jainism, there is no such thing as a guru.

Dadashri: No, it is not the way you are saying. The very foundation of Jainism is based on *dev*, *guru*, and *dharma*; it is entirely based on *satdev*, *satguru*, and *satdharma*. What did Lord Mahavir and the twenty-four Tirthankaras say? They said that the world could not do without a guru. Therefore, when *satdev*, *satguru*, and *satdharma* are all together, there will be moksha. Have you heard something like this?

Satdharma is the Lord's spoken scriptures and *agamas* (collection of 45 main Jain Scriptures). *Satdharma* is there for sure; we have scriptures that are the Lord's spoken words, but without a guru, who can explain them to us? In the current time cycle, the *satguru* is not to be found. This is because a *satguru* must have Atma Gnan (Self-knowledge); he must be enlightened! A *satguru* is definitely needed. If he comes to your house begging for alms, you should give him something to eat and you in turn have to go to him to learn. This is how the Lord has arranged it. Everyone, even an eighty-year-old man, needs a *satguru*. And what is *satdev*? It is the vitarag (the fully enlightened one) Lord. Now if a Vitarag Lord is not present, you should keep His *murti* (idol). But the *satguru* must be present; his idol will not do.

It is not enough to make a guru in only the mind

Questioner: It is true that one must have a guru. But what if I make someone my guru in only my mind, will that do?

Dadashri: No, it will not do. If you make a mistake, you need someone to tell you so. As far as believing through your mind is concerned, say, for example, you see a girl and you believe

in your mind that she is your wife. Will she really become your wife? Does it work that way? Does that mean you are married to her? Will it be acceptable if you do not undergo the rituals of a marriage ceremony?

Questioner: Say, for example, a guru migrates permanently to another country and I want to believe in him as my guru. Can I not keep his photograph and think of him as my guru?

Dadashri: No, you will not get anywhere doing that. A guru is someone who shows you the path. A photograph cannot show you the way so that guru is useless. If you become sick, and you worship the photograph of a doctor, will your illness go away?

Who is your Guru?

Questioner: Gnan has manifest within you, did you have a guru too?

Dadashri: I have not met a living guru in this life. Whom can you call a true guru? A true guru is the one that is living and present (*pratyaksh*). Otherwise, all these are merely photographs. Lord Krishna would be useful if he was living. But people sell his pictures and people buy the pictures and frame them. In this life, I have not had the decided experience ‘this is my guru’ about anyone. One can only be defined a guru if he is living and present for you, and you absorb his teachings with unmatched intensity (*dharan*), such that over a few months there develops a *guru-shishya* (master-disciple) relationship. I have not developed a relationship like that with anyone in this life; I have not met a living guru in this life.

I had more *bhaav* (attraction with devotion and reverence) for Krupadudev (Shrimad Rajchandra), but because he was not present, I could not accept him as my guru. Whom would I accept as a guru? The one who is present, the one who gives me direct *aadesh* (directives and instructions), the one who gives me

knowledge (*upadesh*); such a person can be regarded as a guru. Had I met Krupadudev, even for just five minutes, I would have made him my guru; that is what I had understood. I have not made anyone my guru. I have done *darshan* (seen with reverence) of many other saints, but I will not make anyone my guru until my heart accepts him. There is no doubt that the saints I had met were true saints, but acceptance by the heart is also needed.

Respect for the Gurus of the past life

I do not have a guru in this lifetime, but that does not mean I never had a guru before.

Questioner: So did you have a guru in your previous life?

Dadashri: Without a guru, man cannot progress. For that matter, no guru has progressed without a guru. What I am saying is that not a single person has been without a guru.

Questioner: Who was your guru in your previous life?

Dadashri: Whoever he was, he must have been good. How can I know more about him now?

Questioner: Even Shrimad Rajchandra had a guru, did he not?

Dadashri: He did not meet a guru in his lifetime. He had said that if he had met a *satguru*, he would have followed him everywhere! His Gnan, however, was real. In his ultimate state, the Gnan that manifested within him was Atma Gnan.

Questioner: Even the Gnan that manifested in you, did so without a guru did it not?

Dadashri: I had brought such a karmic account from the past. In the past I met gurus, I met *Gnanis* and from them I have brought forth the merit karmas (*punya*). My progress must have halted due to some mistake on my part. I did not have a guru in this lifetime, but I must have had one in the previous life. In my

past lifetimes, I must have been with a guru and that is why this Gnan manifested in this lifetime!

But I had no inkling that such a phenomenal Gnan would come about. Nevertheless, it exploded completely at Surat Station. Then it occurred to me what an extraordinary science this was! It occurred to me that everyone's *spunya* must have come into fruition; someone has to become a *nimit*, right? People began to think, "This Dada has experienced this Gnan so spontaneously and easily", but that is not the case. In my previous life, I had made someone my guru and this is the result of that. So, nothing can be accomplished without a guru. The succession of gurus will always be there.

The Importance of a living Guru

Questioner: Can a guru guide his disciple even though he is not present?

Dadashri: A guru is only useful if he is living and present otherwise, he is of no use; then that guru cannot help you. How can a non-living guru help you? If you have met the guru, if you have spent ten or fifteen years together with him, if you have served him for several years and became one with him (*ektaa*), you will still reap some benefit from that guru even if he has passed away. Otherwise, he is of no use, no matter how hard you try.

Questioner: So the gurus that we have not seen cannot help us at all?

Dadashri: There will be some benefit. You will gain the benefit of your concentration of energy (*ekagrata*), however, that benefit will be only worldly in nature. As compared to a non-living guru, a less-qualified living guru is better.

Questioner: If a guru has taken *samadhi* (left the world); can he help us later?

Dadashri: If you had developed a relationship with him

when he was alive, if you had won his love and received his blessings, then if that guru passes away, it will still be beneficial. You have to have met him at least once. Those who have not seen or met a guru will not get their work done and after he dies, then no matter what you do, even if you bang your head on the monument of his *samadhi*, you will attain nothing.

Here images and idols of neither Lord Mahavir nor Lord Krishna will help you. Only the one who is living and present can help you. People have worshiped Lord Krishna and Lord Mahavir for so many lives. Do you think people have ever lacked in their worship? They have become weary from all their worship. Despite going to the *derasar* (Jain temple) every day, they have not attained *dharmadhyana* (contemplation or meditation without any adverse effects, internal or external). And even here there is a time limit. Medicines too are subject to an expiration date. You are aware of that, are you not? You know what an expiration date is, don't you? That rule is also applicable here. But people keep singing and chanting the names of those who have already departed long ago and they do this without any understanding.

Questioner: Why is there so much expectation from and importance of a living guru?

Dadashri: In the absence of a living guru, nothing can be attained. Everything will be futile. One will benefit at the relative worldly level because, for that amount of time, he is involved in doing good work and thus benefits from it. If a guru were present here, he would show you your faults and you would remove them. You do not need a guru when you can see all your faults on your own. I am the only one in the whole world who can see his faults and, therefore, do not need a guru. Otherwise, everyone needs a guru. And, it is pointless singing praise of those that have departed.

Questioner: So a picture or a *murti* (idol) cannot be a substitute for a guru?

Dadashri: Nothing will work. The pictures do not endorse anything. Today, if you were to take a picture of Indira Gandhi, will it have any power to sign any documents? You want the one that is living today. So today, neither Indira Gandhi nor Jawaharlal Nehru (both previous Prime Ministers of India) can help. Right now, only the one in power and present will be able to help you, no one else can. Only the signature of the one who is present will be acceptable. Even if you do not have their full signature but just their initials, it will do, but even if you have the full signature of Indira Gandhi, it will not do.

Idol worship is indirect worship (*paroksha bhakti*)

Questioner: One saint says that we should not depend upon inert things such as photographs or idols. He said we should take support from the one who is living and present in front of us.

Dadashri: He is right. If you find a living guru who is good, then you will feel satisfaction. But, until you find such a guru, you should do *darshan* (see with devotion and reverence) of the *murti* (that with a form; an idol). The *murti* is a step; do not let go of it. Until you attain the *amurta* (the formless, the Self i.e. the Soul), do not let go of the *murti*. The *murti* will always give the (benefit of) *murta* (that which has form). The *murti* does not give *amurta* (the Soul). A thing can only express and bestow its own attributes. The *murti* is *paroksha bhakti* (indirect worship). Even the guru is indirect worship, but the guru is a quicker vehicle to attain *pratyaksh bhakti* - direct worship. He is a living idol. So, you should go where there is *pratyaksh* (a living guru). You should do the *darshan* of the Lord's *murti*; there is nothing wrong in doing *darshan*. When we do that, we are expressing our reverence and we bind merit karma (*punya*) in the process. Therefore, in doing *darshan* of the *murti*, our work will move forward, but the *murti* will not say anything to you. You need someone to tell you and show you your mistakes, don't you? Have you not found anyone like that yet?

Questioner: No.

Dadashri: So when will you find someone?

Egoism can be stopped only through the living Guru

That is why it is said that you should not be without a *sajeevan murti* (an awakened being, the living Gnani). Find yourself a living Gnani and sit there with him.

If the guru is even two cents better than you are; learn from him. If you are at the level of twelve cents and he is at the level of fourteen cents, then sit with him. Those who have departed will not return to show you your mistakes. Only the living guru can show you your faults.

That is why Krupadudev said,

“*Sajeevan murti na laksha vagar jey kai pan karvama avey chhe tey jiva ney bandhan chhe. Aa amaru hridaya chhe.*”

“Without your exclusive focus on the living Gnani, whatever you do will bind you. These words represent my heart.”

This one sentence itself explains everything because without the living Gnani, whatever you do is *swachhand* (actions guided by one’s own ego). *Swachhand* can only be prevented in the presence of a living guru, not otherwise.

Questioner: It has also been said that if one does not have contact with a living *satguru* (Gnani), then he can take the words of those who have become *satgurus* and use them as a support to do *purusharth* (independent spiritual effort); this too has been said. Is this true or not?

Dadashri: That is what they are doing! And when they attain the Self, you will notice their ‘fever’ has come down! When one becomes Self-realized, can you not tell that his ‘fever’ has gone down? Can you not tell the difference between a state with fever and a state without fever? Would you not know whether

there has been a change in the way one sees things? *Samkit* means a change in vision! There is always a rare exception. Some people are an exception to this rule, but we are not talking about exceptions here. We are talking about that which is applicable to all.

Questioner: Can a person attain the ultimate, using the words of the *satguru* as a support?

Dadashri: He will gain nothing out of that! Then you might as well get rid of Krupadudev's statement, "Without your exclusive focus on the living Gnani, whatever you do will bind you. These words represent my heart." What a phenomenal statement! Still, there is nothing wrong in what people are doing. If you tell someone what he is doing is wrong, and that he will not attain moksha by what he is doing, then he is likely to get on the wrong path, and start gambling. So he is better off doing what he is doing now. But follow the directions of Krupadudev. Look for a living Gnani!

Krupadudev keeps reiterating the cardinal statement that one should not do anything without a living guru or a Gnani. To do so, is nothing but *swachhand*! The person that moves ahead on his own will and understanding will never attain moksha because there is no one above him to point out his mistakes. What is it called, when there is no guru or a Gnani above you? It is called *swachhand* (actions and interpretations guided by one's intellect and ego)! Whosever's *swachhand* has ceased, will attain moksha. Otherwise, moksha cannot be attained.

The best thing to do is to ask the guru, but where can you find such a guru in these times? Instead of that, it will also work if you make anyone else your guru. If he is wiser than you are and he takes care of you, and you have faith in him and you feel at peace there and your heart accepts him, then establish him as your guru and stay with him. If he has a few shortcomings, tolerate them. When you yourself are full of so many faults and he has just a few, why do you judge him? He is higher than you are and therefore, he will take you higher. It is a huge mistake to judge him.

Until you attain *samyak darshan* - the enlightened view, right vision - your *swachhand* will not leave. Alternatively, there is a way out if you act according to the directions of the guru, however, you have to act completely and wholly according to the guru's instructions. It is a different matter altogether if a person conducts himself with total surrender to his guru. Even if the guru is not Self-realized, there is nothing wrong in that. And if the disciple lives completely according to the guru, then his *swachhand* will go. Krupadudev had written a lot of truth but even that is difficult to explain! How is it possible to understand as long as one's *swachhand* prevails? And is it an easy thing for *swachhand* to depart?

Questioner: So until one meets a Gnani, his *swachhand* will not leave?

Dadashri: No. However, even if one makes a crazy, happy-go-lucky person his guru, and always maintains humility as a disciple and never falters in his duties as a disciple, then his *swachhand* will leave. Yet people have opposed their gurus and yelled abuses at them. Man does not have the capacity to maintain such continuous respect, because when he sees something amiss in the guru, his intellect begins to act up!

If you do not find a Gnani, then you will need a guru. If not, then you are likely to walk around with *swachhand*. If you let go of the string of the kite, what will become of that kite?

Questioner: It will stumble and not fly.

Dadashri: Yes, so this is similar to letting go of the string of a kite. As long as you do not have the Soul in your hand i.e. Self-realization, you do not have the string of the kite in your hands. Do you understand?

Your head bows naturally to the One who dissolves all egos

Questioner: Yes, I should make someone my guru. Without a guru, Gnan cannot be attained. This principle is correct.

Dadashri: That is correct. Now, guru is an adjective. The word guru is not itself guru. It is guru through the adjective of guru; for example, with certain adjectives, one is a guru, and with certain adjectives, one is a God!

Questioner: What are the qualities of a true guru?

Dadashri: The true guru is one that has love and is beneficial to you. Where can you find such real gurus? Such a guru is one where just at the mere sight of him, your whole body will bow down in reverence, spontaneously without a thought. That is why they sing:

‘Who can be called a guru? It is the one whose very sight makes our heads bow.’

Just upon seeing him, our head will bow. That is the definition of a guru. That is why if one is a guru, then he must be such that he dissolves all egos. Then you can attain liberation, but not otherwise.

The Guru that fills your eyes and rests your heart

Questioner: Then there is the question, ‘Whom should I make my guru?’

Dadashri: Where your heart rests; make that person your guru. Do not call him your guru until your heart becomes completely still. That is why I have said if you make someone your guru; make sure it is someone whose image does not leave your ‘eyes’.

Questioner: What do you mean by ‘does not leave your eyes’?

Dadashri: When a young man wants to get married, he goes to look at different young women. He will meet and see many girls. What is he looking for? He is looking for the kind of woman who would be acceptable in every way. If she is fat, she will feel heavy to his eyes. If she is very skinny then he feels hurt;

he understands by looking into her eyes. So what do we mean by ‘a guru that does not leave your eyes?’ It means that he is acceptable to your eyes in every way. His speech fits you; it is tailor-made for you, his conduct also fits. This is the kind of guru you need!

Questioner: Yes, that is correct. The total dependence (*ashritpanu*) on the guru demands such qualities.

Dadashri: Yes, if ever a guru is such that he can dwell in your heart and you like everything he says, then you can become dependent on him. Thereafter you will be free from all suffering. A guru is a very big phenomenon. With him, you should feel that you are at peace and that you have come home and your heart rests there. Just by looking at him, you forget the world, you become oblivious to the world; such a person can be made a guru. Otherwise, the guru loses his worth and importance.

Without a *gurukilli* he will sink

Guru is very important. The problems with gurus nowadays are due to the effect of this era of the current time cycle. It is due to the current difficult time of the cycle that the gurus have no substance. The gurus have become like vegetable *ghee* (real *ghee* is made from butter)! That is why your work does not get accomplished! And the gurus today are going around without a *gurukilli* (special directives from a Gnani on how to be a guru). One man came to me and said to me, ‘You are our guru.’ I replied, ‘No young man, don’t call me your guru. I do not like it. What is the meaning of a guru? Go and ask everywhere.’ Does guru mean light or heavy?

Questioner: It means heavy.

Dadashri: Heavy, therefore he is bound to sink. When he sinks, everyone else who depends on him will also drown along with him. That is what has been happening in the world. So why are you making a guru out of me? That is why you must ask the

guru, ‘*gurumaharaj*, do you have a master key that will prevent me from drowning? You are heavy so you will definitely drown and you will take me down with you too. Do you have a master key (*gurukilli*)? If you are not the type that will drown then I shall sit with you.’ If he says, ‘yes’ then you should sit.

Questioner: No one would admit that he is the kind of guru who would drown, would he?

Dadashri: Yes, but if you tell him ‘Sir it appears that you lack intelligence,’ if you say only this much to him, you will find out immediately whether he is someone who will sink you or not.

Otherwise, all gurus without the master key have sunk. They sank themselves and their disciples along with them. There is no telling where it will lead. If the guru has the master key, then he will not sink. In the past, the gurus of the gurus would pass down this key; they would pass this key on to each succeeding guru. What would these gurus tell their disciples? They told them they could become gurus but they should keep ‘this’ master key with them. Only then will they not drown themselves and others. So now I am asking these gurus whether they have the key or not. And they ask me, ‘What kind of a key?’ That is it! You can tell right away that they do not have the master key. That is why they are still wandering! Do not let just anyone be your guru. They have forgotten the master key. There is no master key to begin with. This is Kaliyug and so people will drown for sure. This was not the case in the past time cycle of Satyug.

Questioner: But the guru is a savior; he will not drown us.

Dadashri: No, but only if he has the master key can he stay afloat and help others do the same. If the guru does not have a master key, then you are in trouble. People will praise him and flatter him and it will go to his head. Then his mind will explode and he will become inflated with ego. Don’t you think people praise me? Therefore, it is only useful when you have a master

key. A master key is a tool the guru has that will not allow him to sink. It is a key, an understanding, which their gurus give them confidentially. The great gurus, the Gnani Purush, give this key confidentially; they give this key in the form of understanding, which tells them, 'If you work with your disciples in this way, you will not sink and neither will anyone else.'

Questioner: In order to become a guru you need a master key, so what is that master key?

Dadashri: The Gnani Purush gives him an understanding and an assessment of what he is. The Gnani tells him, 'You are not a guru. You are a guru only by name. You are nameless (*anami*). Remain *laghutam* (smallest of the small) and then be a guru—then you will stay afloat and keep others afloat.' These people don't even have a master key and yet they proclaim themselves as gurus. One should attain the understanding; one should attain the master key from the Gnani Purush then there will be a safe side for him and his followers.

People ask me, 'What are you?' So I tell them, "I am a Laghutam Purush. There is no other living being smaller than me in this world." Now, can such a *laghutam* person sink in any way?

Questioner: No, he cannot.

Dadashri: *Laghutam*! It means one may feel the lightweight of the guru, but he will not sink. And if others sit with me, they will not sink because the Gnani Purush himself is *laghutam*, and is experienced and therefore he can take everyone to the other side. He has swum across the ocean of the worldly life and is completely capable of helping others do the same.

The Difference between a guru and a Gnani

Questioner: Please explain the difference between a guru and a Gnani Purush?

Dadashri: There is a big difference between the Gnani Purush and the guru! The guru is always for the worldly life. Without a Gnani Purush, there is no liberation. The guru takes us further in the worldly life and he makes us just the way he is. Other than this, he cannot give you anything more. And liberation is what the Gnani Purush gives. Therefore, you need a guru for the worldly interaction, but for liberation (*nischay*), you need the Gnani Purush. You need them both.

What does the guru do? He studies further and he continues to teach those who follow him. I am a Gnani Purush; it is not my business to learn and teach. If you want moksha (liberation), then I will give you all the solutions; I will simply change your vision. Whatever bliss I have attained, I make others attain that very bliss and then I move aside.

The guru gives *gnan* and the Gnani gives Vignan, i.e. the guru gives knowledge and the Gnani gives the Absolute Science. Knowledge will make you bind *punya* in the worldly life and will show you the path. The science will take you to moksha. A guru is a teacher of a kind. He has adopted certain principles himself and his speech is good, so he brings others into discipline. He cannot do anything else; however, people become happier in the worldly life because they enter into a discipline. And the Gnani Purush will take you to moksha because he has the license for moksha.

There is nothing wrong in having a worldly guru. We ought to have a worldly guru whom we can follow. But the Gnani cannot be called a guru. The Gnani is the supreme Soul in a human form. He is not the owner of his body, mind, or speech.

The guru too, has to go to the Gnani Purush because within him there are weaknesses of anger, pride, deceit, and greed; there is ego and ‘my-ness (*mamata*)’ in him. If you offer him a gift, he will make you put it inside quietly. There is ego and ‘my-ness’ wherever you look; it is bound to be there! But people do need gurus also!

Pure gurus are needed

Questioner: Does that mean that I need a guru that has no inner inclinations towards attraction?

Dadashri: Yes, you need a guru who is free from *aasakti* (inner weakness inclined towards attractions that arise from within). Of what use is he, if he is tempted by money or anything else? He has the same disease as we do; both have a disease. The only guru that is useful, is the one who has no inner inclinations and temptations.

There is nothing wrong even if the guru eats fritters or *laddoos* (sweets) every day; all you have to do is determine whether he has any *aasakti*. Some gurus may subsist on just milk alone, but all you have to worry about is whether he has any inner attraction. These gurus nowadays have demonstrated all kinds of mischief, 'I don't eat this, I don't eat that.' Oh just let go of your nonsense! Just go and eat. Are you not eating because you don't get any food? They are simply being grandiose. It is a kind of a display board that says, 'I don't eat this, and I don't do that.' They keep such boards in order to entice people toward them. I have seen many such 'boards' in India. Nevertheless, you need a guru without inner inclination and attraction. Then you do not have to worry about whether he eats special things or not.

He that has the slightest inner temptation is not going to be useful as a guru. The whole world is in a state of destruction because people found gurus with inner designs and attraction. One can be called a guru provided he does not have this disease of temptation. The slightest of temptation is intolerable here.

A guru with some weaknesses is acceptable

Questioner: The state of a guru is mysterious. To know him well one needs some prior experience about him. Otherwise, one cannot tell from the external pomp and ostentations.

Dadashri: If you live with him for a fortnight or so, then you would be able to see his impatience and agitation. If he is easily agitated and unstable, you will not gain any benefits. He should be stable and patient.

Moreover, he should not have a single atom of *kashayas* – inner weakness of anger, pride, deceit, and greed – within him. We can even make do if his *kashayas* are mild. However, if his *kashayas* are very strong, and we too have *kashayas* within us, what can we attain there? Therefore, you cannot make a guru who is full of *kashayas*. If you annoy him a little, and he shows you his ‘fangs,’ then you cannot have him as a guru. You can make someone your guru as long as he has no *kashayas* or if his *kashayas* have diminished significantly. Diminished *kashaya* means he can turn things around without expressing *kashayas*. It means he turns everything around before he experiences anger, indicating control over his *kashayas*. Such a guru will do. A Gnani Purush, on the other hand has no *kashayas*; He has no anger, pride, deceit or greed because He remains detached. He remains separate from the complex of body, mind and speech!

Who is a *Satguru*?

Questioner: Now whom can we call a ‘*satguru*’?

Dadashri: It is very difficult to define and identify someone as a *satguru*. In the language of the scriptures, whom can you call a *satguru*? *Sat* is the Atma (the Soul, the Self), so whoever has attained the Soul, that guru is a *satguru*!

Therefore, an ‘Atmagnani (knower of the Soul, Self-realized) can be called a *satguru*, for he has experienced the Self. Not all gurus have Atma Gnan. So, the one who continuously remains as the eternal element – the Self - is a *satguru*! The Gnani Purush is a *satguru*.’

Questioner: Shrimad Rajchandra has said that without a living and directly present *satguru*, one can never attain moksha.

Dadashri: Yes, moksha cannot occur without such a One. And what should a *satguru* be like? He must be free of all *kashayas*. Even if we hit him and yell abuses at him, he would still not have any *kashaya*. Not only is he free of *kashaya* but his intellect (*buddhi*) should also be completely gone. He should not have any intellect. If you go to people with intellect, how will you attain moksha when they have not attained it themselves? So he should not be affected whether you slap him or yell abuses at him. If you beat him or throw him in jail, he should remain unperturbed. He should be beyond all dualities. Do you understand what we mean by ‘duality’? By duality we mean attributes such as profit or loss; pleasure or pain; mercy or mercilessness. In duality, if there is one attribute within, the other attribute will always be there too. That is duality! So the guru who is free of duality, is a *satguru*.

In the current time cycle, there are no *satgurus*. During certain times, in some places they can be, but otherwise *satgurus* do not exist. But people have wrongly assumed that their gurus as being *satgurus*. That is why everything is at a standstill; otherwise, if you had found a true *satguru*, would you have all these worries?

There is a great difference between a Guru and a Satguru

Questioner: Everyone nowadays regards his guru as a *satguru*. What is that?

Dadashri: In all the religions in India, people consider their own respective guru as being a *satguru*. No one uses the term guru alone; they use the term *satguru* but its meaning is in the worldly language. In the worldly life, people refer to a guru with very high conduct as a *satguru*, but really, he cannot be considered a *satguru*. The quality of his *prakruti* (worldly attributes) may be very commendable, he may have inner balance in matters of food, worldly interaction and personal character, but he has not attained Self-realization. Without Self-realization he cannot be called a *satguru*.

It is like this; there are two kinds of gurus. One is in the form of a guide, meaning we have to follow him. He walks ahead like a leader or a monitor. He is called a 'guru'. Do you understand the term 'monitor'? It is someone we follow. If we come to a fork in the road, he will decide, 'No, not this road. Let us take that road.' So we walk on that road. You have to follow him, but he is always in front of us. He does not sway from the route.

The other is a *satguru*. A *satguru* is someone that liberates us from all our worldly suffering, because he is liberated himself! He does not keep us as his followers. And the guru is someone we have to trust and keep following. There you must not use your own brain and wisdom and you must stay sincere to the guru. The degree to which you are sincere with him is the degree of peace you will experience.

The need for a guru starts from the time we begin school to the time we reach the door of spirituality. A guru can take us all the way to spirituality but we cannot enter into the gate of Atma Gnan (knowledge of the Self) with the guidance of a guru since he himself is looking for it. What is Atma Gnan? Atma Gnan is to be in front of the Self. The *satguru* helps bring us directly in front of the Self.

So there is a difference between a guru and a *satguru*!

The meditation within a guru and a *Satguru*

People have not understood the term 'guru'. People in India have not understood whom to call a guru! People refer to anyone wearing saffron colored robes as a guru. If one quotes even a few words from the scriptures, people call him a guru; but that is not a guru.

One man told me, 'I have made someone my guru,' so I asked him to explain to me what his guru was like. Anyone who does not have *artadhyan* or *raudradhyan* is a guru, (*Artadhyan* - adverse internal contemplation due to presence of *kashaya* that

are contained within, which hurts only him. *Raudradhyan* - adverse internal contemplation due to *kashaya* within that spill over and hurts him as well as others). Unless a person has these qualifications, it is a mistake laden with liability (*guno*) to call one a guru. You can call him a 'sadhu maharaj,' (*sadhu* - a monk. *Maharaj* - master) you can call him a 'tyagi' (someone who has renounced the worldly life), but to call him a guru is a mistake laden with liability. Otherwise, if you want to understand the word guru from the worldly perspective, then you can even call a lawyer, a guru; from the worldly perspective, everyone is a guru!

Any guru that can bring us into *dharmadhyan* (absence of *artadhyan* and *raudradhyan*) can be called a guru. Who is capable of making others attain *dharmadhyan*? It is someone who can stop people from having *artadhyan* and *raudradhyan*; he can make people do *dharmadhyan*. If a guru does not have any *raudradhyan* when someone insults him, then you should know that he is worthy of being your guru. If, today, he does not get any food but he does not have any *artadhyan*, then know he is worthy of being your guru.

Questioner: If he does not have *artadhyan* and *raudradhyan*, then is he not a *satguru*?

Dadashri: A *satguru* is someone who is a representative of the Lord, the fully enlightened One. If he is liberated, then he is a *satguru*. The guru has yet to discharge all kinds of karmas and the *satguru* has already discharged many of his karmas. So the one who does not have *artadhyan* and *raudradhyan* is a guru and the one who gives you moksha in your hand is a *satguru*. It is difficult to find a *satguru*, but if you find a guru, that is also very good.

Ultimate Salvation at the Feet of the *Satguru*

Questioner: Then should we take shelter from a guru or a *satguru*?

Dadashri: If you find a *satguru*, there is nothing better, but if you do not find a *satguru* then you should at least have a guru. A Bheda-Vignani is a spiritual scientist that has the experiential knowledge that keeps the Self and the non-Self separate, is a *satguru*.

Questioner: So do we need a guru first or a *satguru*?

Dadashri: If there is a guru, only then can one get on the path! However, if you find a *satguru* then you will attain salvation (liberation). Then it is immaterial whether you find a guru or not because the *satguru* will give everyone salvation. If you find a guru, and follow his instructions, it will not take you long because you will have fewer negative qualities. But should you be graced by the touch of the *satguru*'s hand, you will attain salvation.

Questioner: Are there people who have really attained the *sat*, the eternal, the Self?

Dadashri: There cannot be any. In this era of the current time cycle, such people are very rare; they may be in some place, somewhere. Otherwise, they do not exist. Where would you find such a person? If there were to be such a person, would this world not have blossomed? Would there not be Light everywhere?

Questioner: Then how can one escape the cycles of birth and death without a *satguru*?

Dadashri: Yes, it is because there is no *satguru* around that all this has come to a halt! There is no meaningful progress.

Questioner: What is Shrimad saying when he says to surrender and follow a *satguru* so that one will attain moksha in the ninth life?

Dadashri: It is difficult to find a *satguru*. That *satguru* would be difficult to find here. It is not easy to find a *satguru*. The *satguru* is a Gnani. You can have a guru, who is not a Gnani, but he does not have the necessary understanding, whereas the Gnani

will give you *samaj*—complete understanding. He would explain all the facts. The one who has nothing more left to know is called a Gnani! It is not as if he knows only about the Jain religion; he knows everything and that is why he is called a Gnani ! And if you were to meet him, you would attain moksha after nine lives, in fact you can even attain moksha after two more lives!

But it is difficult to find a *satguru*! Nowadays, there are no real gurus around so how can you find a *satguru* here? And when a *satguru* like Shrimad Rajchandra was living and present, people did not recognize him.

Only after recognizing the *Satguru* can you take shelter from Him

Questioner: How can one recognize such a *satguru*?

Dadashri: Such a person is easily recognizable just like a bright glowing light. He emits a ‘fragrance,’ a spiritual presence that is quite widespread around him.

Questioner: But how is one to recognize a *satguru*? How are we to know that he is a real *satguru*?

Dadashri: It is like this; if you were an expert, you would be able to make an assessment with your trained eyes. Some of the qualities of a *satguru* are that his speech, behavior and humility will conquer your mind; he will captivate your mind. You would be filled with wonder and admiration for him! Your mind will continue to remain captivated.

Questioner: Many times, people’s commitment and minds become swayed when they look at the worldly interactions of a guru or the *satguru*, so what should one do there?

Dadashri: If observing the worldly interaction of your guru sways your commitment to him, then you must investigate in detail whether your doubts have a basis or whether they are unfounded. Measure the situation from every angle as far as you can, with

your intellect. In spite of that, if you still do not feel comfortable, then without aggravating him you should find another ‘shop’. With this approach, some day you will find the real one.

Questioner: But without our own progress, how can we recognize the *satguru*?

Dadashri: You should tell him from the beginning, ‘Sir, I have no desire for a business relationship with you. I want liberation. So if you are liberated, can I come and sit by you and serve you?’ Is there anything wrong in saying this? But does anyone say, ‘I will give you liberation?’ Then there is no need for a witness. You should immediately clarify with him, ‘I will stay with you for six months and I will do as you tell me to. If by then I have not gained any benefits, I will leave.’ But no one says anything like this. In this world, not one person will utter such a thing. What is wrong in asking, ‘Sahib, if you are liberated, please tell me so? I want liberation too. I cannot afford any other ‘stations’. I have no need for the ‘middle station’.’ You should be up front and clear. Then he will say, ‘Son, I am myself at the middle station.’ Then you would understand that you do not need the middle station. You will only find the right place if you search in this way, otherwise you will not find it. You should ask him respectfully. It is because we have sat in places without asking that we have wandered for countless lives until now. If that sahib lives in the middle station, and we too live there, what good does it do?

Questioner: So how can knowledge from books help us find a *satguru*?

Dadashri: It would not be useful. That is the reason for all this wandering. For infinite lives, we have followed the knowledge in books, and even then we have wandered and wandered. To find a *satguru* is a big deal. However, the one that desires liberation will get everything. The desire to become free must be there. Those who desire fame and want to be worshipped by people take longer; they have to wander for many lives. Do you understand what

their desire is? It is the desire for recognition, fame and importance. People call out to them, 'Come in sir, please come in, come in!' When people address them in this way, they taste the sweetness of getting respect. That is called *garvaras* (the sweet juice of doer ship), people feed them, and they keep tasting it! The pleasure of tasting that sweetness is incomparable!

The fact that you find a *Satguru* means you qualify!

Questioner: Once we find a *satguru*, do we not have to continue our spiritual seeking (*sadhana*) under his instructions?

Dadashri: There is an end to spiritual seeking. Your efforts to seek should be for six to twelve months. It should not take forty-fifty years!

Questioner: That depends on the seeker's qualifications.

Dadashri: There is no need for qualification. If you find a *satguru*, then there is no need for qualifications. And if you have not found a *satguru*, then you need to qualify! If the *satguru* has a B.A. (Bachelor of Arts), then that is the level of his qualification, and if he has a B.A., B.T. (Bachelor of Arts, Bachelor in Teaching) then that would be the level of his qualification. Your qualification is not needed in this.

Questioner: No, I am not talking about worldly qualifications. But are there not qualifications for one's spiritual advancement?

Dadashri: No, once you meet the *satguru* there is no need for any qualification. The fact that you meet a *satguru* is in itself, your highest *punya* (merit karma effect).

Questioner: But after meeting the *satguru*, is there no need for any spiritual effort? Is everything done solely through the *satguru*?

Dadashri: No, you only need to carry out the instructions

of progress in the spiritual path that he gives you; there is no need to qualify. Those with qualification feel in their mind, 'Of course I understand everything anyway!' On the contrary, qualification increases one's *keyf* (intoxication); therefore, qualifications cause one to have an intoxicated ego of 'knowing'. Indeed, if one has any qualifications, they should be qualifications that are worth keeping. A person should understand that if he has any element of an intoxication of 'I know', then he must get rid of it. Intoxicated ego is what gets in the way of having the qualifications and meeting a *satguru*. 'Qualified' people are usually reserved and they keep their distance, whereas those with lesser qualifications will always say, 'Sahib, I have no common sense. I am putting everything on you. I am now in your hands. You find a solution.' Then the *satguru* becomes happy. That is all you need to say. The *satguru* does not ask for anything else, nor does he look for any other qualifications.

Complete Surrender to the *Satguru*

Questioner: One should be devoted only to the *satguru*, is that what you are saying?

Dadashri: Total surrender to the *satguru* is needed.

Questioner: What if one remains with total surrender to the *satguru*?

Dadashri: Then the work is done. If you have the intent of complete surrender, then all your work will be done and nothing else will remain. However, that surrender needs to be of the mind, speech and body.

Questioner: Such surrender is only effective and worthy if done to someone of the caliber of Lord Krishna or Lord Mahavir, correct? Alternatively, is it acceptable to surrender even to an ordinary person?

Dadashri: If you find a Virat Purush – a person who

dissolve your ego; then you should surrender to him. If you feel that he is a great man and all his deeds are outstanding, then you should surrender to him.

Questioner: If we surrender to the great souls that lived thousand of years ago, can that be considered surrender? Can we make any progress through such surrender or do we need to surrender to a living great man?

Dadashri: You can progress even through *paroksha* (indirectly- one not currently living). However if you find such a living (*pratyaksh*) person, then your liberation will be instant. The indirect approach will give you the benefit of progress but there is no liberation without meeting the living great human being.

After surrendering, you do not have to do anything else. If a child is born to us, the child does not have to do anything. In the same way, after surrendering, you do not have to do anything.

To whomever you surrender your intellect; you will attain the energies of that person. If you have surrendered, then you will attain everything of his. Just as we join two tanks with a pipe, then no matter how much water is in one tank, the other tank will bear the same level of water. That is the power of *samarpan* (surrender of the mind speech and the body).

He that has attained moksha himself and who sets out to give moksha to others is the only one that can give moksha. I have set out to give the gift of moksha, therefore, I can give moksha. Otherwise, no one else can give the gift of moksha.

Questioner: Is the *satguru* not relative?

Dadashri: *Satguru* is relative, but the Gnan that the *satguru* gives is real. With the real, the bliss of the Self begins, which is the ultimate happiness. 'Real' means permanent and 'relative' means temporary. The relative happiness is temporary and is limited only to the mind.

Questioner: So does that not mean that the *satguru* entertains the mind?

Dadashri: Of course! If the *satguru* has Gnan, then He is an instrument for the attainment of the bliss of the Self, and if he does not have Gnan, then he is an instrument to give happiness to the mind. If the *satguru* is an Atma Gnani, then he would be an instrument for the attainment of the bliss of the Atma. If the *satguru* is an Atma Gnani, then you will never forget Him. Then He is real and if not, you would not even think about the *satguru*.

Questioner: ‘When one surrenders his all to the real guru, all the work is accomplished.’ How true is this statement from the perspective of the worldly life?

Dadashri: This is completely true for the worldly life. If you surrender to a guru, then your one life will go without problems and impediments. Why? Because you surrendered to the guru and that means you follow the guru’s *agnas*, so you will not suffer.

The results of the Guru’s grace

Questioner: When you speak about the guru and the guru’s grace, a question arises in my mind about ‘what is the guru’s grace?’ Is there any reality or substance to it?

Dadashri: Whatever energies (*shakti*) there are, they are all with substance and reality; they do not lack substance. They are all energies and energies always last for a certain amount of time, a certain number of years, and then they melt away.

Questioner: What should a disciple do in order to attain the grace of the guru?

Dadashri: In order to attain the guru’s grace, all the disciple has to do is keep the guru happy. Do whatever makes him happy. If you keep him happy, then grace will be there for sure. But how much grace can you attain? Your grace is dependent on whatever

is in the 'tank'. Whatever amount is in the tank, you can attain that level. What is '*krupa-drashti*'? When the disciple does what the guru asks, it keeps the guru happy and that is called '*krupa-drashti*'. If the disciple does just the opposite, then the guru will be displeased.

Questioner: So does the guru's grace not fall on everyone?

Dadashri: No, the grace may not be on some people. If a disciple does something wrong, he may not have the guru's grace.

Questioner: So how can we call him a guru? Everyone should be the same in the eyes of the guru.

Dadashri: Yes, that should be the case, but if a man is doing something wrong with the guru, then what can the guru do? Now if it were a Gnani, then his grace is the same on everyone. But in the case of a guru, if you do something wrong, he may 'vomit' all over you!

Questioner: It is not acceptable that the guru graces one person and not another. Surely, the guru always has equal grace for everyone, does he not?

Dadashri: No, but whatever is within one, each person receives his or her own fruit. If you do something wrong, you will receive the wrong fruit. The Gnani Purush however, is a vitarag (one who is enlightened and free from all worldly attachments). Even if you were to slap him, he will not break his vision of equanimity towards you. If you hurl insults towards the Gnani, that insult will return to you multiplied a hundred fold! And if you offer him one flower, you will receive a hundred in return.

Does the ego go with grace or *purusharth* (self-effort)?

Questioner: In order to be free of the ego, does one need his own spiritual efforts or the grace of a guru?

Dadashri: You need grace. You need the kind of *satguru*

whose ego has gone. Only then will the ego go away. It is not a guru's job to destroy the ego; it is a task for the Gnani. Where would the guru get that kind of knowledge? His own ego has not left. When even his 'my-ness' (*mamata*) has not left him, how and when will his ego go? When he meets the Gnani Purush, in whom there is no trace of *buddhi* (intellect), only in front of such a Gnani will the ego leave.

Questioner: Can charging of karmas be destroyed in this time cycle of Kaliyug through the guru?

Dadashri: They cannot be destroyed by the guru; for that we need a Gnani Purush; a Bheda-Vignani (spiritual scientist who can separate Self and the non-self)! A Bheda-Vignani in whom there is no ego or intellect. Such a person can destroy your karma. And since the guru has an ego, nothing like this can be accomplished by him.

Questioner: Even the scriptures say, know that which is *gurugamyā* - know the gnan that has manifested within the guru.

Dadashri: Yes, but what do we mean by *gurugamyā*? It is only *gurugamyā* when you can 'see' the Soul, otherwise many are wandering around with *gurugamyā*. *Gurugamyā* is only worth it if it allows you the experience of your real Self. Such a person is beyond all *agamas* (Jain scriptures), if you find such a Gnani Purush, then you will attain *gurugamyā*.

The gurumantra will not allow you to slip!

Questioner: In every religion, the guru gives every disciple a *gurumantra* (a *mantra* given by the guru). What is that?

Dadashri: It is done so that people will not fall or slip (spiritually or religiously). If a disciple hangs on to the *gurumantra*, then he will not slip, but it has nothing to do with moksha.

Questioner: If a guru gives *namsmaran* (chanting of a particular name), is that not better than the *namsmaran* given by

an ordinary person? Is the power not greater when the guru gives it?

Dadashri: If it is given, then it will yield good fruits. It is all dependant upon what type of guru one is; it is all dependent upon the guru.

It is beneficial to meditate on a Guru

Questioner: Some gurus tell their disciples to meditate on them. Is that acceptable or not?

Dadashri: The meditation is done not for the guru's happiness, but for the disciple's concentration and peace. But what should the guru be like? He should be such that he would remain significantly in one's meditation.

Questioner: But is it proper to meditate on the *satguru* or on some other God?

Dadashri: You do not know God so how will you meditate on him? Instead, you should meditate on the guru. At least you are able to see his face. In this case, it is better to do meditation of the *satguru* because you cannot 'see' God. Meditation on God will happen only after I make you realize Him. Until then, meditate on whichever *satguru* you happen to pick. Once I show you God, you will not have to do that. As long as you have to '*do*' something, whether it is meditation or anything else, you will be subject to wandering in the life-death cycle. Meditation must be natural and spontaneous (*sahaj*). '*Sahaj*' means that you do not have to do anything – it just happens naturally by itself. Then, know that You are liberated.

***Shaktipat* or Atma Gnan**

Questioner: What is the ritual involved in the phenomenon of *shaktipat* (transfer of relative energy) that some gurus practice? How does it benefit the disciple? Is it a *siddhi* (special power; special energy) such that it becomes a shortcut to Atma Gnan?

Dadashri: You want to attain Atma Gnan only, is that right? You only need Atma Gnan, correct? Then there is no need for *shaktipat* in that. Has your energy diminished? If so then take a vitamin!

Questioner: No, no, the *shaktipat* that gurus perform, what kind of *kriya* (action) is that?

Dadashri: Say there is a five-foot wide stream and a person cannot jump over it. He keeps falling in it. So then you tell him, 'Hey! Go ahead and jump over it, I am right behind you.' Then he will be able to jump it. So a guru gives encouragement in this way. What else can he do? Have you lost your courage?

Questioner: Without a guru, one's courage is bound to break!

Dadashri: So ask the guru to give you courage. And if the guru is not willing to do that, then come to me. If the guru remains pleased with you, and encourages you, then do not come to me. In this world, one only needs guru's *rajipo* (to please the guru). What does the guru want to take with him? He is only concerned about how to give you happiness. His aim is that you attain the Self, some how or other.

Questioner: I ask this question because many gurus do *shaktipat*.

Dadashri: That is fine. I know that they do it, but up to what point is it necessary? Those gurus move away after they do *shaktipat*; they do not stay with you or give you support until the end. What good is that? The one that gives you support and accompanies you all the way, is your guru.

Questioner: Should we go to a guru that performs miracles?

Dadashri: Anyone that has *lalacha* (insatiable greed) should go there and the guru will fulfill that greed. The one who

wants to know the reality, the Self, does not need to go there. By performing miracles, such gurus pacify human beings. But intellectual people will become skeptical the moment they see such things.

How far can the guru take you?

There are two paths: the Kramic path in which a person progresses one step at a time and the Akram path, which is the elevator path. In the latter, you do not have to do anything. In the Kramic path, which involves climbing steps (one has to make penitent efforts), however many gurus you follow, those gurus will help you climb. In this path, even the gurus make progress and so do the disciples. By doing this continuously, they reach the end.

It is only when the vision changes (one acquires the right vision - *samyak drashti*), that it turns into a relationship of a true guru and a true disciple. Until then everything is at a kindergarten level. One is allowed to have *moha* (a lot of fondness) for the guru, but there should be no *aasakti* (attraction) leading to *raag* (attachment). Such attraction is very wrong. It is never acceptable!

Questioner: If one has *moha* for the guru, would he stop us or not?

Dadashri: Your *moha* should only be to the point of, 'He is working for my salvation.' Someone may say, 'What if there is unwavering faith in the guru?' There is nothing wrong with that. That is good. The guru will take you at least as far as he has reached himself. Whomever you worship, he will take you as far as he has reached himself.

Questioner: He will take me only as far as he has reached?

Dadashri: Yes, our scriptures say that he will take you only as far as he has reached. The guru will help you climb as many steps as he has climbed himself. If he has climbed ten steps

and you have climbed seven, then he will help you climb up to the tenth step. In fact, there are millions of steps to climb. There are not just a few steps!

The disciple excels the guru

Questioner: Suppose the guru has not reached all the way, but if his disciple has tremendous reverence for him, is he likely to overtake the guru?

Dadashri: Yes, but only a rare one can! Not everyone reaches there. One has to find another guru further ahead. If a disciple is very knowledgeable and quick, and if his mind turns in the right direction, he will climb the path very fast. But this would be an exception!

Questioner: Is it possible for the disciple to become liberated upon listening to the guru's sermons while the guru remains right where he is?

Dadashri: Yes, it is possible. The guru stays in the same place while the disciple moves ahead.

Questioner: Does the effect of *punya* (merit karma), work here?

Dadashri: Yes, the effect of *punya* alone! In fact, when the guru is teaching, many disciples think, "That cannot be!" They, then start to ask all kinds of questions. If a disciple starts to think, "I wonder what it is like?" then begins to think, "It must be like this," then gnan will immediately arise. For the one in whom 'That cannot be' does not arise, he will not attain gnan.

Questioner: Did he find a *nimit* for inciting the *vikalp*, the doubt of, 'That cannot be'?

Dadashri: Yes, he found a *nimit*; it was simply that! So, the time has arisen for him to attain gnan, and he starts to think, "It must be like this. It cannot be like that so it must be like this." So

the merit karma (*punya*) will make all kinds of changes. What can *punya* not do? And for this knowledge, the Gnan of the Self, you need *punya-anubandhi-punya* (the highest of merit karma).

The Gnani Purush is the only one who does not leave any ‘stains’

What kinds of interactions are there in the Kramic path? The guru will tell his disciple to do as much renunciation (*tyaag*) as he does himself. Therefore, the disciple has to undergo penance, renunciation and all kinds of testing. And because of the guru’s grace, the disciple does not feel any anxieties or difficulties and the guru himself carries on with the grace of his own guru. There is no end to this process, which is why things continue to go on and on. All gurus cleanse themselves this way. If you have made someone your guru, then that guru will cleanse all your dirt but he will leave some of his own dirt on you. Then if you find another guru, he will take that dirt out leaving behind some of his dirt on you. This is the succession of gurus.

When you use soap to clean a cloth, what does the soap do? It takes out the dirt in the cloth but leaves behind its own residue. Then who will remove the residue left behind by the soap? For that, you use Tinopal (cloth whitener). The Tinopal will get rid of the stains left behind by the soap, but it will leave its own residue. Then you have to look for something else. In this world, every one leaves behind his own dirt. How long can this go on? It will go on until there is a pure and ‘absolutely stainless cleaner’.

You have not made a worldly guru, and you have come here and that is a big profit. If you had made a guru, that guru would have left his ‘dirt’ on you. Who is the only one person that will not leave his dirt on you? The Gnani Purush! The Gnani himself is free from dirt, he is in the pure form and he makes others pure. There is no other problem. The Gnani does not add any ‘new dirt’. The Gnani Purush has a completely pure path, so when you ultimately find the Gnani Purush, then all your dirt will be cleansed!

A conduct deficiency in disciples

In the Kramic path, the guru is at the head and he has two or three disciples with him, not more. Our scriptures have expounded on the fact that a true disciple will follow the guru step-by-step and there will be at least two or three such disciples. That path is very rigid, is it not? There the guru will tell you to give away your dinner plate to someone else. Then the disciple will say, 'No Sahib, I cannot afford to do that. I will go back home.' Who would stay there! Therefore, the writers of scriptures have said that behind each Gnani of the Kramic path there are two or four disciples, not more.

Questioner: Do the disciples not have even that much energy force or power to follow through (*charitrabud*)?

Dadashri: Yes, but where would they get that energy from? What capabilities do they all have? If they are all eating and one of them does not get any *shrikhand* (sweet yoghurt pudding), then he will get upset. He has so much irritation in just one day and in just one meal. He keeps getting irritated. In fact, if he gets less *shrikhand* than others do, even then he gets irritated. Where will such people get their *charitrabud*?

And one day if I say to everyone, 'If you are served something that you like, then you should taste it and immediately pass it on to someone else and eat whatever you do not like to eat.' Then what would happen?

Questioner: Everyone would walk away.

Dadashri: Yes, they would walk away. "Good bye, Dada," they will say! And later they will greet me by saying, "Jai Shri Krishna" from afar, from the other side of the fence!

What is it like for the gurus in the Kramic path? The gurus believe that the *vyavahar* (interactions) that they are doing is real and true and they are the doers of it, so this is what one must

renounce. That is the way the worldly life is. When the worldly life is based on illusion and a person looks for knowledge in it, is he likely to find it? What do you think? Will he be able to find it?

Questioner: No.

Dadashri: The path is fundamentally wrong there! And that is why the *Gnanis* of the Kramic path and their disciples are bogged down with worries. There is nothing but suffering. If you tell three disciples, ‘Today, learn the Charan Vidhi by heart and learn this many *pados* (hymns) by heart,’ one of them will scratch his head wondering how will he accomplish it? He goes home and tries to learn it by heart, but since he cannot, he spends the entire night being restless. He reads and bickers. While he bickers, he feels a certain dislike towards the guru for giving him such a cumbersome task. If a disciple does not like doing what the guru commands, his feelings towards the guru become negative. Such is the Kramic path. Even the guru thinks to himself, ‘Today, if he does not carry out my orders, I am going to tell him off!’ Now when the disciple goes to the guru, on the way there he feels apprehensive, worrying about what the guru will say to him. Hey! Why did you make him your guru in the first place? You would have been better off the way you were. You should have stayed without a guru if you have so much fear of being reprimanded! It would have been better if you did not have a guru. Learn to accept some scolding to progress spiritually. Should you not taste a diet of scolding?

In the morning, all the disciples come to meet the guru. Two of them have followed the guru’s instructions, while one has not. They go and sit with the guru and he can tell just by looking at their faces which disciple failed to follow his instructions. It is written all over his face that he has done nothing. The guru gets frustrated in his mind and thinks, ‘He does not do anything.’ Since the disciple did not learn his assignment by heart, the guru rebukes him. The guru’s eyes, which have turned red, remain that way. The guru

keeps getting aggravated thinking, 'This disciple is not likely to do anything.' At the same time, the disciple lives in fear of the guru. Now how and when can this be resolved? This is precisely why he keeps only three disciples; it is all he can handle! All others will come and do *darshan* and leave.

In the Kramic path, inner frustration does not leave until the very end. Both the guru and the disciple experience frustration! This frustration is a penance, hence there will be radiance on their faces. When we agitate (heat) impure gold, it will begin to slowly purify. Will you not begin to see the real gold?

The rift between the guru and the disciple

Questioner: Ordinarily is there not a distance between the guru and the disciple, or do they have oneness between them?

Dadashri: If they have oneness, then they would both attain salvation. But here, if the disciple were to break a cup, the guru will not refrain from becoming aggravated. If the guru and the disciple were fortunate enough to have this oneness, then both of them would attain salvation. However, things are not that way. In fact, this world is such that one loses even the trust he has for his own self, so how is he going to trust his disciples? And if the disciple happens to break something, the guru will glare at him with red, angry eyes.

What conflicts and troubles! All day long they have conflicts! They cannot even ask their guru to help them get rid of their conflicts. In reality, one should even ask the guru, 'Sahib, why are you getting irritated, being a guru?'

Questioner: But how can we ask the guru that? We cannot ask the guru such things!

Dadashri: What good is the guru if you cannot ask him that? If, as a guru, you have differences with your disciples, would you not ask yourself what kind of a guru you are? If you cannot

get along with one disciple, then how will you deal with the world? You go around advising everyone, ‘Son, do not quarrel or fight,’ while you have left behind your family, there is no one around you that is dear to you, but even then why do you quarrel with your disciples? You have not given birth to him so why are there *kashayas* between the two of you? Blood relatives have *kashayas* with each other. This poor boy is an outsider who has become your disciple and even here, you continue to do *kashaya*?

What would a guru say if the disciple misplaced his book? He would criticize his disciple by saying, ‘You do not have any sense, you are not careful.’ Then how does the disciple respond? ‘Do you think I ate the book? It must be here somewhere. If it is not in your sack then it must be under your bed.’ But the disciple makes a statement like, ‘Do you think I ate your book?’ That is what he says. It is better to quarrel at home than to quarrel with a disciple. He would be better off being a disciple to his wife because, even though she tells him off, she will at least feed him some delicious snacks! A little independence is necessary, is it not? What can you do when you find such a guru, when, despite taking so much care of him, he speaks so foolishly?

Questioner: Is there not a difference between a rebuke from the wife and that of the guru? The wife chastises for selfish reasons and the guru chastises out of unselfish motives.

Dadashri: There is never a selfless (*niswarth*) guru. There are no selfless people in this world. They may appear without selfish interests, but subtly they are selfishly preparing for themselves. They are all selfish and everything is deceitful and without substance. If one understands this just a little bit, he would recognize it.

Besides, disciples and guru are always quarreling with one another. They are both immersed in quarrels all day long. If we go to visit the guru and ask him what is wrong, he will say, ‘That man is no good, I have found a terrible disciple!’ We should not let the

disciple know of such talks of the guru. Then if we ask the disciple, 'Son what was all that about?' he will make the same claim. He will say that he has found a bad guru. Now, who is telling the truth here? Neither of them is at fault. It is because of this era of the current time cycle. It is because of this time cycle that all this has arisen, but also it is in such a time cycle that a Gnani Purush is born!

No matter how good a disciple is; these are the types of gurus he encounters. What are the gurus of the Kaliyug like? If they have a disciple that says, 'I am ignorant, I do not know anything,' the guru will pick on that poor disciple and will not allow him to progress. Such gurus, until their death, keep finding faults with the disciples and harass them to the point of no return. Despite this, some inner energy takes care of the disciple. However, just think of him as gunpowder, which, without doubt, will explode one day.

In this time cycle, the disciples do not have the capacity to tolerate and the guru lacks generosity. The guru needs to be noble and generous; his mind needs to be noble and generous. He should be broadminded enough to take care of all weaknesses of the disciple.

This is how religion has come under criticism

If the disciple was to yell abuses at the guru and the guru remains calm, he is a true guru. The disciple is weak but can the guru be weak also? How do you feel about that? The guru cannot be weak, can he? One day the disciple makes a mistake, says something wrong, and so the guru will strike back at him. So why will the disciple follow his instruction? The disciple will remain in the guru's *agnas* when he does not make any mistakes, even when the disciple makes some. How can the disciples remain in his *agnas* if the guru makes mistakes himself? If the disciple sees just one fault in the guru, he will not stay in the guru's *sagna*. But if despite this, he remains in the guru's *sagnas*, then he will definitely find salvation!

Everywhere they have become *swachhandi* (to act on one's own ego and intellect). The disciple and the guru fail to respect each other! The disciple thinks, 'The guru is lacking in common sense. I just need to think things through on my own. The guru can say whatever he wants, but it is up to me whether to listen to him or not.' Such is the state that has come to be between the disciple and guru everywhere. The guru gives instructions to the disciple, the disciple agrees, but his actions are completely to the contrary. There is so much *swachhand* everywhere. The disciple will say, 'The guru may talk. He is a little crazy anyway.' This is what is happening everywhere. No one has yet been true to his word.

Otherwise, the relationship between a true guru and his disciple is so wonderful that whatever the guru says, the disciple is pleased to hear and follow through. That is the kind of love there is. But today there is continued quarrelling between the two. The guru will tell the disciple to do something but the disciple will not do it. The entire day is spent quarrelling just the way a mother-in-law and a daughter-in-law do. The disciple thinks about running away, but where can the poor fellow escape? He left his worldly home, now how can he go back there? Who would keep him now? They would not even employ him. Now what can become of this? Now there is no importance or substance left in the guru or the disciple and the entire religion is subject to criticism.

The humility of the disciple is the only requirement

There are so many disciples in so many places because of the gurus. The burden of the disciple falls on the guru's shoulders. The disciple is sustained on this basis and this is how their life proceeds. There are many true gurus in the world and they do carry the burden of their disciples, hence whatever they do is correct. The disciple becomes free of responsibility and peace prevails. Everyone needs some sort of support. A person cannot survive without any support.

Questioner: Then does a disciple not have to do anything there?

Dadashri: What can the poor disciple do? There would be no need for a guru if he could do it himself, would there? The disciple cannot do anything on his own. It is only through the grace of the guru that everything moves ahead. Man cannot do anything on his own.

Questioner: You need the grace of the guru, but surely, the disciple must also make some contribution!

Dadashri: He does not have to do anything except show humility (*vinay*). What is there to do in this world anyway? Just show humility. What else can he do? It is not as if you have to play with toys or bathe idols of God, or anything like that.

Questioner: One does not have to do anything at all? The guru has to do everything?

Dadashri: The guru does it for you. What do you have to do yourself?

Questioner: So how does the guru make the disciple reach his goal?

Dadashri: The guru has brought it from *his* guru and then he gives it to the disciple. Everything has been handed down. So whatever the guru gives, the disciple should take.

Questioner: Many gurus say that you must study and practice and then you will receive it.

Dadashri: Yes, so many people say that very same thing! What else do they say? ‘Do this, do that, do that.’ Can illusion (*bhranti* - ignorance about the Self) ever be removed by *doing*? If you have ‘to do’ things exactly per the guru’s instructions, it is not possible, is it? They say, “Always tell the truth,” but you cannot tell the truth can you? Even the books tell you to do that. Do

books not speak also? Nothing can come out of that, can it? The books tell you to be honest. But has anyone remained honest? For hundreds of thousands of years they have done just this, they have not done anything else. Destruction, destruction, destruction is all they have done.

Only the words of a sincere guru are effective

When you go to a guru, you should not have to do anything. If you have to, then simply tell him, 'You go ahead and do all that. How am I going to do it? Why would I have come to you if I could do it myself?' Now why is it that a disciple is not able to do anything? It is because the one telling him to do it does not do it himself. Whenever the guru himself abides by something, his disciple too will do it without fail. Otherwise, everything is just a farce. Then the guru says, 'You do not have the *shakti* (any energy). You are not doing it.' Why does the guru look for energy in the disciple when he should be looking for it in himself? I have told everyone that that they need my energy and that there was no need for their own energy. Everywhere else, it is just the opposite! Wherever one establishes himself as a guru, he needs his own independent energy. Instead, they goad each other by saying, 'You are not doing anything!' Look here you! If I could do it, why would I bother coming here? Why would I take a beating in your place? This kind of nonsense continues everywhere because people of this Kaliyug time cycle do not have any understanding, otherwise, why do the gurus not give answers as I do? If the guru were clean, without doubt the disciple too would be clean. However, the fact that this does not happen means that there is something lacking in the guru. Yes, the gurus do not have any substance; they have *pol* (lack sincerity), this I tell you very candidly.

What do I mean when I say 'without substance and sincerity (*pol*)'? If a guru smokes secretly, you, as a disciple, will not be able to stop smoking either. Otherwise, why is it not possible? It must happen exactly as you want. This used to be the custom of

all the gurus in the past. What is a guru? A guru is someone who practices everything he preaches so others can naturally do the same. Do you understand that?

Questioner: The idea that I too would automatically attain what the guru practices is difficult for me to conceive.

Dadashri: In that case, the books are better than the guru is. Do the books not advise, 'Do this, do that, do the other?' So the books are better than the living beings. And you are expected to bow down before the living gurus.

Questioner: That helps one become humble, does it not?

Dadashri: What good is that humility? What good does it do to go to a place your entire life and yet attain nothing? What good is the water that does not even wet our clothes? So all this is useless, it is a waste of time and energy!

Did you not understand? If I tell you to give up smoking, but you cannot do so, then you should know that the fault is mine; that inherently is a fault within me. If, in spite of all your efforts, you still cannot give it up, what is the reason behind it? The reason is my fault; it is because some fault lies in the one giving you the instruction.

If anyone with *vachanbud* (energy or power of speech that is effective in the other person) says for you to do something, then it would work. Otherwise, when this energy of speech is lacking, the disciple does not progress. It is simply a wrong habit that one has acquired of telling others to do things.

The total capability of the guru

There should be a rule everywhere that the guru should be the one doing everything. Why do people go to a guru? These gurus cannot do anything and so they put the responsibility on others and the disciples by telling them to do things. That is why our people have started believing this. The gurus reprimand them

and people accept it. You should not have to listen to such reprimands but these gurus are constantly after the disciples, constantly chiding them about what to do and how to do it.

Most seekers are humble and meek; not all seekers are strong. So how will a meek person proceed? He would only show his weakness. You have to say, ‘Sahib, why don’t you just do for me, whatever you are asking me to do? As a guru you are in a great position, yet you are asking me to do it for you? I am crippled and weak. You must help me stand up. Should you be the one carrying me on your shoulders or do I have to carry you on mine?’ Should you not say this to the guru? But these meek people of our country will say, ‘Yes, Sahib, I will do it tomorrow,’ anytime the guru tells them to do something. Why don’t you speak up clearly? Can you not speak in this manner? Why are you not saying anything? Whose side am I favoring when I say all this?

Questioner: You are speaking for us.

Dadashri: Yes, you should say, ‘Sahib, you are strong and I am weak. I am willing to do whatever you ask of me, but I am not capable of doing it so you must do it for me. And if you do not, then I will simply go to another shop (guru). Please tell me either way if you have the capability, so that I can seek another guru if need be. If it is not possible for you, then I will go elsewhere and seek another guru.’

So whom would you call a guru? It is someone who does not tell you to do anything; *that* is a guru. Ordinary people call themselves gurus. They even claim, “A guru can even make a crippled climb a mountain (*pangu langayate girima*).” He also tells the disciple to carry him on his shoulders. Hey you! You are telling me this when you yourself are asking me to put you on my shoulders and walk? I am the one who is crippled, yet you are asking me to carry you on my shoulders? Is this not a contradiction? What do you think?

Questioner: Does that mean that the disciple should not take on any effort and that the guru should be the one making all the efforts?

Dadashri: Yes, the guru should be the one doing everything. If you have to do it, then you should ask him, “So Sahib, tell me what you are going to do? If you don’t have to do anything except give orders then, I would rather obey the orders of my wife. Even she is capable of reading a book and giving orders, just like you. Your telling me to ‘do this’, will not work. You help me do something. You do what I cannot do and what you cannot do, I will do.” Divide the work in this manner. And if the guru responds, ‘Why should I do it?’ then you can ask him, ‘How will I progress from doing all this?’ Should you not question the guru this way?

Questioner: But what if the seeker is inadequate, then what?

Dadashri: You do not have to look at the other person. The guru must be good. People are like that anyway; people are not capable. They will say exactly this: ‘Sahib, I am not capable, which is why I have come to you. Is it for me to even do anything?’ And if he says, ‘You will have to do it,’ then he is not a guru. They should reason with the guru by saying, ‘Look, if I had to do it, why would I come to you? Why would I have sought out a (*Samarth*) completely capable person like you? Why don’t you at least think about that! You are completely capable, and I am weak. I cannot do it, and that is why I have come to you. If I have to do anything, then what does that make you? It makes you weak! How can one call you *samarth*? A *samarth* person can do anything.’

The gurus have no substance whatsoever and that is why their disciples have problems and burden. The gurus have no substance and that is why they find faults with the disciples. If a husband has no substance, he will find faults with his wife. There is a popular worldly saying that a weak husband dominates his

wife. Similarly, these weak gurus control their disciples. They make their disciples' lives miserable with their rebukes of 'You cannot do anything.' If this is what you do as a guru, why do you declare yourself as a 'great guru'? Why do you needlessly rebuke your disciples? The poor man has come to you because he is unhappy and, on top of that, you are telling him off! At home, his wife tells him off and here you tell him off. When does all this come to an end?

A guru is someone who does not chastise his disciple. He protects and supports his disciple. How can you call these gurus of the Kaliyug, 'gurus'? All day long, they keep pushing their disciples around. That is not the way!

During the time of the Lord Mahavir, no one would have said, 'You will have to do this much,' but today these gurus say exactly that. And the disciples keep pleading, 'Sahib, I can't do it, I can't do anything.' Hey you! You will turn into a stone if you keep saying, 'I can't do anything.' This is because you become what you envision and say. You will become whatever you project yourself to be. If you believe that you cannot do anything, then will you not become like that? This is something people do not understand; that is why everything continues without substance (*pol*). Any guru who does not do anything for you is a burdensome guru. For that matter, even when you go to a doctor, would you not have to tell him, 'I am ill and I don't know what is wrong. You make me well again.' Should you not say this to even a doctor?

Questioner: Yes, I should.

Dadashri: That is why the guru must do it for you. He will teach you everything. Then he will tell you to read, but he will teach you everything. When can these poor working people with wives, children and jobs get anything done? The guru, on the other hand, has a lot of energy; he has infinite energy that lets him accomplish everything. The guru should say, 'You may lack the understanding, but I am here. I am present here. Do not be afraid.

If you cannot understand, take it all from me.' I myself have said to everyone, 'None of you have to do anything. I have to do it. I have to get rid of whatever weaknesses you may have.'

Dada has given a profound Gnan

What am I saying? When I tell everyone to walk alongside of me, they say, 'No, Dada, you are a step ahead.' I tell them that they are correct when they say that, but I insist that they walk beside me. I tell them, "I do not mean to make you my disciple. I mean to make you God. You truly are *bhagwan* and I mean to give you your seat. I am telling you to become exactly like me! Become brilliant. Become what I wish you to be!"

I have not kept anything with me; I have given it all to you. I have not kept anything in my pocket. Whatever I have, I have given to you. I have not held anything back. Everything I have given out is the state of the Absolute. I want nothing from you. I have come to give my whole Gnan to you. That is why I have made everything open here. That is why it is written, "Dada is very naïve and simple; he has given away a profound and deep Gnan."

No one would give away this Gnan, would they? Hey you! Let me give away this Gnan so people can find peace and calm. What will I gain by keeping it all to myself? Should I conceal it and go to sleep?

The general rule is that anything in the world that is given away will decrease, but only gnan (knowledge) will increase! This is natural. Only Gnan! Nothing else! Everything else will decrease. One person asked me why I disclose everything I know instead of holding some knowledge back. I told him that this Gnan increases by giving. Both mine, and his, will increase so what am I losing? I do not want to hold back the Gnan and be a guru and have people massage my legs. Such a situation would be like that of the British who kept all knowledge concealed. They

even used to charge a consultation fee for their expert advice. That is why all this knowledge will drown away. Our people had the custom of giving. They would give generously. They would give the knowledge of Ayurveda. They gave the knowledge of Astrology. They also gave spiritual knowledge. They gave everything freely.

This Gnan has not been kept a secret. Here, in the worldly life, the gurus hold a little back. They say, 'The disciple is crooked so what will I do when he turns on me and opposes me?' This is because the guru wants worldly happiness. Food, water, he wants everything else. When his legs hurt, the disciple will massage them. If his disciple was to become just like him and then the guru's legs were hurting, and if the disciple did not massage them for him, what would happen? Therefore, the gurus would hold back certain knowledge.

That is why the gurus believe that they should keep ten percent for themselves and give out the rest. They have acquired seventy percent of knowledge, out of which they keep ten percent, while I give away the whole ninety-five percent that I have attained. If it agrees with you, i.e., if you are able to accept it, then so be it. Otherwise, you will get diarrhea (you will not be able to digest it) but at least you will gain some benefit from it.

Nowadays some gurus hold back what they know and give out little at a time to the disciples. And the disciples in return think 'We are not getting anything yet, but we will receive it eventually.' The guru will give them the knowledge gradually but why not give it all away so that the disciples can benefit? But no one gives, do they? Are greedy people likely to give? Anyone that has any greed for worldly things will never completely and openly be able to give out the total knowledge that he has. Out of greed, he will keep it for himself.

Questioner: But the disciple he finds is also greedy. He wants to grab everything, does he not?

Dadashri: The disciple is needy and greedy for sure. What I mean to say is that the disciple is generally greedy. That poor fellow has the greed of, 'It would be good if I could get this Gnan.' His greed is to gain gnan from the guru; there is that much greed on his part. But is the guru not greedy also? How can we afford to have that? Not only does he not progress himself, but he also makes it difficult for his disciple to do so. This is what is happening in India now.

Exploitation by the guru

There are no other problems if the guru is good. To find a pure guru in this era of current time cycle, a guru that is not business-minded; is considered tremendous *punya* (merit karma). What do the gurus do otherwise? They will find the disciple's weaknesses and then play on them, making life miserable for him. Whom can the poor disciple disclose his weakness to, if he cannot even disclose them to his guru?

Questioner: Right now, there are certain gurus, considered gurus in the eyes of the world, but in reality, they are actually exploiting their disciples.

Dadashri: Maybe one or two gurus are for real, but despite their honesty and sincerity, they have limited skills. Deceitful gurus on the other hand, are very clever and they employ all kinds of guises.

Questioner: Any man who wants to be free takes support of a guru, but then he is not able to free himself from that guru. Therefore, eventually he will have to be free from that guru too; don't you think so?

Dadashri: Yes. I came across a businessperson in Surat who asked me to save him from his guru who told him that he would destroy him. He was afraid of what might happen to him and came to me for help. I asked him, "What sort of dealing do you have with him that he used such strong language towards

you? Do you have some relation of 'give and take' with him? He can only speak this way if there is some 'give and take'." He then told me, 'My guru says that unless I send him 50,000 rupees, he will destroy me.' I asked him if he dealt in money with his guru or engaged in a business of lending money to him. He told me, 'There is no lending of money but my guru tells me that unless I give him money, things would go very badly for me. Therefore, out of fear, I would give him money. So far, I have given him 125, 000 rupees and, on top of that, he wants 50,000 more. I do not have that much money now. This guru is telling me that he would destroy me.'

I told him to come with me; I told him that I would protect him. Then I said, 'You will not be destroyed. I will protect you from whatever your guru does to you, but from now on, do not send anything there. If you feel love towards the guru, then send something. If you feel an overwhelming love, then send something, but do not send anything out of fear. Otherwise, the guru will become even more demanding. Do not be afraid. Do not think negatively about your guru. This guru has taken away from you because of your mistake. He has not taken because of his mistake.'

The guru took away his money because of this disciple's mistake, is that not so? It is because of this disciple's greed (*lalacha*). Surely, he must have had some greed in him in order to keep such a guru! That is why he would give money to him, is that not true? Therefore, it is because of his own greed that he has been deceived. And these gurus will not let go of anything that comes into their hands. Such are the gurus of the Kaliyug; they are not concerned about their next birth in the lower life form or what may happen to them as a consequence of their actions. They just have to find a prey. But what does the guru say? "He is my devotee," is that not what they say? At least it is good they call him a devotee and not a victim or prey; like hunters do!

Then I asked him if he had done anything in the name of his guru. He replied, 'Yes, I went and threw his photographs I used

for worship, in the Tapi River. He was bothering me so much that I became frustrated, so I threw them away.’ But why did you worship those photographs in the first place? And after doing so why did you throw them into the Tapi River? The guru did not tell you to worship the photos and then throw them in the river. You should have not worshipped them to begin with. If you worshipped him, the liability is yours; you have done wrong. One day you worship the pictures and the following day you throw them in the water? You yourself are the worshipper and you are the destroyer too. Is that not a sin? Then why were you worshipping them? And if you need to destroy it, then make sure you do a vidhi (special prayers) before you do so. This is not acceptable because it is *himsa* (violence) to worship a photo one day, and throw it away in the river the next. If we know that a picture is a picture of God, and still we throw it in the river, then we are liable for it. It would not be a problem if it was done in ignorance.

Questioner: It was because of the guru’s action that he had to resort to doing that, is that not so? Did the guru not become a *nimit* in that? Is the guru not at fault?

Dadashri: The guru can do whatever he likes but you must not make a mistake. The karma of your mistakes will apply to you and the karma of his mistakes will apply to him. If you insult me and shout abuses at me, and I get angry and shout back, then the karma will bind me. I have no need to do such things, do I? You bind karma. If you are wealthy, if you have the status and the money, then you bind them. I do not have that kind of energy nor do I have that kind of wealth. If one had that kind of energy then he would bind karma, is that not so? That is why we say that if this dog bites you, does that mean that you should bite the dog back? The dog is likely to bite anyway!

Questioner: How is it a sin to throw away photographs of such a guru?

Dadashri: You should not speak this way; you cannot say

that. God resides in that guru. He may be bad, but God lives within him! You should see him as faultless (*nirdosh*). It is because of your previous life's demerit karma (sin), that you found such a guru, and became trapped. If not, you would not find such a guru. It is based upon an account of give and take from your past life that you met this particular guru. If not, then why did you two meet? No one else but you came across him. Why has he come to you?

Later, I did vidhi (special inner blessings), for him and told him not to speak badly or have ill thoughts or enmity towards the guru. I made him do pratikraman in his mind and taught him everything. I paved the way for that man and for the photographs he threw in the river. I showed him what kind of a vidhi he had to do and after that he became free.

Then, for twelve months, he did not go to the guru. Eventually, when the guru realized that someone had kept the disciple from coming to him, he wrote a letter saying, 'Come back, I will not bother you in any way.' The habit the guru had of exploiting his disciples had hurt only the guru; his own greed had hurt him! Now this man does not go there. Is a fish that escaped likely to enter the net again? He who is greedy should not take up a guru. The one who has no beggary and is independent may take up a guru. If the guru tells you, 'Go away from here,' then you should tell him, 'Sahib, as you wish. I do have a home and my wife is a guru anyway!'

If you do not have a guru, make your wife your guru!

If you do not find it easy to make a guru, but you feel uneasy being without one, then you should tell your wife, 'You just sit down. I will treat you like a guru.' Do not look at her face; tell her to turn around. After all, this idol is a living idol!

Yes, so make your wife your guru. What do you want to do? Are you not married yet?

Questioner: I am married.

Dadashri: So go ahead make her your guru. At least she is right there in your home. She will stay with you no matter what.

Questioner: What good does that do? Don't we need a Gnani?

Dadashri: What are the gurus out there going to give you? Besides, every man has made his wife a guru. It is just that no man would admit it!

Questioner: But one cannot say that in front of everyone!

Dadashri: No one says anything, but I understand people's nature. I even tell young men that they appear wise because their guru (wife) has not yet come. Just wait until she comes! There is nothing wrong in you bringing home a wife. But you should have sense enough that you don't take advantage of the situation. When she cooks you good food – she makes fritters, *jalebees* and *ladoos*, etc., for you – then why not make her your guru? If you are not impressed with any gurus outside, if you do not come across a guru that captures your heart, then just tell your wife, 'Come, you are my guru and I am your guru.' Alas! This will bring rise to *uchhado* here! She will be fascinated and attracted (*uchhado*) to you and so will you be for her. What is the point of making someone you are not attracted to, your guru? Why not make your wife your guru! What is wrong with that? God resides in her, so then it is immaterial whether she is educated or not.

So if you do not find a good guru, then you can make your wife your guru in the end! This is because it is better to do things after consulting a guru. If one does not ask, then one is likely to go astray. Therefore, you should consult your wife; ask her, 'What do you think? I will do as you tell me to.' The wife in turn should make her husband her guru. She should say, 'I will do whatever you tell me to.' It is better to do this, than to make these fraudulent people your guru; at least there is no deception at home! Therefore,

you should establish your wife as your guru. You need at least one guru, do you not?

Gurus with *kashayas*

Questioner: I have accepted one saint as my guru. So should I do *japa* (repeated chants) in his name, or in someone else's name?

Dadashri: If you feel dissatisfied and incomplete, then you can take some other name and recite it. But do you feel any dissatisfaction? There is no anger, pride, deceit and greed in you, is there?

Questioner: That happens a lot, inside.

Dadashri: What about worries?

Questioner: The worries are there but they are comparatively less.

Dadashri: If you continue to have worries, what is the point of reciting that person's name? It is meaningless! What is the point of reciting that name if you experience anger, pride, deceit and greed? Others have anger, pride, deceit and greed, and so do you, therefore, your work did not get accomplished.

So now, change your guru. For how long do you want to hang on to that one shop? If you want to stay there then stay there, but I am giving you this advice. There is no problem if your work (spiritual progress) is getting done there. If you stay in one place, then there is no need to meddle with another place.

If there is separation due differences of opinion (*matbhed*), then what did the guru do for you? A guru is the one who relieves all suffering.

Questioner: Everything you say about the guru is well and good, but here I have accepted him as my guru through inner inspiration.

Dadashri: That is fine; there is nothing wrong with that. But if you have taken his medicine for twelve years and have not been cured of your sickness, then let the doctor and his medicine stay at his home! For infinite lifetimes one has done nothing but this, hence one has to keep wandering!

Questioner: But in all this, is the guru at fault or am I at fault?

Dadashri: It is the guru's fault! Right now, I have with me some sixty thousand people and should any one of them get hurt, it would be my fault. Why would it be the fault of these poor people? They are unhappy, which is why they have come to me in the first place, and if they do not get happiness then it is my fault.

Because the gurus cannot make others happy they say, 'You are crooked and that is why all this is happening.' The lawyer says to his client, 'Your karma is bad and that is why things did not work out.'

What should a guru be like? A guru should be someone that takes away all your suffering! How can you call any other a guru?

Questioner: But I feel as though it is the fault of my *prakruti* (the non-Self complex of thoughts, speech and acts).

Dadashri: There is no problem with the *prakruti*. No matter what your *prakruti* is like, the guru will embrace it. These gurus that proclaim themselves as gurus, are they doing so without a selfish intent? People go to any guru and make helpless requests to them. People disregard the vibrations of the guru's anger, pride, deceit and greed. What good are such gurus? But our people have this bad habit of remaining in whatever shop they visit. They do not look to see whether their anger, pride, deceit and greed have diminished or not. They do not check whether their weaknesses have gone, or whether their separation due to differences of opinion (*matbhed*) has decreased, their worries

have decreased, or their anxieties and reactions to external problems have decreased. If you ask them, they will tell you that nothing has decreased. Then let it go, forget about it, just get out of that shop! Can you not understand this much?

These are all mistakes on the part of the gurus themselves. None of them will admit to it. I have come to expose the truth. I do not have divisive differences with anyone nor do I have any problems with anyone! Nevertheless, no guru will admit to having such faults. They proclaim themselves as gurus and dominate the public!

Clashes end with real guru

A guru is someone who would give us such an understanding that clash will not occur, not even during an entire month. And if you experience clashes, then you should understand that you have not found the right guru. What is the purpose of having a guru when you still have mental torment (*kadhapo*) and restlessness (*ajampo*)? You have to say to the guru, ‘Sahib, it seems that your mental torment and restlessness have not gone, otherwise why would my mental torment and restlessness not go? If it is possible for mine to go then I will come back to you.’ If not then you should say, “*Ram, Ram, Jai sat chit anand.*” You have wandered around for endless lifetimes going in and out of such shops. And if nothing is being done, then you should tell your guru, ‘Sahib, you are a great man, but nothing is happening to me. So if you have a solution, please help me. If not, then I will be on my way.’ Should you not speak frankly? Similarly, when you go to a shop say, ‘If you do not have any silk goods, then I will go elsewhere. Don’t give me linen instead.’

A guru can only be called a guru when you have worshipped him with an understanding and you have surrendered all your ownership. Otherwise, how can you call him a guru? He should remove your darkness (ignorance) and if you walk the road, he shows you, then your anger, pride, deceit and greed will decrease,

your *matbhed* will lessen, and you will not experience worries or clashes at all. If you experience clashes then he cannot be a guru; he is a phony!

Do not waste your life stuck with one guru

People get stuck after having just one guru; you should not. If you are not satisfied, then change your guru. Where you feel a pleasing quiescence of the mind, where you do not experience dissatisfaction, where the mind rests, that is where you should stay. But do not get stuck believing as others have done. Many lifetimes have been ruined in this way. The human birth does not come very often and you are wasting it if you sit and stagnate. By searching in this way, one day you will find the right guru, will you not? You want to find the main thing. He who searches will find it. Where a person does not want to look and takes the approach, 'Oh well! We will go where our friends go,' everything is ruined.

Guru and Gnani

Questioner: The person we have accepted to be our guru is not a Gnani. You are a Gnani. So do we keep both the guru and the Gnani or do we forget the guru?

Dadashri: Keep your guru. You need a guru for everything. If he is a guru involved in worldly interactions, then he would be considered beneficial because he looks out for you. If you face any difficulties in your worldly life, you have to go to him. You need a worldly guru. You should not push him aside. The Gnani Purush shows you the instruments for your liberation; he does not meddle with *vyavahar* (worldly life interactions). Therefore, the Gnani Purush is for moksha. Your guru and the Gnani have nothing to do with each other.

You are not to let go of that guru. You must keep that guru. How would you conduct your worldly affairs without a guru? From the Gnani Purush you can learn about *nischay* (Self), if you want to. The other guru will help you in your worldly life. He will give

you the understanding to help you advance in the worldly life. If there are any difficulties, he will advise you. He will free you from negative deeds and guide you towards good deeds. The Gnani, on the other hand, takes you above bad deeds or good deeds; he makes you transcend them both and leads you towards liberation. Do you understand? The gurus of worldly life teach worldly religion and duties, to do what is right and discard all that is bad. They make you understand matters of good and bad. The worldly life will always be there so you must keep that guru, and if you want moksha, then that is what the Gnani Purush is for. The two are separate. The Gnani Purush takes the side of the Lord within.

You cannot forget the obligation to your guru

Questioner: If we have a guru before meeting you, what should we do?

Dadashri: Then you should go to him; however, it is not mandatory that you go. Go if you want to and if you don't want to, then don't. You should go so that he does not feel hurt. You should have respect for him. Here, before taking Gnan, if someone asks me whether or not he should let go of his guru, I would tell him no because it was his guru's grace that has brought him this far. Because of the guru, people can live with some boundaries. If the guru is not there, then there is no boundary. You can tell the guru, 'I have found a Gnani Purush. I go to do his *darshan*.' Some people even bring their gurus to me. The guru too wants moksha, does he not?

Questioner: What happens once we have a guru and then we leave him?

Dadashri: But it is not necessary to leave your guru. What can you accomplish by leaving him? And why would I tell you to leave him? Why would I involve myself in such a mess? I would be liable if something wrong were to happen. Now you have to appease the guru and work with him. It is possible to do so. If

you are not happy with the work he does, then you can take less work out of him. But what is wrong with just casually visiting him once in a while?

Questioner: What if someone has a guru and then he meets You. Then the guru becomes like the ‘tea’ and you like the ‘jalebee’ (meaning one finds even tea with sugar bland after eating a jalebee!) What do we do about that?

Dadashri: If the situation becomes like that of ‘tea and jalebee,’ it is a different matter. That is natural. If I tell him, ‘Let the guru go’ then he will take the wrong path. Therefore, one is not to leave the guru. If things become bland, let them be, but you must not drop him. You should go and do his *darshan* occasionally so that he does not feel hurt. If he knows that you are going elsewhere, you should tell him, ‘I have found this benefit solely because of your grace. You have put me on this road!’ This will make him happy. What is this path of the Self, like? It is a path where one will never forget even the person who had offered him a cup of tea. What do you think?

Questioner: I did not understand; that is why I ask this question.

Dadashri: That is very well. It is best to make sure through asking. Make sure of everything by asking.

That is why you must not reject him. If you have made someone your guru, it is very wrong to reject him. You did take at least something from him, did you not? He must have helped you to some extent. He must have helped you climb a step or two, which is why you must be obliged to him. So whatever you have attained thus far is, of course, an obligation. You cannot forget a person who has helped you! So you should not leave your guru. You should do his *darshan*. If you reject him, it will hurt him and that will put you at fault. If you have obliged me in some way and then I leave you, that would be a mistake on my part. That is why

you cannot leave him; you should always be obliged to him. A man is not a real man if he forgets the slightest obligation.

So let your guru be. You should keep your guru. You should not move your guru aside. It is not worth pushing any guru aside. If you try to push them away, then you would become an adversary of the person you had once leaned on for support. There is no need to be an opponent.

From the perspective of a disciple

Questioner: So what kind of a guru should we go to, in order to progress towards the Self?

Dadashri: A guru should be such that your mind would not spoil towards him your whole life. Your mind will feel joy whenever you look at him. If you find such a guru then go to him.

Questioner: If negative thoughts arise, I change my intent (*bhavna*) immediately. What is the role of the grace of the guru in this?

Dadashri: The guru's grace can help you tremendously. But your intent and love towards him should match this. Your feelings towards the guru should be such that you do not like it when the guru is away and that you feel restless being away from him. These are the feelings you should have for the guru. You should miss his presence.

The weaker the guru's gnan, the longer it takes his disciple. Exact and precise gnan will yield immediate results. It does not matter that I have not attained Keval Gnan (absolute perfect knowledge), but I have attained Bheda Gnan (the knowledge that separates the real and the relative), and that gives immediate results.

The Gnani's love is unconditional

Questioner: When can we know that the guru is really pleased (*prasanna*)?

Dadashri: If you remain and abide by his *agnas*, then he is pleased. You would recognize that he is pleased. Day and night, the guru will surround you with love.

Questioner: We need to have a certain conduct in order to please the guru, however, if the guru witnesses certain flaws or weaknesses in our conduct, he is also likely to become disappointed in us, is he not?

Dadashri: To become really pleased (*prasanna*) means never to become disappointed. The disciple is bound to make mistakes, but a true guru-Gnani will never become displeased.

Guru's extraordinary gift

Questioner: Since the spiritual (*adhyatmic*) guru is without inner inclinations or needs (*nispruhi*), then how can one give him *gurudakshina* (gift for a guru)?

Dadashri: By following his *agnas*. If you follow his *agnas*, this gift to him will reach him. If you follow the five Agnas that I give you, then your gift to me will reach me.

Questioner: If a guru that teaches us anything is *nispruhi*, then what kind of gift should I give him?

Dadashri: If the guru is *nispruhi* (without inclinations), then you can serve him, offer physical services, run errands for him; you can pay him back in this way. There are many other ways; there are other ways to do service for those who are *nispruhi*.

Antaryaami Guru – the Guru that is within

Questioner: Can we worship both the external guru and the *Antaryaami* (inner guru) at the same time?

Dadashri: Yes, if the inner guru keeps showing you the path, then you do not need the external one.

Questioner: One's effort (*purusharth*) can be more if a guru is in the physical form (embodied).

Dadashri: Yes, if the guru is living and present, then you will be able to do *purusharth* right away. The *Antaryaami* (inner guru) will give you a great deal of guidance; that state is very high. It is very difficult for the inner guru; the Self to manifest. The external guru will help you more.

Otherwise make your Self your guru; it is called 'Shuddhatma'. You tell him, "O Shuddhatma Bhagwan, you guide me," and He will.

Who does not need a guru?

Questioner: If we become exactly Self-realized from You, then we do not need a guru do we?

Dadashri: Then you do not need a guru. Who does not need a guru? A Gnani Purush such as me, has no need for a guru. The One who can 'see' absolutely all his mistakes does not need a guru.

Questioner: To keep continuous awareness in the Gnan that You have given us, do we need the guru's satsang or his presence or proximity?

Dadashri: Yes, all that is necessary. You need to follow the five Agnas. Everything is necessary.

Questioner: Then the guru is necessary, is he not?

Dadashri: The guru is not necessary. Who is the guru when you become the *sadhya* (i.e. when you become that which you worship, the Self). A *sadhak* (the one who worships, seeks) has a guru. I have sixty thousand people as *mahatmas*. They do not need to have a guru.

Questioner: Do they need satsang?

Dadashri: Yes, they need satsang and thereafter they need to follow the five Agnas.

Questioner: It is necessary for me to come here every day when you are here, is it not?

Dadashri: While I am here, take the benefit of it. And if you do not come every day but come once a month, even then it does not matter.

Questioner: In your absence, is this kind of awareness necessary or not? Is satsang needed or not?

Dadashri: Of course, it is necessary! But do as much as you can; do however much you can. That way you will benefit more.

Questioner: When you go abroad, it is very empty here. No one here gets together for satsang.

Dadashri: You just feel that it is empty. None of them (*mahatmas* left in India while Dada is abroad) feels that it is empty. Dada Bhagwan stays with them throughout the entire day, constantly for twenty-four hours. He stays with you even when I am abroad! Just as Lord Krishna stayed with the *gopis* (female devotees of Lord Krishna) constantly, that is how he stays!

The ideal disciple

Did you understand everything clearly or not? If you understand clearly, then you can come to a solution. If not, then how can you resolve anything? I have shown you the same understanding with which I have understood; the same clarification with which I have been liberated, completely liberated. I have shown you the path that I have opened up.

Questioner: But how would an outsider understand this?

Dadashri: This is not for outsiders to understand. This is for you to understand. It is not something that you can make others understand. Whatever is digested, is digested! Not everyone will be able to understand. Everyone must have that much energy.

They need to have the energy to digest this do they not? And there is no telling about these people. There is no order to their minds; they become irritated and fight wherever they go. The people before them were much more still.

These people have all become weary from their wanderings! At work, the boss rebukes him; at home, his wife rebukes him. Only a certain number of people are saved from all this, but right now everywhere one is beaten down. Why do people go to the guru nowadays? They go because of their greed of, 'He will fix my problems. If something happens to me then the guru will bestow his blessings on me and I will be fine,' that is what they believe.

Questioner: So what kind of qualities should the disciple have in order to have a guru?

Dadashri: How can there be good qualities in a disciple during these times? Who is worthy of being called a disciple? He would be someone whose faith in the guru would remain unshaken even if the guru acts crazy. When the guru acts crazy, even then the disciple does not lose faith in him. That is the quality of a disciple. Does that ever happen to you?

Questioner: As yet, that kind of situation has not occurred.

Dadashri: What would you do if it were to occur?

Yes, when you place your faith in your guru, do it in such a way that you will never have to take it away after you have placed it. If not, you should not place that faith in the first place.

Just yesterday, you looked upon him as your guru, but when the guru started acting crazy, you shouted obscenities at him. You lashed out with all sorts of abuses. Hey you! Why did you place your faith in him in the first place? And if you once accepted him, then stop abusing him. Until now, you took care of a tree; you gave it water and nurtured it and now you are cutting it down!

What is going to become of you? Whatever will become of the guru, let it be, but what will become of you?

Questioner: Does this happen because one has put the guru on a pedestal, and then becomes disappointed in him?

Dadashri: Either you do not make someone your guru or if you do, then even if he starts to act crazy, your view of him should not become tarnished.

A crazy guru is still a guru

People will find faults with the guru in just five days, questioning him, ‘Why do you do this?’ Hey you! Are you pointing out the guru’s mistakes? Do people not tend to do this?

Questioner: Yes, one must never point out a guru’s mistake!

Dadashri: Yes, but they cannot refrain from doing so. These people belong to time cycle of Kaliyug! That is why they go to a lower life form. At the present time, gurus are not perfect. Where would you find a perfect guru in the present time cycle? These gurus, too, are the gurus of Kaliyug!

If your guru were to make a mistake, you should not leave him. This is because everything is an effect of karma. Can you not understand this? Why are you looking at something else? Just do *namaskar* (do salutation and revere) his position! You do not have to see what he does. At this time, his karma is unfolding and that is what he is enduring. So how does it concern you? Why do you need to look at what he is doing? Just because he has cramps in his stomach, does it mean that his status as a guru is gone? Moreover, if one day he vomits does that mean he is no longer a guru? Just as you have your unfolding karma, would he not have the same? What do you think?

Questioner: That is right.

Dadashri: If he has stomach cramps, should all the

disciples go away? If right now I had stomach cramps, would you all go away? So do not commit such a fault, do not become an opponent. Have you become an opponent of the one you used to worship and follow? Then what sort of a state will you be in? That *gurupad* (the status of a guru) should not go; do not look at him in any other way. But today so many people look at their gurus from different perspectives, don't they?

Reverence must not break

If this (guru making a mistake) happens to your guru of forty years, even then you must not allow any changes to overcome you. You should maintain the same view about him that you always had. If not, then it would be a terrible crime. I am telling you, if you have a guru, then be very careful. If he turns out to be wild and crazy, then you must not look at the wildness and craziness in him. You should look upon him the same way you did the day you made him your guru. If I worship a guru, then no matter what he does, whether he beats me, drinks alcohol, or eats meat, I would not stop worshipping him. This is because when I saw him for the first time, he was different, and today he displays another kind of behavior because he is under the control of his *prakruti*. What is more, it is all happening to him against his own intent. This is what you must understand immediately. Once you have chosen and certified a diamond, then what? Does it then turn into glass? No, it remains a diamond.

I will give you an example of this. Say I plant a tree myself and then I have to build a railway line. If that tree becomes an obstruction to the railway line, I would not allow that tree to be cut down. I would say that I planted, watered and nurtured it, so turn the course of the railway line. But don't cut down this tree. For the same reason, if I have worshipped one guru, then whatever he does, my vision of him will not change. The reason for this is that he is controlled by his karma. Whatever you see is dependent upon karma. I would understand that his karmas are unfolding.

Therefore, you cannot look at this in any other way. Listen! If you wanted to cut down the tree, you should not have grown it in the first place and if you want to grow it, then do not cut it. This has been my principle from the beginning! What is your principle? When the time comes, should you cut it down quickly?

Therefore, whomever you praise, you should not criticize. If you have praised him for forty years, and in the forty-first year, you criticize him, then you will lose all that you had gained in the forty years and on top of that, you bind a karmic fault.

Do not worship anyone; if you do, then your reverence for him should not break. Sincerity is the essential requirement of spiritual progress. This is all you need to understand.

Who is at fault in this?

Questioner: But in this world, whoever we consider praiseworthy, as long as they behave in a way that is acceptable to us, that relationship will last. And if the other person does something even slightly wrong, then our relationship will spoil!

Dadashri: Yes, it becomes devastated. Not only does it spoil, but one also becomes an adversary of the other person.

Questioner: Whatever good feelings he had for that person goes away.

Dadashri: It goes away and on top of that, he becomes an opponent.

Questioner: Then whose mistake is it?

Dadashri: The 'one' who sees the mistake, it is his mistake! There is nothing wrong in this world. The world is for 'seeing' and 'knowing,' what else? What are you calling right and wrong? It is your intellect within that is deceiving you.

Questioner: But the one who sees things as right or wrong is the one at fault, is that not what you are saying?

Dadashri: Yes, it is the fault of the intellect (*buddhi*). You should understand that the intellect makes you see things as positive, negative, right or wrong. Therefore, You must remain separate from it. As long as the intellect is there, it will surely do that, but You should understand whose fault it is. If your eyes happen to see something negative, You should be aware that such negativity was seen by the eyes.

The *prakruti* is changing constantly

If you have revered a Gnani Purush or a guru, or anyone else for that matter, then if ever he becomes delirious and bites you, hits you, or even swears at you, you must not see a single fault in him. Are people likely to remain calm if someone yells abuses at them? Therefore, they lack such understanding. That guru is the one and the same that you worshipped and the change is in his *prakruti*. Regardless of who the person may be; it does not take long for their *prakruti* to become delirious – the reason being the body is made up of the *tridosha* of *kapha*, *vayu* and *pitta*. If the *kapha*, *vayu* or *pitta* increase within a person, he becomes delirious. (In Ayurveda these *tridosha*, or humors, govern all biological, psychological and physio-pathological functions of the body, mind and consciousness. They act as basic constituents and protective barriers for the body in its normal physiological condition; when out of balance, they contribute to disease processes.)

Do not speak ill of the guru

What are the *jivas* (the human beings) of this fifth time cycle like? They are the very beings (*jivas*) who have criticized in their previous lifetimes. Therefore, if the guru makes a mistake due to a fault of his *prakruti*, people will criticize him. Once you have made someone your guru, if you are going to criticize him and this weakness is going to get in the way, then it is better that you do not make him your guru. Otherwise, there is a terrible liability in doing so. After making someone your guru, do not criticize him.

No matter what the guru is like, revere him until the end. If you cannot revere him, then never criticize him because to look at the fault of the guru is the fifth *ghaati karma* (one of five grave demerit karma). That is why they teach, “Be careful – the guru is the fifth *ghaati*, so if you look at the guru’s fault, know that you will fail.”

A man came and told me that his guru had told him to leave and not to go back to him and since then he has not had the desire to go back. So I explained to him that it did not matter whether he goes back or not, but he should ask for forgiveness from his guru. ‘When you ask for forgiveness, you become free from the world. You may have asked for forgiveness verbally. Now, ask for forgiveness through your mind and do your pratikraman at home according to whatever I have written on this piece of paper.’ So someone here wrote down the pratikraman vidhi for him.

Do not fall into gossip about the guru you have chosen because everything is according to unfolding karma (*udayakarma*). Man cannot do anything. Now, to not raise objections is also wrong but you must raise them with *vitaragata*, i.e., detachment or without *raag-dwesh*, not by throwing dirt. You can comment, ‘It should not be this way,’ but do it ‘dramatically’ (superficially), because the guru’s karma is unfolding. Besides, what are you going to do by finding faults in him? What do you think?

Questioner: Yes, that is right.

Dadashri: And you should be thankful to the guru because he pulled you out of these boundaries, he made you progress, so do not forget that. How can you forget the grace of your guru? So go and visit him. After making someone your guru, you should not spoil your *bhaav* (feelings) for him at all. Be very careful of this.

The danger in the guru-disciple relationship

If a guru says to his disciple, ‘You have no sense,’ the disciple will go away. He goes away because he feels insulted. If

he retaliates and says to the guru, ‘Your brain does not work and you have become my guru?’ things would get even worse.

You were bowing down to him yesterday and today you are throwing insults at him? You can never do that to the one you have been holding in the highest regard. Do not revere him again if you are going to attack him.

If your guru says that you are not to go anywhere from here after eleven, you should not do so even if your mind becomes very restless. Some people remain completely in compliance (*aadhinta*) with the guru’s instructions. But the gurus today are so weak and inadequate, that the disciple, out of frustration, will say, ‘This guru is useless.’ Once a disciple says this, all efforts and achievements of the disciple go to waste.

Say a disciple has done a lot of work for the guru, say for ninety-nine years he has done good things, and for just six months the guru does something wrong. By criticizing the guru, the disciple can ruin all his spiritual gains.

Therefore, if one does not remain compliant and surrendered (*aadhin*) to the guru, he can ruin everything in no time, the reason being that the relationship of a guru-disciple is like a gunpowder factory; nothing else is like that. Only this relationship is explosive. You may have done everything, but this ‘explosiveness’ comes with a very heavy price. Therefore, be very careful, be very aware, because even a small spark will destroy ninety-nine years worth of work. In addition to that, you will get burned.

Negative thoughts of the guru converted to positive thoughts

One man told me, ‘There is a great *Sant Purush* (saint), that I go to see and whose *darshan* I do. But lately I am having bad thoughts about him.’ When I asked him what kind of thoughts, he said, ‘I have thoughts like he is worthless and wicked.’ I asked him if he likes having such thoughts. He told me that he did not

and then asked me how he could stop them. He asked if there was a solution.

What would you do here? Who is at fault here? Is the guru at fault?

Questioner: The fault lies with the one who has bad thoughts.

Dadashri: Yes, so what did I tell him? I told him, “Realize that negative thoughts such as, ‘He is worthless and wicked,’ are not in your control. At that time, you should say, ‘He is very beneficial to me.’ If the mind says, ‘He is very bad,’ just say, ‘He is very beneficial to me.’ This way it will be taking away through subtraction, all the additions you have done and bring everything down to a zero. This is the solution I am showing you.”

The Khojas have the true guru worship

I have observed one thing amongst the Khojas (a sect of Shi’a Ismaili branch of Islam); they all worship the same guru and claim him to be the greatest guru. When a guru of the Hindu religion went to America, and got married, his followers started to call him worthless. All disciples were upset and said that he should not commit such a crime. Hey you! Are you calling your guru whom you have been worshipping until now, useless? Therefore, they asked me whether such a guru was not considered worthless. I told them, ‘Go ask these Khojas.’ I find that their disciples are the greatest in the entire world. When their guru married a foreigner, even then his disciples celebrated the occasion. His followers will tell you, ‘How can we object to that. He has all the right to do so. We should celebrate immediately.’ His followers became very happy and celebrated with a procession. We, on the other hand, get upset even when our guru marries one of his own. You should not do as your guru does but do as he tells you.

If anyone in the entire world has the knowledge of how to have a guru, it is the Khojas. If your guru were to get married or

for that matter even if he interfered with someone, you would beat him up. The Khojas, on the other hand, celebrated even when their guru married a European woman. That is what we call a disciple. You should not look for faults in a guru. If you must, look for faults in everyone else, but not in the guru. It is a grave liability to do so. Otherwise, do not make anyone your guru.

I am not asking you to worship your guru, but do not talk negatively about your guru. Indeed, if you were to worship him, your work would be accomplished. However, people do not have the capacity to worship in the right way. What I am saying is this; make a crazy person your guru – the craziest one you can find – but if you remain sincere to him, you will be blessed. All your *kashayas* will come to an end if you remain sincere to a crazy guru. But you have to understand at least this much. A person's intellect should reach this level, should it not? That is why idols of stone have been placed for you, knowing the kind of people there are, so that they cannot look for faults in them. But, alas, people find faults even in an idol of stone. These people are thinkers and so they are likely to find faults in a guru. Instead of looking at their own faults, they look for faults in their guru. That is how 'alert' they are.

I give you a guarantee that it is possible to attain moksha within just three more lives if you stand by your guru, no matter how crazy he may be. But that guru must be living. That is why people have started keeping idols, because they could not afford to have a living guru.

So what I am saying is do not destroy what you have decided upon. It is not an ordinary or an easy thing to make a guru. So make sure before you make anyone a guru.

The non living guru

Questioner: When a person makes someone his guru, he does not have the complete understanding at the time.

Dadashri: But when he becomes a ‘sack of understanding’ does that mean he can call the guru worthless? Instead, it is better to adopt what Bheem (An important man in Mahabharat Indian Epic) had done. Do not adopt what others do. Every time Bheem had to bow to a guru, he would get the shivers; he felt insulted. So what solutions did he come up with? He thought, ‘I cannot afford to have these gurus. All my brothers sit here unaffected, but my ego starts to jump around the moment I see them. I start having negative thoughts. I must have a guru because otherwise what predicament will I be in without one?’ So he found a solution for it.

He buried a clay pot upside down in the ground, painted it black and wrote on it in red ink, ‘*Namo Neminathaya.*’ (I pay obeisance to the Lord Neminath). Neminath was dark skinned so he painted the pot black and then he worshipped it. Yes, that pot was the guru and he, the disciple.

Here, where the guru was not directly visible to him, he did not feel shy, whereas he felt shy in the presence of a living guru. He would not bow to him yet he continued to worship the black pot buried in the ground. Although he began worshiping this way, he still reaped benefits from it. That is because there is no risk of any negativity arising here, to poison the guru-disciple relationship. Even here in this situation, if one were to feel happy and elated, one will attain salvation.

So Bheem would go and sit there from dawn till sunset. This guru was better because at least he would not get upset or have any problems. And if he ever got offended, all he had to do was dig up the pot and throw it away. But the faith that you put in a living guru can poison you. There is God within the person whereas here there is merely your projection of God in the pot.

Questioner: Did he get any benefit out of making the pot his guru?

Dadashri: He did benefit for sure. He did not do it directly, but at least he did it indirectly. Did he not bow down to Lord

Neminath? Here some parents tell their small child to bow down to Dadaji but the child would not do that. Then when they insist, the child would eventually turn around and bow down. What does that suggest? It is the ego. That is how even Bheem had an ego and so he worshipped the pot in this way. Still, he definitely received benefits in return. This actually happened. Lord Neminath, the twenty-second one of the past twenty-four Tirthankaras, was alive at that time.

Questioner: So he was *pratyaksh* (present)!

Dadashri: Yes, he was *pratyaksh*.

Questioner: So in the end he worshipped him.

Dadashri: Yes, but he worshipped Lord Neminath through naming (*naam*) and establishing (*sthapana*) him as the pot.

Questioner: But worshipping the pot – is it not an inanimate object?

Dadashri: It is like this: everything in this world that you see through your eyes is all inanimate (*jada*); nothing is animate (*chetan*).

Questioner: A pot cannot give answers to our questions like you do, can it?

Dadashri: A pot will not give you the answer, but do not make someone your guru if you are going to let him down or if you are going to ruin things for him. Make him your guru only if you are going to remain sincere. I give you good advice, and then it is up to you what you do with it. There is grave danger if you discard your guru halfway through. It is better to kill yourself than to hurt a guru.

Grave danger in uprooting a guru

Do not accept a known guru as guru, and if you do, then do not turn your back on him. Use a pot if you do not like him.

The pot will not have any problems. Worship it because your *buddhi* (intellect) will not be active there and your work will get done. Now who would be so careful that he would not allow his intellect to interfere? How can one understand all this?

Questioner: At the time we make someone our guru, he appears to be very good, he appears to have good attributes; he appears incomparable. But what should we do when he turns out to be fraudulent and dishonest after we make him our guru?

Dadashri: Instead of that, you should not establish him as a guru. It is better to use a pot instead. At least you will not have to throw it out some day. The pot will not create problems for you, will it? It will not do much, but it will give you some help.

Questioner: The guru has been established but the intellect does not go right away and therefore we see negativity in him. What should we do about that?

Dadashri: You will see the negative, but you should not do anything wrong once you have established him as a guru. You have to tell the intellect (*buddhi*), ‘What I say goes and not what you say. Now we are competitors; there is you and there is me.’

It is very dangerous to uproot a guru once you have made him your guru. People in India are paying the price for such mistakes. One does not know how to establish a guru. They establish one today and uproot him tomorrow. This is not acceptable. Why do you have to interfere with whatever the guru is doing after you make him your guru? At one time you were satisfied and made him your guru because you did not see any problems with him. Now you are finding faults with him? The one who makes this mistake, does not attain moksha; he goes to hell.

You cannot find faults with the Guru later on

So look for a good guru, someone who will win your heart.

You need a guru that will make your heart happy; a guru that will still your heart forever, a guru over whom you will never spoil your mind. Make such a person your guru. Make the one with whom you will feel peaceful forever, your guru; you will never have negative feelings towards him after making him a guru. Otherwise, you will have differences with him later. If differences occur after having accepted him as a guru, do not allow those differences. If, once you have accepted him, you start to judge him by thinking, 'Some guru he turned out to be!' then that is not acceptable. Tell your *buddhi*, 'He cannot turn out any different. He is the same person that you saw before.'

So what did I say? Make someone your guru that your eyes will accept. Then one day, if that guru gets upset with you, do not look at that. You should look at him the same way you did when you accepted him. Did you not approve him? What a woman saw in her husband the day she approved him as her husband, is the same face she will hang on to, even if his face becomes ruined because of small pox. What else can she do? Only then can her life go on; how else is she to pass her days? Similarly, you should see the guru in the same light if you want to get rid of your *swachhand* (ego and intellect guided acts). You should not look for faults in your guru. Once you choose a guru; that is it! Live your life without looking at a single fault of his. Otherwise, you can go somewhere else. Therefore, find one that is acceptable to you and then do not find faults in him. But people do not understand this point and then they choose gurus.

The Gnani Purush is the idol of faith

Questioner: If we have faith (*shraddha*) in a guru regardless of what he is like, will that faith bear fruits?

Dadashri: Your faith will bear fruits only if you do not develop negative feelings and intent (*abhaav*) for him, even when he acts crazy.

Questioner: So, if we have faith in the guru, can we excel beyond our guru?

Dadashri: You certainly would, only if you do not develop negative feelings for him. There is a living God within that guru. It worked for Bheem even when he made a pot his guru. It is your faith that works, is it not? A person who has a habit of faulting others will go down if he does the same for his guru, when his guru says something wrong. If you have the energy to take care of your guru, then no matter what crazy things he does or whether he becomes delirious, if you can take care of him, it is worth making him a guru. But people do not put up with the guru until the end. They do not know how to do that, do they?

Questioner: If we place complete faith even in an unworthy person, it will bring forth benefits; will it not?

Dadashri: Why not? But you should not change after establishing it.

What is all this? Shall I tell you the truth? Shall I say it openly? It is not the guru, but your faith alone, that gives you the fruit. Whoever the guru may be, it is your faith that gives you the result. Not even this idol gives you the results; it is your faith that will bear fruits-results. The stronger your faith, the greater the instant benefit.

It is like this: faith on anyone does not remain continuously; it comes and goes in this world. The Gnani Purush is the exclusive idol of faith (*shraddha ni murti*). Faith comes to everyone upon meeting him. As soon as you see or hear him, you develop faith in him. The Gnani Purush is the idol of faith. He liberates you for sure. It is your faith that gives you the fruit in all cases.

Does one have to keep faith or does it come naturally?

Questioner: I have closely tested every religion, but I do not have any faith in any of them. Why is that? What should I do about it?

Dadashri: There has to be such a place where faith arises spontaneously (with Gnani), should there not be? Until then, you have to make sure whether the faith is in something beneficial or harmful. There is no problem if that faith is in something beneficial and if that faith is becoming strong. Your faith should not lie in harmful things.

Questioner: I do not have any faith in any person or religion whatsoever. What is the reason behind this? Even sitting in the satsang of elevated saints, I do not experience any peace, so who is at fault here?

Dadashri: If you went expecting to find pure gold somewhere and instead, found imitation gold, you will not have any faith. Thereafter, a man once bitten will be twice as shy the next time around!

Questioner: One should keep faith in his guru.

Dadashri: No. Faith does not have to be kept; it has to come naturally. It is wrong to keep faith. Faith has to come naturally.

Questioner: If we keep more faith in the guru, and keep on doing so, do we not attain more through that faith?

Dadashri: But the critical thing is that keeping faith does not work. Faith has to come naturally.

Questioner: For the most part, everywhere you go the gurus tell you, "Keep faith."

Dadashri: And I am telling you not to keep faith. Do not keep faith in me at all. Do not keep faith anywhere. Keep faith when you sit in a bus or a car but not in these people. Faith has to come naturally.

Questioner: Why?

Dadashri: A stamp will stick only if there is glue on it,

right? Will it stick without glue? When I was twenty-five years old, I had gone to a certain guru. He told me, 'You will understand all this if you keep faith in me,' so I asked, 'For how long?' He replied, 'For six months.' I said to him, "Sir, it does not come even now! Apply such glue so that my 'stamp' will stick. Here I am trying to stick it; I am trying to make my faith stick but it keeps falling off. Now tell me something that will make faith come to me." What do you think? Should you have to keep faith or should it come to you naturally?

Questioner: It should come naturally.

Dadashri: Yes, naturally. When I told him to say something, he responded, 'How can that be so? You have to keep faith. Do all these people not keep faith?' I told him that doing that did not suit me. For how long can faith without 'glue' stick? You need glue to make it stick immediately and not have it come off ever again. The paper will tear, but it will not come off. If he tells you that your 'glue' is not enough, then you should tell him, 'No, the stamp is mine, but you have to apply the glue (faith). If you do not apply the glue, the stamp comes off even before he stamps it, and I end up paying the penalty. Paste the glue on the stamp and if you have run out of glue, make a paste out of wheat flour.' Therefore, faith is something that remains once it is established; it cannot be removed. One can get tired of stamping, but it will not come off.

The thoughts, speech and acts that make faith arise

Questioner: When faith comes, on what basis does it come?

Dadashri: It comes based on one's guru's conduct, effective thoughts, speech and acts (*charitra*). There is energy behind his conduct. You do not need to establish faith where one's speech, conduct and humility win your heart; it will definitely be established on its own. I tell people not to keep any faith here, but

still their faith becomes established. And, in other places, their faith goes away immediately with very little effort. Therefore, real faith will be established when the guru's speech, conduct and humility 'steal your mind and win your heart.'

Questioner: In order for faith to be established, is speech the most important aspect?

Dadashri: When he starts to speak, faith will come to you that very moment, and you will feel, 'Oh ho ho! He says such wonderful things!' Your work is done if faith becomes established on his words. It is not acceptable to have faith one time and not the next. You should have faith in him every time you hear him. His speech is first class. Even if he is dark and has scars from small pox, if his speech is 'first class', realize that faith will be established there.

Questioner: What else is required for faith to come?

Dadashri: That he is so awe-inspiring that the mere sight of him will make you feel at peace. We can tell him, 'It is alright if you do not say anything, but show me such beauty and charm that faith will come to me.' But elsewhere there is no physical beauty either, so how can one have faith on them? The guru's physical appearance should be such that one will be attracted to him immediately. But here there is no attraction at all. There is no magnetism of the personality. Even if he had an attractive face, there would be some inner pull. But neither the face nor the speech is attractive. That is not acceptable here. If gnan is attractive, it will produce faith. Here 'our' Gnan is attractive and, therefore, it gives rise to faith (*shraddha*). It will for sure. And elsewhere, even if one has oratory skills, it will suffice.

Now even if the worldly guru does not know how to speak and you feel at peace, you should know that it is worth having faith in him. Every time you are agitated and you go to him and feel at peace, you should know that it is worth having faith in him.

If the atmosphere is pure, know that this man is pure and that it is here that faith will develop.

A seeker cannot be like this

Faith should become so firmly established that it will not go away, no matter how hard someone tries to remove it. Faith that is forced upon you will go away, and faith that you have lost has to be forced back onto you. This is what happens everywhere in this world. People's faith will remain for six months in one place, two years in another place, and five years some other place, but it will go away again.

Therefore, do not keep faith on any guru in this world. You will be trapped whenever you do. Remain with a guru only if faith comes on its own. Faith should come to you on its own. For how long will faith that you have to 'keep' last?

One prominent businessperson tells me, 'I have tremendous faith in this guru.' I asked him, 'Do you know why you have faith in him? You have faith in him if he gives you special treatment and attention in front of large crowds.' Would a true seeker allow this kind of faith? I was a seeker. I had told my guru, "Speak in a way that my faith arises naturally. I do not like it when you sweet-talk me and say things like, 'Welcome Ambalalbai, you are such a big contractor, you are like this, and you are like that.' It is meaningless when you try to establish faith in me by feeding my pride. Curse me if you have to, but say something so that faith arises naturally." Otherwise, people will start to have faith when the guru calls them and welcomes them with attention feeding their pride. They will think, 'It is nice here.'

Questioner: But educated and experienced thinkers will catch on right away, will they not?

Dadashri: Yes, the educated and experienced ones will be able to tell right away that it is all wrong. So how long will people put up with wrong things?

The '*bapji*' (guru) welcomes them nicely in order to establish their faith. 'Welcome *Sheth* (honorable businessman), welcome.' He gives a lot of importance to this *sheth*, but why not anyone else? It's because he feels, 'This *sheth* might be useful someday. If I need some reading glasses or something else, he will be useful.' Now the *sheth* trades in the black market, and *bapji* knows about this but he thinks, 'What is it to me? If he trades in the black market, he will have to pay for it, but I will need glasses someday, won't I?' What is the *sheth* thinking? He is thinking, 'There is no problem. See *bapji* gives me a lot of respect, does he not? I have not become bad.' Now when will he believe he has turned bad? If *bapji* tells him, 'Hey you! If you want to do this kind of business, then don't come here.' Then he will think, 'I will have to change the way I do business otherwise *bapji* will not let me in.' How long can such a faith last? It will last for six to twelve months and then it will go way.

There is no liberation without this type of faith

So the kind of faith you need is one that will come despite my shouting abuses at you. Faith will also come because of pride (*maan*) fed by the guru, but it will go away after awhile. Do you understand? If, once your faith has been established, it does not go away, even if your guru were to yell abuses at you or beat you; that is what we call 'unshakable faith'. Is this possible? There is no moksha without having this kind of faith. I guarantee you this.

It can never be called faith if you go away from the guru because you found it inconvenient to be with him. In that case, are you looking for your own convenience or moksha? If you go away because you find it to be inconvenient, can you call that faith? What do you think? Faith means to surrender everything.

Faith will arise here in front of the Gnani because of the truth

I am not telling you to keep faith in me because I am not a

man that asks people to have faith. To the fifty thousand or so people that come here to satsang, I tell them not to keep faith in what I say. I tell everyone not to believe a single word I say and do not keep faith in me. Accept what I say only if your Self accepts it, otherwise I am not inclined towards making you accept what I say.

Without fail, you will begin to have faith because of my speech. Faith does not come because people have never heard the truth and once people hear the truth, faith will come, without a doubt. Faith is not established because the truth has not been heard. Even if you tell them not to have faith, faith will become established, because in general man is not willing to let go of the truth, even if you insult him. Even if you decide that you do not want to keep faith, here your faith will come. Even if you claim, 'What was wrong with what I was doing before?' faith in me will arise; that is why one is ready to break his previous faith that he had for such a long time; in so many lifetimes. Why is that? Because he becomes convinced that until now everything he had heard and seen has turned out to be wrong. When everything that you have done so far proves to be wrong, do you not feel that all your efforts were in vain?

Questioner: Yes.

Dadashri: Faith will adhere to the truth. It has no choice but stick.

Obstinate ego and greed impede faith

Nevertheless, faith does not come to some people. What is the reason for this? It is because they have created obstacles. Faith will not come to only the greedy businesspersons and those who are intoxicated with the ego of 'I know.' Otherwise, workers and laborers will have faith right away because they do not have any ego about knowing and they do not have greed over their bank balances. When a person does not have these two

weaknesses, he will be able to recognize the truth right away. These two diseases impede one's progress; they create obstacles of 'I know'. Otherwise, faith in the Gnani Purush will come very easily. People have created obstacles; they have built 'partition walls.' These clever people are very thorough; they have become perfect in their resistance.

Every human being whose intellect has developed, and has the ability to understand, will have to accept my words without fail. This is because my words are such that they will shatter all the veils within and directly reach the Soul within. They are words that will awaken the bliss of the Self. Therefore, anyone that has the Self within, whether he is a Vaishnav or a Jain, if they listen to what I say, will have faith, without doubt. However, if they want to be obstinate and deliberately speak ill, that is a different matter. There are obstinate people, are there not? They talk obstinately even if they know and understand, don't they? Are there any obstinate people in India? Have you seen such people?

Questioner: Most of the people are like that.

Dadashri: That obstinacy has to be removed. If someone deliberately creates separation due to differences of opinions (*matbhed*), I tell him, 'Your Soul agrees with what I am saying, but you are talking obstinately.' When I tell him this, he will understand and agree with me. But why do people not refrain from talking obstinately? It is because they have brought that kind of baggage with them. Faith will not come to those who are obstinate. Otherwise, the Gnani Purush is considered a living idol of faith.

Gnani Purush is the idol of faith

The Gnani Purush is such that the moment you set eyes on him, faith will come to you. He is the idol of faith (*shraddha ni murti*) and faith will come without fail. He is called *shraddheya* (one in whom the faith becomes established naturally). He is this

for the entire world. This current time is so odd that one can never find a living idol of faith. Occasionally, such a being takes birth on this planet. An idol of faith means you will be filled with faith the moment you set eyes on him. You do not have to ask anything; faith will come automatically. The scriptures have called such a person, 'an idol of faith.' Occasionally, and rarely, such a being can be found and he will accomplish the work of the world's salvation. This incarnation (*avatar*) of Mine is such that people will have faith in Me, without fail.

All we need is an idol of faith. Even the most worthless person will have faith immediately upon looking at the face of such a person. The moment he looks upon the idol of faith, his entire inner intentions and state will turn around. Such an idol of faith is born very rarely. The Tirthankara Lords used to be such.

So what should one become like? He should become the idol of faith. Why will faith not come to people? He himself is the reason why. Then he will claim, 'What can I do when people don't keep faith?' Now the guru that has no substance will keep telling people to have faith in him. Hey you! What about the fact that faith never comes to people where you are concerned? You become the idol of faith so that people will begin to have faith in you the moment they see you.

How can *vairagya* (dispassion towards worldly things) arise?

Questioner: Those who preach; their conduct is different from what they say, so how can that lead to any faith? This happens, does it not?

Dadashri: Yes, it is no ordinary event, that this faith becomes established. Most of the religious talks are for the entertainment of the mind, because the content is not true. These only entertain the listener.

Questioner: These talks only entertain and that is why the effect of dispassion (*vairagya*) does not arise.

Dadashri: Now where will dispassion (*vairagya*) arise? From what kind of speech? Dispassion will arise in that speech which is the truth; it will come from speech that is not being used for the wrong path; it will come from speech that leads to the Self; it comes from that which has *vachanbud* (speech with special spiritual powers and energy). Otherwise, how can dispassion arise? These are all ‘speaking books’! Just as dispassion does not arise from books that talk, it does not arise from the gurus who recite books. These gurus have become like books. If dispassion does not arise within you, then know that the guru you are listening to is a book. The energy of speech has to be there, does it not?

If the listener does not develop faith, the guru is at fault

Questioner: Often, when about twenty-five people or so sit together to listen to a spiritual talk, five of them are touched by it while the other twenty remain unaffected. Who is at fault here, the listener or the preacher?

Dadashri: How can the poor listener be at fault here? The one giving the sermon is at fault. The listeners are that way, to begin with anyway. They openly declare, ‘Sir, I don’t know anything and that is why I have come to you.’ But the preachers have found a way to escape and save themselves. They will say, ‘You are not doing this or that.’ They cannot speak this way. People come to you for help and you say this in response? The fault lies with the preachers. This situation is not like that of a schools where the children don’t do any work. Here people come for the benefit of their Self and they do not have any bad intentions. They do not come here expecting worldly or material things. Therefore, the preachers are the ones who have to do everything.

I tell everyone, ‘If you are not able to do anything, then I am to be blamed. You are not at fault.’ If you come to me asking me to ‘repair’ you, and the repair is not done, then who is at fault?

Questioner: If twenty-five of them are sitting and five of them benefit and twenty do not; even then it is the guru's fault?

Dadashri: The guru verily is at fault.

Questioner: What is his mistake?

Dadashri: He does not have *charitrabud* - the effective energy through thoughts, speech and acts. He has to nurture and develop his *charitrabud*. If we place a block of ice here at night, whether people know about it or not, everyone will feel its effect, will they not?

Therefore, *charitrabud* is necessary, but these gurus don't have *charitrabud* and that is why they get irritated with their disciples. That is not acceptable, is it? People are the way they are. They have come to the guru seeking guidance. The guru must not have any quarrels or conflict with them.

The qualities needed to impart knowledge

Questioner: One is to attain Gnan through one's own experience, that is to have spontaneous enlightenment, and the other to attain it by listening to someone's sermon; can you explain the difference between the two?

Dadashri: As far as sermons are concerned, they are the same as what we read in the scriptures. But it is a different thing if the one giving the sermon has *vachanbud* such that his words will reach deep within you and remain there for months on end. Otherwise, the sermons of today are such that they enter through one ear and go out the other; there is no value in these sermons. There is no difference between their sermons and the books.

We especially need words that are so delivered; that they will ring in our ears months after we have heard them. Such sermons are regarded as vitamins for the Soul. Such sermons happen very rarely. However, the guru needs to have purity of conduct in worldly interactions. He needs to have *charitrabud*

(energy effective in thoughts, speech and acts) behind it. He should be a *sheelvan* (purity); it should be someone in whom the *kashayas* (inner weakness of anger, pride, deceit and greed) are minimal and ineffective.

Heed the Gnani's warning about preaching

All those who give sermons tell us, 'Do this, do that,' but when it comes down to them, they get irritated and exasperated. They keep giving sermons. In reality who has the right to give sermons? The one who does not get upset in the slightest extent, has the right to do so. However, these people are such that they will strike back the moment you say something against them. 'I am someone who knows a lot. I am like this and I am like that.' They speak under the influence of the illusion, 'I...I...I...I...' and this is precisely why there is no progress.

This is the path of the vitarag Lords (the omniscient free from attachment). This path has many dangers for the preacher. To utter even a single word, carries tremendous liability. Currently all preachers carry a tremendous liability. But people do not understand this and that is why they give sermons. You should check and test yourself to see whether you are an *updeshak* (a preacher). An *updeshak* should be free from *artadhyan* and *raudradhyan* (adverse internal meditation). It does not matter if one has not attained *shukladhyan* (the meditation as the Self) because his *dharmadhyan* (a state void of *artadhyan* and *raudradhyan*) is increasing. However, if he continues to experience *artadhyan* and *raudradhyan*, then the liability is his. The Lord has said that as long as there is anger, pride, deceit and greed within; do not preach to anyone.

This is why I say, when you give sermons (*vyakhyan*), you simply have the right to do *swadhyaya* (study the Self); you do not have the right to give *updesh* (preach). If in spite of this you preach, then because you preach in the presence of *kashayas* within, you will go to hell. The one who listens to you will not go

to hell. Despite being a Gnani, I have to speak sternly in this way. There is tremendous compassion behind what I am saying. What reason does a Gnani have to be stern? For which reason does the one who is constantly in the state of bliss, constantly in the state of the Self, need to speak such stern words? Despite being a Gnani, I have to say this: 'Beware! Keep studying.' You can tell people, 'I am studying the scriptures and let us all study together.' But you must not preach in the presence of *kashayas*.

***Vachanbud* (energy or power of speech) is mandatory**

You will not learn anything if I continue to preach to you, but you will learn easily by observing my conduct. Therefore, *updesh* (preaching) does not work here and such speech goes to waste. However, I still cannot say that it is wrong. Therefore, no one is wrong, but there is no use for it; it is all meaningless. What do you call speech that has no *vachanbud* – no power of words? You can tell the guru, 'Your words are wrong. Why should it go to waste? Your words should grow within; why do they not?' How old are the words? Old words will not produce results. Speech has to be pure; these words have to grow within. You should tell him, 'Say something that will have some effect in me.' The power of speech is the main thing. What good is it if there is no power behind a man's speech?

A person is considered a guru when his speech has so much energy that it produces results in us when he speaks. But here they preach to us saying, 'Get rid of your anger, pride, deceit and greed,' when they still have anger, pride, deceit and greed within them. That is why everything is ruined, has it not? From a hundred gurus, you may find two to five, who are good. The power of words means whatever one speaks starts to take effect within the listener. What good is it when there is no such power in words?

When I was young, I used to say, 'You are preaching the same things that are written in books, so what is the difference between you and the books? On the contrary, the books are

better, at least I do not have to bow down to them the way I have to you. Say something that will produce some kind of results within, so that my *chit* (the inner component that knows and sees worldly events and objects) will remain in it.' What do they say? They tell us, 'Do this, do this, and do this.' What will I do with this 'do this'? I cannot do it and you keep telling me to do it. You need energy in your words. One is considered a guru when his words have some effect on the other person; otherwise, he is not even a guru. The Gnani Purush will give you moksha but when is one considered a guru? It is when he has *vachanbud* (energy in words) and there is no deceit or lying in his words. Do you understand what I am saying?

Questioner: Yes, yes.

Dadashri: These talks are very profound. How are people to understand this? These businesses (guru-disciple exploitation) will continue to run. Let them run. Why should we meddle in them? They run because of the current time cycle.

Otherwise, books say the same thing you (the guru) are saying. So what is the difference between you and the book? If as a living person you cannot do anything, then this book is better. Should there not be at least some energy there? There may not be the energy to liberate, but should there not be the energy for improved worldly interaction? Show us something that will give us peace in this worldly life. Peace will come to us if you yourself are at peace. How can we have peace when you do not have it?

No one knows the method

A guru will tell you to be moral and sincere. Hey! Why don't you become moral first? If you become moral yourself, there will be no need to tell me to become so. If you tell me this after you become moral yourself, then I too will become moral. I will become moral just by looking at you. We become what we see, but the guru himself has not become moral yet.

You see vitaragata (a state of complete unattachment to anything worldly) in me and once you see it, everything will happen automatically because if I show you how to do it personally, then you will be able to adjust. You can become pure only if I am pure. Therefore, there should be absolute purity.

I never tell you to become moral, I show you how. I never tell you, 'You do this, do good, and become that.' I tell you how to become moral. What do others do? They simply say, 'Here, this is the question and this is the answer.' Hey you! Why don't you show me the method? The questions and the answers are in the books already but why don't you show me the method to attain that? But, as yet, there has not been anyone who has shown the method of how to get there. India would not be in the state it is in today if there had been such a person. Look at the state of India today!

Attributes of a true guru

Questioner: How would I know who is the right guru for me?

Dadashri: One who has no *buddhi* (intellect) and ownership of his body is the true guru. If he has ownership of his body and you have ownership of yours, it will not work because the two of you will collide.

The one who brings closure to your mind is your guru. If you find such a guru, then why do you need any other guru?

You need a guru who can help you in every way. Therefore, it is someone who will help you even in your financial difficulties. If your guru has some money, he will tell you, 'Son, here take this. I have some money.' That is how it should be. Guru means to help; it is he who will take better care of you than your own parents. Here the gurus take money from you through deceit.

The guru should be someone who lives for others and not for himself.

The guru should be healthy and handsome. People will get tired if he is not attractive. They will say, 'Why did we end up sitting here with him? The other guru was better looking.' Make him a guru only if you are not going to compare him with anyone else. Be careful when you make someone your guru, otherwise, there is no need to make a guru simply for the sake of having one.

He should not have inclination (*spruha*) and he should not be completely without inclination (*nispruha*). Would he have any inclination (*spruha*) if he were to be completely without inclination (*nispruha*)? Yes. He should be without inclination in matters concerning the non-Self or worldly matters, and he should be full of inclination in matters concerning the Self. Yes, he is not completely without inclination (*spruha*).

The guru should be someone who does not want anything; he should have no desire for money or sex. Then there is no problem with massaging his legs or head. You can serve him in that way.

On the path of liberation, one's guru should be an Atmagnani (Self-realized). It is because of the absence of such Self-realized gurus that everything is ruined.

When you are in harmony at home, you have found a guru

So I did not listen to anyone when it came to gurus because I did not see any benefit in having one. I did not see any glow on their faces. Show me five people who have improved because of a guru. Show me someone in whom the weaknesses of anger, pride, deceit and greed have gone away, or in whom separation because of differences of opinions have been reduced because of a guru.

Questioner: How capable are we in recognizing whether we have found our true guru?

Dadashri: When separation due to differences of opinion

(*matbhed*) with your wife leaves, know that you have found a real guru, or else you will continue to have *matbhed*. You will continue to have conflicts with your wife every day. What good is it when no lasting change occurs after having met a guru?

One's conflict at home does not go away, one's weakness causing inner discord does not go away, and yet he claims he has found a guru. You have met a guru if conflicts and discord at home come to an end, otherwise how can you say you have met a guru? Generally, people will try to pull you on their side and that is how they live life. They make you turn the ego that was on one side onto another side. If you meet a guru for six months, he will at least teach you something so that conflicts in your home will go away. Not only the conflicts in the home, but also the conflicts in the mind will go away. If conflicts continue in your mind, then you should leave that guru and find another one.

What good is the guru if your worries and *matbhed* do not go away and conflicts and complications at home do not stop? You have to tell that guru, 'At home I still become angry with my children; stop that for me, otherwise next year I will go elsewhere.' Can you say at least this much to a guru or not? What do you think? Otherwise, these gurus keep getting the sweets (money and respect from disciples) regularly in installments. So this ignorance continues, not just in India, but everywhere else too.

Test the guru before you make him your guru

Questioner: Is there a sure way of recognizing and being sure that a person is a real guru?

Dadashri: As far as recognizing one, a real guru is someone who, even if you insult him, does not have to forgive you; forgiveness is an attribute that is spontaneous and natural within him. Forgiveness is constant no matter how much you beat him or insult him. He is very simple and guileless (*sarad*). He does not

have any self-interest and he does not ask for any money from you. He provides complete solutions to your problems and questions. He will not strike back even if you were to irritate him or make a mistake. What would you call a person who strikes at you? An attacking cobra! I have told you all the different ways to recognize a guru.

You should assess him before you make him your guru. What is the point of making just anyone your guru?

Questioner: How can one know what he is going to be like?

Dadashri: Have you ever seen the old worthless coins with King Edwards and the Queen on it? People do not have faith in those coins even when we assure them that they are exchangeable as valid currency. So they tap them on a rock or metal. You fool! You cannot tap *Lakshmi* (money; Goddess of wealth), this way. They still do. Why? They do it to check if the coin is solid or hollow. If it rings, they will put it away in the safe and discard it if it sounds hollow. So tapping a rupee is a way to test it. Similarly, you should always test a guru.

Questioner: Do we have to examine him?

Dadashri: Test him! You may not know how to examine him. How can a child do an examination of a person with the caliber of a professor?

Questioner: What is the difference between a test and an examination?

Dadashri: There is a great difference. In testing, all you have to say is, 'Sir, I do not feel that anything you have said so far is true.' He will become 'tested' immediately. He will strike back and you will understand that he is aggressive and therefore this 'shop' is not for you. Change the shop! Will you not know that you need to go to a different shop?

Questioner: But Dada is it not disrespectful to say that to a guru?

Dadashri: It is like this, if you do not disrespect him or tease his ego in order to test him, how long will you remain sitting there? Say you want the 'Double Horse' brand of silk; you go from one shop to another, in search of it and someone recommends that you go to the Khadi Bhandar, a storehouse of spun cloth. Now if you go there but do not make inquiries and just sit there, how long will you remain seated? Instead, you should say to him, 'Sir, if you have the brand of Double Horse silk, then I will sit even for six hours provided you have it.' If he tells you he does not, then you have to get up and leave.

Nevertheless, even here you are making a mistake. Do not leave right away after testing the guru. When you tell him, 'Your gnan is not proper,' that statement hurts him and you incur a liability for being disrespectful. So you should tell him, 'Sir, I sometimes lose my mind and say inappropriate things.' He may tell you not to worry, but he still feels hurt by your statement. So you should keep some money in your pocket; ask him, 'Is there anything you need, a pair of glasses perhaps? Tell me what you need.' Or you can offer him a shawl. Tell him, 'Sir, please accept this shawl and bless me by placing your hand on my head.' He will be happy then. You know that when you test the rupee by hitting it against a rock, there are no karmic consequences, but here, with a living person, you will have a claim against you, so settle the situation by giving him a shawl. You will have to spend a hundred rupees in the process, but at least you will have escaped becoming trapped in that shop!

How long are you going to remain trapped like that?

The ultimate guru is the one who does not have any attachment or abhorrence (*raag-dwesh*). When you do not see any change or anger in his eyes if you were to take away the food you just served him, realize that he is the ultimate guru. Otherwise,

there is no substance in those who are affected by *kashayas*. Do you understand all that?

Questioner: Yes.

Dadashri: So we are not using these tactics for the purpose of his examination but rather to remain cautious. It appears bad if it is done for the sake of examination. However, you must be attentive for any changes in his eyes. Now when you remove the plate away from him and you see a change in his eyes, you should immediately tell him, 'I am bringing you the food in a silver plate.' This is the way to check out any changes in his eyes. We must check these things out, should we not?

What is the point of bringing home goods that you were cheated into buying? If you go out to buy a shawl, don't you have to inspect it? Don't you have to unfold and open it up to see if it is okay? Otherwise, when you bring it home and find a hole in it, will people not question, 'Why didn't you check it before you purchased it?' That is why Shrimad Rajchandra says, 'Look before you make someone your guru; otherwise he will lead you astray.' Latching on to anyone who comes along will not work, will it? What happens when you get cheated like this? Therefore, you have to be vigilant everywhere.

The shepherd and the sheep

In the current time cycle of Kaliyug, you will not find a good guru and, what is more, the one you make your guru will eat you alive.

Questioner: That is true, but as an exception, can there not be at least one good guru?

Dadashri: There may be a good guru, but he would not have any understanding. So then what will you do with such a guru? Those who do understand are such that they will exploit others. Instead of that, it is better to sit at home and study the

books. So the gurus of today will not benefit you. Instead, it is better to remain without a guru.

Questioner: According to our culture, a person without a guru is *naguno* (has no qualities).

Dadashri: Where did you hear this?

Questioner: From a saint.

Dadashri: Yes, and what do they mean? It is not *naguno* but *naguro*, meaning ‘without a guru’ (‘na’ = no). If a person does not have a guru, people will call him a ‘*naguro*.’

My *kanthi* (a traditional necklace of tiny wooden beads given to the disciple by his guru) broke at the age of twelve and so people kept calling me ‘*naguro*.’ They kept telling me I had to wear a *kanthi* and that they would arrange for me to wear one. I asked them, “How can I get a *kanthi* from these people who have no knowledge themselves and have no power to give knowledge to others? They told me if I did not wear a *kanthi*, people would call me ‘*naguro*.’ Now what is a ‘*naguro*’? I thought that it might be a curse word or something like that. It was not until I was older that I realized that it referred to a person without a guru.”

Questioner: Is it necessary to go through all the vidhis (special ceremonies and rituals) to wear a *kanthi*, beaded necklace, and change clothes in order to make someone my guru?

Dadashri: There is no need for such things.

Questioner: Why do the religious gurus say that God will help those who wear *kanthis* and not those who do not? Is that true?

Dadashri: It is like this. The ‘shepherds’ have spread such talks. Shepherds would tell their sheep, ‘Do not be a *naguro* and wander around.’ So then the sheep would feel, ‘Oh ho ho! I am

not a *naguro*! So let me go and get a *kanthi*! Let me make a guru! That is how they made gurus. They are the sheep and those gurus are the shepherds. Nevertheless, I cannot use words like this. But when you want to know the facts, then I tell you this purely for your information and, I speak with vitaragata. Whenever I say anything, it is without *raag-dwesh* (attachment or aversion). I am a Gnani Purush; I am considered a responsible person. I do not have any attachment or abhorrence anywhere.

Questioner: I met two or three ascetics who wanted me to tie a *kanthi* on me and I declined.

Dadashri: Yes, but only the shrewd will not allow it; the naive would allow it, will they not?

Questioner: If we have not tied a *kanthi* by any guru but we feel an attraction towards a guru, and we take his gnan, can that be regarded as an established guru-disciple relationship or do we need to have a *kanthi*? Many scriptures and *acharyas* (spiritual principals) say that one should not even look at the face of someone without a guru.

Dadashri: It is like this: if you want to join a sect, then you should tie a *kanthi* and if you want to remain free, then you should not. Wear the *kanthi* of the one who gives gnan (knowledge). What the sect is saying is that first, you should learn about this standard (prescribed rituals and practices) and until then, you should not be looking anywhere else.

Otherwise, how can one be called *naguro*? No one these days is a *naguro*. Who used the word *naguro* in the first place? The gurus with a *kanthi* started the whole concept so that they would not lose any 'customers.' There is nothing wrong in not wearing a *kanthi*. The *kanthi* creates kind of a psychological effect. So what do all these sectarian opinions do? They push their *kanthis* on others so that a person feels, 'I belong to such and such a sect,' so there is a corresponding psychological effect.

However, that is good, it is not wrong. It is not harmful to us. You should not worry about being a *naguro*. Will you feel insulted if you were called *naguro*?

Questioner: No.

Dadashri: Why did you worry about being a *naguro*?

Questioner: It is because of talks about a *kanthi*.

Dadashri: Yes but you should tell the one tying the *kanthi* on you, ‘How long will I keep this *kanthi*? I will keep it until I gain something, or else I will break it off.’ You should make such a deal with him. If he asks you what benefits you want, tell him that all the conflicts at home should subside or else you will break the *kanthi* and throw it away. That is what you have to say right from the start but people don’t do this, do they? People continue to wear the *kanthi* and the conflicts also continue. If conflicts continue after tying a *kanthi*, then break it and tell the guru, ‘Here, take your *kanthi* back. There is no power in your *kanthi*. You have not blessed it properly. Bless it in such a way that we do not have any conflicts at home.’

Questioner: They say that if we do not tie a *kanthi* then even if we listen to their sermon, it will not bring results.

Dadashri: There you have it! ‘If you don’t tie a *kanthi*, you will not attain the gnan!’ They intimidate people into submission.

Whom will you bow down to? God or the Guru

It is a good thing that they straighten people out by doing this. Nevertheless, at least they do not let people slip. But where is the talk of elevating anyone? The guru, himself, is not elevated! Is it easy to elevate someone in this Kaliyug? This ‘hill’ is very steep, but at least the gurus are not letting people slip. And because people are not able to find anything else, they find whatever they can and sit there. This is how one has to wander from one life to another.

Questioner: It is said:

“*Guru Govind dono khadey, kisko laagoo paaya?*”

“Guru and God both stand here, whom do I bow to?”

Balihari Guru aapki, Govind deeyo bataayi.”

The greatness is Yours my Guru, who showed me the Lord.”

~Saint Kabir

Dadashri: Yes, but who will you call a *gurudev*? A real *gurudev* is the one who shows you God; this is what they are saying. Nowadays the gurus recite these lines to establish their status as a guru. But should you not ask them, “Sahib, I will call you ‘*gurudev*’ when you show me God, just as it is written. Then I will establish you as my guru. You yourself are still searching for the Lord and so am I, so how can we both attain God?”

Otherwise, all the gurus today point to this very thing. Even if they have not shown you God, they will make you sing about it. Doing it this way, at least the gurus get some *prasad* (offering of food)! All other ‘shops’ benefit from these words too, do they not?

Questioner: But here, on this scale, the importance of the guru is greater than God.

Dadashri: It is greater, but there have not been such gurus. Actually, the “probationers” (trainee gurus) have benefited from this. These raw gurus believe, ‘Now I am a guru, I showed you God, so you should worship me.’ But of what use are these probationers? God is one in whom the ego is gone. If there is any state that is worthy of greater worship, it is of the one whose ego is gone, the one whose ‘I-ness’ (*potapanu*) is gone. Where the ‘I-ness is gone,’ everything is gone.

These ones who recite, ‘guru Brahma, guru Vishnu and guru devo Maheshvara’ are not gurus. They exploit others in the names of Brahma and Vishnu. People worship them because of this *mantra*. This discussion is about a *satguru*. *Satguru* means

a Gnani Purush. This discussion is of the one who knows and has experienced the *Sat* - the Real; the Self; the Soul - but instead, people have latched onto these ordinary gurus.

One should tell such make-shift-gurus, 'Sir, I have no interest in making a guru. I do not want a businessperson as a guru. I have come to make the one who has no desire to become a guru - my guru.'

There is no throne in Akram Vignan

Questioner: In the olden days, the legacy of gurus existed in which the guru taught his disciple and then that disciple became a guru himself and taught his disciples...

Dadashri: That was a true legacy. But such a legacy does not exist today. Now they make heirs to the throne. How can you accept a guru's son as a guru? It is an abuse to establish a throne.

Questioner: Instead of a religious organization, it became a social arrangement.

Dadashri: Yes, it became a social arrangement. Where does *dharma* (religion) remain? It remains in its place. The influence of Kaliyug came into play. One or two men would be good, but after them, the heirs to their throne would take over. Heirs to the thrones everywhere! Heirs are not always suitable. In all other talents, or business, there is an heir. In religion, we cannot have heirs to the guru's throne. In all this 'transference of the throne,' the one who has attained the Self, an Atma Gnani, should be the heir.

Questioner: There were no thrones before, so where did these thrones come from?

Dadashri: They were 'discovered' when things fell in the hands of shrewd people. They opened up their own shops when there was no one left. The blind ones will be misled. I do not know how we find such people in this country. People have started

this mischief; it continues to go on and on. People have become heirs to thrones.

Who has the right to these thrones? The one who does not have any anger, pride, deceit and greed has a right to this throne. Do you not see justice in this?

Questioner: That is right.

Dadashri: So many people ask me why I started this Akram path. I tell them that I have not started it; I simply became a *animit* (instrumental in the process). Why would I start it? Do I want to create a throne here? Have I come here to create thrones? Am I dethroning anyone? No, I do not create or destroy anything. There is no such thing here and there is no throne here, is there? Those who have thrones have problems. Where there are thrones, there is no moksha there.

The grave danger of desire to be worshipped

People in religion have found these ways to uphold their opinions and open shops for their own worship; hence, they did not let people come out of that rut. They have misled people so that people would worship them. Saboteurs say this is okay and will not let anything else in. Saboteur means one with a desire to be worshipped by others. The desire to be worshipped is a broker ship of business, is it not?

If a religious book happens to fall in someone's hands and people ask him to read it out aloud for a group, from that moment onwards a desire such as 'now people will appreciate and worship me' wells up within him. If this happens, that individual should be dismissed. How can such a desire arise within you after touching a Gnani's book? On the contrary, such a book should actually destroy any such existing desires. Can you understand that such desires to be worshipped arise in people?

Questioner: Yes.

Dadashri: Then the competition starts within. He does not like it if someone else is worshipped more than he is. People believe that to be worshipped is moksha itself. There is grave danger in this. The only person worth worshipping is someone who does not have any quarrels with anyone in this world.

These gurus have a desire to be worshipped; they get a desire to become gurus. Those fools! At least recognize the desire Krupadudev- Gnani purush Shrimad Rajchandra had. He said, “My exclusive desire is to know the absolute Sat (the eternal truth).” Never in my life have I had a desire to be worshipped. It is bothersome. We need to have a desire to worship anyone who is above us. All you need is to worship and not to be worshipped; that is all.

Questioner: Is pride (*maan*), desire to be worshipped (*poojavani kaamna*), *garvaras* (indulgence in the sweet taste of doer-ship), etc., not a part of ‘I-ness’ (*potapanu*)?

Dadashri: All these things reinforce the ‘I-ness.’ A strong ‘I-ness’ will cause a quarrel with someone some day, will it not? Then people will say, ‘Look, his weaknesses are in the open now.’ He will not attain anything once his ‘I-ness’ shows its presence. That is why the desire to be worshipped does not leave, even after numerous past lives. The beggary for this desire never leaves.

No name remains

Then they also have a desire for fame through name and so they publish their names in books. Why did you not get married, instead? At least your children would carry on your name. Why do you want to keep a name here, after becoming a guru? Your name even in a book?! They make them print things like, “My grandfather is a guru, my father is a guru, etc!” They have started to use names even in temples. They put plaques of, “This temple was built by such and such a guru.” Do names ever remain? When even the names of the married people do not remain, how would

the name of a monk ever remain? One should not have even a desire to keep his name. Any desire is beggarliness.

Beggary makes you miss the goal of liberation

This beggary does not go away; the beggary for respect, the beggary for fame, the beggary for sex, the beggary for money... beggary, beggary, beggary! Have you ever seen anyone without beggary? There is also the beggary for building temples, so they involve themselves in building temples. When a person has nothing to do, he will get involved in everything that will help him earn fame. Why are you building temples? Do we not have enough temples in India? But he runs around raising money in order to build temples. The Lord has said that one will build temples, if it is written so in the fruition of his karma; why are you getting involved in it?

In India, the human birth is not exclusively for building temples. One is born in India exclusively to attain moksha. If your goal is to become *ekavtari* (attain final moksha after one more life), you will attain that in fifty, a hundred, or even five hundred more lifetimes, should you let go of any other goals you may have. You may get married, have children, become a doctor, build a bungalow, but it is all immaterial. However, keep only one goal, which is, since you are born in India, you want to acquire all that is necessary to go to moksha. Come down to this one goal and then you will find a solution.

There must not be any beggary of any kind within. You should not get involved with fundraising for religion and neither should you instigate anyone else to do so. You should not do, make others do, or instigate others into doing anything. I have become free from all beggary, even the one of building temples, because I do not need anything in this world. I do not have any beggary for fame, beggary for money, beggary for gold or beggary for disciples. Thoughts about money or sex do not arise at all. How can there be any beggary when even mere thoughts about these, do not arise within?

Every human being has beggary for fame and respect. When you ask anyone, ‘Do you have knowledge of how much beggary you have in you? Do you have any kind of beggary?’ He will reply that he has none. Oh ho ho! If someone were to insult you right now, we would find out how strong the beggary for respect lies within!

One may be a *brahmachari* (one who practices celibacy) with reference to interaction with females, he may not have any beggary for money, but there will be all other kinds of beggary for fame. He will have beggary for disciples, for fame, and countless other things. There is even beggary for disciples! He will say, ‘I do not have any disciples.’ Now, what do the scriptures say? The scriptures say that the one, who comes naturally, without your searching, is a disciple.

God moves away from beggary

That is why I use the word *bheekh* – beggary. Others do not use this word; they use *trushna*. Use the word ‘*bheekh*’! That way, at least people’s beggary will go away. What does *trushna* mean? It means thirst. Whether a person feels thirsty or not, is not important. But this is your *bheekh*. How can God exist where there is beggary? This word ‘*bheekh*’ is such that one will hang without being hanged!

You can see the world as it is, only after your beggary goes away completely. As long as there is any beggary in me, I will not see others as being beggars. When your own beggary goes away, then everyone will appear as beggars.

One attains the state of Gnani when *bheekh* (beggary) of every kind goes away. When does one attain the state of Gnani? When his every *bheekh* goes away – *bheekh* for money, *bheekh* for sex, any kind of *bheekh*!

If a person has no *bheekh*, then he is a God or a Gnani, or whatever you want to call him. It is because of *bheekh* that the

common human being has become this way. That is why he is begging, is he not? Where do you need to keep *bheekh*? With the Gnani ! You have to go to the Gnani and ask for the gift of love. The Gnani gives it anyway, but if you ask for it, what you receive will be extra love. Is there not a difference between filtered and unfiltered tea? It will make this much of a difference. Filtered tea will not have any residue in it.

Where there is impurity nothing is gained

All these problems remain because of the presence of *bheekh* (beggary). There is no purity there. Everywhere one looks; it has become a business. Wherever there is any exchange of money, it becomes a business. In these situations, one is always ready to take worldly benefits. Worldly benefits are all businesses. Even if the guru does not take anything but has a desire for respect, it is still a worldly benefit, and until then it is nothing but a business.

India is such a country that everyone's (every guru's) business carries on, but there is danger in all such businesses. You should tell them, 'you are doing this, but there is a liability in it.'

Questioner: Why are there so many shams in the name of religion?

Dadashri: Then under what other name, if not religion, will they carry on the charade? They will be beaten up if they tried it under any other name. "*Bapji* took ten rupees from me but if I question him, what will I do if he puts a curse on me?" Therefore, there is no outlet other than religion; there is no escape.

But we cannot say that everyone is like that. Five to ten percent of the gurus are good people, but no one goes to them because they do not have the power of speech (*vachanbud*), whereas other guru's speech is mesmerizing and so everyone gathers there. However, his intention is negative (beggary) whereby one way or another he extracts money out of you. What do you gain from such deceptive shops? On the other hand, what

is there to take from a shop, that is pure (without ulterior motives) but has nothing in it? A pure person has nothing in his shop. In a deceptive shop, they will give you goods but they will cheat you in the process; they will give you adulterated goods.

It is a different matter if the guru has no need for anything, where he does not need any money, he does not need to grow his *ashram* or his following; such people are acceptable. People will benefit there even if you call it a shop. It is fine if you do not get any gnan (knowledge) there as long as he is pure. Nobody will gain anything where there is impurity.

There is no need for an *ashram*

Questioner: In the Hindu and the Jain society there is the custom of *ashram* (spiritual community). Is this appropriate?

Dadashri: That system was fine in the Satyug (era of the time cycle characterized by oneness in thoughts, speech and acts), in the third and fourth Ara (era). It is not appropriate in the fifth Ara (the current time cycle of Kaliyug).

Questioner: Does the system of *ashrams* lead to divisions and sects?

Dadashri: The system of *ashram* is a vehicle for creating divisions and sects. Creators of these divisions are egotistic and over wise. They create something new, something other than what should be. There is no intention of going to moksha. They just want to show their over-wise-ness. They continue to create new divisions and then, when a Gnani arises, He unites them, stops all the divisiveness. A hundred thousand Gnanis will have just one opinion and one *agnani* (the one who is not Self-realized), has a hundred thousand opinions.

Questioner: They call it an '*ashram*' (a place for resting), but one has to make efforts there.

Dadashri: No, no. I will tell you how people have made

use of *ashrams* in India. When a person gets tired at home, he will go and live there and eat and drink happily. That is how they use the *ashrams*. Therefore, anyone who wants to reduce his *shram* (mental and physical fatigue) and wants to eat, drink and sleep; can have *ashram* (free from fatigue). There, in the *ashrams*, he will not have a wife or anyone to bother him. At home, his children quarrel. In the *ashram*, there is no wife or children to bother him. There is solitude there and so a person can enjoy the nice cool breeze and snore away without any bedbugs to bother him. The exhaustion of the worldly life is reduced there.

Now it is good if one eats, drinks and sleeps. But he (the guru) misuses it and, therefore, binds a birth in the lower life form. He harms no one but himself only. There may be one or two good gurus, but generally, the *ashrams* are tools for exploitation.

Questioner: Is there a need for *ashrams* and temples in the path you are showing?

Dadashri: Here there is no *ashram* or any such thing. Can there be any *ashrams* here? From the very beginning, I have opposed *ashrams*. What have I been saying from the beginning? I have said that I do not need any *ashrams*. People had approached me to build an *ashram* but I told them no. What do I need an *ashram* for? I do not need any *ashram*.

So I have said from the beginning that the one who is a Gnani does not make the effort to construct an *ashram*. I will do satsang even under a tree, if there is no place else to do it. I do not have any objections. Everything is dependant upon unfolding karma. Even Lord Mahavir used to do satsang sitting under a tree; he did not go looking for any *ashrams*. I do not need even a little room or anything like that. I do not have a need for anything.

Questioner: The words '*Apratibaddha vihari*' (unbound by anything) have been used for a Gnani.

Dadashri: Yes, I am a Gnani who moves about unrestricted

by *dravya* (effect) through thoughts, speech and acts, *kshetra* (space or location), *kaad* (time), *bhaav* (intent)!

The whole world builds *ashrams*. You cannot afford the weight of *ashrams* if you want to be free. It is better to beg for food than to go to an *ashram*. The Lord has given the freedom to beg for food. The Lord has said to take alms and work for the salvation of others. The problem lies only in feeding your stomach, right? Real *ashrams* existed in Satyug, when people were earnestly trying to attain only moksha. But in this Kaliyug, *ashrams* have become a collection of resting places. No one cares about moksha nowadays. Therefore, it is not worth building *ashrams* in the current time cycle.

Money and sex are the greatest illusions in religion

People have made businesses out of religion. They want to make a profit (monetary and pride validation) out of being worshipped. There are many such businesses in India. Are there only two or three such businesses? There are countless such businesses. How can we say such things to the owners of such businesses? How can you say no to someone who tells you that he wants to start such a shop? So then what should we tell the customer?

Questioner: We should stop him.

Dadashri: No, you should not stop him; this is just the way it continues in the world.

Questioner: Today, people are involved in raising millions of rupees to build *ashrams*.

Dadashri: But the rupees are like that; there is no substance (impure money) in such money.

Questioner: But what if those rupees are used for a good cause like education or helping people?

Dadashri: Even if it is used for a good cause, what I am saying is that none of it reaches God (the Self). If it is used for a good cause, it will produce many good results (merit karma - *punya*), but what benefit does one gets out of it for the Self? There is no religion where there is money. Whatever the degree of priority for money in a religion, there is an equally corresponding weakness there.

Questioner: When money comes, one has to attend to it, take care of it and make arrangements for it.

Dadashri: No, not like that. Not for its arrangement. There will always be volunteers who are willing to take care of all that. But religion becomes weak in the presence of money. The biggest *maya* - illusion that deceives, is that of money and sex. These are the two biggest illusions people have. And God does not exist where there is illusion (*maya*), and there cannot be any illusion where there is God.

And when money enters into religion, there is no telling how deep it will trap the guru. Are there any rules here? Therefore, no money should be involved at the very root. Come clean; do not adulterate religion!

Religion is in shambles today

In addition, they charge a fee just as there is a fee when you go to see a play. There are about five percent or so gurus that are good. Just as the price of gold goes up, so do their fees! That is why I had to write in the books that neither God nor religion exists in the exchange of money. God exists where there is no exchange of money or business in religion. Whenever there is exchange of money, it has become a business.

There is money involved wherever you go. They charge you a fee everywhere. So what crime have the poor committed there? And if you keep a fee, then charge the poor a nominal amount so they too can attend and get the benefit. But mostly,

only the rich take the benefit. Wherever there are any fees, there is no religion. We do not charge anyone here. What would happen if we did? You will spend your money once to get the Gnan, then you will say, 'We will practice the Gnan very strongly, but we will not pay to attend again.'

It is wrong to name names, but I am giving you a synopsis of what has become of religion today. It is wrong that gurus have become business-minded. It is wrong to keep fees. Wherever there are practitioners (trainees), they charge fees. All such things are useless.

Where there is business of money, there one cannot be called a 'guru'. Where tickets are issued, it is called a 'play.' But nowadays people don't know any better and they go to only the ones who sell tickets. They adjust to each other better because they are beggars and so are the gurus, therefore, everything that goes on is very insincere and completely false.

Then they (gurus) claim they are *nispruha* (free from desires or inclination). Why do you make such claims? If you are *nispruha* then no one will ever be suspicious about you. And if you are with *spruha* (deepest desire and inclination), then no matter what you say, no one is going to refrain from being suspicious about you and no one is going to believe you no matter what you say, because your *spruha* will say it all.

The demand for fraud is the reason for its supply

Here everyone is trying to fill his stomach and that is the beggary (*bheekh*). Everyone is in it for himself. If it is not for the stomach, then it is for fame. It is for the beggary of fame, beggary of money and beggary of pride. You can attain anything you want from a man who has no beggary of any kind. A person who has beggary has not attained anything or improved himself and so he cannot help you improve either. Everywhere people have started a business and the customers keep coming.

One man asks me, 'Is it the fault of the customers or the businessman?' I told him that the fault lies with the customer. A man can start any type of business he wants to but should the customers not be 'savvy'? If a fisherman throws bait on a hook, and the fish is greedy and bites the bait, who is at fault, the fish or the fisherman? It is the fault of the one who takes the bait. People take the bait thrown by these gurus.

People have created sects in order to fulfill their desires to be worshipped. The entire fault does not fall upon the poor worshippers. The fault lies with the brokers; the intermediaries. These intermediaries are not content and do not let others be content. That is why I am trying to expose all this. One has always taken pleasure in brokering and made a safe-side for himself. However, you should not tell them that they are at fault. What is the point of telling them? They will be hurt and we have not come here to hurt anyone. All we have to do is understand where the weakness lies. Why do brokers still exist? It is because the flow of customers is very strong. Where would they go if they did not have customers? They will go away, but the fault mainly lies with the customers, does it not? So the main fault is ours. How long will a realtor run around to sell a home? He will do so as long as he has customers, otherwise he will stop and remain silent.

Greed and intense greed leads both sides astray

Questioner: The gurus of today are only after money.

Dadashri: People are like that too. The 'logs' are crooked and therefore there are crooked 'saws' for them. Even the wood today is not straight! People are crooked and that is why they find crooked gurus. What crookedness do people have? 'I want a son for my son'! It is these kinds of intense greed (*lalacha*) that make them victims and subject to exploitation by their gurus. How is a guru going to get a son for your son? When he does not have wife and children of his own, where is he going to get a son for your son? Why don't you ask someone with children? People

have gurus because of their intense greed (*lalacha*) for such things. Hence, these fraudulent gurus have taken advantage of such *lalacha*. It is right to make someone a guru when you do not have any *lalacha* yourself.

These gurus simply change their attire and mislead people. People, on the other hand, are fooled because of their *lalacha*. They would not be fooled if they did not have any *lalacha*. The one who has no *lalacha* will never have the occasion to be fooled.

Questioner: But today, people ask their guru for worldly happiness; no one asks for liberation.

Dadashri: It is all worldly talk everywhere, is it not? There is no talk about liberation. It is all about, ‘I want my son to have a son,’ or ‘I want my business to run well,’ or ‘My son needs a job,’ or ‘Bless me so I can get this or that...’ There are endless such *lalacha*. Hey you! Have you come here for religion, for liberation or worldly things?

There is a saying, “guru is greedy (*lobhi*), and the disciple has intense greed *lalacha*, so they both play their own game.” This should not be the case. The disciple is filled with *lalacha* and so the guru will tell him, ‘Your work will be done with my blessings.’ Therefore, nothing will be attained when *lalacha* is involved.

The guru must not be selfish and covetous

It is because of Kaliyug that the gurus of today have nothing of substance to offer. They are more selfish than you are. They are trying to fulfill their self-interest and you are trying to fulfill yours. This is not what the path of a guru and a disciple should be.

Questioner: Often times, for many years, intelligent people take such phony gurus as being real gurus.

Dadashri: That is nothing but intense greed (*lalacha*) only. Many people make gurus out of their own *lalacha*.

Today's gurus are gurus of Kaliyug. They have some kind of self-interest. "I wonder how he (the disciple) can be useful to me?" is always at the back of their minds. They have such thoughts in their minds even before they meet you. If a doctor were to go there, the moment he sets eyes on the doctor, he will think about the ways the doctor can be useful for him. He will welcome the doctor. Hey you! What need do you have of a doctor? He is thinking about all of this in self-interest. You should never get your work done from those who have self-interest. You should go to someone who does not want anything and is not selfish. With a selfish person, he has his self-interest and you have yours. If there is any self-interest in a guru-disciple relationship, then there is no real guru and no real disciple. There should not be any self-interest here.

If you are not selfish, you can tell the guru, 'Sir, I will leave you the day I see any selfishness in you. I will curse you and leave. You may let me stay if you want to. I will not let you be without food and drink, but do not have any selfishness.'

Yes, you need a guru in whom you do not see any self-interest. But today, the gurus are greedy and disciples have intense greed; the two get together, so how can anything worthy come out of that? Then both continue playing their own games.

Mainly it is because people have *lalacha* that these fraudulent gurus continue to thrive. A real guru is never fraudulent; there are few such gurus out there, are there not? This world is not without them but they are hard to find, are they not? Only the seekers with very good merit karma find them.

The greedy guru and the intensely greedy disciple

Then there are gurus who take money for visiting and gracing people's homes with their footsteps! Why don't you bless a poor man's home with your footsteps? Why do you treat the poor this way? Don't you have to think about the poor too? I told one man who did this, that he was wasting his money and time. Why don't

you invite some poor man, in whom God resides, to come to grace and bless your home with his feet instead? But people are so greedy that they think, “When the Guru sets foot in my home, my work will be done; after fifteen years my son will have a son of his own!”

Questioner: That is because people have such a faith.

Dadashri: No, it is because they are intensely greedy (*lalachu*). It is not faith. That is not called faith. *Lalachu* people will take a conditional vow - *a baadha* (for example a person will give up eating rice until his specific wish is fulfilled) for something. They will even take a conditional vow on the instructions of a mad guru. If someone tells them, ‘This man is crazy but he grants children to couples.’ People will fall at his feet calling him ‘Bapji,’ and if a child is born to them, they will give him the credit. What can you say to people with *lalacha*?

People even tell me, ‘Dada has given us all this,’ so I tell them, ‘Dada does not give anything.’ But they give all the credit to Dada. It happens because of their merit karma and my *yashnaam karma* (karma that brings fame and credit). When the two are present, then your work gets done with a mere touch of my hand. But people say that I (Dada) am the one who does all this. I tell them that is not so and they are getting that which is their own. Why would I do anything? Why would I take on such trouble when I do not want anything? Get your work done from the one who does not want anything, who does not have any expectations or beggary of any kind.

What I am saying is that you may have my footsteps bless your home, but do it without expectations of any monetary or material gains. It is fine if there is such a *nimit* and the work gets done.

Questioner: Can one do it for his own betterment and not for his home?

Dadashri: Yes, he can do anything, but there should not be any expectations for money. His intention should not be bad. If you were to forcefully take me to your home, is that considered blessing your home through my footsteps? It has to happen with my being pleased. Then it does not matter whether you please me through words or through deceit. However, you cannot please me through deceit.

There are some who even come here to deceive me; they come to flatter me, but I will not be deceived. Hundreds of thousands of people come to me. Some try to flatter me while wanting something or other but he will not succeed. He will not be able to get a response from me. He will realize that he will not get anywhere and so he will leave. I have seen such 'gurus' - deceitful gurus. I recognize them the moment they come here. Do you not have to call them 'guru'? What else are they? You cannot call them deceivers; you have to call them 'guru', don't you?

Questioner: Yes.

Dadashri: I have met many such gurus. I will not say anything to them directly. They eventually get tired thinking, 'I have come here to tell him things and I have brought him things, but he does not even listen to me.' They eventually get tired and leave with a realization that they cannot get anywhere with this Dada and that there is no such opportunity in the future. Hey you! I don't want anything; why do you try to look for opportunities here? Go to someone who wants something; go to a *lalachu* man. There is no covetousness here. I will send them back, no matter who comes here.

People come here saying, 'Come on in Uncle, we do not like it here without you. You can tell us to do anything and we will do it for you. We will even massage your legs for you.' They will come to flatter you this way. Just turn a deaf ear to such flattery. Do you understand this?

Everything has now become *sarad* without deception, so get all your work done. That is all I am telling you to do. This much straightforwardness and lack of deception, will not come again. You will not have this chance again. This is a tremendous opportunity so do not let other things tempt you. There is no fun in these transient temptations. You will find people to tempt you, but there is no benefit in it for you. Therefore, let go of the habit of enjoying transient things, for this one lifetime. You have only half of your life left now, do you not? It is not your whole life is it?

Purity of conduct is a must in a guru

Questioner: You say all these things; no one else speaks like this.

Dadashri: Yes, but one can speak this way only if he has become pure, otherwise, how can he? They want to enjoy the worldly temptations and worldly happiness. How are they going to say such things? Therefore, purity is required. I do not want anything in this world, including all the gold and money in this world. I do not even have thoughts about women. I do not have any beggary (*bheekh*) of any kind. I remain continuously as the Self.

Questioner: So every guru's individual moral character should be pure?

Dadashri: Yes. The guru's moral character should be absolutely pure. The disciple's character may not be so, but the guru's should be exact. One is not a guru if his moral character is not proper; it would be meaningless. Even the incense has character. If a few incense sticks were burning, they would completely fill this room with their fragrance. Then how can you have a guru without moral character? A guru should have his own fragrance.

Two things impede moksha

Two things do not exist in the path of moksha. One is

thoughts about woman and the other is thoughts about money. Religion does not exist where there are thoughts about woman or money. This world exists because of these two *maya* (illusions). So it is wrong to look for religion there. But how many institutions run without money today?

Questioner: Not a single one.

Dadashri: People are not able to break free from this *maya* (illusion). *Maya* has entered even in the guru. This is the Kaliyug, so *maya* is bound to affect people, is it not? There can never be true religion where there is any exchange of money or thoughts about women. I am not talking about those living a worldly life (*sansari*), I am talking about the gurus and those whose preaching guides people; they should not have these two illusions. Otherwise, they have it, and the *sansaris* have it too! It should not be like that. And what is the third requirement? They should have *samyak drashti* (Self-realization).

So you should not linger wherever there is any sexual interaction or interaction with money. Look before you make someone your guru. Do not make him a guru if he has these flaws in character (*charitra*). Even the slightest flaw in these matters is not acceptable. It does not matter if he travels in cars, but he should not fail in his interaction with women. There is no problem even if he has pride and he becomes happy when others revere him. We can pardon all these things as long as he is decent and upright in his dealings with women. This is most important in one's moral character.

Questioner: It is commonly held that money and women are obstacles in the practice of true religion. However, it is also true that women are more religious.

Dadashri: It is not a question of whether women are religious or not. There is no problem with women in religion. The problem is with viewing and thinking of them sexually. The problem

is with viewing a woman as an object of sexual pleasure. She is a pure Soul and not a sexual object.

Religion cannot exist wherever money is accepted; money taken in the form of fees, tax or duty, as a gift, etc. Where money is taken in these forms, religion cannot exist. Religion cannot happen where money is involved and vice versa. So this is easy to understand, is it not? Wherever money and sex are involved, one is not even a guru.

Things are going to change. Now there will be good gurus. Good means pure. If a guru has financial difficulty, then you can ask him what he needs for his sustenance. There should not be anything else besides this. They should not have needs to become famous or any such things.

Taking money from anyone creates a separation

Do you think people are happy? They are unhappy to begin with and then you take money from them? Do people not go to a guru to get rid of their misery? But then you increase their misery by charging them twenty-five rupees. You cannot take even a dime from anyone. Taking anything from anyone is a separation (*judai*) with him. And that verily is called *sansar* (the worldly life). One wanders around in this life after life. In such interactions, the taker is the one who wanders. He takes money because he thinks of the other person as not one of his own.

If I use anything or spend even a rupee that I have not earned, for myself, I would become spiritually bankrupt. One should not spend even a single dime of the disciple's money. Those who have started such a business will go into bankruptcy and waste away whatever *siddhis* (special spiritual energies) they have attained. The guru had attracted people with whatever little *siddhis* he had attained, but then those *siddhis* will get used up. Any *siddhis* that are misused will be lost.

Hand over your miseries to the Gnani Purush

Many people come here and leave some of their money. You do not need to leave your money here; here you have to ask for money. Is this a place to give things? Do you have to give anything to the emperor of the universe? On the contrary, you have to ask him to remove all your difficulties. Give your money to a guru. He may be in need of clothes or something else. The Gnani Purush does not need anything.

One businessperson had three large trunks delivered to where I lived in Santa Cruz in Mumbai. Then he came to meet me. I asked him what the trunks were. ‘Nothing, but just a token...if not the whole flower then even a petal...’ he replied. Then I asked him if he had any difficulties or problems, so he told me that he wanted a child. In what life did you not have children? You had children when you were a dog, a donkey, a monkey; in which life did you not have children? You still ask for children? Even when God is pleased with you, you still ask for children? And you come to me with a bribe? You have come to taint me with your filth? If I become filthy, to whom will I pass on the filth? Go and spread your filth on the gurus out there. Those poor gurus do not get any ‘filth.’ How did you bring this problem here? So he replied, ‘Sir, please bless us.’ I replied, ‘Yes I will bless you, I will use some influence.’

As far as your problems are concerned, all I have to do is to pick up the ‘phone’ and call the *dev-devas* (celestial beings in ready service of the Gnani Purush). All I have to do is act as an intermediary and carry out the exchange. Otherwise, the Gnani Purush does not get involved. The Gnani Purush does not meddle in such things, but he is here to listen to people’s miseries, is he not? He is here to get rid of all the problems, is he not? If you have difficulties, come and ask for money. Now, I do not give out money, but I will make the appropriate calls; just do not be greedy. Come only if you have difficulty and I will do everything, but only

as far as your difficulty demands. I will stop the moment you start to become greedy.

Hand over your miseries to me and, if you have faith (*vishvas*) in me, they will not come back to you. But they will if you lose faith in me. So if you have any difficulties, tell me, 'Dada, I am surrendering my miseries to you.' If I take away your miseries, then you will get somewhere, otherwise, how will you?

I have come to take away the miseries of the world. Keep your happiness with you. Do you have a problem with that? If someone like you gives me money, what am I going to do with that money? I have come to take away miseries. Keep your money; it will be useful to you. There is no exchange of money where there is a Gnani Purush, he comes to take away your miseries, not increase them.

Purity of the Gnani

If I were to take money from people, people would give me as much as I wanted. But what am I going to do with money? I have attained the status of this Gnani only when all beggary (*bheekh*) left.

In America, on *Gurupurnima* day (on this day, devotees have the divine full *darshan* of their guru or Gnani), people would put gold chains weighing as much as three ounces around my neck and I used to give them back; what was I going to do with them? One woman began to cry and pleaded, 'You have to accept my chain.' So I asked her if she will wear a chain if I were to give her one. She replied, 'I do not have a problem with that, but I cannot take yours.' I told her, 'I will have someone else give it to you.' If I were to give someone a very heavy gold chain and make them promise to wear it even at night when she went to sleep, is she likely to wear it? She would return it the very next day and say, 'Here, Dada take your chain back.' If there is happiness in gold, then the more gold you get, the happier you

will be. But your belief that happiness exists in gold is a wrong belief. Can there be happiness in it? Bliss lies where there is no need to get anything. Bliss is where there is no need to acquire anything from this world.

I eat, drink, and wear clothes that I have bought with my own money that I have earned from my business and whatever comes to me in my *prarabdha* (karma effect). I do not take money from anyone and I do not wear anything that is given to me by others. I have paid for this *dhoti* (a piece of cloth wear around the waist) that I wear, and I also pay for my own airline tickets to Mumbai. So why would I need any money? How will people accept even a word of what I say if I take a dime from anyone? It would be tantamount to eating his leftovers. I do not need anything. What could even God give to the one who does not desire anything?

A man came to give me a *dhoti*, another man came to give me something else. If I had the desire, it would be a different matter, but I do not have any desire at all. I am comfortable wearing even torn clothes. I am saying that the purer you keep everything, the more the world will benefit.

One's purity means...

In this world, the greater your purity, the more of the world is yours. You own the world! I have not been an owner of this body for the past twenty-six years and that is why my purity is complete. So, become pure, pure.

Questioner: Please clarify purity.

Dadashri: Purity means that you do not need anything in this world; there is no beggary for anything.

Worldly people always want to become superior to others

It is different here; this is not a shop. People still call this a shop. They ask, 'Why have you opened a shop like all the others?'

What self-interest do you have?' I do have self-interest in this. My self-interest is that you attain the bliss that I have attained. People are suffering; they are roasting like potatoes in a fire pit. They are struggling hopelessly like fish out of water. That is why I have to go around wandering from one place to another. Many have attained this path of bliss.

Questioner: So that is not a self-serving need, but rather a *bhavna* (inner intent) that all living beings attain salvation.

Dadashri: It is a *bhavna* that people attain salvation. No one except the Tirthankaras and the Gnani have such *bhavnas*. How can one think about others when he is not content himself? What do people seek? They seek to attain a higher status. A *sadhu* (monk) keeps thinking, 'When will they make me an *acharya* (religious principal)?' while the *acharya* thinks, 'when will he make me...?' These are all the *bhavna* they have. Then there are people who have the *bhavna* to deal in the black market. A collector has a *bhavna* for becoming a commissioner. No one cares about *Jagat kalyan* (world's salvation). Therefore, in the relative, the whole world is preoccupied with *guruta* (superiority). They cannot attain *gurutam*, the highest inner state, the Gnani.

Questioner: What is meant by *guruta* (superiority) in the relative?

Dadashri: *Guruta* means a need to advance higher. They all believe they will become superior as they go higher. They want superiority only in the relative. But when are they likely to become superior in the relative world? The relative world is temporary. A person tries to go higher with whatever superiority he has attained, but there is no telling when he will fall. In the relative world one needs *laghuta* (to want to become lower). Those who try to be superior in the relative world will not attain anything.

Superiority makes one crash in the end

He who has not become *laghutam* (lower than the lowest)

is not fit to be *gurutam* (higher than the highest). Not a single guru today has ever tried to become *laghutam*. Everyone is going towards *gurutam*. Nevertheless, nobody is at fault here; the current time cycle has become an obstacle and the intellect has turned negative. What are all these gurus working towards? Their business is to find out how to go higher, how to increase their superiority. They do not want to go lower. They go higher up in the worldly life and they make a name for themselves by increasing disciples. This only makes them go lower in *nischay* (in the realm of the Self). Consequently, their inner spiritual state declines. Ascending in the worldly life is a sign of decline in the spiritual realm.

A man leaves behind three human beings, a wife and two children, and runs away to become a guru. He became tired of the three at home and so he goes and makes one hundred and eight disciples! Why did he leave the three behind and latch onto one hundred and eight? What was wrong with the three at home? Are these one hundred and eight better than those three? Now these new ones will make all the noise. Why have you started this nonsense?

Dada is the disciple of disciples

Questioner: Has Dada made anyone his disciple?

Dadashri: I sit here as a disciple of the whole world. I am a disciple of even the disciples. What do I need a disciple for? Why would I want to take on their responsibilities? There are fifty thousand people who follow me but I am a disciple of them all.

Is the Gnani Purush a guru?

Questioner: So then are you not a guru?

Dadashri: No, I am a disciple of the whole world. Why would I want to be a guru?

Questioner: What if, from today onwards, I consider you as a true guru and surrender to you?

Dadashri: But I do not have time to become a guru. You just remain in the Gnan that I give you and go to moksha from here. How long will you wait to make a guru out of me? There is no need to consider me as your guru. I will not allow the status of guru to be established. If I show you everything all the way to the end, then would there be any problems?

I do not become anybody's guru. What do I want from being a guru? I am a Gnani Purush. What does 'Gnani Purush' mean? It means an observatory! Whatever you want to know, you can know from him. Do you understand?

Questioner: Can a Gnani not become a guru?

Dadashri: A Gnani will never become anyone's guru. I am *laghutam*. How can I be a guru? One needs *buddhi* (intellect) to be a guru and I do not have any *buddhi*. Does a guru need *buddhi* or not? I have written in my books that I am *abuddha* (beyond intellect; not using *buddhi* despite having it). Nobody in the world has called himself *abuddha*. I am the only and the first one to do so. I have truly become *abuddha*. You will not find a drop of *buddhi* in me. My work gets done without *buddhi*, does it not?

Thus everyone is a guru

Do you find justice in this statement? When I say, 'I am everyone's disciple,' do you find justice in that statement?

Questioner: In what way are all these people your guru?

Dadashri: These are all my gurus because I will immediately accept everything they have. They believe they are taking from Dada. I consider every being in this world as my guru, not just the fifty thousand who have taken Gnan from me. Every living being in this world is my guru. Wherever there is any truth (*satya*); I accept it. If there is a dog passing by, I will accept the dog's truth also. I accept any *visheshata* (superiority); anything that is more than what I am. Do you understand this?

Questioner: So if you attain anything from anyone, is he your guru?

Dadashri: Yes. That way everyone is my guru. That is why I have made every living being in the world, my guru. You will have to have a guru, will you not? Everyone has some knowledge, so everyone can be your guru. God Himself will not come here (in the relative world). He is not sitting idle that He will go back and forth for you.

I am lower than the lowest

Questioner: In all this, where do you place yourself?

Dadashri: I believe that I am a disciple of the whole world and by nature I am *laghutam* (lower than the lowest). Besides this state, I do not have any other state. And God, Dada Bhagwan, has manifested within.

You only need to change the direction of your ego

Questioner: Currently, in India, are there any other extraordinary human beings like You?

Dadashri: How would I know? You are looking for one so you may come to know. I have not looked for one.

Questioner: You are at the peak so you would be able to see, would you not?

Dadashri: But how would I know if there is a peak higher than the one I am on? What did those who have been to every peak say? They all claim, 'I am the only one that is on the highest peak,' but I have never said that.

Questioner: But can you not see all those that are on peaks lower than yourself?

Dadashri: They appear lower, but they are not considered lower. It is verily the same thing, is it not? This is because the

peak that I am on, I sit there as being the smallest (*laghutam*) in worldly life (*vyavahar*). In the worldly life interactions, people try to be *gurutam*, whereas I have become *laghutam* there. What did those who try to be *gurutam* get in return? They went lower in *nischay* (the realm of the Self). In the worldly life, I became *laghutam* and, therefore, I became *gurutam* in *nischay* (the realm of the Self).

There is no one lower than I am, in the world; that is how *laghutam* I am. One can be elevated to the status of God if he becomes *laghutam*. Still, I feel it is very bothersome to become a God; on the contrary, I feel ashamed. I do not want that status. Why would I want it? And can that state be attained in this time cycle? All kinds of people have claimed the status of God in this time cycle. On the contrary, that status can be abused. Why do I need that status? I am a Gnani, is this status of a Gnani Purush any lesser? And I am a Gnani in the form of a disciple of the whole world. I am a Laghutam Purush - the smallest and the lowest of men. What status can be greater than this? There is no chance of falling from a *laghutam* state, which is how great this state is.

Anyone who becomes a disciple of the world will become *gurutam*. This is the only way. This sentence is telling you to change your direction. The effort you make in wanting to go higher and become *gurutam*, is really a *gurutam* ego that you walk around with. Instead, if you have a *laghutam* ego of, ‘How can I become lower?’ then your Gnan will blossom tremendously. A *gurutam* ego will always bring veils of ignorance over your Gnan and a *laghutam* ego will make it blossom.

Someone said, ‘Sir, you are great man.’ I told him, ‘You do not know me. You do not know my real greatness. You will realize how great I am if you were to insult me.’ Would you not see a police-like, authoritarian response if you were to use abusive language with me? If I say, ‘Who do you think you are?’ realize

that the ‘policeman’ has arrived! If you see a policeman-like nature in me, then realize that my worldly superiority is there and if you do not see that in me, then it shows that I am *laghutam*.

So if someone insults me, I will tell him that his insults have no effect on me. I am even smaller than his insult. Therefore, find something that would affect me when you insult me. If you call me a donkey, I am much lower than the donkey. Your mouth will get tired instead. Find a place where I am at, where your insults will have an effect on me. My place is called *laghutam*.

Who will do the work, after the Gnani Purush?

So ‘who’ is this ‘one’ in front of you? It is a Laghutam Purush. How rare is this *darshan* (live viewing) of a Laghutam Purush? You cannot have such a *darshan*. Find me a person who is *laghutam*. I am the disciple of all these fifty thousand people. Do you understand? I do not make disciples at all. ‘I’ have not made them disciples.

Questioner: What will happen after you leave? What will happen if you do not have any disciples after you?

Dadashri: There is no need for it. I do not have any disciples but there are many who will cry and mourn; there are at least fifty thousand people who will mourn.

Questioner: But who will be there after you are gone?

Dadashri: Time will tell you who that person is. I do not know anything and I do not have the time to think about it.

Questioner: You say that there will be forty to fifty thousand who will mourn after you but no disciples. So what are you trying to convey?

Dadashri: I do not have any disciples. This is not a throne. If it were a throne, then there would be an heir to it. People would come here to become heirs, would they not? Here, only the one

who becomes a disciple of the whole world will succeed. Only he, who the world accepts will succeed here.

Oneness of Akram Vignan

This is not the path of a guru. This is not a religion or a sect. I have never been, or ever will be anyone's guru. I do not have the attributes of becoming a guru. I am giving you the same state that I am in. I have not maintained a guru-disciple state. Everywhere else, they maintain that control. What is the principle of the world? People will not let go of their control. There is no separation between you and I. You may feel the separation, but I do not. That is because I reside within you and I reside in him too, so then, how can there be any separation (*judai*)?

Really, there is no *Gurupurnima* (a day commemorated for gurus) here. People celebrate it as an occasion for having *darshan*. Here there is no guru and no '*Purnima*' full moon. This is a state of *laghutam*. Here it is your own state; it is a state of *abheda* – a state of oneness.

We are not separate at all. When one becomes a guru, a separation of 'you and I; a guru and disciple' is created. But here there is no custom of guru-disciple relationship at all, because this is Akram Vignan.

Jai Sat Chit Anand

The greatest key to progress in the spiritual path

One evening Gnani Purush Dadashri and Pujya Niruben were sitting alone after a satsang. Dada looked at Niruben and with a smile asked, 'Niruben, will you accept and agree to follow a simple instruction of mine?' 'Of course Dada' replied Niruben. 'Find and make just one disciple of yours', said Dadashri. Niruben experienced puzzle and bewilderment. All her years at the feet of the Gnani, she had learnt only one message. His aphorism was that she had to be a *shishya* (disciple) of all living beings...in order to progress in the path of enlightenment. She also had never so far negated any word of the Gnani said, 'Let me remain as *shishya*, at your feet Dada. I have no desire to make or have any disciple. This is what you have taught me.' Dada smiled further almost enjoying Niruben's bewilderment. "Try and understand my request. I am asking you to make only one, just one disciple. No more!" He said, "Make Niruben your disciple." Dada told her.

What an extraordinary statement from The Gnani! Just as the sun establishes its presence when clouds move away, the greatness of this *sutra* and its phenomenal meaning began to take hold within Niruben. Pujya Dadashri explained further, "Just as a master takes care of his disciple, attending to his welfare, making sure that he does not slip, constantly in contact and conversation with him for his benefit, guiding him to higher and higher levels, always being there as a friend and a guide; You will attend to your disciple named Niruben . Do you understand?"

"Oh ho ho Dada! You have done a wonderful thing!" responded Niruben. At that time, Niruben realized that The Gnani had just given to her and the world one of the greatest keys to progress in the spiritual path. She experienced the true meaning of the term, "*Sahajjatma Swaroop param guru...*- the natural State of the Self is the ultimate guru."

Niruben: “I experienced a direct clarification of the term ‘*Sahajatma Swaroop param guru*’, ‘I the real Self am the Guru and Niruben is the disciple. That is when I realized how incomprehensible the vision of a Gnani is with reference to guru-disciple relationship. Where is the worldly talk of making someone else your guru and where this the talk of establishing your own Soul as your guru? Truly, that is the real and the highest Guru. Other gurus will give you instructions for a few hours and go away. They go to their homes and you to yours. Are we then likely to listen to that Guru? Are we going to do as they tell us?

This is your own Soul that has manifested within you as your highest Guru who is there twenty-four hours for you. He is so alert that he will not allow you to deviate even a little from the path of liberation. Liberation is possible only through establishing such a Guru; otherwise one has to keep on struggling. This is the ultimate line of demarcation between a guru and disciple.”

Dr. Niruben Amin

Glossary

Abheda	State of oneness
Aadhinta	Compliance
Ajampo	Restlessness
Anami	Nameless
Artadhyan	Adverse internal contemplation due to presence of kashaya
Aasakti	Inner weakness inclined towards attractions that arises from within
Atma Gnan	Knowledge of the Self
Atmagyani	Knower of the Soul, Self-realized
Bhaav	Intention
Bheda Vignani	A spiritual scientist that has the experiential knowledge that keeps the Self and the non-Self separate
Charitrabud	Effective energy through thoughts, speech and acts.
Chit	Inner component that knows and sees worldly events and objects
Dharmadhyan	Contemplation or meditation without any adverse effects, internal or external
Dharmadhyani	Absence of artadhyan and raudradhyani
Garvaras	Sweet juice of doer ship
Gurukilli	Special directives from a Gnani; special key
Gurutam	Higher than the highest
Judai	Separation
Kadhapo	Mental torment
Kashayas	Inner weakness of anger, pride, deceit, and greed
Krupa-drashti	When the disciple does what the guru asks, it keeps the guru happy
Laghutam	Smallest of the small

Laghutam	Lower than the lowest
Moksha	Final liberation
Naguno	Has no qualities
Nimit	Someone who is an instrumental evidence in a process
Nischay	Spiritual path
Paroksha bhakti	Indirect worship
Potapanu	I-ness
Prakruti	Worldly attributes
Prakruti	non-Self complex of thoughts, speech and acts
Pratyaksh bhakti	Direct worship
Punya-anubandhi-punya	Highest of merit karma; past merit karma binding even higher new merit karma
Rajipo	To please the guru
Samarpan	Surrender of the mind speech and the body
Samkit	Right vision
Shaktipat	Transfer of relative energy
Shraddha ni murti	Idol of faith
Shraddheya	One in whom the faith becomes established naturally
Shukladhyan	Meditation as the Self
Swachhand	Actions guided by one's own ego
Swayambuddha	Spontaneous enlightened
Tyagi	Someone who has renounced the worldly life
Upadaan	Development
Updeshak	A preacher
Vachanbud	Energy or power of speech that is effective in the other person
Vinay	Humility
Virat Purush	A person who dissolve your ego
Yashnaam karma	Karma that brings fame and credit

Nine Deep Inner Intentions

1. Dearest Dada Bhagwan! Give me the infinite inner strength not to hurt, cause someone to hurt, nor instigate anyone to hurt the ego of any living being, even to the slightest extent.

Give me the infinite inner strength not to hurt the ego of any living being and to conduct my thoughts, speech and action in a manner that is accepted by all.

2. Dearest Dada Bhagwan ! Give me the infinite inner strength not to hurt, cause someone to hurt, nor instigate anyone to hurt the foundation of any religion, even to the slightest extent.

Give me the infinite inner strength not to hurt, even to the slightest extent, the foundation of any religion and to conduct my thoughts, speech and action in a manner that is accepted by all.

3. Dearest Dada Bhagwan ! Give me the infinite inner strength not to criticize, offend, or insult any living monk, nun, preacher or a religious head.

4. Dearest Dada Bhagwan ! Give me the infinite inner strength not to, nor cause anyone to, nor instigate anyone to dislike or hate any living being, even to the slightest extent.

5. Dearest Dada Bhagwan ! Give me the infinite inner strength not to, nor cause anyone to, nor instigate any one to speak, any harsh or hurtful language towards any living being, even to the slightest extent.

If someone speaks in harsh or hurtful language, please give me the strength to speak kindly and softly in reply.

6. Dearest Dada Bhagwan ! Give me the infinite inner strength not to have, nor cause to have, nor instigate someone to have any sexual desires, feelings or gestures towards any living being be it male or female, or of neutral sexual orientation.

Give me the supreme strength to be eternally free of sexual desire.

7. Dearest Dada Bhagwan ! Give me the infinite inner strength to control my excessive temptation towards a particular food taste.

Give me the strength to take food that has the balance of all tastes.

8. Dearest Dada Bhagwan ! Give me the infinite inner strength not to, nor cause anyone to, nor instigate anyone to criticize, offend or insult any being, present or absent, living or dead.

9. Dearest Dada Bhagwan ! Give me the infinite inner strength to become an instrument in the path of salvation for the world.

(Dada Bhagwan is The Lord within all living beings. You have to ask this much from Dada Bhagwan everyday. This is not to be recited mechanically. It has to take hold within you. This is worthy of your deep inner intent daily. This teaching encompasses the essence of all religions.)



Pratikraman : Process of Divine Apology

With Dada Bhagwan as my witness, I offer my salutations to the Pure Soul who is totally separate from the mind, speech and body of * _____

I recall my mistakes (aalochana) **

I apologize for these mistakes (pratikraman)

I affirm not to repeat these mistakes again (Pratyakhyaan)

Dearest Dada Bhagwan ! Grant me the strength to act in accordance with this firm resolution.

* name of the person hurt by you.

** recall the mistakes you committed with this person.



Persons to Contact

Dada Bhagwan Parivar

- Adalaj** : **Trimandir**, Simandhar City,
Ahmedabad-Kalol Highway, Adalaj,
Dist.: Gandhinagar - 382421, Gujarat, India.
Tel : (079) 39830100, **Email** : info@dadabhagwan.org
- Ahmedabad** : "**Dada Darshan**", 5, Mamtapark Society, B/h. Navgujarat
College, Usmanpura, Ahmedabad- 380 014.
Tel. : (079) 27540408, 27543979
- Rajkot** : **Trimandir**, Ahmedabad-Rajkot Highway, Nr. Targhadiya
Chokdi, Maliyasan Village, Rajkot. Tel.: 9274111393
-

Other than Gujarat :

- Mumbai** : Tel. : (022) 24113875
- Pune** : Mobile : 9822037740
- Kolkata** : Mobile : 9330333885
- Bangalore** : Mobile : 9341948509
-

- U.S.A.** : **Dada Bhagwan Vignan Institute** : Dr. Bachu Amin,
100, SW Redbud Lane, Topeka, Kansas 66606
Tel : +1 785 271 0869, **Email** : bamin@cox.net
Dr. Shirish Patel, 2659, Raven Circle, Corona, CA 92882
Tel.:+1 951 734 4715, **Email:**shirishpatel@sbcglobal.net

- U.K.** : **Dada Centre**, 236, Kingsbury Road, (Above Kingsbury
Printers), Kingsbury, London, NW9 0BH
Tel. : +44 07954 676 253
Email : dadabhagwan_uk@yahoo.com

- Canada** : **Dinesh Patel**, 4, Halesia Drive, Etobicock,
Toronto, M9W 6B7. Tel. : 416 675 3543
E-mail: ashadinsha@yahoo.ca

- Australia** : 0423211778; **Dubai** : 506754832; **Singapore** : 81129229

Website : www.dadabhagwan.org & www.dadashri.org



This is the difference between the guru and Gnani

What is the business of these gurus? It is to 'How can I become bigger, and superior?' They will not go towards becoming smaller and lower. In interactions of worldly life, this superiority keeps increasing, and he became famous, 'He has one hundred and eight disciples!' This means that in the realm of the Self, he slips by that much and continues to fall further. When one begins to move towards becoming superior in the world, it is a sign of his demise.

I consider my self a disciple of the whole world and by nature, I am lower than the lowest. There is no other form in me. And Dada Bhagwan is the God who has manifested within.

-Gnani Purush Dadashri