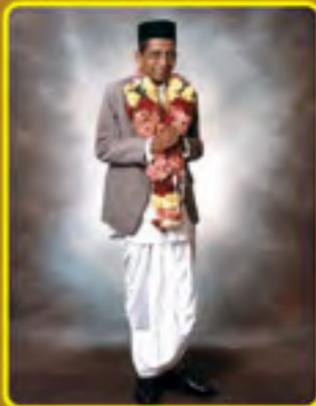


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APTAVANI

9



Aptavani - 9

As expounded by the
Gnani Purush Dada Bhagwan

Originally Compiled in Gujarati by :
Dr. Niruben Amin



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Trimantra

(The Three Mantras)

Namo Arihantanam

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

Namo Siddhanam

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

Namo Aayariyanam

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

Namo Uvazzayanam

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

Namo Loye Savva Saahunam

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

Eso Pancha Namukkaro

These five salutations.

Saava Paavappanasano

Destroy all the sins.

Mangalanam cha Saavesim

Of all that is auspicious mantras.

Padhamam Havai Mangalam

This is the highest.

ॐ Namu Bhagavate Vasudevaya

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

ॐ Namah Shivaaya

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

Jai Sat Chit Anand

The Awareness Of The Eternal Is Bliss



Books of Akram Vignan of Dada Bhagwan

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

Note About This Translation

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

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

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

www.dadabhagwan.org

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



Introduction to The Gnani

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

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

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

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

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

Who is Dada Bhagwan?

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

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

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

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

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

in turn had molded her and prepared her to take on this monumental task.

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

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

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

EDITORIAL

Life after life, human beings have been struggling for liberation (moksha). Many times, one has made progress and many times he has fallen down. What holds one back from achieving the desired result? Those who are performing the practices or helping to perform the practices of attaining liberation, achieve to some degree the success in knowing the 'Helpful causes'. To know and see the 'Harmful causes' and to remain unattached from them, can only be done by a Gnani Purush who manifests very rarely. Once a Gnani Purush has visibly manifested among us, the path to liberation (moksha marg) opens up completely. And with that, one can reach all the way to the end of that path!

One finds the ways up to the path of liberation but while going up, there are 'Danger points' and 'red signals' that alerts one to these danger points, and usually these are not shown. As significant the upward road is, the knowledge and precautions for the slippery slopes along the way is of much more significance. Therefore, without those precautions, no matter how much labor one exerts, he inevitably falls back.

The success in Self-realization does not occur without the extremely sharp awareness of where one becomes an impediment to his own self. This means, in the endeavor of Self-realization, it is extremely important to stop the losses than to gain the profit.

Once the seeker meets the Gnani Purush and knows and understands Him, he begins the worship of the path of liberation. Prior to meeting the Gnani, those who were deeply entrenched in the worldly life (*sansar*), now turn towards the path of liberation. However in their remaining worldly obligations, which they must fulfill and complete, often knowingly or unknowingly, they get dragged and immersed back into the worldly life. Who can show them this 'leakage' (their weakness)? To 'seal' that 'leakage', here in this Aptavani is shown the practical knowledge

(*vyavahar gnan*), the spiritual knowledge (Gnan), the Science of spiritual knowledge (Vignan), the art of knowledge (*gnan kada*) as well as the art of explanation (*bodha kada*) of the Gnani Purush.

Moksha-marg means the path to freedom; it is the path of attaining freedom from all worldly attachments. Whatever practice one resorts to believing them to be instrumental for his freedom, it does not give him the experience of freedom. His attachments are not broken in spite of performing many different practices. Where is the mistake being made? One should serve the 'causes of freedom' in order to achieve freedom, and whatever causes one serves, if he experiences freedom and detachment; then only can he say that the causes served are those for liberation. Instead, his attachments are not broken in spite of serving the causes for freedom. Why is that?

The Gnani Purush has seen the complete path to final liberation. He has known that path, He has the experience of it and he has completed it. Therefore, he can show us the mistakes obstructing that path; he can show us the difficulties, obstacles and dangers along that path. To those who have embarked on the path of liberation, the Gnani can give complete knowledge and complete remedy as to how to eradicate those mistakes.

There are mistakes, which cause bondage. People in this world cannot see those mistakes and so because of constant bondage due to those mistakes and supporting them, people have turned away from the path of final liberation altogether.

The Gnanis of the past had cautioned people about the mistakes that hinder the path to final liberation. However, one can steadily progress on the path, if the truly desirous devotee has, prior to achieving the path and after being on the path, a detailed description of the mistakes that hinder him. Nevertheless, the correct path is to complete it by completely surrendering to the Gnani Purush.

The Gnani have said that bondage and obstruction on the path of liberation is because of *kashayas* (anger, pride, deceit and greed). Being absolutely rid of these faults one attains final liberation. All faults within a person are encompassed in anger, pride, deceit and greed, but how do these faults unfold and manifest in worldly interactions? This can only be understood when The Gnani Purush explains them to us in detail.

Gnani Purush is perfect light, and in his manifest illumination, it is inevitable that, in order to break free from all one's mistakes, one must review and confess all the mistakes (*alochana*) to the Gnani Purush. The Gnani Purush, by direct interaction with the seeker can erase all his inner mistakes. Whenever one has suffered from pain, has experienced difficulties, uneasiness or lack of spiritual experience, or has troubling attachments, and he does detailed *alochana* to the Gnani Purush, the Gnani will show him the light. And in that light, he can see all his mistakes, and find a way to get rid of them.

The main issue is that these mistakes or faults have remained in the form of 'tubers'. These tubers are always buried 'underground' (they remain hidden within). Under the right circumstances, when these tubers get 'water', they germinate and sprout into branches and leaves, and from that, one can discover which kind of tuber he has; he can discover what 'disease' lies within him. Unless the nature of the mistakes is identified, the mistakes continue to get support and nourishment. By coming to the satsang of the Gnani Purush, by repeatedly listening to his speech, and by repeatedly understanding his interaction with specific questioners, the seeker develops awareness and gets the strength to identify and visualize his own mistakes and faults. After that, he gains awareness to weed out the sprouts and by effectively practicing this; he can completely eradicate the tuber. However, this process has to be carried out under the guidance and instructions (Agnas) from the Gnani Purush

who shows him his mistakes in detail, helps to identify the nature of those mistakes, thus helping him become free from them.

Thus is perfected the path of final liberation (moksha marg).

Here in this Aptavani is the speech of Dadashri who is the manifest form of pure Absolute knowledge. This compilation of the causes that obstruct the path to final liberation is presented in an eloquent, basic and heart-touching discussion, for all on the path of liberation. It will help the spiritual practitioner at every step from falling down. In this Aptavani, if the informed reader finds any defect or shortcoming, it is not because of the Gnani's speech, but because of the defect of compilation. For that, we offer apology and prayer.

- Dr. Niruben Amin



PREFACE

By Dr. Niruben Amin

From time immemorial, *prakruti*, which is the non-self complex (also known as the relative-self), is characteristically bound by worldly affinities. When one meets a 'Gnani Purush', he enters into spirituality i.e. non-worldly affinities. However the *prakruti*, which was created in the past life and its inherent tendency to remain bound to the worldly life, will not refrain from manifesting when circumstances of nature pressure it. And in the current time cycle of Kaliyug, the effects of past karma of the relative-self are such that they oppose and mostly obstruct final liberation. In such times, to win the conflict between worldly entanglements and spiritual efforts to attain the real Self, the Gnani Purush gives many explanations of His experiential understanding here.

1. Obstinance (*aadayee*) : To be upset and noncommunicative (*risavu*) : Manipulative tantrum (*ragu*)

Those who are straight and simple achieve straight and simple liberation. Gnani Purush is straight and simple in every way. His statements are proven true in all three times; the past, present and future. For any man who comprehends the statements of such a Gnani Purush, his liberation is at arms length. Gnani Purush says that obstinance is an obstruction on the path to liberation, and if one can straighten out, then he can become God. What is wrong in becoming straight through your own understanding as opposed to becoming straight after taking a beating from others?

If you admit to your obstinacies, they will go away but if you deny them, they become stronger. You can only win over obstinacies by acknowledging and then 'seeing and knowing' them.

You have the right to see only your own obstinacies.

However, you can only see them when you attain impartial vision, or if someone points them out to you and you examine them. Then that would be the scope to remove your obstinacies. However, if you see other people's obstinacies, it is regarded as your own obstinacy. Your obstinacies will vanish the moment you start to see them.

One becomes God when his obstinacies are completely gone.

When a true statement that is satisfying to the heart is not accepted, that verily is the nature of obstinacy. Obstinate people behave according to their own opinions. Obstinacies end in those who behave according to the Gnani's opinion.

The finest qualities of the *prakruti* (the innate nature of one's relative Self) are freely available to everyone on the path to liberation. These qualities are ultimate humility, extreme simplicity, spontaneous forgiveness, and total lack of obstinacy. These qualities can be regarded as measures of spiritual progress.

To be aware of one's own obstinacies is verily called awareness!

Obstinacies may have lessened, however if one has 'my-ness' (*mamata*), then he is absorbed in the worldly life only. Whereas, if there is no 'my-ness' and if the subtlest obstinacies have ended, one will become a Gnani.

The root of obstinacy is the ego. If a person has faith in the opinion of 'people will only shape up if I sulk, remain obstinate, upset and non-communicative (*risavu*)', then obstinacy will not refrain from manifesting in his behavior.

If you become obstinate with the Gnani Purush, you will not get any support or encouragement from Him. There, in front of the Gnani, one has no choice but straighten out and shape up! Obstinacies succumb and bow down to the one who is

nispruha (without any inclination towards needs, or desire, of any material things of this world). The one who has the virtue of being straight will naturally receive the grace of the Gnani Purush who himself is completely straightforward in everything.

One is considered to have become straightforward when he knows his own obstinacies. The obstinacies can be identified only if one has the Knowledge of his real Self. And only then can they be reduced and ultimately eradicated. On the other hand, the one who is obstinate will completely miss the whole path of liberation.

Obstinacy arises in making others do according to your will. By doing according to the will of others, obstinacies come to an end.

“To have the knowledge ‘the one who is obstinate is not I’ is called Akram Vignan, which is a step-less (short-cut) path to Self- realization and ‘the one who is obstinate is I and I have to straighten out’, is called Kramic path, which is a step by step path (you progress one step at a time).”

~ Dadashri

To be upset and non-communicative (*risavu*) is also a type of obstinacy. Who is at a loss from becoming upset and non-communicative? Will the train wait for the one who remains upset and non-communicative? The train will leave right in front of him. The world will not stop for him at all.

If someone is being upset and non-communicative (*risavu*) with you, he is being so with the one that is a *risad* in you; i.e. the one that gets upset and non-communicative within you. The *risad* within you is seeing the one who is upset and non-communicative. The *risad* within you is not the real Self. The one who is upset and non-communicative (*risavu*) with you is not the real Self either. The Self sees the Self; the Self sees the pure (*shuddha*) only. Inherent in this, is the path of liberation.

If someone is upset and non-communicative (*risavu*) with the Gnani Purush, how does the Gnani Purush deal with him? Only the Gnani can explain the state of absolute detachment (*vitragata*)! The excellence of the manifest Gnani Purush is in His unattached state, along with his *nishkaran karuna* (Gnani's compassion for us in which He has no 'personal gain' or agenda. This is the only 'reason' and 'purpose' of the Gnani's compassion is to take us to our Ultimate Freedom, or Moksha). As a result, we become free of faults and become steady on the path of liberation and attain the bliss of the Self.

In the advancing stages of obstinacies, one becomes upset and non-communicative (*risavu*) and then if things don't happen as per his intentions, he will resort to manipulative tantrums (*tragu*).

The characteristics of a *tragu* is where one will create a commotion like banging his or her head, crying out loud and resorting to any means possible in order to put others in his or her own grip. So much so that it scares people into submitting under the control of the one doing a *tragu*! With such people, explaining everything to them and reasoning with them can achieve a resolution, but otherwise it is best to walk away from them.

It is an art to do a *tragu* (manipulative tantrum). Tremendous energies are wasted in doing one. One incurs tremendous loss and as a result, risks bypassing the animal kingdom altogether and takes birth straight in hell.

Dadashri, the Akram Vignani shows us ways to be saved from manipulative tantrums. He opens up the vision to get freedom from all kinds of deformed personalities by looking at them and experiencing them from all the phases; so that we too, in our own lives can open up and develop that vision and make ourselves free from our obstinacies (*aadayee*), adamancy towards non-communication (*risavu*), and *tragu* (manipulative

tantrums), or we can escape from people who are obstinate, upset and non-communicative, or do *ragu*. Through the Science of Akram, the Gnani Purush gives us the understanding of the art and the knowledge to become free from our relative self and to not get entangled in the relative self of others; this becomes extremely helpful to remove the obstacles in the path to our final liberation!

2. Emotional agitation (*udvega*) : suspicion (*shanka*) : intense mental note (*nondha*)

In order to make others do what one wants, one starts with obstinacy, then becomes upset and non-communicative and if he is not successful, he starts to do *ragu* (manipulative tantrum). And still if things do not happen according to his wishes, he develops extreme emotional agitation (*udvega*). If the tendency to make others do what one wants is eroded, he gets freedom from the pain and suffering of emotional agitation (*udvega*).

Emotional agitation is created when attachment (*moha*) with ego reaches extremes. In a state of extreme emotional agitation, terrible new karmas are bound.

Only the Gnani Purush can show the subtle clarity of the speed and force of the *prakruti* and of emotional agitation! And it is from the Gnani Purush that the keys to becoming free from causes that become instrumental in causing emotional agitation can be easily obtained to tackle the problem.

In order to become free from emotional agitation, one should find its causes and stay away from them or leave the issue altogether, no matter how priceless. But one must remove the root causes of emotional agitation, because as long as there is slightest emotional agitation, the path to liberation is not there at all.

In Akram Vignan, one enjoys the freedom as a result of

simply ‘seeing’ the relative self (*prakruti*) that is caught in emotional agitation. However, because of ignorance he takes it upon himself by claiming, ‘I am caught in this emotional agitation.’ And as a consequence he actually becomes trapped!

What causes emotional agitation? It is the intellect (*buddhi*). It is the intellect that brings one from *vega* towards *aavega* and ultimately towards *udvega*, meaning it is the intellect that takes one from non-consequential motion or a neutral state (*vega*), into emotional force (*aavega*) and ultimately emotional agitation (*udvega*) and it is the intellect that gives rise to suspicions (*shanka*).

When the power of intellect does not bring about a solution, one gets puzzled and then suspicions are created. Suspicion means one has deep ignorance.

In Akram Vignan, in order to save one’s self from the ravages of suspicion, by understanding the scientific knowledge of vyavasthit (this is the subtle coming together and functioning of ‘scientific circumstantial evidences’ in all actions), as given in the form of Agna (spiritual directives) by the Gnani Purush, one can remain in a steady suspicion-less state (*nihshank*).

If suspicion enters into the mind as a result of seeing a snake entering the house; that suspicion will not go away until the snake is seen leaving the house. Suspicion will not be born at all if the knowledge of ‘scientific circumstantial evidence’ (vyavasthit) is understood.

The Vignan (science) that has manifested through the divine words of the Gnani is the extract of his analysis of his experiences of countless past lives. The original knowledge of freedom attained as a result of going through every phase of numerous innate natures (*prakrutis*), is the research of the Gnani Purush!

Many incidents occur in the lives of men, wherein they

don't have any suspicion (they accept their circumstances) about what is taking place, then why should there be suspicion where everything is happening as a natural order? In the matter of digesting food, is there any suspicion whether digestion will occur or not?

What benefit is there from being laden with suspicion? The condition of an intensely suspicious person is that of a corpse even though he may be alive! What happens when there is suspicion about the daughters when they go off to college? That suspicion creates constant restlessness. It only creates pain and hurts one's own self.

It is a tremendous risk to have suspicion about someone's character. How can such a risk be taken? One can remain suspicion-free as long as he does not happen to see anything. But does that mean it was not there before? Did it happen overnight? No. Therefore, if there is suspicion, one should conciliate that it was there before. This world is only an illusion. The Soul has no wife and no daughter. Those who don't want to miss out on their progress in the path towards their final liberation should not dwell deeper in any place other than the Soul.

In the effect of Kaliyug, the current bad times, where morality and sincerity have broken down between husband and wife, where lies any meaningful pleasure? In Kaliyug, the wife will not be your own. There are tendencies for sheer deceit and fraud flowing in this aspect! So, where is the ground for suspicion? The best way to conduct oneself in this respect is to take the vow of having only one spouse; otherwise it can only be called a 'toilet', is that not so? The toilet is where everyone goes!! Is it not true that the insatiable desire and lure for sex gives rise to suspicion? Once there is freedom from sex, freedom from suspicion will be there. If one does not become free from suspicion that arises as a consequence of his sexual indulgences, not only this life, but his infinite lives to come will

be ruined! The one on the path of liberation should be without suspicion.

Once there is suspicion about a person, there is separation from that person. The echoes of suspicion will inevitably reach the other person. Therefore, there should be no suspicion, and as soon as suspicion occurs, it should be removed with awareness.

What happens when the daughters go off to college and parents begin to suspect their character? It only creates unhappiness! Children try to look for love from outsiders because they do not receive any at home, and consequently slip. This can be avoided by living with them as their friends and having love for them. However, if the daughter takes a wrong step, can you kick her out of the house? One must give protection with love and avoid losses! Caution in the beginning is welcome, but one should never be suspicious!

Where there is no suspicion, there is no unhappiness of any kind.

To have suspicion is the result of past karma, but to keep suspicion is not a result of past karma. That will cause worsening of one's inner intent.

Suspicion is the greatest weakness; it kills the self.

If someone has suspicion about the Gnani Purush, the Gnani Purush will know everything and yet behave in a natural way as if nothing has happened. The Gnani does not have the slightest separation from the person who is suspicious about him. His inseparability, his oneness will only make the other person become free from suspicion.

It is better to slap someone than to suspect him, at least this way there is an instant solution but to suspect someone will eat you up day and night all the way to death.

Suspicious people can never succeed in any task. Success selects those who do not harbor suspicion. Suspicion is removed by remaining in a suspicion-less state, in the state of the Self.

Does anyone ever become suspicious about death? One quickly removes any suspicion there.

As long as the Gnani Purush is there to help, all kinds of suspicions can be resolved completely and thereafter there will be no obstacles in the path to liberation.

Having suspicion is double the loss. First, there is the direct suffering and secondly there is a loss (karmic) of seeing faults in the other person.

Akram Vignan says ‘You’ tell the one (your relative-self) who harbors suspicion ‘don’t suspect anyone’. The one who does the telling is separate from the one who has suspicions!

Can one give a car to a driver who has suspicions about getting into an accident? You should not be in the company of a suspicion-laden person at all; otherwise he will engulf you in suspicions too.

Those with suspicion get into trouble, that is the law of nature and those who do not listen to suspicion have no difficulties at all.

Why should one be consumed by suspicion in a world where even what is witnessed with one’s own eyes is proven wrong?

A single seed of suspicion will grow into an entire jungle! As we do in Algebra, we should just cross out suspicions. Finally, one should remove all suspicions by separating one’s Self from the one (relative-self) who suspects, by employing Gnan and by scolding and threatening the relative self.

When one suspects, suffering occurs right away. But, at the same time, a new seed is sown that will bring suffering even in the next life!

Suspicion is removed by doing proper pratikraman. One has to repent against suspicion. One should not become careless about it. The one who did the suspecting, the one who was in violation, should be made the doer of repenting.

After becoming the Self, if the mind shows disorderly things inside, how can we listen to it? All feelings of attachment are the qualities of the innate self, they are inanimate qualities, relative qualities; they are not the qualities of the pure Soul at all. You are the owner of infinite powers, how can anyone do anything to You? This fearlessness results in a state that is free of all suspicion.

It is necessary only to raise awareness against suspicion. The knower-seer state can only be maintained if there is awareness and consequently all suspicion is eradicated.

When someone suspects you, it is not unfounded. There is some fault on your part there. The fault may not have occurred now; it may be from the past, but only then would this happen. The world has never been outside the law of nature, not even for one second.

Only the Gnani Purush can create suspicion over illusory wrong knowledge (*mithya-gnan*). And that knowledge will be gone once there is suspicion about it. There is never any suspicion about real knowledge.

“Who am I?” One has never suspected or questioned his real identity or his state of being the owner of the name in any past lives. That is where one has to have suspicion. If suspicion is created about one’s own deep-rooted wrong beliefs, it is called the beginning of realization of the Self.

What is the Soul? What is it like? This kind of suspicion is most difficult to get rid of without the help of a Gnani Purush. Who is the owner of anger, pride, deceit, and greed? How is one to understand this? Only the Gnani can make us understand and help us be rid of them.

What is the Soul? What is it like? Life is to be spent thinking about this, not in the bedroom or cinema or hotels!!

When do all the different types of suspicions go away? They go away, when one becomes free from attachments (vitarag) and free from all fears.

Who has suspicion about the Soul? The Self does not have suspicions at all. Actually, the 'relative self' suspects the existence of the Self.

He who becomes suspicion-free in the matter of the Soul is in a state of permanent liberation!

Up until now whatever knowledge one moved around with, whatever tools of knowledge he utilized, starting from the time he became suspicious about that knowledge and the tools, to the point of becoming completely suspicion-less (*nihshankta*) regarding the Soul, (the Self), that entire duration of period in spirituality is regarded as having suspicion with reference to the Soul. Once that suspicion-less-ness (*nihshankta*) occurs, one becomes free of fears (*nirbhayta*)! And where there is fearlessness, there is a state of nonattachment (*asangata*) in the presence of all attachments!

Akram Vignan is to be applauded in wonder that within one hour of the miraculous Gnan Vidhi (the one hour spiritual process of Self-realization), one becomes permanently suspicion-free about the Soul.

Suspicion about the Soul cannot go away by reading books. A manifest Gnani is required there. As one knows more

and more information from the scriptures, his suspicion increases more and more; once he reaches a stage of 'I don't know anything', he is ready for real knowledge. The knowledge that gets rid of *kashayas* i.e. anger, greed, pride, deceit, is real knowledge; it is Gnan. Where there is suspicion, there is agony. The sign of knowing the Soul is a permanent suspicion free state.

To have suspicion is to have an awareness of a kind, 'Did I do this or did someone else do it?' To have such a suspicion is called higher awareness. 'I became engrossed (with the relative-self)', this suspicion that occurs after Self-realization is also a form of awareness of knowledge. In the final stage there prevails, at all times, an awareness of: 'I never become *tanmayakar* (engrossed) at all.'

In Gnani Purush's state, all the worldly interactions are done by the *pudgal*, the relative self and He remains vitarag (detached). In spite of interacting with the world at every moment, for Him there is no intense mental note (*nondha*) of anything. One's vision becomes muddy when an intense mental note (*nondha*) is made. Always seen in the eyes of the Gnani Purush is vitaragata, a state of freedom from all attachments.

Where there is true love, there is no intense mental note (*nondha*). Where there is no intense mental note, there is a tension free state!

The worldly love is the love that keeps intense mental notes, it is known as attraction-fondness (*aasakti*). Love that vacillates; love that goes up and down is called infatuation only.

The moment one says 'This is what you said to me that day!' is regarded as keeping an intense mental note and as a result, one's love will vanish. By keeping such a note about the wife who is considered to be your own, will result in turning a loving life in to a poisonous one.

First comes into one's conviction (*pratiti*) the opinion of

‘it is wrong to keep an intense mental note’ then it will come into his experience (*anubhav*) and then ultimately it will express in his conduct (*charitra*). This is the scientific process through which things express in one’s conduct.

There will be revenge (*vair*) in the mind if an intense mental note (*nondha*) is kept. Half the pain vanishes by not keeping such a note. Gnani Purush never keeps a note. When you keep a note, the opposing party will also keep one too.

First begins the taking of a note (*nondha*), then starts the mind’s battle, then the battle of words and finally it can end up in a physical battle. Therefore, it is best to pluck out the root!

The person wanting liberation must get rid of the ‘notebook’. For those who stop taking notes (*nondha*), their worldly interactions come to an end.

Those who are certain in the worldly interactions remain uncertain about liberation. Certainty in the world means supporting the worldly interactions.

In order to dissolve the innate nature (*prakruti*) of taking notes, what does Akram Vignan say? It says that note taking is done by the innate nature (*prakruti*) and the real Self has to simply know that. It is not objectionable that a note is made, but if the Self’s agreement with taking notes goes away; the note too will go away.

The habit of ‘taking note *nondha*’ will not be given up without the help of the Science (Vignan). The innate worldly nature will choose to die rather than give up taking intense mental notes.

How can a note be made of the karmas that are changing; karmas that are constantly rising and setting?

What is the process of making a note? For whatever reason, if one has the slightest like or dislike via a *nimit* (an

apparent doer who is simply instrumental in the process), an intense mental note is made about it. But if no note is made about the *nimit*, such inner spiritual effort (*purusharth*) will lead one to liberation.

There is always engrossment with the relative self when a note (*nondha*) is made. Thereafter it will go under the authority of the relative self. The Self's realm and energy will be blocked.

When note is taken, the mind becomes poisonous towards that person. The one who has stopped taking notes is considered to have turned to the state of becoming a *vitrag*.

3. Commonsense : Welding

These days commonsense has been sidelined, proclaims the Gnani Purush.

“Commonsense means it is everywhere applicable, theoretical as well as practical.” This definition of commonsense is quite original and wonderful.

The one with commonsense will open all the locks, no matter how rusty they are. He does not clash with anyone; he avoids clashes by using his commonsense at home, outside, in the workplace and everywhere else. He does not allow separation due to difference of opinions, with his wife at home.

No matter how intelligent a person may be but if there is no practicality in him i.e. if there is no commonsense, there will be clashes.

As one's ego goes down, his 'dealing' will become proportionately beautiful with everyone.

Commonsense develops by talking about various things with everyone in an affable way. Commonsense is lessened by scorn for the worldly life. The one with commonsense is in tune with everyone.

In the worldly life, commonsense is useful to make decisions and to avoid clashes. A simple man will get cheated but in return his commonsense will develop.

Commonsense can be effective to the point where one can allow no 'depression' to occur, no matter how many insults he is subjected to.

Commonsense does not develop when there is selfishness or plotting because it is used up in the plotting or in deceitful intents.

If one becomes an expert in any one aspect, his commonsense becomes obstructed.

The one with commonsense has studied the innate nature (*prakruti*) of the other person and that is why he can open any type of locks.

Commonsense is a type of an insight and insight is a natural gift. Intellect (*buddhi*) shows worldly profit and loss. The direct light of the Soul (*pragnya*) is born only after achieving the light of knowledge, Gnan. Commonsense can open up all the locks in the world but it can't open a single lock for one's salvation (*moksha*) whereas *pragnya* will take one to *moksha*.

To adjust everywhere, one can observe how the Gnani Purush conducts himself by adjusting everywhere in every way. And the one who has learned how to adjust everywhere has surmounted the world.

It is better to 'adjust' rather than complain. If your light is brighter, dim your light in order to adjust with the person with the dim light.

The Gnani Purush gives us the key to avoid separation due to difference of opinion (*matbhed*) and this key is, 'We are all one and there is no difference in us.' One should repeat this sentence five times every morning, then one day; a time will come when you will not have any *matbhed* with anyone.

How can anyone create a wedge in our unity? Those who do are plotters with deceitful gossip. How can they be allowed to interfere? How can one afford to be immature and allow himself to be instigated by others?

One should always do the ‘welding’ (patching up) whenever a wedge is created with anyone. It is considered a great quality of virtue to do the ‘welding’ for others, even if there is suffering and difficulty on the part of the one doing the welding.

In these times, the one who does the welding i.e. unifies others, will suffer. After the welding, the two estranged parties will unite and the welder will be at a loss! After this kind of suffering the welder backs off. However, the one who wants to improve for the Self should weld in spite of the suffering!

If one is not comfortable in doing the welding, he should maintain the intention in his mind of, ‘I want to do the welding’ but he should not have the negative intention of, ‘It is better if they are separated.’

Those who break up relationships are found everywhere but those who unite people are rarely to be found.

4. My-ness (*mamata*): intense insatiable greed (*lalacha*)

While life is short, how can a single minute be wasted? You should pass through this world without any ‘dirt’ touching you. Where there are no expectations of any kind at all, no blemish of any kind at all, where there is complete purity, there is the status of the Gnani! The Gnani Purush does not have any attachment even for his body. The Gnani Purush is without ego or ‘my-ness’.

Mamata (my-ness) means ‘mine’ and as a result of this my-ness, ‘I’ has continued to exist. The span of my-ness can expand from ‘my body’ to ‘my wife, my house, my town, my country, my world.’ Etc.

My-ness should be there with a boundary. The boundary of my-ness means, it will exist as long as one is alive, for example the 'my-ness' with the body. Any further extension of my-ness should not be there, including the 'my-ness' for an only son. Otherwise, that extended my-ness will only be painful.

If an insured ship sinks, how much worrying does the insurance agent have? If one's my-ness is of this kind, it will not cause any pain.

If a bungalow burns down after it is sold and all the documents are signed, would one feel anything? No; if 'my-ness' can vanish simply by signing papers of agreement, can it not go away by correct understanding? Otherwise, the bungalow will say, 'Boss, either I will go or you will go.'

What are the rules in a museum? You are allowed to see everything and tour around but you can't take anything with you. In the same token, people have to leave everything behind and go with respect, lying down in a funeral bier! In such a world, why have all these headaches?

What is indicated by the 'my-ness' that causes clashes? Why is there pain when the wife who is really not your own, dies? At the time of the marriage ceremony this my-ness becomes completely binding as the husband begins to think 'this is my wife...my wife...my wife...' Because of this, there is a psychological effect and the 'my-ness' about the wife enters within. This is what causes pain and freedom from this pain occurs when the complex knots of 'my-ness' are untangled by saying, 'not mine...not mine...etc.'

Worldly things are not the impediments to liberation but my-ness is. The object for which there is my-ness will be the binding object. In fact, what object belongs to us when in the end, even the body does not accompany us!

The one, who dies without my-ness, attains liberation. The one with my-ness is not allowed entry in liberation.

To have the knowledge of 'my-ness is wrong,' is the highest earning in life.

Akram Vignan clarifies this all the way, that the one who has my-ness is not the Self.

'My-ness' (*mamata*) in the one who has attained Self-realization is 'dramatic' my-ness. It is the same my-ness as that in a drama (the same my-ness an actor has playing his role; it is perfunctory).

The pleasure that is there when there is no my-ness is the pleasure of the free mind!

The person who has no intense insatiable greed (*lalacha*) in life will find God!

A person with only one type of greed is called greedy. There is a difference between a *lalachu* (an intensely greedy person) and a *lobhi* (greedy). The greedy has greed in one aspect only, whereas a *lalachu* person is greedy in all aspects. He has an intense insatiable greed to enjoy this way and that way. For such a person, it is difficult to be free. Intense insatiable greed makes one lose sight of the goal. He will be trapped everywhere. The *lalachu* will self-destruct in every manner.

The intense insatiable greed arises out of the desire to enjoy worldly pleasures. With such greed, there is no rule or law. One will snatch pleasure from here or there, by any means he can.

Horrible pains are invited by the intense insatiable greed for sexual pleasure. Disgust towards sexual pleasure will give freedom from sexuality. As long as there is intense insatiable greed for any sexual pleasure, clashes will be there. One binds

terrible enmity through greed of sexual pleasure. The one who is intensely greedy for sexual pleasure, will even use intimidation as a final resort in order to enjoy sexual pleasure.

The intense insatiable greed for sexual pleasure will make one helpless. So the wife will make him dance like a monkey. And later, will there not be revenge against each other?

A *lalachu* person will not only have *lalacha* for sexual pleasures but he will also have *lalacha* for eating, drinking and traveling; he is *lalachu* in all things.

It is an inner spiritual endeavor (*purusharth*) to change thoughts for intense insatiable greed when they occur. Then, one is not responsible and if those thoughts are not changed.

A *lalachu* person, due to being stricken with the intense insatiable greed, will take all kinds of risks.

A *lalachu* wants everything. In the same way as a disease attracts the remedy, all objects of intense insatiable greed are attracted to the intensely greedy one.

Only those businesses that are in one's *prakruti* (innate nature) can be performed. Out of intense insatiable greed one gets into imaginary businesses and consequently gets into trouble.

Why should there be intense insatiable greed (*lalacha*) for temporary things? When a decision 'I don't want any temporary thing in this world' is made, *lalacha* will go away.

Lalacha is an inborn thing. At the time of death, the seed of *lalacha* will carry forward with one and it will grow in the next life.

If intense insatiable greed (*lalacha*) is opposed by the ego, it will go away. But then later, that ego must be washed away too. Any ailment can be removed in the presence of a

Gnani Purush. The other remedy to be free from *lalacha* is to stop doing all things that cause it. One must not think about them and if they come into his thoughts, he should do pratikraman, and then one day, he may be free from all that tempts him.

The *lalachu* is a betrayer. He will completely ignore and bypass the Agnas of the Gnani Purush; therefore the grace of Gnani Purush will stay away from him. Only if he makes a strong decision to remain in the Gnani's Agnas, and becomes very strong with his mind, body and speech, then there is a possibility that the intense insatiable greed (*lalacha*) will leave.

The *lalachu* can't give happiness to anyone in the world; he will give only pain.

The effect of bad company, leads to an intense insatiable greed creeping within one. The effect of bad company is worse than poison.

Lalacha does not let Gnan express. It stops at the level of the intellect only.

At first, one sees his own mistakes, and then the *pratiti* (conviction of 'it is wrong to have these mistakes') is established. Once this is firmly established, these mistakes of *lalacha* can be rid of by one's inner spiritual endeavor (*purusharth*).

The intense insatiable greed to be worshipped will make one organize groups that will worship him. What is the outcome of doing this? He will go to hell. To become a guru and enjoy that status is also the same as having an intense insatiable greed! This intense insatiable greed is regarded as a terrible disease. If you want to get rid of this horrible disease that perpetuates the worldly life, spend one lifetime in subservience to the Gnani Purush. One should not open up his own 'shop' after meeting the Gnani Purush.

Even God will not question the one who has no greed for anything at all.

5. Pride (*maan*) : Ego of doer-ship (*garva*) : Wallowing in worldly pleasures (*garavata*)

The Gnani Purush informs us that *gnanavarniya karma* i.e. the karma that obstructs the full expression of the knowledge of the Self, goes once *mohaniya karma* i.e. the karma that causes the illusion, is removed. Speaking about himself, The Gnani Purush asks, ‘What kind of *moha* (illusion-attachment) did I have prior to enlightenment?’ He says ‘I did not have any *moha* of any kind. I had no inclination for money or sex. The only thing I did have was pride (*maan*); great attachment with pride. However, there was no *abhimaan* which is pride with ‘my-ness (*mamata*)’. *Abhimaan* can only exist if there is my-ness (*mamata*). This was pride without any my-ness – this was *maan* without *mamata*.

If from a young age one has been subjected to only insults, he will have a strong appetite to gain respect. In the same token if one had nothing but respect given to him in childhood, the appetite for respect will not be there later on.

When a *maani* (one with a tuber of pride) gets respect, his tuber of greed (*lobh*) will decrease. Whereas a *lobhi* will not let go of his tuber of greed; there will be no decrease in his greed, even when he gets a lot of respect.

From the perspective of liberation, simple pride is tolerable, but for one to be constantly using his energies in being preoccupied with, ‘where will I get respect from, how can I get respect and recognition in the eyes of the world?’ is gravely dangerous. Pride can be removed but it is extremely difficult to eradicate the hunger for pride.

If people give you respect, you should enjoy it but do not become habituated by it. You should be careful not to become attracted and then attached to the one who gives you respect.

In the process of enjoying respect, awareness of the Self

is diminished and if deceit enters into making one wanting respect, there will be total darkness. There is no objection in enjoying respect that comes naturally but if it leads to covetousness for wanting more respect (*maan* will increase) then this deformity of pride results in intoxication of pride; that is objectionable. The very existence of pride makes one ugly, and then he cannot be attractive. One's pride persists because there is an inherent belief in one that others are inferior.

Can the one who loves respect, love insult with the same intensity? A constant awareness that avoids being insulted is verily beggary for pride.

Who is the one who receives insults and respects? Is it the Soul i.e. the real Self? No. This is the affliction of the ego. If you are the Self, no one can insult you. Does respect or insult have any connection to the Soul?

In Akram Vignan, You become separate the moment You say, 'the one who was insulted is not I'.

If you see the person insulting you as obliging you, then it will erode the pride within.

In the ignorant state (non-Self-realization state) if the fear of insult leaves, one becomes shameless and hurtful to others, whereas if the fear of insult leaves after one receives Gnan, one becomes completely independent.

There are various phases of pride (*maan*): Pride with my-ness (*abhimaan*), false arrogance (*ghamand*), hot temper (*tumakhi*), head strong (*tundmijaji*), self-respect (*swamaan*), false pride and false my-ness (*mithyabhimaan*).

When one says, 'My name is Lalvo', recognize that he is only egotistic. There is only ego. (Lalvo is a nickname for Lallu. Nicknames are typically used for peons.). When he says, 'I am Lallubhai', means that there is also pride along with the ego

(with 'bhai' there is emphasis on the self – adding 'bhai' to a name is similar to adding the title of 'Mr.'). 'I am Lallubhai the lawyer, did you not recognize me?' That is ego with rich materials (ego of showing of his material wealth and achievements); it is pride with my-ness (*abhimaan*.) When a person claims 'I can beat you' but he has no strength to do so; that is called *ghamand*. If a person does not have a drop of knowledge nor any money and yet has a lot of arrogance, he is called a *tundmijaji*. The one with *tumakhi* will insult and scorn respected members of the community! A *ghemraji* is someone who has no substance within and without, and yet puts everyone down. He would say, 'I can travel around the whole world' when he is not capable of going even two miles.

Hum is different and *ahamkar* is different. 'Hum...hum...I am everything' is different, and the ego (*ahamkar*) is different. Ego can go away but the 'Hum' does not go away easily, it arises where there is nothing. 'Hum' is different from 'I am something'!

Ego is the false imposition of the Self, saying 'I am' where the 'I' is really not. The ego is present in everyone except in the Gnani Purush.

Extension of ego is pride (*maan*). Pride associated with my-ness (*mamata*) is *abhimaan*. To show off, 'this is my house...this is my car...' is ego with my-ness (*abhimaan*).

Where there is *abhimaan*, there is no *saiyam*; meaning a state without inner anger, pride, deceit or greed (*kashayas*); there is only ignorance there.

The belief of 'I am Chandulal' is ego and 'I am pure Soul' is the egoless state. After Self-realization, the main ego, the charging ego that charges new karma is gone but the results of previous charging which is the discharge ego, still remains. Absolute knowledge will arise when all the results of this discharge ego are gone.

One must uphold the intention of ‘Let no living being be hurt through this ego’. Yet, if someone gets hurt one should do pratikraman for it and move on.

What is the difference between pride (*maan*) and self-respect (*swamaan*)? Pride is ego with my-ness and self-respect is pride with a boundary, pride for which one is qualified. Self-respect is engaged in protection of this pride. In the worldly life, self-respect is a virtue but the one who wants liberation will have to let go of this self-respect also. To set up protection against insult is self-respect.

An *abhimaani* person will exhibit all his possessions but the person with false pride with my-ness (*mithyabhimaani*) will boast ‘we have this and we have that’; when really he has nothing.

Insult is the ‘thermometer’, i.e. a gauge to measure pride. When insulted, if one gets affected, that verily shows the existence of pride.

A *nirmaani* person i.e. one who claims or holds the belief within of ‘I am without pride’ will have the ego of, ‘I am without pride.’ This ego is very subtle. Such ego too will have to go if he wants liberation.

The Gnani Purush is with and without inclination (*spruha*). He is completely disinclined towards the non-self of others (*nispruha*) and completely inclined (*saspruha*) towards the Souls of others.

There is no *unmattata* (reaction of swelling with pride) in the Gnani Purush. People swell with pride when they have money in their pockets and in the Gnani, there is no such reaction even when he is surrounded with luxury.

The Gnani Purush does not have any ‘I-ness’ (*potapanu*). He is not the owner of the mind, speech or body at all.

The Gnani Purush has no ego of doer-ship (*garva*). 'I am doing this' or 'I have done that' is all ego of doer-ship. There is no doer-ship in the state of the real Self. *Garva-ras* is 'juice' of doer-ship; it is very sweet. The instant one feels 'I did it', he tastes the sweetness of the ego of doer-ship. It is also, tasting the ego of doer-ship if one maintains from within 'It happened because I was there'. In this world, there is nothing sweeter than the taste of the ego of doer-ship.

How does the taste of the ego of doer-ship go away? It goes away by knowing the science (Vignan). Which science? To know, 'Who is doing all this?' This science will make you know that you are not the doer. After that the taste of the ego of doer-ship of 'I am doing' is not there. The Gnani Purush does not have 'I did' with any of his actions.

The intoxication of 'I know' is a terrible danger! That disease will never go away without the Gnani's help. It is more dangerous than poison. If you want to have an ego, have the ego of, 'I don't know anything.'

When people praise you and you are in an intoxicated state for the whole day; that is called praise intoxication. And *garavata* is, 'I did such a great job!' Doer-ship as in 'I am the doer' creates the habit of further tasting the ego of doer-ship.

What should one do to not taste the ego of doer-ship? Nothing is to be done. The awareness of, 'I am the Self,' separates one from, 'I am the doer,' and the taste of doer-ship. The one who has acquired Self-realization simply needs to know 'I am not the one tasting the ego of doer-ship'; he simply needs to maintain that awareness.

There is no wallowing in worldly pleasures (*garavata*) in the Gnani Purush. The *garavata* of human beings is like a buffalo sitting in the comfort of cool wet mud on a hot summer day. Nothing would make it budge. Similarly, those who are

engrossed in worldly pleasures such as success, achievements and prosperity, or for that matter the knowledge of scriptures – they are all in *garavata* and it will not let them come out of the worldly life. They are stuck there and they make no spiritual progress. Only the compassion of the Gnani Purush can bring them out of it.

With explanation and later through Gnan (Self-Realization) given by the Gnani Purush, one understands that there is no real happiness in the worldly life and gets the conviction (*pratiti*) that real happiness lies only in the Self. Once there is a firm decision on his part, it will help get rid of *garavata*. Akram Vignan says that the one who is experiencing *garavata*, is not the real Self. *Garavata* gradually dissolves away with this awareness.

The Gnani Purush has no doer-ship (*garva*), no pleasure indulgence (*garavata*), no inner or outer inclination (*spruha*), no swelling with pride (*unmattata*), no ‘I-ness’ (*potapanu*). Surrendering to such a One, who is in a magnificent state of Gnan, a seeker’s (spiritual) losses of infinite past lives are recouped in just one lifetime and he attains the guarantee of liberation (*moksha*).

6. Laghutam : Gurutam

The state of the Gnani Purush is such, that in matters of worldly interactions (*vyavahar*) he is *laghutam* i.e. he is the smallest; the lowliest and in matters of the Soul, the real Self (*nischaya*), he is *gurutam*, the highest. The Gnani Purush is never the guru of anyone. He is not anyone’s superior and no one is his superior, not even God. Even God is pleased with the one who has no ego and ‘my-ness’.

The one who becomes the most ‘junior’ in the world will be the most ‘senior’ in the whole universe.

In mathematics, the smallest and the final indivisible amount is the lowest common multiple. From this definition, in

His childhood, Dadashri discovered God; God is the smallest in all living beings (*laghutam*) and common in all. Since that time, his inclination towards becoming *laghutam* in worldly interactions led him in becoming *laghutam* in the worldly life, while simultaneously there manifested the state of absolute *gurutam* as the Self.

Being *laghutam* (lowest; smallest) bestows one with permanent security. The *laghutam* has no fear of falling.

In the world, everyone likes to be *gurutam* (biggest, highest) not *laghutam* (the smallest; lowest). The one who tries to become *gurutam* will wander around in the world of the four life forms and the one who becomes the smallest will soon go towards final liberation.

What does Akram Vignan say? It says for one to be the smallest in the relative world and biggest in the real and neither big nor small (*aguru-laghu*) in the Self-form! The one who is the smallest in the relative world, by law, becomes the biggest in the real! In that stage, God will embrace that person.

One should not become the world's guru but should make the world his guru. A guru without the 'guru-key' (*gurukilli*) becomes very heavy. He will drown himself and will drown those who follow him. The guru-key must be obtained from the Gnani Purush. Guru-key means a constant awareness of 'I am a disciple of all disciples; I am the smallest.'

Everyone needs a guru that fits his or her level of spiritual development. Kindergarten teachers, first standard or second standard teachers, college teacher and the ultimate teacher is the one who makes the whole world his teacher; the ultimate guru is the one who makes the whole world his guru.

Until one's intention of becoming the biggest in the world is gone, unless one's inner belief of 'I am something' is gone, the intention to be the smallest cannot take hold.

It is very difficult to achieve the status of the smallest. It is achieved by the one who has a constant awareness about the line of demarcation between the real and the relative with the help of Gnani Purush. He who remains within the Agnas (spiritual directives) of the Gnani Purush can attain the status of the smallest; his vision is towards the state of *laghutam* and the goal is of only that, so he will become that.

What is the characteristic of being the smallest? One should know that he has become the smallest when if he is sitting in the car and is asked to get out of the car, is called back to sit in the car, asked to get out again; if this happens nine times over and each time he is not affected, then that is the sign of becoming *laghutam*.

‘To remain in the intent of becoming the smallest; to have *laghutam bhaav* and to keep the vision of oneness (*abheda drashti*) is the foundation of Akram Vignan.’

~Dadashri

The worldly life has been created from the ego of being the biggest, and with the ego of becoming the smallest it comes to an end.

The race in the race-course starts when one enters the race to become number one. In the intent to come last, there is no race.

While running the race to become number one, everyone dies panting while the prize is awarded only to one.

Criticism (*teeka*) and competitiveness (*spardha*) are some of the manifestation of the ego. Everyone is undergoing the effects of their own karma, how can anyone be criticized? To criticize means to ruin your own self.

The one with the ego of having skills and the know-how will get exhausted in this worldly race. Instead, one can sit on

the side, enjoy and take it easy by saying, 'I have no skills'. The Gnani Purush clearly says 'I don't even know how to shave, even at this age!'

The one with the ego of having skills doesn't know that his mistakes are buried under the nature's 'factor of safety' and he believes, 'I am so skillful.'

People will keep on doing work as long as there is the ego of being skillful. What is to be done by those without skills? The knowledge of skill has continued on the basis of ego. How can the skill continue where there is no ego or where the ego has ended?

The Gnani Purush repeatedly reiterates that He has no skills but people do not believe it. People say 'Dada knows everything'. Then, He says, 'I know about the Self. I know that the 'Soul' is the knower-seer. Whatever the 'Soul' can 'see', 'I' can 'see'. I do not know anything else.'

When the other person insists (*khench*), the Gnani lets go slowly and leaves and moves ahead. If someone insists, and you insist in return, it will hinder your progress. The other person insists according to what he 'sees', therefore, where is he at fault?

The one who wants to attain final liberation, the world will call him crazy; the world will beat him up and throw him out. Yet, he should accept defeat and sit down. The way of the Gnanis is to win the world by letting others win! Therefore, in this world, it is worth learning how to be defeated. Only then, he can be free from this world. Otherwise, he who is trying to win is considered as defeated. This research of the Gnani is worth adopting.

Gnani Purush Himself has become *abuddha* (intellect-free; without any use of intellect), whereas the world is trying to become intelligent or making attempts to be called intelligent!

One can be an expert in one subject at the most. Instead to be 'ignorant in everything' is best. When one becomes ignorant in everything his life will run smoothly. Because you can hire experts in everything; you can hire a lawyer, a doctor, an accountant, a solicitor, even a manager to run the factory is available for hire!

Once you say, 'I don't have any skills'; you are freed from the race-course. Instead of others calling us unskilled, why not say it ourselves and become free from this world?

What is the outcome of running in a horse race? Today you may be first, but at some time or other you may also be last. So you should refuse even if God were to tempt you to run in a horse race!

Your personality will shine once you have moved away from the horse race. Horse race (competitiveness) and personality cannot exist side by side.

Once the short and sweet course of Akram Vignan is completed, your debt of infinite lifetimes is paid off in one lifetime. Then, there is fearlessness (*nirbhayta*), non-association (*asangata*) and non-attachment (*vitaragata*).

7. Insistence (*khench*) : deceit (*kapat*) : point-man (the one who leads you astray)

Akram Vignan is the science of Gnani Purush's experiences that is capable of solving all kinds of worldly or spiritual puzzles.

How should life be for the one who has attained Akram Vignan? Life should be without any insistence. When you make a true statement but no one accepts it, there should not be a need to prove it. And if insistence arises, on account of the effect of your baggage of previous karma, then by simply 'seeing' it, You will become free from it.

In the path of liberation, there is no law. Whatever

happens naturally is correct! No law-law! Otherwise, while making a law, a whole mountain of laws will have to be created. Where there is law, there is no naturalness. Liberation is for the one who becomes natural (*sahaj*).

To start rivalry is like falling from your own position. If you are true but hold on to the truth; that too is considered as ego. The world's truth is not the absolute truth; it is a relative truth. Why should you hold on to it? The Gnani Purush is completely without insistence.

Know that you are on the correct path if you become the one without any separation due to differences of opinion (*matbhed*); there should be no hold or insistence anywhere. He who bends to any shape is called straightforward (*sarad*).

Of all the *kashayas* of anger, greed, pride, and deceit that obstruct right knowledge and behavior, deceit (*kapat*) is the toughest. This is because deceit has a sweet face and can't be seen. All kinds of accounts of karma are created due to deceit (*kapat*). Deceit verily means that the owner (the one having deceit) is unaware of its existence and its operation and for that reason it is difficult to remove it.

To gain advantage in worldly life by pulling others towards your opinion and taking them into your confidence is called deceit (*kapat*). The person being deceitful does not know or is not aware of his deceitfulness. The constant awareness of 'Except for liberation, I don't want anything at all,' will make deceit leave. Saying this five times every morning will let the awareness arise to defeat deceit.

Due to deceit (*kapat*) that exists and to finish the game of deceit, a person will win over others by employing craftiness (*chaturai*). The one who understands what is good for him and what is bad will not enter into this trap of craftiness.

By repeatedly and deeply keeping the intention 'I want to

get rid of all my faults, I want to attain final liberation (moksha) only,' one can be free from deceit.

As long as any sweetness is experienced in worldly interaction, the uninterrupted awareness as the Self cannot prevail. Bitterness is not objectionable. With sweetness there will be interruptions and dozing in the awareness of the Self.

Having met the Gnani Purush, one's train for liberation is on the main line to the final destination of liberation. But, if some 'point-man' comes across on the way, there is no guarantee of staying on course. The whole track may change! The 'point-man' talks in such a way, that you will not even know that the track has been switched.

The seeker will realize that the track changed when the Gnani Purush alerts him. Then, analyzing minutely, he will recognize where the change started, what happened, who did it, on what ground it happened and which intense insatiable greed (*lalacha*) within led to this, and when easiness (*nirakudata*) left and when did uneasiness (*akudata*) set in. All this has to be known in the awareness (*jagruti*). The one whose worldly interaction (*vyavahar*) becomes unsteady, will become shaky in the Self (*nischaya*).

Progress is made when one is not swayed by anything that has no relation with the goal of liberation. This prevents the switching of the 'tracks', and ensures spiritual progress. Stick to only the talk that liberates. Any talk that sways from this goal and the right vision should not be allowed to enter the mind. The Gnani is not so guileless (*bhoda*). He will not be distracted if someone were to try to change the track.

Where there is deceit (*kapat*), there is guilelessness (*bhodpan*). Believing anything negative about anyone to be true is guilelessness. The remedy for this is to listen dramatically (to pretend to listen earnestly while really listening only superficially),

not to object to it and to rely only upon the right vision. Everyone will speak according to what they understand but you should rely only on the right vision.

No matter what worldly obstructions may arise in the path of liberation, Akram Vignan is such and its path is such that one can surmount all of them. If one says, 'it is difficult...it is difficult,' then it will become difficult for him.

'Why should I care?' is one statement that should not be uttered by anyone. Saying this creates separation. Where 'what do I care, what is it to me?' exists, one should do pratikraman and turn it around. The one who says, 'What do I care?' has become (*nispruha*), rejecting attitude. This is a grave danger for the Self.

One has to ensure; be continuously aware that the path to final liberation is not missed.

The path to final liberation is missed if one asks, 'what were they saying about me when I was gone?' Let people say whatever they want to about you. Such questions come up only if one has deceit (*kapat*). To engage in such a practice is to hide the Self.

It is considered a grave disease to eavesdrop in order to catch something being said about you. The world will talk if you are at fault, so why should there be any objection? If anyone speaks negatively about you, let him, it is of benefit to You. You need to remain strong. Even a small mistake in this matter can create terrible problems. The deceit in you leads the mind to secretly listen in on other people's conversation.

If you happen to listen to what others are saying about you, it will disrupt your sanity. The one talking might have said it casually without much thought, but look how it ruins your mind and sleep.

Some people say that they employ deceit and deception out of fear, but fear of what? The one with the fault will have fear, is that not so?

He who has the intense burning desire and craving for liberation will not be touched by any hindrances in the path of liberation.

‘I know’ is the biggest hindrance in the path of liberation! It causes death of the Self. ‘I know’ brings on intoxication that is very difficult to remove! The face of the one without the intoxication of ‘I know’ is attractive. The rising of the belief of ‘I know’ after Gnan is tremendous lack of awareness.

If one attempts to solve problems with the attitude of ‘I know’, it will only complicate matters further.

If sweetness prevails in ‘I know’, it will sprout. There, one should erase it quickly, as soon as it sprouts, pluck it out. Otherwise, this ailment will grow and it will ruin the awareness of the Self.

All the danger signals in the path to liberation should be known from the Gnani Purush. Then only, will the safe-side be maintained. Otherwise, there is no telling where the ‘ship’ will end up.

The law is: the one who wants to attain only liberation will always find the correct path.

8. Awareness (*jagruti*) : Desire to be worshipped (*poojavani kaamna*)

By matching our understanding with the Gnani’s understanding, we walk parallel to Him. If we don’t, there is no telling when the path to liberation will change direction. On the path to final liberation, not a single degree of an individual’s own understanding will work. One has been wandering around life after life because he has not attained the right understanding.

The answer to a seeker's question can only be given to his satisfaction and full resolution, if the ego of the one answering the questions is completely gone. Even the discharge ego has to leave completely. The speech that accepts all viewpoints and does not hurt anyone to the slightest extent will not come forth as long as one tastes the sweet juice of doer-ship (*garvaras*). Thus, there should not be any ego or intellect in the speech that comes forth. People will not get any benefit if the ego of the one trying to preach is not gone. It will feel good to the listener's ear, so he will praise the preacher but it will cause a terrible loss to the preacher. The ego will take all the credit and divert him from the path of liberation.

In the path of Akram Vignan the Gnani Purush shows the 'red light' (danger signal) to those who want to be preachers (*updeshak*). Dadashri gives this 'red signal': 'If as much as a hair of 'our' knowledge is told to people, people will flock; people have not seen such bliss, they have not heard anything like this, therefore, they will flock here! But the ego that is sitting inside will laugh.' If you want to achieve completion (the absolute state of the Soul), don't show your immaturity by answering when anyone asks questions.

The fire is covered under the ashes. As long as the intellect has not been eradicated, as long as the ego has not been eradicated, as long as worldly desires are not eradicated and as long as there are thoughts of sexual pleasure (*vishaya*), there is no predicting when that fire will ignite. Unless the *kashayas* and *vishaya* that have been covered up are eradicated, preaching to people is very dangerous and risky.

One will not be able to find his mistakes as long as one is partial to his own self. Partiality towards the relative self will keep one in illusion and perpetuate the illusion. When the force of karma unfolds, one becomes absorbed in it, the awareness (*jagruti*) is blocked and the application of knowledge (*upayog*)

is missed. There, the awareness will be regained if one remains in the satsang of the Gnani Purush.

Awareness (*jagruti*) is a different matter and Gnan (experiential knowledge as the Self), is a different matter. To awaken from sleep is called awareness. In awareness, *kashayas* are dormant but when *kashayas* are annihilated, it is called Gnan, *anubhav*. As the awareness increases, pending karmas do not remain and there occurs complete purity within.

As long as there is deceit for pride within, it will not allow awareness to surface. Deceit means to hide and to cover up and it always takes one on the wrong path. Deceit and ego that supports anger, pride, illusion and greed will take you on the wrong path.

When deceit in any form does not remain, when no thoughts of passion for sensual pleasures remains, and when the *kashayas* are eradicated, then the awareness that arises will result in 'knowledge' (gnan).

When one moves away from the shelter of the Gnani Purush, *kashayas* will invade with all their family members. These *kashayas* will try by any means to make one leave the shelter of the Gnani Purush. If a slightest of sweetness is tasted, the *kashayas* get their nourishment. If the *kashayas* are not given any food at all, they will come to extinction. But they become strong if they are fed!

The status of Gnani is achieved when there comes a level of awareness that not a single *kashaya* ever gets any feeding; such awareness is needed. *Kashayas* can be won over only if one is subservient (*aadhin*) to the Gnani and remains under His shelter and never leaves it.

Unless the Gnani Purush certifies you, don't even attempt to preach. All the faults within you are ready and waiting to attack at a moments notice. When all the *kashayas* are

eradicated, such a stage (of becoming certified) arrives by itself!

Awareness is the state where the ‘thief of *kashaya*’ is not allowed to enter. In such awareness, one can see all his faults and his ego. This ego is definitely there and it makes one taste the sweet juice of doer-ship (*garvaras*). When someone says, ‘you did well’, he tastes the sweetness of doer-ship right away. This will cause his fall later on! Gnan exists where there is no difference between bitter or sweet.

In satsang, explanations to anyone’s questions should not be given by anyone other than the Gnani Purush. Only simple and natural talks are allowed, but the slightest weight given to the relative self, will give rise to the poison that will kill the Self.

The *kashayas* that are lying dormant are eradicated by the increasing awareness. The one in whom awareness has taken hold, should take advantage of the awareness by doing *samayik* and *pratikraman*, meaning introspective meditation and repentance respectively, to annihilate the faults.

There is great fun in walking behind Dada as His child. Dada will pick you up if you become Dada’s child whereas, if your ego expresses like a grown up, then you have to walk by your self and wander around aimlessly! Then after taking a beating, you will turn around.

The intense greed and desire to be worshipped is a terrible disease, it is suicidal; someone will bow to you and then it will become a habit.

The Soul (Self) is already revered by all and one is trying to get his body worshipped, which is going to become ashes one day! Liberation is prevented because of this disease.

When one creates a path that is slightly independent from the Gnani’s, he enters into a terrible maze. Once you have been told that you should follow the Gnani, how can you afford to

have a diversion? How can you take such a risk? In the end, it will cause a terrible fall!

Whatever comes across as hindrance in the path to liberation should be quickly plucked and thrown out. Then only can one stay focused on the goal. If the goal is set for liberation but the intentions are impure, one will lose the goal. That which makes one lose the goal is the enemy.

When one wants liberation, he has to become so strong and make a decision that ‘come what may, whatever may become of this body, let it be, but I will not forsake the path of liberation. I want to accomplish my goal’, and for such a one the work, the goal will be accomplished. Only this intent and a firm decision have to be made.

After knowing from the Gnani Purush these dangerous chasms that exist on the way to liberation, one has to be in a constantly cautious state about them. It is worth being free from the faults by expressing them directly to the Gnani and by turning away from them. Do not attempt to gain any recognition or worship in the path to liberation. The goal of salvation for the world cannot be harbored with any intent or sense of doer-ship and there is no place for ego in it. One has to walk in the path of liberation without being recognized. One must not give up Gnani Purush’s Satsang or the Gnani’s shelter all the way to the final liberation.

One should not see the faults of the Gnani Purush; he should not find mistakes in the Gnani Purush. If nine of the Gnani’s statements are understood and one statement is not, that one statement should be put aside and one should ‘wait and watch’. It will be understood later.

9. ‘I-ness’ (*potapanu*) : The Supreme Soul (*parmatma*)

The Gnani Purush has oneness (*abhedta*) with the whole world; he has no separation from anyone. Separation will be

there only if the Gnani Purush had *buddhi* (intellect)! He who is without *buddhi* (intellect) has oneness with the universe.

Oneness increases the experience of Gnan and separation scatters all the energies. When 'I-ness' is gone the separation is gone and there is oneness with everyone.

This A. M. Patel has given up all His 'I-ness' and has offered it to the Lord. Know that the one whose 'I-ness' is gone has achieved oneness with God.

'I-ness' is completely gone from the Gnani Purush. He behaves completely according to the circumstances and without ego. Like a 'bundle', He goes everywhere He has to go! One can remain in his natural state when 'I-ness' is gone. He does not have any opinion of his own at all! Yet, His life's interactions are ideal. He remains 'dramatic' (superficial) all the time. One can only remain dramatic if his 'I-ness' is gone.

It is 'I-ness' to protect the relative self. To protect the relative self in a deceitful way is known as *gaaddha potapanu* (severely deep rooted 'I-ness').

What is the test to check whether the 'I-ness' is gone? If there is no change in the facial expression or within, even after one is asked to get in and out of a car nine times over, then his 'I-ness' is gone. The knowledge of scientific circumstantial evidence (*vyavasthit*) frees one from 'I-ness' (*potapanu*).

Except for the Gnani Purush, everyone has 'I-ness'. When the 'I-ness' is gone, one becomes God!

Once 'I-ness' is gone; it is gone forever.

After receiving Gnan, the ego that charges karma is gone but the discharge ego still remains and that discharge ego is known as 'I-ness'. When the entire discharge ego is gone, one is said to be free from *potapanu*.

‘I-ness’ is decreased in proportion to the level of awareness. What kind of awareness is required to get rid of ‘I-ness’? The awareness of, ‘This is ‘I’ (the real Self) and this is not I’, a constant awareness of the Self, following the Agnas of the Gnani Purush and seeing others as faultless and as non-doers; all these are required.

No matter what the result is, saying ‘I am not this’ makes one free.

Where ‘I-ness’ is gone; there is no ego of doer-ship, and no wallowing in worldly pleasures (*garavata*).

To favor the side of the ego, to favor the side of ignorance, to step away from the Self; is called ‘I-ness’ (*potapanu*).

Not to become absorbed (*tanmayakar*) in the scientific circumstantial evidence is *purusharth* (Self oriented effort). *Pragnya*, which is the force of the Soul, prevents this absorption process in the unfolding scientific circumstantial evidence of the non-self, whereas *agnya* i.e. the intellect will make one get absorbed in the unfolding scientific circumstantial evidence.

Everyone has ‘I-ness’ in the unfolding karma. After attaining Gnan, as one employs *purusharth* in the unfolding karma, the ‘I-ness’ decreases and gradually vanishes.

The one who can recognize and see the departure of ‘I-ness’ in the Gnani Purush, is eternally blessed and graced.

With the departure of ‘I-ness’ (*aapopu*), one becomes the supreme Self (*parmatma*). Thereafter, scientific circumstantial evidence will take care of Him.

Jai Sat Chit Anand



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Note to the reader

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

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

Whenever Dadashri uses the term '**we**', he is referring to the Gnani Purush and 'Dada Bhagwan' who is the fully enlightened Lord within him.

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



[7]

**Insistence (*khench*) : deceit (*kapat*) :
'point-man' (the one who leads you astray)**

**The Science of Akram Vignan unravels all
entanglements**

Everything I am saying is all through experience. If they are not my own experiences then they are solutions that I have 'seen' through my Gnan. People need solutions, do they not? Otherwise, without a solution one continues to suffer in entanglements (*goonch*). People continue to experience turmoil because they cannot find a solution. Everyone is in this state. So what does one do when an entanglement (*goonch*) arises? This world is nothing but a factory of entanglements and confusion. "The world is the puzzle itself", meaning it has puzzled itself.

That is why I am telling you that this is the Vignan (science) of Akram. This Vignan has been given to people who have not reached even its peripheral boundary; they were not even qualified to receive it. Surely, it is their merit karma that they have attained this Vignan. That is why 'we' have said, as far as worldly interactions (*vyavahar*) are concerned make Chandulal (the relative self) behave in such a way that he hurts no one in the slightest; this that must be your inner goal and Your constant inner intent.

**When one is insistent, the Gnani becomes
silent**

Questioner: Ordinarily what should our life be like after attaining Dada's Gnan?

Dadashri: You should live a life free from any insistence (*khench*).

Questioner: Give me an example of how one is insistent, please.

Dadashri: Suppose we are talking. I give you an answer and in order to make your point correct you bring up the same topic again. That is insistence (*khench*). This is what people do over and over again. If you have taken Gnan, then there should be no insistence. If there is any insistence, then get rid of it, because it is a mistake. There is no problem if you try to get rid of it and it does not go away. If there is continued insistence on your part, if Chandulal is insistent, then You have to simply observe it, by doing so, You are free. You are separate from your insistence if you remain the seer (*jonaro*). Then you are in compliance with 'our' laws.

Insistence (*khench*) is something very different. Insistence means, if I say, 'No, it is like this' but you keep belaboring your point in order to prove yourself correct, that is insistence. There is no truth where there is insistence; insistence is one of the biggest negative traits. The definition of being insistence-free is if someone tells you, 'I don't like it', then you say, 'very well. I will keep quiet', there is no botheration.

Questioner: So if someone keeps arguing and tries very hard to prove his point, does that mean he has no basis?

Dadashri: But even in those situations people do not argue with awareness; people argue because they do not have awareness. In fact, people argue because they lack awareness. Do you think someone with awareness would argue?

Questioner: Is it wrong or right to argue?

Dadashri: It is fine for the worldly life; it is fine if you want to do something for the worldly life, but it is wrong if you want liberation. In the worldly life, if you don't argue, people will

walk away with your things. But here in satsang, it is not appropriate to argue. There is nothing to say in whatever the Gnani tells you; arguing and discussions are only meant for the worldly life. In the worldly life you may even have to say, 'Dada, do not go in this car, go in this one.' But here in satsang?! What wisdom, what over-wise people there are! 'You are being over-wise', this is what I have to tell some people.

This is a Vignan. Many people tell me; 'make laws, do this, do that' You fools! What kind of people are you that in spite of attaining such a Vignan you have not become wise? What a Vignan this is! A Vignan where there is no scope of arguments!

Questioner: Rules and laws were the only way to discipline people until now.

Dadashri: That is fine for people at large but ours is the path of liberation. People who want to wander around in this worldly life, they need laws. Otherwise, laws cause conflicts and conflicts give rise to the worldly life.

Questioner: Are there not laws on the path of liberation?

Dadashri: No laws are needed on the path of liberation. There are no laws here. Everything is natural. Whatever happens naturally is correct.

Questioner: You said, 'where there is liberation, there are no laws; where there are laws there is no liberation. Liberation is through absolute humility (*param vinay*).' So absolute humility encompasses everything, does it not?

Dadashri: Yes. Absolute humility encompasses everything. With rules, one will be required to keep a *tulsi* plant (tulsi leaves are used in prayer rituals in the Kramic path, they also have medicinal properties). If a mouse nibbles away at the *tulsi*, he will have to keep a cat to keep the mice away. The cat ruins the milk and so he has to keep a dog to protect the milk. Where

does it end? Therefore, here we have the law of 'no laws'. Here we are applying Vignan and so the slightest of interference is madness. It is tantamount to being over wise.

I will say things as they are. Then if someone were to become obstinate and strong headed (*jakki*), then I will know there is tremendous ignorance on his part and that he is harming himself, so then I will not say anything more; I will remain silent. If he starts arguing, it is because he cannot understand what I am saying. Would he argue if he did?

So what is it like here in the satsang? You have to become wise. You have to have *param vinay*, which means you do not have to speak unnecessarily. Speak only when it is necessary. Do not try to show your wisdom or your cleverness here. All your cleverness is imitation; it is not original. Meaning you have learnt from others, you have learnt from books. Then you get into arguments and you do not stop. Don't you even recognize that you are going off on the wrong track, by doing this? To engage in such confrontational arguments (*chadasey chadhavi*) is to leave your own place as the Soul – your real Self and fall all the way down; it is to lose your own place and to regress.

Questioner: You caution us right away before we fall.

Dadashri: I am telling you the same thing right now also. But I cannot caution everyone; I can only tell certain people. With others, I have to let things be. They have not attained the energy (*shakti*) yet. The poor fellow will go away from here if I were to say anything. I only caution those who have understood what is harmful and what is beneficial to them as far as liberation is concerned. So I only caution people once they become strong. I will not say it to everyone. Otherwise, they will leave right away; they will say 'I'm leaving. I have a home. I have a family. I am not desperate for anything. So why should I stay here?' 'Yes, agreed you are married, you have everything. You are fine as you are, but if you wander away from this

‘station’, you will never encounter it again, even after a hundred thousand lifetimes.’ I have to pamper them like children in this manner and make them sit. I even have to give them candies! I ask you this, who has taken this Gnan with his own understanding? I have had to coax and entice everyone, ‘Come here! Come see!’ I have had to sweet-talk everyone in order to give them Gnan.

There should be no insistence for that

Outside of satsang when people talk, it is natural for one to feel, ‘ours is the right path. The path we have embarked upon is the right path’. However, after attaining this Gnan, to feel that way, the Lord has called it *ahamkar* - ego. That ego will have to be rid of.

If someone outside of our satsang insults you and degrades you, you will get drawn in into a confrontation. If he instigates you into a confrontation with him (*jakka*), you will even become obstinately confrontational. Once you enter into obstinate confrontations, which inevitably becomes an interaction of animosity (*chadasey chadhavu*), you become completely immersed by illusion (*mithyatva*). Then the focused awareness as and of the Self (*upayog*) is gone. All this will serve to spread the illusion even further. This is a grave disease.

There is no such thing as the truth (*satya*) in this relative world. The Real (*sat*) is eternal (*avinashi*). There is no other *sat*. It cannot exist in the relative realm. Everything else is relative and prone to come to an end (*vinashi*). And yet look how people hang on to it with obstinacy!

To the Lord, there is no such thing as truth and untruth (*satya* and *asatya*); these are man made concepts – they are concepts of the human society. There are all kinds of people in the society and so everything is dependant upon society. There is no duality as far as the Lord is concerned. There is no profit or loss. There are no such things as relationships either and I can

‘see’ this in my Gnan too. There is no relationship whatsoever. Relationships are like the birds sitting on a tree. They fly in from all direction; they stay together during the night and claim ‘we must be somehow related’. So things continue this way in the name of relationship but when the morning comes, they all fly away in different directions. So there is no such thing as relationships. No one is really related to anyone.

Questioner: The example of the passengers on a train on a long journey is better, Dada.

Dadashri: On the train, one will at least realize that his fellow passenger is suffering a lot, so he will try to help him. He does not dwell on relationships and when his station comes, he gets off.

It is also wrong (*asatya*) to hang on to the truth (*satya*). To hang on to the truth’s tail (insist on the truth) is in itself untruth (*asatya*). To become insistent is to ruin everything. People take a beating by hanging on to the tail of the truth, just as they hang on to a donkey’s tail. They will take a beating from the kicks but they will not let go of the tail. They will insist ‘I will not let go’, no matter what.

Whereas ‘we’ do not have any grasping of anything (*graha*) or persistence of insistence (*aagraha*). There is not the slightest insistence of ‘it has to be this way’ in any matter, not even for a second. Not even for a second will ‘we’ say, ‘this is right, this is true.’ There is not the slightest insistence of even ‘This Gnan has manifest.’ If you say, ‘that is incorrect’, even then there is no insistence on ‘our’ part. Whatever comes through your vision (*drashti*) is correct.

If you do not encounter any separation with anyone due to difference of opinion (*matbhed*) anywhere, then know that You are on the right path. And where there is separation due to differences of opinions, know that your path is not clear yet. You still have to carve your road through the mountains; you will

have to remove big rocks that come your way, otherwise you are bound to crash into them if they are lying in your path.

Bring a closure by becoming straight (*sarad*)

The one who is straight (*sarad*) will flex and bend according to the truth, will adjust promptly to the truth. Such a one will quickly turn in matters where the 'soul' accepts and agrees, and he will not be insistent there. The one who insists is not *sarad*.

So do not be rigid, inflexible and insist on anything! It is a grave liability to be persistently insistent (*pakkad*).

Questioner: Arguments are bound to ensue where there is misunderstanding between two people.

Dadashri: Therefore you have to end the matter there.

Questioner: So if there is a misunderstanding and the other person tells me 'you are wrong', should I not let go of it?

Dadashri: Yes, you should let go of it. What objection do you have? If you don't the other person will think, 'Why is he talking like that?' I ask you, 'is speaking (speech) not vyavasthit? Is it not vyavasthit that he asks something?' 'We' have all the solutions. Otherwise where is the end in sight? 'We' bring about a resolution quickly.

It is wrong of us to say, 'this person is right and this person is wrong.' You just have to believe that the other person is right and you are wrong and just move on. That way the other person will not have any problems either. No one will have a pending 'claim' against you. You can never be free if there are any claims pending against you.

The ego after Gnan is lifeless and the *prakruti* dissipates

Wherever there is the stock of ego (*ahamkar no bharelo maal*), it is likely to increase. In the *mahatmas* the ego is

residual, it is a discharging ego (*nikali ahamkar*); it is not true charge ego i.e. ego that charges new karmas. But even then one goes on protecting and siding with it. Who are you to judge what is right and what is wrong? This should not be so.

When one becomes adamant (*jakka*), it creates more veils of ignorance over the soul. However, after this Gnan, all that is left is the *vyavahar* i.e. only discharging worldly interactions remain. As far as *nischaya* (the Self) is concerned, *jakka* (insistence) is gone, *dwesh* (abhorrence) is gone, *raag* (attachment) is gone; everything is gone. Now after Gnan, the worldly life (*vyavahar*) is no longer *chetan*; it is no longer living (there is no more karma bondage; it is all a discharge). *Vyavahar* now has become *achetan* (it is inanimate); there is no life in it. *Achetan* means that it will reignite if You instigate it again (meaning if you become Chandulal again). Otherwise the non-Self (*prakruti*) will show its traits and dissipate, nothing more. Do you understand? It will manifest its trait; you will know what it is like when it expresses. You can know and identify all its traits. So different *prakruti* will express in different manner and intensity, and thus the stock within (*bharelo maal*) becomes evident. Then having expressed itself, it will dissipate.

The ego is rendered lifeless on the basis of this Akram Vignan of ours. So sooner or later it is going to leave completely. In the Kramic path the ego is alive whereas here in the Akram path, it is lifeless; everything remains 'dramatic' - superficial. The *kashayas* of anger, pride, deceit and greed, are all 'dramatic' also - they are superficial and lifeless. However the *kashayas* that remain within now need to be dealt with, with equanimity.

Deceit (*kapat*) and craftiness (*chaturai*)

If someone is verbally abusing one, in that too one's *kashayas* - inner passions of anger, pride, deceit and greed will engulf him all over during that moment.

Questioner: How do these passions (*kashayas*) overcome us?

Dadashri: They render you unconscious in regards to awareness of Gnan. A person will not have any awareness at that time!

Questioner: How can we tell when the *kashayas* have arisen? What are the signs?

Dadashri: Will you not know when the ego has been hurt? Deceit (*kapat*) is the main culprit that does not allow you to be aware. This deceit means total darkness; complete absence of awareness. In other forms of *kashayas* namely greed, pride and anger, there would be some light; some awareness.

Questioner: Please explain all these in detail. This deceit, *kashaya*, ego...

Dadashri: These are all the obstacles in the path of liberation.

Questioner: How does deceit operate and create a puzzle in this?

Dadashri: Deceit (*kapat*), makes everything pleasant and acceptable, and thus makes one wander (lose spiritual goal) here, there and everywhere.

Questioner: Where again is the role of deceit in all these wanderings?

Dadashri: Anger, pride, greed create fewer obstructions. Deceit will create lot more obstructions. Deceit (*kapat*) does not let one remain in the normality of worldly interaction; it takes one below the level of what is normal, it is lower than the state of worldly self (*sansari*). Persons without *kapat* are *sarad*; they are straight and simple-hearted. Deceitful *prakruti* creates major problems.

Questioner: If someone insults us, where is deceit (*kapat*) in that?

Dadashri: There is no deceit (*kapat*) in that. *Kapat* makes one take advantage of his own self. Deceit makes one dig his own grave. In the four *kashaya* of anger-pride-illusion and greed, illusion means deceit (the illusion deceives the self). Deceit (*kapat*) has become an enormously dense mass within. The karmic account that is created is verily of deceit. Everywhere, deceit binds an account (new karma for which repayment will have to make in the next life). Otherwise nothing can bother you.

Now that I have given you this Gnan, *kashayas* will no longer occur. People stray off in the direction of *kashayas* because of their old habits (prior to Gnan) of wanting to ‘taste’ what’s going on. You will go and ‘taste’ it even when I tell you not to. This Gnan is such that, deceit (*kapat*) will not survive in anyone.

Questioner: This deceit prevents the awareness (*jagruti*)?

Dadashri: Anger-pride-greed also will not let you maintain awareness. Deceit will make you completely unaware. The owner (the one in whom deceit takes place) himself will not know what deceit (*kapat*) has taken place. The owner (person committing deception) himself will not know that he is employing deceit!! However in instances of anger-pride-greed, he may be somewhat aware. This deceit (*kapat*) is very deep; even the one doing *kapat* (deceit) will not be aware that he is doing it.

Questioner: If the one doing *kapat* cannot tell that he is doing *kapat* then how is he to recognize it? How can he be rid of this fault if he cannot identify it?

Dadashri: This is hidden, not only from the doer of the *kapat*, but everyone else around him too.

Questioner: How can one get rid of these faults of deceit (*kapat*)?

Dadashri: It is very difficult.

Questioner: How can we know the nature of this deceit?

Dadashri: To pull others into your own opinion and take them into your confidence for your worldly gains is *kapat* (deceit). A person who is doing this would not even know that he is doing anything wrong. He simply is not aware of it.

Questioner: What is included in the worldly gain? Is it mainly everything other than the goal of salvation (moksha)?

Dadashri: There is definitely a goal of liberation after this Gnan (knowledge of the Self). The problem is with the deeply ingrained old habits (*latta*); they will not leave once they become established. They cast a veil over the self and thus make it difficult for the owner to know that they (the *kashaya of deceit*) indeed exists within. The owner has no clue.

The owner is also not aware of the other *kashaya* of greed (*lobh*) either. A greedy person will never know, 'I am greedy.' Only the *kashayas* of pride (*maan*) and anger (*krodha*) are guileless (*bhoda*), so one can easily know their existence. One cannot identify *maya* - illusion that veils the Self; this verily is deceit (*kapat*). He cannot know of greed either.

Questioner: So this deceit (*kapat*) is mainly for the worldly benefits...

Dadashri: Deceit (*kapat*) is very tough; it is the greatest nuisance. Now how can it leave by itself? It will leave if one stops seeking advantage in worldly situations. Such a person is liberated indeed, is he not?

Questioner: That verily is what we call awareness (*jagruti*), do we not?

Dadashri: That is not *jagruti*; I just showed you the way out of deceit (*kapat*).

Questioner: Awareness is to have an inner demarcation

between ‘this is for the worldly life and this is beneficial for spiritual progress towards liberation’, is it not?

Dadashri: That is called awareness. But that kind of awareness will not prevail at all. It is only in the absence of awareness that deceit (*kapat*) takes over. Nevertheless, the deeply ingrained old habit (*latta*) has to be fractured, does it not? The habit! The *latta* (habitual compulsion) to enjoy worldly pleasures!

Questioner: Does one not need to turn that habit around? How can this habit be broken?

Dadashri: The compulsive habit (*latta*) is there for sure. Now one needs to get rid of it; settle with it.

Questioner: How?

Dadashri: That habit will begin to leave the moment you decide and say, ‘I do not need anything. I have all the happiness I need.’ That *latta* will change the moment you decide, ‘I do not want anything’.

Questioner: What all is included in relative worldly benefits?

Dadashri: Everything! One meddles (behaves as Chandulal) when he is sitting in a train; he meddles when he is sitting in a bus. Everywhere you look, he is meddling.

Questioner: What kinds of situations are applicable there for the *mahatmas* who have taken Gnan?

Dadashri: Every situation. It is exactly the same situation he has come from (from past life). Everything (karma bondage) has become solid and that is exactly what is bearing fruits (effect) right now. If you remain in your *jagruti* and do not ‘taste’ these fruits or even if you ‘taste’ them but remain separate as the Self from the non-Self (Chandulal), then you have succeeded. Those fruits are sweet, are they not? That is

why one is not able to remain separate. He will taste it (get involved as Chandulal), will he not? It is very difficult to rise above deceit (*kapat*). Deceit is the only dangerous thing. The *kashayas* of anger-pride-greed can be rid of but it is tough to get rid of *kapat* (deceit).

Questioner: So the worldly gains, its sweetness, *kapat* always remains with us. So then the difficulty of becoming free from it will inevitably remain.

Dadashri: Awareness (*jaग्रuti*) will help. Along with this awareness, the decision and the *nischaya* (firm resolve) of, 'I do not want anything,' will help.

Questioner: So one has to make the firm resolve (*nischaya*) of 'I do not want anything except for moksha (liberation)?'

Dadashri: Yes, 'I do not want anything at all'. 'I do not want anything,' whatever may come along, such a *nischaya* (resolution) will be necessary.

Questioner: In other words, once the decision for moksha is made, the train will get on the right track?

Dadashri: The decision for moksha has already come but along with that the decision of, 'I do not want this,' has to come also, does it not?

That is why I have instructed everyone to recite this sentence five times every morning: 'I do not want anything in this world'. The effect of it will then remain for the rest of the day.

Questioner: So if we are to examine in every situation as to 'what he (the relative self) wants and where he is at', then we can become free quickly, can we not?

Dadashri: Yes, but how will deceit (*kapat*) leave with an analysis? There is craftiness and cleverness (*chaturai*) within, is there not?

Questioner: What kind of craftiness is it? Can you please explain this *chaturai*?

Dadashri: There is craftiness and cleverness (*chaturai*) in deceit. With whomever there is interaction of deceit; one will win over the other person through craftiness and cleverness. He will win over everyone through *chaturai*; only the Gnani will not fall under this spell. He will be able to get other people under his control. He employs craftiness with everyone; he knows how to do all that.

Questioner: What should an individual who is being crafty do in order to become free from it?

Dadashri: How will he know this? He will not be able to know this at all. One cannot escape from his own craftiness. You should not become a victim of that craftiness and cleverness (*chaturai*).

Questioner: Does that mean it is the *prakruti* (the non-Self complex) that practices craftiness and cleverness?

Dadashri: The other person's *prakruti* does craftiness and cleverness because of *kapat* because he wants to engage his craft of *kapat* to trap others. But you have to be cautious if you do not want to be influenced by his *kapat*.

Questioner: How?

Dadashri: To begin with you should know how to listen keeping in mind whether something is beneficial or harmful to you. Ordinarily people accept sweet words that are harmful to them and reject bitter one that are for their own benefit.

Questioner: But whether the other person is telling me for my benefit or my detriment...

Dadashri: It is more than enough if you understand just this much. If you are at this level, it is more than enough.

Questioner: But after all, benefits or harm is applicable

to the worldly life is it not? Should we not recognize whether it has spiritual or worldly implications?

Dadashri: It is always worldly; it is never for the Self, is it? It is always related to the *pudgal* the non-Self. It is only when that (the importance of the non-Self) moves aside that one can attain the Self.

Questioner: One will not be victim of his craftiness and cleverness (*chaturai*) if he understands whether it is beneficial or harmful to him.

Dadashri: One does understand what is beneficial and what is harmful but he does not understand whether craftiness and cleverness (*chaturai*) is present or not. He is not able to know because to begin with, he has the habit of ‘tasting sweetness’. The minute someone calls out to him, ‘welcome! Welcome’, he loses all awareness. No matter how much you tell ‘us’, ‘welcome...welcome!’ ‘we’ will not become a victim of this deceit (*kapat*).

Questioner: There is no worry if there is a *nischaya* (strong decision) for moksha! Then his words will not affect or touch us!

Dadashri: The *nischaya* for moksha is there for sure, but there is a lot of interference (*dakhal* – interference of becoming ‘Chandulal’) in between also, is there not? ‘*Keval nij swabhav nu akhand varte Gnan* – Only a continuous awareness as the Self prevails.’ The *nischaya* is there for sure, but will it not have to prevail continuously? Moksha prevails, but it will have to prevail constantly, without interruption, will it not? Interruptions will not do.

Questioner: But whether something is beneficial or harmful, after all it falls in the worldly department - the relative department; does it not?

Dadashri: Yes, but it is verily the worldly things that one

needs to let go. There is nothing like that on the path to moksha. What else? You have to let go of all the harmful worldly things.

One will understand this if he tries to and if he does not have a habit of ‘tasting sweet things’.

Questioner: Now if one is being crafty (*chatur*), how can he get rid of his own craftiness and cleverness (*chaturai*)?

Dadashri: He is not able to recognize his craftiness and cleverness himself and he will not believe you even if you were to tell him that he is being crafty.

Questioner: It can be very difficult to follow the path of moksha and become free from this fault of deceit (*kapat*).

Dadashri: It is not difficult. You will be able to reach your goal by maintaining your intent (*bhavna*) to be rid of this fault. It will not take long for the one who wants to get rid of these faults. It cannot be difficult, can it? Everyone has such deceit (*kapat*). In the current time cycle, where can such deceit (*kapat*) be absent?

Questioner: *Kapat* is involved in dealing with another individual but when it comes to one’s own *prakruti* and Atma (the Self), *kapat* is at work there too, is it not?

Dadashri: No, not in that.

Questioner: The other person may be being crafty (*chaturai*), but if he finds ‘sweetness’ in that then is *kapat* not at play there?

Dadashri: No, that is not considered *kapat*. That poor man is likely to get fooled. He has a habit of ‘tasting sweetness’ and that is why he gets fooled.

Questioner: Awareness (*jagruti*) does not remain at that time, does it?

Dadashri: Awareness will not remain at that time. When someone greets you with respect and says, ‘welcome, welcome Chandulal’ the effect of the sound of those words is such! And if someone tells you, ‘you do not have any sense’ then what effect will such words have on you?

Questioner: This Akram Vignan is such that first it will not let the effect of those words touch the Self (the soul within). There arises within the awareness as to whom the words, ‘senseless’ are being addressed to.

Dadashri: Yes. First such awareness arises. Then nothing will affect You once this awareness arises. The one who becomes aware as to who is being addressed in, ‘welcome, welcome,’ remains unaffected. (This respectful greeting is being given to Chandulal, the relative self and this is the awareness—*jagruti*). You have to extract and attain such subtle understanding.

Questioner: This is very necessary. The breakdown in the continuity of this awareness occurs, and is that the reason that all such faults take over the control?

Dadashri: All these faults cause the intervening breakdown. That is why the Lord has said, ‘*Keval nij swabhav nu akhand varte Gnan*—the uninterrupted bliss of the Self is being experienced.’ But it does get interrupted. Therefore stop the habit of tasting sweetness (of respect) and it is unlikely that anyone will go out of his way to serve you anything bitter (insult). This is because your worldly interaction now is such that no one will insult you, and if it does happen then know that as your *vyavasthit*—scientific circumstantial evidence. The fault is of the sufferer.

Questioner: The awareness prevails stronger during bitter and unpleasant life effects.

Dadashri: That is why one becomes deluded at the time of tasting sweetness; enjoying the pleasant life effects.

Now an uninterrupted awareness of Gnan will be experienced when there is no objection or interference (with reference to painful or pleasant life effects) of any kind. This path is of uninterrupted awareness - *akhand jagruti*.

'Point-man' on the path of liberation

The thing here is that there will be many 'point-men' (men in charge of switching railway lines) on the spiritual path. So if we are on the train that we think will take us to Delhi, will have been switched somewhere on the way and we end up at the wrong destination. Therefore adhere to the destination from our – the Gnani's - point only. There is likely to be so many point-men here.

If the train is traveling on the main line i.e. on the right track you will not be robbed (of the great spiritual state received from the Gnani). You will be robbed if the track changes and thereafter there is no telling where you will end up. Therefore do not ever place your trust in a point-man (the one who will throw you off your path). If you start drinking tea with him (start trusting him), and continue the pleasantries, he will switch your track.

Questioner: Who is considered a point-man on our path of liberation (moksha)?

Dadashri: A point-man is one who says things that pleases you. If someone talks to you and makes you 'dizzy' (makes you lose your senses) with his sweet talks, then you should know that the point-man has arrived. He says things that please you and then the mind gets caught up in it and takes over. Therefore, a point-man will switch your train on to the wrong tracks with the same speed, without you being aware of the switch. Later, if someone asks you, 'Oh, why are you on this wrong path?' You will reply, 'I can never be on the wrong path!'

Questioner: Is that why the Lord has said to remain continuously under the shelter of the Gnani?

Dadashri: Yes, that is why. Otherwise you will meet a point-man in every situation who will change your track in no time. On top of that, what will he say? ‘Mine is the Rajdhani Express; it is the fast track train from Mumbai to Delhi.’ Oh, but your track has changed! Rajdhani! Who says it is not the Rajdhani but if it is running on the main track only then it is the ‘Rajdhani Express’ (it will reach your destination fast). If the track has changed then where will it take you? You will not reach Delhi.

We should exercise great care to ensure that our ‘main line’ (goal of liberation) is not switched. All these are old habits, are they not? So far we have not got rid of the old habits. We should know that they are old habits.

Questioner: If a person is very strong and firm in his *nischaya* - resolve to remain the Self after Self-realization - then his *vyavahar* (worldly interactions) of the relative self will become very beautiful and harmonious, will it not?

Dadashri: *Vyavahar* must become pleasant and harmonious; the *nischaya* will weaken if it does not. If the worldly interactions do not improve, it would weaken one’s resolve to remain as the Self.

Questioner: How does one gauge this? What is the gauge to check whether one is on the wrong track or the right one?

Dadashri: Firstly there arises the pleasure of the ego and the sweetness of the wrong track and therein he continues to become emotional (expresses *raag* and *dwesh*; attachment and abhorrence), whereas on the main line, there always prevails *nirakudata* - transcendence of pleasure and pain, state beyond easiness and uneasiness; the bliss of the Self. On the other track, this *nirakudata* leaves and is replaced by uneasiness which becomes evident in one’s thoughts and facial expression. If he rides on the wrong track, he will lose the bliss of the Self.

Questioner: When can we say that the mistake has been fractured?

Dadashri: If you understand it in systematic details then it can be said that the mistake has been fractured. This means you understand and know the answers to, 'how the mistake occurred'. What was the beginning of the wrong track? What happened initially? What was the underlying reason for it? If you unearth the answers to all this from within, then know that the mistake has been fractured. You will know what happened and on what basis it occurred. Where did the mistake find its support and where did you become emotional. From what point did *nirakudata* leave? All this can be known.

Questioner: In life, when worldly interactions are taking place, there is no aim or a persistent preference of taking one way or the other. There is no insistence that we should go this way or that way in whatever is unfolding in the daily life. Otherwise in *nischaya* - in matters of the Self - there is no deviation or slippage.

Dadashri: There is always an inevitable slippage in *nischaya* (the state of the Self) once there is slippage in *vyavahar*. It may seem to you that there is no slippage from the Self. The mind may give you false impressions of, 'nothing has been disturbed in the *nischaya*', but if the relative worldly interaction becomes unsteady (being on the wrong track), then understand that *nischaya* has slipped and become unsteady for sure. Beware of this one critical point!

When the track is never switched then it is correct. No one dare switch it. When one is not so gullible as to be influenced by what others say, then it is correct. So many people come and tell me all kinds of things but I remain unmoved. I do not let their talks sway me.

Questioner: When you talk about not becoming swayed by anyone, what are you primarily talking about?

Dadashri: *Samyak* (the real and the right; the state of the Self). I would investigate what is *samyak* in it. And then I would cancel it. After that even if someone tries to instigate it further, he will not get any response. Many people do say, ‘Dada is *bhoda* (guileless).’ But try me out! (Test me!) Dada is the absolute Self; He cannot be guileless. How can He ever be *bhoda*? Would He be guileless? If a Gnani Purush is guileless then what is the difference between him and a stupid person?

Do you have the ability to analyze this talk? Are you able to critically appreciate this line of conversation that you are involved in?

Questioner: One can realize after a lot of experience.

Dadashri: The person who tells you things (the one who is instrumental in switching the tracks) would not have any deceitful aggression (*prapanch*); he is simply speaking out of idiocy (unaware of the reality of this universe). If that were to happen to me, there would be a major problem in satsang, would it not? What is the likelihood of Dada ever believing you if you were to tell me, ‘Dada this is what happened’?

Questioner: With what adjustment do you not accept things people tell you?

Dadashri: I would know right away. It’s value and validity; I can understand everything. I would know from the moment he starts talking that he is being partial and is trying to make me take sides. If the Gnani Purush were to become naïve, then all is lost. He may look guileless (*bhoda*) and simple. How can one who does not have trace of deceit (*kapat*) be guileless (*bhoda*)? Where there is guilelessness (*bhodpan*), there is deceit (*kapat*) for sure. Where there is no deceit there is not an iota of *bhodpan*.

Questioner: So does guilelessness (*bhodpan*) exist on the foundation of deceit (*kapat*)?

Dadashri: Foolishness prevails on the foundation of deceit. When deceit (*kapat*) leaves foolishness will not remain either.

Questioner: What is the nature of that deceit (*kapat*)? What kind of deceit is that?

Dadashri: It is deceit of all kinds! Deceit means to keep everything hidden from the Self, to veil the Self. All kinds of deceit of taking advantage of someone, to keep one's things secret from others; that is also deceit!

Questioner: So what is one trying to hide all this from?

Dadashri: One employs deceit to hide things about him or his business from others. If he is talking in confidence with a person, and someone enters the room, would he not stop talking?

Questioner: Yes, he would.

Dadashri: What can be the reason for that?

Questioner: Is that considered deceit?

Dadashri: Then what else can you call it?

Questioner: So where is guilelessness in this?

Dadashri: Wherever there is *kapat* (deceit), there is bound to be *bhodpan* (guilelessness) also on the other side. *Kapat* would not arise if one does not have this much foolishness. Deceit is a sign of foolishness. Guilelessness exists where deceit exists. And where there is guilelessness, you should take it for granted that deceit is there.

Questioner: You said that our track should not change. Our track has not changed, so what should be our goal of this track?

Dadashri: The goal of moksha; liberation, salvation! What other goal is there? That is the main line!

Questioner: And if the goal changes then what other kind of goal would arise?

Dadashri: One moves very quickly in the opposite direction of moksha; it will take no time! And he would feel, 'I am indeed on the path of liberation.'

Questioner: What kind of a mistake remains there?

Dadashri: That verily is this *kapat* and 'foolishness'. Can one not distinguish between what is right and what is wrong after listening to others? Is one not able to differentiate what is correct and what is incorrect?

Questioner: How can one develop understanding of what is correct and what is incorrect?

Dadashri: Such understanding will not come until deceit leaves. When whatever I tell you, begins to 'fit' (is absorbed), then you are on the right track. We know that you will reach the goal once this happens.

Questioner: What are the signs that one is on the right path; on the main line?

Dadashri: Deceit should go away.

Questioner: Please explain more about this deceit (*kapat*).

Dadashri: Everyone will know for sure 'there is deceit here and elsewhere'. Guilelessness (*bhodpan*) also exists there. If someone tells him something and if guilelessness exists within him, he will take that information to be true and run with it. If someone were to tell him, 'so and so just died', he will believe it and start crying but he will not stop to inquire who exactly died. Do not take even the words of your own father as the truth because he speaks from his perspective and level of understanding. There is no deceit in that; people just say things from the lack of correct understanding.

Questioner: Except for the Gnani, does everyone not say things only according to their own viewpoints?

Dadashri: Indeed. It is always through only their viewpoint. It is all right if that viewpoint is correct. However, it is correct by his understanding only. In these situations, you simply have to listen, agree, and pass your days! Otherwise nothing is attained, only that part which is true is attained.

Questioner: I did not quite understand your statement, ‘there you have to listen, agree and pass your days...’

Dadashri: You should not ‘obstruct’ (oppose; challenge him) what he tells you. You have to accept and listen as if you believe it to be the truth. You have to listen in this manner. The rest is in your hands, is it not? Your focus and basis should be on what is real (*samyak*); on the right vision and understanding that I have given you. Just keep an eye on which direction the pointer of *samyak* is pointing. Your sincerity is limited to the extent of your listening and not beyond that. You should not obstruct him nor create any obstacles for him.

Everyone speaks in his or her own language (*bhasha*; viewpoint or understanding), do they not? Even I will say that whatever he says is correct in his own ‘language’. But it would not ‘fit’ - be in concert with my language.

Questioner: How is it with your *bhasha* (inner language)? What is that constant *shuddha upayog* (pure awareness as the Self)?

Dadashri: That you have never seen or heard before, have you?

Questioner: Please tell us something about it...

Dadashri: No, it cannot be put in words. It is the matter of experience only. That stage will arrive by itself. Currently for you there is spiritual insight (*sooj*) working at the gross

superficial (*sthool*) level. The other is at the subtlest (*sookshmatam*) level. And everyone communicates in his or her own language (*bhasha*), do they not? You may understand at the subtlest level and the other person is speaking at the gross level. Now how will he understand the subtlest level? He will of course speak at the gross level, will he not?

This Gnan that you have heard from me will keep working for you. You are listening about the knowledge of the path that I have taken, and that path will continue working for you. All you have to say is, 'Dada we want to follow your foot steps,' and thereafter I will show you my entire path to you.

There is no problem once you are on the main line, is there? The solution is there even for the one who realizes that the train had taken the wrong path. The problem is when one continues on a path without knowing where it is leading. Such a person simply thinks he has made no mistakes.

Questioner: And he even believes it!?

Dadashri: Yes, and on top of that he protects his mistakes. But it is indeed your own fault to see anyone's fault. He has to see his own fault. What right does anyone else have to see his fault? One becomes a judge, without any purpose. Why utter anything before even knowing whether a mistake has been committed? It is out of self-interest that one says anything. What is the proof that the mistake is indeed of the other person?

Therefore this Vignan; this spiritual science will verily eradicate all the mistakes. Otherwise any other science cannot get rid of the faults. This kind of an opportunity will not come again. Hence it is best to proceed with caution, having been forewarned.

You should not evaluate your own level of spiritual progress within your mind as it will impede and halt your

progress. One should not assess his own spiritual level. It is of use if others do this for him.

Questioner: What kind of level in the mind are you referring to?

Dadashri: In this very path of liberation, everyone has deduced his or her own spiritual level. And that deduction is completely wrong; there is absolutely no truth in it. Once a person makes the assessment of his or her level, they become stuck there. There is no further spiritual progress.

You are all at a stage where it will not take much to deviate from the path and slip off the main track. Amidst such rampant weaknesses, you need full and thorough understanding in order to progress spiritually towards total enlightenment (*puṇnatva*). In all this, first deceit (*kapat*) must leave.

All the energies are wasting away in pursuit of what is not ours; in the pursuit of the relative; the non-self.

Questioner: And that is the very thing, which is being covered up with *kapat*.

Dadashri: Yes, that is the very thing that is covered up again. Nothing belongs to us; the real Self, yet one takes side of the non-Self. Hey you! You have already decided (in Gnan Vidhi) that nothing is yours, but even then you become partial towards the non-Self (Chandulal). Then he says, ‘oops, I forgot.’

Questioner: Which is it, does he forget or is he still not free from taking the side of the relative self?

Dadashri: He has not become free from taking the side of the relative. He will just say he forgot for that moment but it is not easy to become free from being partial.

So beware, beware all the time; you need to have tremendous awareness.

Questioner: That is correct. Today the resolution has been made to adhere to the path of liberation. However until one understands with clarity the distinction between the supporting and the obstructing causes of liberation, it seems very difficult to make this ‘train’ hold a steady course that will end in complete enlightenment.

Dadashri: If you use the word difficult, then you will not be able to achieve anything. Therefore, say ‘Dada you have given us such a Vignan – such a spiritual science that indeed there is no difficulty at all!’

‘What do I care?’ (‘Maarey shoo?’)

After I gave you this Gnan, did your Atma leave? It never goes away on any given day, does it? What is this Atma like? There is no atma in the worldly life, because the Atma - the Self never experiences hurt. Whereas people get and feel hurt all the time, therefore it cannot be the Atma. The Atma does not feel any insults. If you feel insulted, then it cannot be the Atma. Will you not have to settle the account of your karmic files that are pending? If you walk away with the attitude, ‘What do I care?’ does it mean that You have become free? Those files will continue the entanglements in their minds, ‘Let him go, he is always like that’ they will say. Do you think that people will set you free just because you say, ‘What do I care?’ So become agreeable and blend in.

Questioner: But Dada everyone nowadays take the approach of ‘What do I care?’

Dadashri: It is very dangerous for one to say, ‘What do I care?’ ‘Maarey shoo?’ ‘What do I care?’, how can anyone even make such a statement? These words are very inappropriate. ‘What do I care?’ what kind of a person are you to say something like this? These words ‘What do I care?’ should not even exist.

‘We’ have never said ‘What do I care?’ Even being a Gnani Purush, ‘we’ cannot say that, in any situation. ‘We’ cannot say it even when someone comes here under any predicament or situation.

One woman in our extended family had passed away and her son came to give me the news. He told me, ‘I had to come here to give you the news personally.’ I told him, ‘Son, you inform me now and it is very late in the day, is it not?’ So he told me, ‘No Dada. You do not have to come home.’ Even so I still went to his home for a few minutes, came home and also took a bath afterwards (a normal tradition). So the approach of ‘What do I care?’ is not acceptable in the worldly life. The worldly interactions (*vyavahar*) must be carried out as worldly interactions are meant to be. You are not going to lose your soul by doing so.

It is the gravest mistake to say, ‘What do I care?’ These words are never to be found in ‘our’ dictionary at all. These words cannot be uttered in your home, outside or here in the satsang. ‘What do I care?’ is this something one should even utter? If one does, that ego will never go away. That ego becomes solid. Then it will never leave. It will not break, ever.

People make the statement, ‘what do I care?’ even when it involves their sister, brother or mother.

Questioner: What does this inner intent of ‘What do I care?’ towards anyone, indicate?

Dadashri: Worthlessness! ‘What do I care?’ How can anyone even utter such a statement? You have taken birth in their home and you say ‘What do I care?’ It is a grave fault. You must never say this. Not only can you not say this in your own home but you cannot say it elsewhere either. These are all grave faults.

Questioner: What kind of a fault is it?

Dadashri: It is not even the correct ‘paper’ so what is the point of looking for a mistake when the paper is not correct in the first place? We can consider the mistakes and faults if the paper is correct, but when one says ‘What do I care?’ - that paper is not correct; it is wrong, it is one hundred percent wrong!

Questioner: You have said, ‘To say, ‘What do I care?’ is a violation in the eyes of God as well as nature.’

Dadashri: That person is guilty all over. There is nothing else left for him as far as mistakes and liability is concerned. When his paper is not even worth reading what is the point of looking for mistakes? When do we consider mistakes? It is when one’s paper has any worth. But here the paper is worthless so what is the point in looking for mistakes? One takes on the gravest liability when he says, ‘What do I care?’

Questioner: How can we get out of the entrenchment of the attitude of ‘what do I care?’ that has taken hold form within?

Dadashri: ‘What do I care?’ It is the lowest degree there is and the way to get out of it is to walk back the path that lead you in that wrong direction; you have to use that same path in order to come out of it.

Questioner: So what did you say we had to do in turning back? What has to be done on the way back?

Dadashri: The road that brought you here is the road that will take you back. How do I know which way you went in? You know which path you took. Go back the way you came and it will go away.

Questioner: So what does one do in that?

Dadashri: You do pratikraman over and over.

Questioner: Does infatuation (*aasakti*) not decrease by saying, ‘What do I care?’ Does excessive *aasakti* not go down by saying this?

Dadashri: Oh, leave alone all talks of lowering infatuation (*aasakti*), this goes way beyond *aasakti* and it destroys people. All the ascetics (*bavas*) have been destroyed by their attitude of ‘What is it to me?’ ‘What do I care?’ ‘What is it to me?’ You can never say this.

‘What do I care?’ means *nispruha* – to be without inclination. You either become *spruhi* (with inclination) or become like the Gnani Purush, who is *nispruhi* – free from inclination where the body is concerned - but has *spruha* - complete inclination for the Self. So become *saspruhi-nispruhi*, meaning inclined towards the Self and disinclined towards the non-Self. So remain as one or the other. But do not become completely disinclined (*nispruha*) without realizing the Self, otherwise you will become like a stone. You cannot say, ‘What do I care?’

To say ‘what do I care?’ is the entrapment of the intellect (*buddhi*) What will the intellect not trap one in? And when one says, ‘what do I care?’ - it is the intellect that traps him into taking that approach. Nevertheless, for some people, this attitude has become natural and a spontaneous (*sahaj*) trait and when they say ‘what do I care?’ they speak without their intellect, without thinking. If they speak through the medium of their intellect, then it is not a spontaneous, (*sahaj*) statement.

So what should the person for whom this has become a spontaneous trait do? He still has to get out of it. That is why ‘we’ change the main line here. Thereafter ‘we’ show him which line he should remain on. The other line is useless; it was completely wrong and so you have to get rid of it. ‘We’ put in another ‘railway line’ for you so you can keep your train on that line.

Questioner: We have to remain very clear and sure from within, that we do not miss this path of liberation.

Dadashri: Do not lose your path. And it is not possible

to deliberately lose that path, it only happens unknowingly. No one will deliberately lose the path of liberation.

The deception that deludes and throws one off the track of liberation

If you get into an argument with someone in the presence of a third person, when you meet that third person again, would you not ask him what the other person you argued with was saying about you after you left?

Questioner: Yes, that happens. What is it called?

Dadashri: Such a thing will completely throw you off the path of liberation. ‘What was he saying about me?’ if such need to know remains within, it can ruin your path of liberation.

Questioner: How come? Why is that so?

Dadashri: It is a very treacherous and an awfully wrong path.

Questioner: But in that situation which element (*tattva*) is playing a role?

Dadashri: Why do you have to ask such a question? Is one a thief (did something wrong) that he needs to ask, ‘what he was talking about me?’ He has no faith in himself that is why he has to ask someone, ‘what was he saying about me, after I left?’

Do I ever keep a watch behind me asking, ‘what was he saying behind my back?’ I do not have any problems regardless of what he says about me. I am unaffected even if he were to say it right to my face. A person asks this because there is *kapat* (deceit) within.

Questioner: Is that also called *kapat* (deceit)?

Dadashri: Yes, That is why he is asking the third person, ‘what was he saying after I left?’

Questioner: Or is it called the ego?

Dadashri: How can you say it is the ego? It is all done to hide things about one's self. The one who does not have anything to hide does not care about what the world says about him. Do you think such a person goes around asking, 'what were they saying about me?' Say whatever you have to say about 'us', say it in 'our' presence. 'We' would worry only if 'we' had something to hide, would 'we' not?

Why not say it in 'our' presence? Therefore 'we' do not inquire to see what people might be saying behind 'our' back. People can create whatever types of 'echoes' they want to (say whatever they want to). The poor man is saying so from his own understanding. Does he understand all this? All he knows is how to eat, and even then he makes a mess while eating!

Questioner: Indeed, when you explain with such clarity, that this is a huge stumbling block, then we understand.

Dadashri: You should make yourself (your relative self) such that nothing anyone says behind your back, no matter how hurtful, will affect you even in the slightest from within.

Arey! Are you aware that people even eavesdrop on conversations too! What kind of worthless people are these? If others talk about you, you must be at fault somewhere, would you not? If someone is talking about you, it is because there may be some fault in you, is that not so? Otherwise, who is there to blame you? And how unworthy of you to listen in on that which is not meant for your ears! If someone were to see you eavesdropping, how terrible would that person feel? It is a terrible fault.

Let the whole world talk if they want to. Many people tell me, 'Dada, this is what they were saying about you.' I tell them, 'That is fine. They are saying good things.' Then they tell me, 'They are also printing it in the newspapers.' I tell them, 'So

much the better if they print it in the newspaper. On the contrary, at least people will get to know this Dada now, will they not?' I would be concerned and have fear only if the fault were to exist within me. So let the world bray; what effect can it have on the one who is strong?

Questioner: How is it for the one who has made a resolute decision (*nischaya*) never to deviate from this path?

Dadashri: That *nischaya* (resolution) has been made, but along with this he also has a desire for a worldly goal, does one not? That is a fault; that is one fault. There still lie many such faults within. One will need to get rid of all these faults, right?

Therefore, you should not care about what others say behind your back. Otherwise it confirms that you are at fault. Why did you make the mistake of listening secretly? It is because you are the guilty one, is that not so? Will you not have to understand this? How long can you go on like this? What do you think about all this? Here one wants liberation but at the same time, he continues being the way he was in his worldly life. How can the two exist simultaneously?

Therefore, is it not critical to understand this point too? You can never predict how life will unfold in front of you, however if you have such weaknesses within, should they not be destroyed?

What can happen when forces that destroy your goal, arise? Do you know what a tiniest mistake that you cannot detect can do? It can completely delude you. Once deluded, what huge mistakes one commits! Then the raging ego will take over.

Therefore, one should not try to listen in on someone's private conversation with the intent of knowing 'What are they saying about me?' And why the interest in this?! It is because of one's own deceit (*kapat*). Deceit will never help you; not

even a little. And if someone brings you some talk that he has heard about you, that person becomes close and dear to you.

Questioner: What can we say about the state of the person who brings such information to us?

Dadashri: You should not let him touch (affect) You at all.

Questioner: No, I do not mean that. Just as we say the one who listens secretly has *kapat* in him, what do we call the person who brings us such talks?

Dadashri: The messenger is interested in creating a rift between the two parties. He is deeply rooted in the pleasure this creates for him.

Questioner: That verily is his *kapat* (deceit) too, is it not?

Dadashri: Yes, it is all *kapat* too! He is searching for a certain pleasure in it. He has some kind of interest in it.

Questioner: Is there *kapat* involved where one is looking for pleasure?

Dadashri: Then what else would be there? One just has to 'smell' it! All he needs is to get a whiff of it. He will say to himself, 'I have to tell him, I have to tell him about the other person.' Such is this whiff!

Questioner: What is the vision (*drashti*) of the one who is walking on the path of liberation (*moksha-marg*)? What is his constant understanding?

Dadashri: You will not achieve anything by me telling you all that. One has to know about one's own deceitful intent (*kapat bhaav*) and however much he becomes aware of his deceitfulness; that much will leave. Otherwise a great deal still remains within him and that is what he is not aware of. What is *kapat bhaav* (deceitful intent)? If the owner were aware of its

existence within, then he would have got rid of it a long time ago. Therefore, beware, beware, beware!

If you listen to any talk about others, it ruins your mind. What is more, when you hear talks about you from someone else, it sounds sweet to you. Everyone has this disease however, there are many who do not wish to know. If one day someone comes to tell one, he will listen for a while. He likes it because his wish is being fulfilled, is it not? He heard it from somewhere and brought it here! Now the person who brings the news, does not know the grave consequences of what he does. He is simply absorbed in the pleasure of it. Sooner or later you will have to understand all this, will you not? And what will the middle man do? Sometimes he may give misinformation, what kind of effect will this have on your mind? It will ruin your mind; conflicts will arise creating rifts which continue to harm you. Rather than this, what if one simply rejects this ‘system’ of eavesdropping? Would it not be good to uproot it completely? What is wrong in not having such a “business” - in not having that “item” altogether?

A husband will ask, ‘what was my wife saying?’ and the wife will ask, ‘what was my husband saying?’ Why on earth do they want to know? It’s because they are both at fault, are they not? Will they have the desire to know if they were faultless?

Why such *spruha* (inclination and interest) for this? This is the greatest food for the worldly people. This is called ‘holiday’ (Dadashri’s term for languishing in meaningless and harmful pleasures)! One must not have such a habit here—on the path of liberation.

Questioner: But Dada, what should one do when he has to be deceitful out of fear of someone?

Dadashri: You must not employ deceit out of fear. Why should you fear anything? People who steal have to fear, why should you? Who would experience fear, one who is guilty or

who is innocent? One feels fear because of guilt. Why not become free of all guilt?

Questioner: All the puzzles will be solved if I can resolutely adhere to the goal of liberation in which I have no other desires and if I can clearly understand the obstructing causes on the path of liberation, then all conflicts will vanish and it becomes very easy.

Dadashri: Even the resolution of 'I desire only liberation and nothing else,' is more than enough. If that becomes a reality, then the task is accomplished, is it not? But people still have expectations like, 'It will be nice if so and so says nice things about me' whereas the real traveler on the path of liberation is desirous of knowing only the truth, desirous for only moksha. Such a one does not interfere in any matter whatsoever.

The belief of 'I know' is spiritual suicide

Questioner: Can one say that this attitude and belief of 'I know, I understand', is the greatest obstruction in the path of moksha?

Dadashri: Yes, it is a very grave danger and it leads to one's spiritual suicide (*aapghati kaaran*).

Questioner: Please explain some more. If a person becomes free of this belief, what kind of attribute will he have? And what kind of attributes will one have when he is filled with this grave mistake, and how can he maintain awareness against such a mistake?

Dadashri: Small children have a healthy fear of adults. A child experiences fear because of the heat of the intellect of the adult. So what should the adult do? The adult should become like a child; just like a child with a limited understanding. You have to interact with children by becoming like a child. You have to come down to the level of the child and then the child will play with you. Even a year and half-old child will play with 'us',

as if we were of the same age. Should we not be able to see some kind of result, at least? Think about this and one day you will be able to understand. Once it comes into your understanding then you will be able to find it. And one needs to have an impartial approach - not take sides of Chandulal (the relative self). This ability to see from the viewpoint of the child may be difficult for you due to a deficiency of keen internal awareness (*jagruti*), but it will come to you eventually.

All negative worldly interactions (*vyavahar*) occur because of 'this' mistake. Interactions, which are labeled wrong or inappropriate, are due to 'this' mistake. The main mistake is the mistake of having the belief 'I know'. This, 'I know' is a very grave fundamental mistake. Consequently, all other mistakes follow. All other mistakes arise from this main mistake. Obstinacy (*aadayee*) persists due to this mistake only. Otherwise, one would be simple and straight. It is easy to be simple and accepting of Dada. Here, with Dada, you are in harmony. Does that require any effort (*purusharth*) on your part? You need to have the same kind of harmony with a person with whom you do not get along. That is your *purusharth*.

The disease of 'I know something' exists within every person. This Gnan increases along side this intoxication (*keyf*) of 'I know'. The intoxication is the obstruction (*antaray*). If this obstruction of this *keyf* is not there, then the Gnan would fit very nicely and will grow very beautifully.

Questioner: That intoxication arises many times even when we do not want it.

Dadashri: Yes that will happen; it will happen naturally.

Questioner: How can that intoxication come to an end?

Dadashri: You should not let it arise in the first place. It will not stop once it starts; it will not go away. Therefore, you must not let it arise.

Questioner: But Dadaji, we are talking about intoxication, which is subtle (*sookshma*). It is not ordinarily visible.

Dadashri: Everything is subtle. The owner too is unaware of it.

Questioner: So how is it possible to prevent it from arising?

Dadashri: What do you do in order to prevent the *kashaya* of anger, pride, deceit and greed from arising? You have to keep awareness that prevents them from arising.

Questioner: How can I know that the intoxication (*keyf*) has not arisen?

Dadashri: Your face will look attractive. Such a person will look very attractive. Otherwise, everyone looks unattractive. Alas, how is it possible not to know? Can you not tell whether a bunch of spinach is fresh or two days old? It is the same in this case. There is nothing subtle about this, is there? You can tell right away by looking at it from the surface. Everyone has the intoxication (*keyf*) of 'I know,' to a greater or a lesser degree. Only few people become free from it; these people have understood the facts. Beauty (*laavanya*) will not radiate in the presence of intoxication. It is because of the unawareness (*ajagruti*) that this intoxication takes place. It will not happen if awareness is present. Wrong things arise out of unawareness (*ajagruti*) but not so with awareness.

Questioner: Dada what kind of awareness should one maintain when such a mistake (*dosh*) arises?

Dadashri: It will not arise in the presence of strong awareness (*agruti*). This is not awareness at all. If awareness is present, the sapling of intoxication (*keyf*) of 'I know' will never grow. This 'plant' of intoxication has sprouted after Gnan. These very plants have grown after Gnan. All those old 'plants' were destroyed when 'we' gave you this Gnan, but this new

‘plant’ has sprouted since then. This would not occur in the presence of awareness. Everything has occurred because of unawareness (*ajagruti*). There are truckloads and truckloads of unawareness and not just unawareness related to one or two mistakes. Such intoxication will crop up where there is tremendous *ajagruti* at a very gross and superficial level; otherwise it would never arise, how can it?

Questioner: In this matter, what kind of things should we be aware of?

Dadashri: About everything, you must make sure that nothing sprouts.

Questioner: So what kinds of things are included in that?

Dadashri: Do you mean why does it arise in the first place? The fact that it sprouts is unawareness (*ajagruti*) itself. The awareness lacks by that much. Why should it arise? Why does awareness arise when *kashaya* occur? Your awareness surfaces even when the other person is doing *kashaya*. This intoxication (*keyf*) of ‘I know’ is more treacherous than *kashaya*. It is suicidal. It will destroy you. A person will say, ‘I know, but am not able to do anything.’ Intoxication of having knowledge?! In the ignorant ‘Gnan-less’ state, there is always the intoxication of the ego of ‘I know’. But here if intoxication arises after attaining the knowledge of the Self, then how wrong an understanding is that? The intoxication of having Gnan?!

Questioner: Dadaji, *kashaya* occur because of circumstances. When the *kashaya* arises, so does the awareness against it. It is not something that remains constantly. Whereas this intoxication of ‘I know’ - is it something that is constantly there within?

Dadashri: It just keeps growing. You even keep watering it; it is also being watered constantly. There is unawareness (*ajagruti*) day and night. That is what I call suicidal! Knowing (*janyoo*) is that when all kinds of intoxications leave.

Questioner: If I am talking about Dadaji's Gnan with someone, to begin with, in my mind there is the feeling of, 'I know'.

Dadashri: Yes, that verily is this disease.

Questioner: So how should I talk to people, Dadaji?

Dadashri: But those talks will not have any substance and competence (*barkat*). They will not be fruitful. How will it fit the other person? 'I know' is a grave disease!

That is why 'we' say, that in conversing with anyone, we apply a counter-pulley to come down to the level of the questioner. 'We' do not have the disease of 'I know', so it is easily applied. 'We' do not have that disease at all. 'We' are free from all such diseases. By sitting near 'us', all such diseases in you will go away. Keep asking me things and get your work done. It is not going to do you much good if you just sit here. For that matter even this tube light just sits with me, does it not?

When a conflict occurs with someone, talking to him with the intoxication of 'I know' in the mind makes a mess of everything. You will not be able to maintain the right level! The 'level' will not come!

Questioner: Dadaji, the awareness should be such that the moment a wrong thought arises, it would be caught immediately; it would be caught the second it arises.

Dadashri: Yes, it is enough if it can be caught. It must be caught the moment it sprouts. That is why 'we' tell you to destroy it the moment it sprouts, the moment you see another part growing, destroy it. But how can this be possible without awareness (*jagruti*)? And tremendous awareness is needed. How can one even have that much expectation? Therefore, you cannot expect everything.

Therefore, tackle with a solution. If someone comes and tells you 'your knowledge is very deep and profound', know

instantly that this is the place where the disease is going to grow. That is the direct cause of the disease! Become very alert there!

Did you ever experience sweetness in this matter before? The day the sweetness takes hold within, is the day this disease will arise. Then if the sweetness is experienced again in it, it will sprout long shoots, just like the shoots on the mango tree. It reaches a certain height with two shoots, then with an additional pair of shoots, it will grow taller; it will continue to grow in this manner. If you drink the water of this sweetness, it will nurture this plant. If the sweetness arises upon hearing someone say 'Wow Chandulal! You have become a Gnani', then the disease has started to grow within.

Now if that happens, if the sweetness is experienced, you should apply another solution. This solution is to erase it immediately. We do have solutions for it. It is natural for that disease to arise. The disease of the seed that has been sown in the past life will manifest in this life but we do have solutions for the diseases, here. This Vignan (science) we have is not without solutions, is it?

Questioner: No. Here every sentence is capable of getting rid of all diseases.

Dadashri: Yes, we do have the solutions. The root of this disease lies in the sweetness that prevails when someone gives you compliments, 'what a great thing has happened.' And there is sweetness in this, is there not? It will make you forget liberation.

Questioner: But it is dangerous, very dangerous as far as liberation is concerned.

Dadashri: Yes, dangerous, it is killing of the self (*atmaghati*)! If someone says that to you, you simply have to reply, 'my dear fellow, only I know my situation. How would you know?' If you say this, he will calm down. Do you want to be a guru?

Questioner: Dada we need to become free from this.

Dadashri: It is a very dangerous trap! Yet when the unfolding circumstances call for it, it is our duty to help people. However, it must unfold as a circumstance (*udaya*). There is nothing to gain from becoming a guru; it must come as result of unfolding circumstances. The circumstances will unfold on their own. It is a different matter if you are forced to sit on the seat you do not want to. Therefore you should not have any expectations for it.

Is anyone likely to fail, if he were to grade his own paper?

Questioner: No one will.

Dadashri: If a person examines his own paper, gives himself a grade and fails himself, then I would consider his action as a true judgment, but that does not happen, does it?

Questioner: And here one even struggles to appear humble on the outside.

Dadashri: That is why I call it killing the Self - *atmaghat*! It will lead to one's suicide. All one has to 'see' is whether people are attracted. Are they? No, they are not. Then it means that a great amount of the disease of 'I know' exists within. Attraction verily is purity! Attraction will occur as purity begins.

Questioner: No, Dadaji, people do get attracted. They get attracted for a little while, do they not?

Dadashri: No. Not at all! Not even a bit! No one will stay. The bulb will blow out on the first day. People will manage to overlook for a couple of days but not for long. This here is a Gnani Purush and that is why you are able to know the faults and mistakes (*dosh*) that lie within you. Otherwise, how can you know of their existence? The ship will start sailing south! It heads south because the compass is malfunctioning. That compass will show south as being the north. Otherwise, the

compass always point towards the north; that is its nature. But if the compass malfunctions, what can anyone do? Furthermore one does not know how to look for the Northern Star.

Will you not have to know all these danger signals? Do you think you can ignore them?

Questioner: No, they are all very dangerous.

Dadashri: It is called the suicidal element (*aapghati tattva*).

Questioner: Besides, it does not even let us progress further. It will not allow the Gnan to unfold.

Dadashri: It will not. It will destroy everything. It will even bring down whatever is already in existence.

Questioner: The amazing thing is that the words that are expressing from You, ‘touches’ that within exactly, they eradicate the disease within, they change the vision and we can exactly ‘see’ it working from within. Everything appears to be very scientific.

Dadashri: Only if the talk is completely scientific, will it bring closure (*nivedo*) to people, otherwise it will not.

“Marag sachaa meel gayaa, chhoot gayaa sandeha”

“Having attained the right path, all doubts and suspicion are gone”

Suspicion and doubts are gone; the true path has been attained. You will have to walk back if you get lost. What else will you have to do? Those who want moksha will find that path. Simply ask Dada whether you are on the wrong path or the right one? Ask just this much. Do not ask, ‘How is my Gnan?’ Just ask, ‘Am I lost or am I on the right path?’ If Dada says, you are on the right one, then go ahead.

[8]

Awareness (*Jagruti*) : The desire to be worshipped

Do not rush to answer questions about Gnan

You will have to attain the understanding through ‘the understanding (*samjan*) of the Gnani Purush’; “parallel to parallel”. Otherwise, the ‘railway line’ will be lost. You do not have to apply your own understanding. There is no understanding whatsoever within, is there? Not even an iota of understanding is within. You are not to apply your own understanding in all this anyway. You do not have any understanding at all. You would have become God if you had.

Questioner: If people ask questions and we give answers and clarifications, what is wrong in doing that?

Dadashri: To give clarification to a question is a different thing. The awareness (*jagruti*) has yet to come, then that awareness has to take hold within, as an experience (*parinaam*). After the awareness has taken hold, and you have gained the experience, then a long time after that, the clarifications (*khulasa*) you give will be helpful. Otherwise those clarifications will become mis-clarifications, and your Gnan will go down. It will become intellectual (*buddhigamyā*) in nature.

Before you even attempt to answer any questions, all forms of egoism within you must vanish. This means the ‘dramatic ego’, i.e. the residual ego, also known as the discharge ego, must also be gone. The ego should not be apparent to the world. At the moment, all the ‘functions’ are still very weak (one has not become free from *kashaya*), they are

not strong enough. Until all those functions are completed (free from *kashaya*), the speech will not be *syadvaad*. *Syadvaad* speech is egoless speech; it does not hurt any living being. Instead, it is better that you do not say anything. Otherwise you will incur a liability (*dosh*). As all these facets go down, as the intellect goes down, as the egoism starts to diminish, the speech will become *syadvaad*. For the time being, do not get involved with answering questions. Otherwise you will be serving something that is 'half cooked'. It will mislead you, your spiritual progress will be hampered and it will be difficult to turn things around once the damage is done.

Therefore, there must not be the 'taste' of sweetness in it by the egoism and the intellect. In addition, in that process, there should be repulsion (*abhaav*) towards any involvement of the ego or the intellect. And this should become an established internal study (*abhyaas*), only then is it useful and worthy! Until then it is better to wait and be patient.

On the path of full enlightenment...

Do you ever talk and discuss things with people? Do not get into any discussions anywhere, because people will listen but what will become of you? People will listen with one ear and let it out the other, but You too will become sucked into its false sweetness. This happens because the egoism, the tendency for the intellect and ego to take over, is still present, and they (anger, pride, deceit and greed) are all just ready and hungry waiting with anticipation, 'when will I get something to eat...when will I get something to eat?' And so slowly they get the nourishment they need.

Why do you go around discussing Gnan when the ego and all the rest within have not yet diminished? No body benefits even two cents worth and you keep blowing your horn unnecessarily! Everyone will find the words very pleasing, people will even say 'I really like what you said', but during that

time your ego will increase and those people will not gain any benefit. It simply 'smells' good, that is all. It is like enjoying the aroma of the *jalebee* (sweet delicacy), without getting a taste of it.

If You want to keep your path to liberation weak, then this other path, the traditional Kramic path, will be good for you. You will even get to enjoy the sweetness along the way. However, in this path of ours, with the slightest weakness, the ego and everything else within are just waiting, ready to pounce the moment they get something to eat. The ego within is constantly looking for food and nourishment. This is the case for everyone. Everyone has ego waiting within. When the ego takes over it will not look for just some commission. At the moment, it is simply looking for commission, but later on, it will take over the entire wealth, including you. It is there, already present within. You should always continue to be aware that the presence of the ego is always there. And until then do not fall prey to anything. Do not give the ego any opportunity or the scope to become strong.

People will readily flock after you if you speak even a little about our Gnan. People have never experienced peace such as this before. They have never heard of anything like this before so naturally they will jump at the opportunity. And the ego sitting within you will be laughing, 'Yes, great I get to eat!' It has been looking for this opportunity from the very beginning. Do You want to attain the Absolute state or do You want to leave it unfinished? If You want to attain the Absolute state, then You cannot afford to be weak about anything. Even if someone asks you a question, do not fall prey to this weakness.

***Upsham* - it is nothing but a smoldering fire**

First You will understand the Gnan through the medium of the intellect (*buddhigamyā*) and that too it will come by listening intently to the Gnani Purush for a long time. It will be of worth only if you study it slowly and gradually.

‘We’ have to seriously caution the one whose awareness (*jagruti*) increases significantly. He is safe if he abides by the Agnas. But it is very difficult to have a safe side.

The fact that you can see your ego, it is very good awareness (*jagruti*). Otherwise you will see everything but your own ego. Everything else will be evident. That which is going to aggressively overpower you, is the only one that will not be evident.

The intellect (*buddhi*) must come to an end, then the ego and then all the rest of the desires of the *pudgal* (the non-Self complex). At the moment, these desires (*ichchha*) are not evident within, but they are there for sure, latent and smoldering (*upsham*) within. They are suppressed within and they must all come to an end (*kshay*). At the moment one is not aware of all these desires. As long as thoughts of sexuality (*vishaya*) arise, it proves that desires of the *pudgal* (the non-Self complex) are indeed present. As long as sexual thoughts arise within, it is evident that the physical desires are real and until then the fire within is smoldering and latent.

Therefore, be cautious. This is very dangerous, it will topple you over and there is no telling where you will land. Not only will the awareness (*jagruti*) go away but even this state of *samkit* - the right vision that you have acquired - will go away too. That ego and everything else within will then take control over you. That is why the Lord called them “*upsham goon*” - smoldering attributes (latent *kashayas*), which are likely to reignite anytime and make you fall for sure.

Questioner: But since you have placed us on the twelfth *gunasthanak* – the twelfth spiritual stage, we will not fall will we?

Dadashri: No, You will not fall. Who is likely to fall? The one who is in the worldly life will fall. The twelfth spiritual stage is for the *nischaya*; the Self, and *vyavahar* is on the eleventh

stage. In the *vyavahar* (worldly life), one falls before reaching the eleventh stage. All of a sudden one reaches the eleventh stage and then falls again. Therefore, the eleventh *gunthanu* is applicable to the worldly life and here there is *upsham* – the inner *kashayas* are latent, like the smoldering coals.

So it will not work, until everything within is destroyed. Nothing will work until all the *vyavahar* comes to an end. Hey! One cannot even get past the ninth stage! As long as one continues to have sensual thoughts, he will not be able to cross the ninth. So if he ever tries to talk about Gnan, he will find himself in a predicament. There is grave danger in it, grave danger, because the diseases are still latent within; they have not been destroyed. They will have to go. They will have to be destroyed first. It is like a smoldering fire, there is no telling when it will ignite again.

Partiality towards the self veils the reign of the Self

One is still partial towards the relative self. There is complete partiality towards the relative self. When you stop being partial to the self, you can discover your mistakes. Do you understand what is meant by partiality? The belief and the awareness of ‘I am Chandulal’ is no longer in existent, it is gone, but when karmas come into fruition, you become one with the karma (*udaya-swaroop*). The moment you become *udaya-swaroop*, the awareness (*jagruti*) is shrouded and hence you cannot see the mistakes. This old tendency of becoming *udaya-swaroop* becomes weak when you continue attending satsangs and the awareness of the Self (*upayog*) becomes firm. Lack of satsang leads to the shrouding of the awareness as the Self.

If a thief enters your home, you will be able to know right away because of the presence of the Soul (the Self) within. But why is it that you are not able to know? Because there is a partiality and a belief within of ‘Nothing will happen to us’ and

so this leads to that aspect being veiled and shrouded and therefore it does not let You 'know'. Otherwise it is easy to 'know' and understand.

Upon hearing the question, 'Whose ring is beautiful?' one will immediately raise his hand, because there is partiality of 'my ring is beautiful' towards his ring.

Similarly one is partial to one's self, and that partiality will inevitably render one deluded (*moorchhit*). The delusion is such that it will not allow him to know that there is partiality. 'We' have destroyed your belief of 'I am Chandulal', and the Self that you have received remains as the Self too, but in the dizzy turn of the *udayakarma* i.e. karma unfolding, you lose awareness of 'what mistakes am I making and where do my mistakes lie?'

Everything is governed entirely by mistakes and because of this, your realm and domain of the Self is veiled. 'We' have given you the Self, but its realm, power and energy (*satta*) is completely veiled. This is why the energy of speech (*vachanbud*) and the energy of the mind (*manobud*) do not blossom. Otherwise, how well the energy of speech blossoms! Even now one is partial to sexuality (*vishaya*), deceit (*kapat*), and the ego (*ahamkar*). Therefore maintain *upayog*; maintain *jagruti* - the applied awareness as the Self - and keep the force of attendance in satsang. Then your mistakes in your worldly interactions (*vyavahar*) will become evident and the light of the Self will travel far and wide. What happens if you do not attend satsang? The *upayog* (application of awareness) will be halted. Why is that? It is because of the partiality towards the relative self! And you will not even know that this has taken place.

Awareness (*jagruti*) is not Gnan. Awareness is simply awareness. Gnan is a different thing. Awareness means to awaken from sleep (to be awakened from the ignorance of who am I? It is to awaken to the knowledge of the Self). Now You are awake. Now there is no longer ignorance of your real Self. Gnan is a very great thing.

Everywhere else (in the Kramic path) Gnan manifests only when all other smoldering fires (*upsham kashayas*) have been put out i.e. when all the latent *kashayas* within have been eradicated. *Kshayo-psham* – the state of partial purity - means that the ego is still there, but it is not visible at the moment. There is fire underneath but it is covered. Therefore, you cannot see it from the surface. You think there are only ashes there, but you will realize it when it ignites with the slightest of air.

That is when awareness leads to the experience of Gnan

It will be beneficial if You keep increasing awareness (*jagruti*). You will not bind karma when Your awareness increases. There is no karma bondage with awareness (*jagruti*) and so everything will become clear from within. In the meantime the ego continues to melt away.

There is no deceit (*kapat*) in pride (*maan*); if there were, then awareness (*jagruti*) would not arise. *Kapat* is the curtain; it is a veil. A veil obscures whatever it covers; it renders one blind.

Questioner: What is deceit (*kapat*)?

Dadashri: It is where one tries to hide the *vastu* – the element - the Soul. All of this is nothing but deceit (*kapat*), is it not? Is this *kapat* not responsible for doing everything wrong within? It only happens when deceit (*kapat*) and ego get together. Who takes you on the wrong path? It is anger-pride-deceit-greed. These four will take you on the wrong path when they get together. The ego is the root cause. And what does one have greed (*lobh*) for within? He enjoys tasting the sweetness that lies within.

Before awareness (*jagruti*) can give result (*parinaam*) of the experience of Gnan, not a single percent of deceit (*kapat*) can remain within. There should not be any element of deceit

(*kapat*) of any kind. There should be no thoughts of sexuality whatsoever.

So what all must leave? The ego must come to an end. The intellect (*buddhi*) must come to an end; it will not do if it is smoldering or appears to be dead. It has to die. When all the karmas are destroyed (*kshay*), then anger-pride-deceit-greed will also be destroyed. When all these attributes are annihilated, then speech will become *syadvaad*; it will not hurt any living being and it will be acceptable to all. Until then there is danger. There is tremendous danger, extreme danger!

Starve the *kashayas* for three years

The energies of anger, pride, deceit and greed are sitting within, waiting in anticipation of ‘when will he let go of Dada so that we can grab him.’ They are always ready to entice you one way or another and lead you away from the Self. As long as they are present within, as long as there is evidence of their existence within, they cannot be eliminated. There is no merit in saying anything (speaking to others about this Gnan) unless they are destroyed. Such speech will be blown away in the air without any effect. Hence, it is not worth saying anything.

When the sweetness (*meethash*) is experienced within, it is the same as the *kashayas* getting nourishment. The *kashayas* of anger-pride-deceit-greed get nourishment and they use their strength and energies in full force on the other side. They become weak because they remain hungry from not getting any food for a while. They will go away if you do not feed them, if you were to starve them for three years. But people continue to feed them a little at a time. People are compassionate aren't they? So they keep feeding the *kashayas*. However, if you were to starve them completely, they would not remain past three years. Once they leave, the entire kingdom comes into your hands.

Are you aware that these *kashayas* are being fed? Are

you able to tell which one of them came and ate? The *kashayas* come and eat in this manner. This is how they feed. If they are fed just twice a month, they become as strong as they were before.

The *kashayas* have never been fed in 'our' home, which is why they all left. Once it has been decided, 'I do not want to feed them', then they will not feed. Awareness (*jagruti*) is needed.

The *kashayas* are still sitting there; they have not gone away. But at the same time, 'we' have not killed them either. 'We' are not *himsak* - violent - and that is why they have not gone away yet. 'We' do not have to starve them to death either. They simply remain at bay because of the aura and the 'heat' of the presence of the Gnani Purush, so what can 'we' do? We should not deliberately invite them either. Do they ever come to you to dine?

Questioner: Yes they do.

Dadashri: If you feed them raw food today, then tomorrow they will dine on cooked food. Therefore, you must never have a relationship or the interaction of feeding them. Whereas people feed them all the time, they feed their anger; they feed their pride etc.

Questioner: These *kashayas* eat everything so what should I do?

Dadashri: They will come to eat. Nevertheless Dadaji stands over you and through his blessings and grace (*krupa*) it is possible to clean everything. If you move away from this satsang on your own, then everything will immediately latch on to you. You should never leave Dadaji's support and protection.

These *kashayas* of anger-pride-deceit-greed are suppressed within and given a chance; they can still flare up suddenly. So, if you want to bring an end to them all, then the

only way is let them die. Understand these two words: *upsham* - that which can re-ignite and *kshayak* - that which will not re-ignite.

Your work will be attained when the generation of these *kashayas* becomes smaller. It is a very difficult task to reduce their numbers. It is a baggage of countless past lives. All these *kashayas* within have become calm for now but some of them can still continue to sprout. Moreover, some of them may sprout in the next life, but that is not a problem. Your next life is going to be very systematic and orderly. It would create problems if they were to express here in this life. They will not let you move from here.

Certification for doing Satsang

Until you attain the state of *puṇahuti* – a state free of *vishaya* and *kashaya* and the complete experience of the Self (*anubhav*) - do not even attempt to tackle this topic (of doing satsang with people), because the *kashaya*, the faults (*dosh*) lie dormant and hidden, how can you even speak? One is not certified as yet. The current state of yours is free of worries and you are progressing slowly on the path of liberation. You should not say anything unless the Gnani Purush, who is certified, tells you to do so. When He gives you the certificate to do so, then you can proceed.

All the faults (the *kashayas*) are ready and waiting within, otherwise ‘we’ would tell you on the first day, ‘Go ahead and speak, do satsang and I will sit leisurely.’ ‘We’ are looking for such help, but that state will arise automatically when all the *kashaya* within you become annihilated. Until then you should not be in a hurry to do so.

The sweetness of doer-ship (*garvaras*) makes one fall

What is the definition of awareness (*jaḡruti*)? It is called

awareness when one is not asleep (spiritually). A robber (*kashaya*) will not enter if You are aware.

Questioner: So we should be able to ‘see’ our own faults, should we not?

Dadashri: Yes, they are visible.

Questioner: We should also be able to see the ego (*ahamkar*), should we not?

Dadashri: That too is visible.

Questioner: So then what is the reason behind one slipping?

Dadashri: It is the ego that takes away all the ‘food’. To take *garvaras* is to taste the sweetness of doer-ship. It is verily the ego (discharge ego that exists after Gnan) that makes you do everything and makes you slip. It traps you in the taste of doer-ship (*garvaras*), by telling you ‘This is very good, it is very good; people like it.’

Questioner: If one tastes too much of the ego’s *garvaras*, will he fall again?

Dadashri: Of course! It is all nothing but sweetness that one experiences in doer-ship. When someone says, ‘I did all this’ it produces *garva* of doer-ship. As long as a person makes money, the sweetness of doer-ship (*garvaras*) will continue to arise, but when he incurs a loss, what does he say? He will say, ‘It was God’s wish!’ Let go of this foolishness! You claim to be the doer when you were making money and now you are blaming God! When *garvaras* arises, there is sweetness in it. Wherever you find ‘sweetness’, know that a beating and suffering is around the corner.

When there is no difference between the bitter and the sweet (insult and praise), then know that Gnan is present. The one who does not differentiate the bitter and the sweet is, and is not affected by either, is the one who has Gnan.

You should not say even a single word to explain or clarify any questions (about Gnan). Let there be casual conversations. Do not think that there is a difference between you and the other person. He talks because 'he' wants to show his superiority and importance (*visheshata*). And 'he' (the discharge ego) is verily the one who instigates and stirs up all those *kashayas*. Not a single sentence of 'ours' is uttered with the intent of self-importance (*vishesh bhaav*); the words just flow naturally. This is because the speech is a 'record.' (The Gnani has no ownership of the speech that comes out from him). There is no problem once even your speech becomes a 'record' (when you do not have ownership of your speech). There is no problem after your speech becomes a record (when truly all ownership of speech is gone), but as yet it does not come forth as a 'record', does it?

Generally, when two people are talking, you feel like putting your 'two cents' worth. That is not called Gnan. Gnan is not something to be used as a weapon to compete and argue. There should not be any competition. Competitiveness (*spardha*) is a worldly thing and it will keep you entrenched in it.

Grace and awareness are different

The *kashayas* that lie smoldering within will be destroyed as awareness (*jagruti*) increases. You have to take advantage of this awareness. These external karmas (which present through an external *nimit* and ignite the *kashaya*) lie smoldering within but they die through *samayik* (focused application of the light of the Self during introspective meditation) of events of *kashayas* that have occurred. However, nothing is guaranteed until one becomes 'tested' - devoid of any reaction to any future situation which would otherwise give rise to *kashaya*. Such 'test examinations' in life are necessary.

Jagruti is that which 'sees this, that and everything.' That

is *jagruiti*. This 'Dada' remains in your memory all day long. This awareness of 'I am Shuddhatma' is there because of 'Dada'. It is called the fruit of his grace (*krupa-phala*), whereas, *jagruiti* is a different thing altogether.

There is no need to rush in this. This Gnan that you have attained is so rare, that one cannot attain it even in a hundred thousand life times. Having attained it with such ease and in a short while, one becomes embroiled in a rush and frenzy (*raghavaat*). This is not a line of shortcuts or impatience. This is the line of harmony, patience and stillness.

The Lord considers the establishment of the awareness (*laksha*) of 'I am Shuddhatma' a greatest thing. In the Kramic path, there is conviction (*pratiti*) of only 'words' that describe the attributes of the Self. One attains the conviction of the words, which describe the attributes of the Shuddhatma as 'I am this' and they place a great value on this conviction of words; they call this state *samkit*. However this conviction is only of words, whereas you have attained the conviction of the *vastu* – the actual Soul; the Self. It is a conviction that is natural to the Self (*swabhavik pratiti*). That is why this conviction (*pratiti*) is called *kshayak* (eternal). This Gnan can do a great deal of work; it is a tremendous wonder.

Subtle change of ownership when talking to others about Dada

So if you want to achieve the absolute state of enlightenment (The Self) then maintain a very careful vigil; be very alert. As far as possible, do not say anything in any place whatsoever. Do not try to explain this Gnan to anyone. Otherwise there will be contrary result. To speak even a word of the speech of the Vitarag is a biggest spiritual liability.

What do people care, they will stick around you. All they care about is that they will get something. Do they not stick

around you if they think they are going to get something from you? You simply have to tell them, 'This is not a task for me.' You cannot utter even a word; otherwise it will ruin everything within you.

Questioner: But can we not at least talk about our own experiences?

Dadashri: There is no experience. The talk that comes out is really the words that 'we' have spoken. Those words are now sprouting forth. The experience however, comes very slowly.

So the entire Vignan of the vitarag should be present. No one knows even a fraction of this Vignan. It is 'our' speech that had entered within, is what is coming forth. And if some strong-headed intellectual were to come along, he will destroy everything with just a few words. Knowledge that is based on the intellect (*buddhigamyā*) will not work, will it? The world already has intellectual knowledge, does it not? Arey! People have memorized volumes and volumes of scriptures. You will become confused if they utter just one word.

It is 'our' Gnan that has been given to you as a seed that has grown and has produced the resulting (*parinaam*) experience. What 'we' have given you remains in the form of a seed within and it will grow again to give results. At the most you may talk about the Gnan by saying, 'Dadaji used to say...' But when speech comes forth in this manner, for a few days the listener may feel 'this man speaks exactly like Dadaji' but where will that take you? After a few days, it will make you fall hard; it will not let you go.

Become a child of The Gnani

When someone gives you a compliment by saying, 'You spoke very well,' tell him, 'I am simply a child of Dada.' Just

maintain this much awareness and alertness and do not get involved in any other discussions.

When you digest my words, they will grow and come out in speech. That is a different thing. However the words must be as they are, without any change in tone, intent and meaning for the listener. The speech must not be made up or fabricated through imagination and intellect. What is the big hurry for you anyway, at this time? Do you want to remain as a child of Dada or do you want to become big and famous?

Questioner: I want to remain as a child of Dada.

Dadashri: That is it. There is fun in remaining as a child. That way there is a safe side and no danger for you. 'Dada' has to carry you. And if someone says, 'I have grown up,' then 'we' tell him, 'yes, then go out and play on your own.' 'We' try to make him understand, 'do not become 'big' and take off on your own.' but if he insists that he wants to, then 'we' let him go. 'Go ahead! You will come back when you get hurt and learn your lesson.' Our Gnan is such that it will not refrain from teaching you a lesson.

'You' simply have to tell your relative-self, 'Chandulal, 'we' know what you are like. So do not trap 'us'.' 'You' should talk to him this way. Tell him, "We' are with you when you become learned and proficient in this matter, but if you trap 'us' in trouble, then you will be sorry!'

This is how everyone has grown up, have they not? A child will learn to climb and if he falls, he will get up again and so on. First, he learns to push the walker around for support and then he learns to walk on his own. So this is the way to learn. Is this not the only way?

So if you want to complete the work (of your own salvation), then remember only one thing; if someone asks you anything, just tell them, 'I don't know anything, please go to Dadaji.'

Hold the silence to attain the ultimate state of liberation

Do not get involved in discussion (conduct satsang) with people until you have attained your goal of absolute liberation (*purnahuti*). It is not something worth getting into. Yes, you may say this much to people, 'Go there, over there, the satsang is very good, this is how you may attain it, etc.' You may say this much, but do not preach anything. This is not something you can preach (*updesh*) to others. This is Akram Vignan; the science of a short-cut and step-free path to Self-realization.

For those who have attained Dada's Gnan, what they speak comes out is solely on the basis of Dada's Gnan and hearing such a speech, the world will surrender everything to him. What happens when people surrender in this way? He will be left trapped and hanging. All those *kashayas* of subtle pride, greed, self-validation, ego, and deception that have been laying dormant (*upsham*) within, will ignite. These words have tremendous appeal and attraction. This Gnan is very attractive. Therefore, remain silent. If you want to get complete benefit (liberation) then remain silent. If you want to open up a 'shop', then you are free to talk. But such a shop will hardly have any customers, and it will not last. It is because this is a 'given Gnan - you have been given this knowledge,' and so it will not be long before it vanishes. Such a shop runs for a while in the Kramic - traditional path of liberation. It lasts for two or five or even ten life times but then, that too vanishes. Opening a shop is tantamount to selling off your *siddhi* – stock of spiritual energy attained so far. That which has been attained is being abused and sold off.

Goshada was a disciple of Lord Mahavir. He was a very special disciple of the Lord. However, towards the end he became an adversary of the Lord. He had spent a lot of time with the Lord. As time went by he began to feel that he understood all the Gnan. He left the Lord, went off on his own

and started proclaiming, 'I am the tirthankara, he (meaning Lord Mahavir) is not a tirthankara.' At other times he used to say, 'he is a tirthankara, and so am I'. What can become of a person once this disease sets in?

Now when one does not behave even in the direct presence of Lord Mahavir, how likely is he to behave before 'us' and not go astray? What happens to people if they break before they have a chance of becoming strong? And that incident with Goshada took place in the fourth era whereas this is the fifth era, a destructive time cycle as compared to the fourth era; it will ruin countless lives to come.

People have taken just this kind of beatings from time immemorial. They have had this very same beating over and over again. The slightest taste of the inner pleasure sends the 'monkey ego' scrambling way up to the top.

The intense greed and craving to be worshipped

Do you ever have an intense craving (*kaamna*) to be praised or worshipped (*poojavu*)? Let me know if you do, I will help you suppress it. That desire will stop if 'we' cut it off at its roots. That *kaamna* is very dangerous. Such *kaamna* does not arise in you, does it? It will arise some day for sure! So consider it a danger and proceed with great caution. When people praise you and welcome you, you will develop a habit for it; it will take hold of you from within, just like the habit of drinking tea. Then when you don't get it, you become perplexed and suffer. You will resort to deception (*kapat*) in order to get respect and praise from others. There is great danger in this, so beware.

But what are people hungry for? What is their *bheekh* - beggary for? It is a beggary; the need to be worshipped. And when someone even does 'this', give them respect by placing their palms together and bowing their head to him, he becomes

elated. The fool! These are all signs of going to hell. There is grave danger in this. Such habits, that have taken hold, will not leave.

Questioner: How can one tell whether he has an intense craving to be worshipped (*poojavani kaamna*)?

Dadashri: He can know everything; he knows what he likes. Does he not know that he likes ice cream? The ‘thermometer’ (gauge) within, The Self, is there, hence he knows everything.

The human beings of the current era are very *lalachu* - insatiably greedy. They create their own world of self-importance; they create situations where they get praise wherever they go. And those who covet praise and recognition will not be able to attain the truth. Everywhere you look, people have started their own shops of worship. They have an intense inner craving to be worshipped and praised. The moment someone folds his hands and bows his head to him in a praiseful manner, the internal sweet tingling rises in a crescendo. He wallows with indulgence in such temporary pleasures.

That is a completely wrong path. There is no graver disease than this intense craving to be worshipped. Who is to be worshipped? The Self is indeed the One to be worshipped. So where is the need to worship the body? But there is tremendous greed and craving for wanting to be worshipped. What are you going to gain from the worship of the body that is inevitably going to be burnt in the funeral pyre? But alas! That *lalacha kashaya* - the *kashaya* of insatiable greed is such that he seeks to be worshipped. So these are all intense cravings (*lalasa*) of wanting to be recognized and worshipped. Otherwise, liberation is not difficult to attain. These tendencies (*daanat*) that exist within are difficult and problematic.

It is very dangerous if such cravings arise. Have you ever had such a craving or desire? Do you ever feel ‘tickled’ inside,

even a little? That is why 'we' caution everyone. People will fall if 'we' do not warn you of this danger. If one were to fall having arrived at such a high and worthy place, he will become useless and get hurt very badly. He will not get hurt so bad if he falls from a lower height but he will get hurt very badly if he has attained a very high level. So remain wherever you are and do not fall (regress) from there.

Do not bring your own words into this. Take the words that I speak here and use them as they are. Do not even build a new 'station'. Or have you already built one? You have not dug holes for the foundation have you? You have not built anything have you? Should there not be a warning sign in place? Or else where will you end up? This path is very different and you will encounter so many enticing places and situations along the way. You have never encountered such enticing situations before. Even highly evolved spiritual beings have fallen victim to this, so what hope is there for you? So follow this path of 'Dada Bhagwan' properly. It is 'a clear and a first-class road!' There is no risk or anything on it.

Danger zones in the path of moksha

Leave and forsake anything that interferes in the path of liberation and proceed forward. That is considered, as following the goal. You must make sure that you must not lose sight of your own goal (*dhyeya*) of moksha no matter how difficult the circumstance you encounter.

Some days, does everything work out according to your goal? Nothing goes off track? So it has all become natural (*sahaj*), has it not?

Questioner: I have to keep turning the 'handle' within.

Dadashri: Do you have to keep turning it? But do they - the *kashayas* of greed, pride, anger and deceit, listen to you? Right away?

Questioner: Yes, right away.

Dadashri: Right away? It takes no time? That is good. The hallmark of internal separation and liberation is the extent to which ‘they’ listen to You. The more they pay attention to Your instructions and listen to You, the greater the freedom. You are separate from them by that much. The Self - the absolute Soul cannot be bribed. It cannot be tempted by any bribes. When the self takes bribes and succumbs to such intense greed (*lalacha*), the *kashayas* will stop listening to You – the enlightened Self. If the self is being deceitful in corruption, then it will stop listening to You - the Self who has the goal of moving ahead on the path of liberation. Once one tastes the fruits of intense greed (*lalacha*) and the bribes, those inner enemies (*kashaya*) will not listen to him.

Such worldly interaction (*vyavahar*) will indeed drag one only in the contrary direction, will it not? Such has been the *vyavahar* for infinite lives, and this has been the path, has it not? So now even when it goes towards the other side (the worldly side), you have to steer it towards your own goal. An ox will automatically walk on the old path it is used to, will it not? Now You need to follow the path according to Your goal and not the other way, the old path that you were used to. You have to say, ‘Not this way, walk on this one.’

So the inner enemies—anger, pride, deceit and greed, will listen if you do not take the bribe. But once you take a bribe, the suffering from all aspects will follow. Hence, you must never deviate or step off from the decided goal – your *dhyeya*.

Questioner: What is that bribe like?

Dadashri: One will go and taste it. And in doing so if he finds sweetness in it, he will sit and linger there. Having tasted it once, he will return for a bottle or two of the same!

All this is deceptive tendency (*kapat daanat*). One wants to follow the path of moksha but also has a deceptive intent;

how can the two co-exist? He should have a pure and clear inner intent (*daanat*) without an iota of deception to taste any promise or lure of pleasure. The problem is the old habit of delving into and tasting the pleasures of the mind and body. In doing so one tends to linger there enjoying the temporary pleasures therein (*masti*).

Questioner: Is the pleasure seeking behavior (*masti*) that of the *prakruti* (the non-Self complex of thoughts, speech and body)?

Dadashri: Then who else's? That is the habit he (the relative-self) has developed, has he not? So You (the enlightened Self) need to tell the non-Self, 'no, I need to go this way, I don't want any *masti* (transient pleasure), I wish to proceed on my path and attain my goal.' These *mastis* of the *prakruti* will lead you in a web of entrapment.

That which breaks Your goal is your enemy. How can You afford to have your goal destroyed? Otherwise, such behavior of indulgence is analogous to entertaining sexual thoughts and ideas (*abrahmacharya*) while wanting to remain on the path of celibacy (*brahmacharya*). Pleasure will arise within thoughts, but what can you do? Is it not a grave fault? Then naturally, your goal is bound to become infested with the 'disease'! Putrefaction will start to invade, will it not?

Here, you have to make the mind so tenacious and firm that whatever happens in this life, even if this body were to leave, in this very life the 'work' needs to be finished and accomplished. Such an unflinching and unwavering decision has to be made. The work will then definitely be accomplished by itself. You have to make this firm, for Yourself. There must not be any sloppiness on Your part. Thereafter, whatever happens is correct. Thereafter you must not worry if some things do not work out. Everything will come along.

What is the extent of your authority (*adhikaar*) in this? It

is your *bhaav* - the deep inner intent - of 'I would like to accomplish this much.' The *nischaya* - the determining energy of the Self; you must use this authority of yours. And secondly, be careful that you do not allow any external disease of 'Let me give satsang of Akram Vignan to a few people'. Care must be exercised in this regard otherwise new diseases will creep in and feed the inner enemies of pride, and lead you astray. It will pull you away on to the wrong path. What becomes of the one who goes astray? There will be no one to save him and bring him back to the main path. Therefore, if You desire liberation do not indulge in 'talking about this'. If anyone asks you anything, just say, 'I do not know.'

'We' are pointing out all the danger zones and pitfalls on the path of liberation. Things will go wrong if 'we' do not point them out. All these *mahatmas* listening here have come here with tremendous merit karma and hence this speech and this topic has expressed in such exact details. Otherwise how is one to know? And why would 'we' enter into such depths? This matter has come forth in the course of our discussion. Otherwise who had knowledge that such things do indeed go on?

To move on inconspicuously

Alochana—to recall and confess wrongdoing - begins from the moment you tell 'us' what and how it has happened. Whatever has happened is immaterial. It is always forgiven. But the moment you tell 'us' exactly as it happened, that is the beginning of *alochana*. That means you have turned around from that path. Then 'we' clean it all. This path is filled with pitfalls, so be careful. There is extreme danger in it. Do not discuss a word with anyone. And if you want to, come and tell me, I will then tell you, 'Now you may speak.' Otherwise, there is grave danger in saying even a word.

The world's salvation will occur, whenever the time comes. When nature makes you ready as the *nimit* (instrument)

- of salvation, then proceed. You should not try to become ready on your own. This is not something one can get ready for. If you try to sell the *siddhis* - spiritual energy - what will the world not give you? But in the process you will lose your wealth of the human form. Not only will you lose it, but you will become eligible to go to hell!

Ours is the path to moksha where one has to go very silently and secretly.

Subservience to the Gnani Purush

Do not let go of this satsang no matter what others tell you. You will receive the Lord's grace - *krupa* - when you come here, and everything will fall into place. It will not take long at all. Problems and difficulties are inevitable on the way, which is why we say, 'In the face of all kinds of obstacles on the path to moksha, I am the one with infinite energy.' At the same time the non-Self complex, as an opponent with its infinite energy is there too, which prevents Your moksha.

That is why the Lord has said, 'Proceed with subservience (*aadhinta*) to the Gnani Purush; follow his instructions. Even if he says something that does not quite sit with you or sounds crazy, follow his instructions all the way. This is because He is vitarag. If you cannot understand through your intellect, then just make the decision that since you have understood and accepted nine of the Gnani's ten equations, it is immaterial if you do not understand the tenth one. Do not find Him at fault. Just accept the fact that it is your own mistake that you do not understand Him. Why is it that you cannot understand His one point when you can understand the rest? So do not find Him at fault here. He has destroyed all His mistakes. The intellect is bound to show you fault even in the Gnani Purush.

We can make do if it were a question of death of just one lifetime, but when you do *viradhana* - irreverence and negative talk about the Gnani Purush - you will incur deaths of a hundred

thousand lifetimes. Whose *viradhana* are you doing? Of a vitarag?! You may curse this ‘Ambalal Muljibhai’ a hundred times over. Go ahead and do so if you don’t agree with him! But generally people make this grave error without even understanding anything. That is why ‘we’ had to keep this Gnan a secret, and had continued to keep it a secret for many years.

I have said that I am taking you to a very high place. If you fall from there, you will not find even a fragment of your bones. So either do not come up with me or if you want to come with me, then tread very gently. Moksha is simple and straightforward; this Vignan is such that it guarantees final liberation in one more lifetime. But do not come up with me if you want to misbehave. I have already told everyone this. This road goes up very high and there will not be a bone left to be found if you fall from there. All the same, some who have come up with me, often worry and tell me, ‘He is likely to instigate again; he will do this’. However, I have built such a protection for him that he will not fall. Just as the authorities have installed guard barriers, I too have a protection barrier. I have not allowed anyone to fall yet.

Behold the compassion of the Gnani

The Gnani Purush will show you whatever ‘disease’ there may be within. He will not show you any other faults (*dosh*). This is because He wants to cure you of the disease. Do doctors cure a patient’s disease or increase it? Besides, are ‘we’ saying all this for our own goal or benefit? ‘We’ are saying all this especially for you and that too with vitaragata - absolute and complete detachment. The disease will not be eradicated without stern words. What removes this disease? Vitaragata and stern words! The sternness in those words is such that it will break every joint in your body. And at the same time those words are filled with complete vitaragata.

This ‘Dada’ sits leisurely as he continues to cleanse

everyone and sort everyone out. Still how can I do this for everyone? I would lose my mind. Don't you think I have a lot to contend with from morning till night? How many 'files' must come to 'us' in a day? Some even tell me, 'My husband did this to me.' Do 'we' have to teach even that?

Questioner: There is not a single case, which has not come before you Dada. All kinds of cases have come before You.

Dadashri: What else can we do then? In fact 'We' had said 'no' to a couple of people but a voice from within said, 'Which 'hospital' will this poor man go to? If You send him away from here, there is no 'hospital' out there suitable for him.' So then, I started dealing with such problems again. But, the mind found it bothersome. It would often prompt 'us' to push it away. Again from within that voice would say, 'Where will this poor man go? What other 'hospital' will he go to? However crazy he may be, even if he does not know how to speak, or has no manners or any redeeming qualities, no matter what he is like, let him be!'

Questioner: The part that says, 'it will be good if he goes away', what part is that? And which part says, 'Where will that poor man go?'

Dadashri: The part, 'Where will he go?' is that of the Lord within, the *Parmatma*. That One is saying, 'No matter how crazy he is or how disrespectfully he speaks to 'us', where will he go?' That is the Supreme Soul speaking within! No other 'hospital' will shelter such a man. As it is, they do not even take care of those who are good. And even if they were to keep such people, they do not have any medicine to treat them with. All they have is some poultice of crushed powder, which will not work here. For this, you need a special 'glue' that will stick the moment it is applied.

Otherwise, who will stick his hand in this stinking mud?

But even if just one human being is helped, he can then help so many others. And when 'we' scold anyone, it is with the intention to liberate. Otherwise, who would scold in this way? Who would ruin the mind? This scolding is for the salvation (*kalyan*) of that person. A father scolds his son to exercise his fatherhood. More than the welfare of the son, he has the intense beggary to be the father. If a husband is scolding his wife, he does it for his beggary of maintaining his superiority as a husband (husband-hood; *dhanipanu*). But when the Gnani Purush scolds, He does it for the salvation of that person.

The whole world is roasting like potatoes in the fire. People of this country as well as in foreign countries; everyone is roasting in the worldly fire. When I told someone that people are roasting like sweet potatoes, he told me, 'Dada, not only are they roasting but they are now on fire! Whatever moisture there was in the potatoes has gone and now they are on fire!' Such is the current predicament of everyone in the world. What must be the goal of 'our' satsang? It is to bring salvation for the world – *jagat kalyan*. This *bhavna* does not go to waste.

What 'We' are saying is destroy all miseries. 'We' cannot bear to see these miseries and suffering. Still 'we' do not become emotional about it. At the same time 'we' remain that much vitarag too. Despite this, 'we' cannot bear to see people suffering. This is because 'we' know 'our' limits of tolerance (*sahanshakti*). 'We' know from 'our' own experiences and how 'we' dealt with pain and suffering, so 'we' know what these people are going through. That verily is the expression of 'our' compassion (*karunyata*).

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[9]

I-ness (*potapanu*) : Supreme Soul (*Parmatma*)

Oneness with the entire universe

Here there is oneness (*abheda bhaav*). You and I are all one. I do not feel separate from any of you. And even with the fifty thousand people here, there is no sense of separation (*judai*) with anyone of them. Neither is there any separation with the rest of the world. You are the one who has separation.

So to begin with, I remain one (*abheda*) with all these fifty thousand *mahatmas* here, and secondarily I remain one with the whole world. I do not have any separation (*judai*) with anyone anywhere. Therefore, this is the primary oneness (*abheda*) and the other is the secondary oneness. I do not want anything else. I do not have any *buddhi* (intellect) and that is why I feel oneness with everyone. I feel like everything is mine. Separation occurs in the presence of the intellect, so how can there be any separation when there is no intellect? Intellect creates separation (*bheda*); it shows 'this is mine and that is yours' and that is separation. How can this division of 'yours' and 'mine' exist when there is no intellect? This divisive intellect (*bheda buddhi*) that has arisen is the one that shows, 'I am separate from this person'.

Questioner: The moment one becomes separate (*alag*), he feels the separation (*judai*), does he not?

Dadashri: And with that separation (*alagata*), one has gone in the wrong direction. I do not have any separation with you, but you have separation from me.

Questioner: Do many people not say 'we are all one'?

Dadashri: One says that but the sense of separation (*judai*) remains. Until ‘that’ – the absolute state - is attained, the separation will remain. One may say, ‘we are all one’ but as long as the precise ‘fitting’ does not occur, he will continue to feel the separation. That is why I do not feel the separation from anyone in this world. I consider not only those who have come here, as mine but everyone else as mine too. They are all mine and I am theirs.

The experience of the Self increases as the duration and intensity of oneness prevails. Yes, the belief of separation is verily the reason for the dissipation of the energy of the Self. All these problems exist because of the belief of separation. Do you have any *judai* - sense of separation - with anyone?

Questioner: I want to remove this sense of separation, Dada.

Dadashri: What are you saying? There is no other way but to be rid of the separation. You will have to become *abheda* (one who has no separation with any one), will you not? *Potapanu*, (‘I-ness’); the last remnant of ‘I am this body’ will have to leave. Once this *potapanu* leaves, the separation (*judai*) will go. Now, as long as there is intellect, this ‘I-ness’ (*potapanu*) will not go away, will it? And as long as there is intellect, does it not create the separation (*bheda*)? Once *potapanu* leaves, one becomes *abheda* - the One without separation.

I-ness (*potapanu*)

Look, let me tell you as it is; once and for all. A great deal of time, life after life, has passed in this way, for ‘us’. That is why I am showing you an easy way. I had to look for the path on my own, but I am showing you the path that I have traversed. I am giving you the key to unlock all the obstacles along the way.

This ‘Ambalal Muljibhai Patel’, has let go of his ‘I-ness’

and surrendered everything only to the Lord. The Lord now takes care of everything for A. M. Patel, and He (the Lord) does take care of everything, does He not? The 'I-ness' that was there before, left with the departure of the ego. Otherwise, the ego is not such that it will leave.

The separation exists only as long as there is the presence of 'I-ness' (*potapanu*) and until then the Lord stays away. The Lord is with you as soon as you let go of the 'I-ness'. Why don't you let it go? It is so easy! If you let go of the 'I-ness', then God Himself will take care of everything for you. You will not have to do anything if you let go of the 'I-ness'.

Who do you know as 'Dada Bhagwan' in this? The one you see sitting in front of you is a 'public trust' called A. M. Patel. And people take him to satsang wherever they can, whenever the circumstance arises because there is no sense of 'I-ness' within 'us'.

What has Shrimad Rajchandra said about a Gnani Purush? The Gnani Purush is the One who does not have even the slightest inclination (*spruha*). He has no beggary of any kind. He has no beggary for giving *updesha* (spiritual discourse); He has no beggary for disciples. He has no beggary to change anyone for the better. He has no *garva* or *garavata* – no doership or wallowing in worldly pleasures; no 'I-ness' (*potapanu*). All the above are inherent in 'I-ness'.

In this world there is not a single man that does not have a sense of 'I-ness'. It is a different matter when we talk about the universe; there we have the tirthankaras. But as far as this world is concerned, there is no one without 'I-ness'. Only those who have fallen short of attaining the tirthankara lineage are free of 'I-ness' in this world.

The Gnani does not have 'I-ness'

What are the attributes and qualities of the one without 'I-

ness'? What does it mean to have no 'I-ness' (*potapanu*)? If you were to tell a Gnani Purush, 'Let us go to Mumbai today,' he will not say, 'No'. If people take him to Mumbai, he will go like a 'piece of baggage' and he will return to Ahmedabad like a piece of baggage. So he does not have 'I-ness'. If people ask 'us' 'Dadaji when shall we go?' 'We' tell them, 'Whenever it suits you.' 'We' do not say anything more. So when they take this piece of baggage, there is nothing wrong in it. 'We' tell them, 'Son, take 'us' when it suits you', because 'we' do not have any 'I-ness'. Do you think anyone who has 'I-ness' will go anywhere like a piece of luggage? He will say, 'I am not coming today.' Would anyone be ready to become a piece of luggage? Would anyone say such a thing?

Many people in Mumbai and Vadodara tell 'us', 'Dada, it would have been nice if you had come early.' They say such things, so 'we' tell them, 'They bring me like a baggage and take me away like a baggage.' Then they understand, but they ask me, 'Why do you say 'like a baggage'?' Alas! If this is not like a baggage then what is it? The Lord is within for sure, but on the outside if this is not a baggage, then what is it? Hence, there is no 'I-ness'.

I will go wherever they carry 'us'. Often there are many things 'we' do not want to eat and yet we do, there are times 'we' do not want to drink and yet 'we' do. 'We' even do other things that 'we' do not want to. 'We' do not have a say in these matters. It is all mandatory (*farajiyat*). 'We' will drink your tea to give you encouragement. Even if the tea is too strong and it does not suit the *prakruti*, 'we' will still drink it because it will make you happy that 'Dada drank my tea'. That is why 'we' will drink it.

During this journey that 'we' just made, 'we' did what others asked 'us' to. If they say, 'You have to stay here', 'we' will stay there. If they say, 'Now let us go from here,' then 'we' will do that.' 'We' do not have any *amaarapanu* - 'we-ness'.

The 'we-ness' is gone completely. For too long 'we' have lived with this 'we-ness'. 'We' did not have any 'my-ness' – *mamata* from the beginning and therefore there was no problem.

It is like this, I am subservient (*aadhin*) to everyone. What is the reason behind this? It is because there is no 'I-ness' (*potapanu*). Therefore, I am absolutely subservient to the circumstances. I am also subservient to all of you. Subservient means a completely egoless state! To be subservient (*aadhinta*) is a very good thing. 'We' do whatever the person who is with 'us' tells 'us' to do. 'We' do not have any opinions. If 'we' feel that there is weakness in what he is saying, 'we' will tell him, 'brother, do it this way.' After that, 'we' remain subservient.

Naturalness is attained synchronously as the last remnant of the ego leaves

This is 'our' naturalness (*sahajikata*). There is never any problem in the state of naturalness. There is never any interference, of any kind at all. If you say it is this way, then so be it and if you say it is that way, then so be it. There is no remnant of *potapanu* (last traces of discharge ego). And you on the other hand are not the kind to let go of this '*potapanu*', are you? To me if someone says, 'we are going by car' then it is fine and again tomorrow if he says, 'we will have to go by train,' then that is fine too. There is never a 'no'. 'We' (referring to the Gnani Purush and the fully enlightened Lord within) have no objection at all. 'We' have no opinion. This is naturalness. Naturalness is to follow the lead of the opinion of others; it is to do according to the wishes of others.

'We' are always in the state of naturalness. This naturalness is continuous. There is not a single moment out of naturalness. 'We' remain as nature keeps 'us', because the egoless state has been attained. How can you become spontaneous (*sahaj*) with even the slightest existence of 'I-ness'? When one

gives up the last remnants of the ego (*potapanu*) he becomes natural. When one attains naturalness (*sahaj state*) he can continuously remain in the awareness as the Self (*atma upayog*).

Drama begins when 'I-ness' decreases

Potapanu ('I-ness') is a very big word. There is not even a trace of 'I-ness' in 'us'. Yet 'we' make Hiraba sit next to 'us'. People ask 'us', 'Who is this?' and 'we' would tell them, 'This is my wife.' 'We' will say all that. 'We' will even tell Hiraba, 'I do not like to be without you.' How good she must feel when 'we' tell her that!

But with 'us', it is all 'dramatic' (like acting in a play). One man tells me, 'Can you bless my land by gracing it with your footsteps?' I told him, 'Why should I have any problems?' 'We' would also ask him about his land, such as when he made the deal, how much he paid for it, etc. Some people may even think that Dada has become a land broker!

If a person gets a benign white spot on his body but he keeps showing it to me, I would gently rub my hand over it just to satisfy him.

Questioner: That too is a drama, is it not?

Dadashri: It is all a drama. The whole day is a drama for 'us'. All my actions of the entire day are a drama. If you take 'us' to your home for *darshan*, that too is as a drama. If it were not a drama, then the 'I-ness' (*potapanu*) would be there. Because there is no 'I-ness'; the drama is exact. Otherwise, it would be like, 'I will have to go there for a visit. I will have to go there to give *darshan*', but there is no such thing within.

Therefore, all this is nothing but a drama. The whole daylong I am doing a 'drama'. When I sit in the satsang and answer questions, that too is a drama. But the drama starts only when the 'I-ness' (*potapanu*), decreases and not otherwise.

Still the 'I-ness' remains

Some people think to themselves, 'Now I do not have any 'I-ness' or 'my-ness' in me any more.' And yet whole daylong they live in *kashaya*. One claims he has no 'I-ness' and yet he experiences *kashayas*. In fact his 'I-ness' is the basis of his existence. His 'I-ness' does not go away. It is very difficult to get rid of.

What does it mean to say that the 'I-ness' has gone away? It means that one does not even have any voice in it. Do you do according to what others tell you or do you have a different voice of your own within you?

Questioner: It is separate.

Dadashri: That is the 'I-ness' – the *potapanu*. 'We' do not have any voice of any kind. If someone tells 'us', 'Dada, sit over there', 'we' will go and sit. 'We' would do so even if 'we' do not like to.

Questioner: This 'I-ness' is also related to the intellect (*buddhi*) is it not?

Dadashri: The intellect is the sign of 'I-ness'. As the sense of 'I-ness' goes down, the proportion of the intellect goes down too.

Questioner: What is the difference between 'I-ness' (*potapanu*) and 'my-ness' (*maarapanu*)?

Dadashri: My-ness is *mamata* and I-ness (*potapanu*) is a big ego. It is not a nominal ego.

After attaining this Gnan, You have let go of the 'I' (*hoon*) and 'my' (*mamata*), but You have not let go of *potapanu* - 'I-ness'. There is no doubt that You have become free from 'I' and 'my'. What is the definition of *mamata* (my-ness)? It is to worry about something of yours when it has been lost. You do not experience any worry after something valuable is lost. This

shows that your 'I' and the 'my' are gone. Yet the 'I-ness' (*potapanu*) still remains.

Questioner: Does 'I-ness' mean individuality? I am different from others, is that what it is?

Dadashri: The individuality is gone. Both 'I' and 'my' are gone, but the 'I-ness' still remains. This is because, no matter how angry someone gets, no matter how much someone insults, he will fight with that person but he will eventually bring about resolution before he goes to bed. Therefore, this assures us that the ego is gone; otherwise, the ego will carry on the whole nightlong. A person without ego will fight but he will also find a solution whereas a person with an ego will not. He will continue to increase enmity. A person with *mamata* will holler and complain even three days after his pocket is picked. The moment someone reminds him of it, he will say, 'What can I do?' Whereas to you once it (wallet) is gone, it is gone. That shows that the ego of doer-ship (*ahamkar*) and *mamata* ('my-ness', the feeling of 'this is mine') are gone. However, the 'I-ness' (*potapanu*) still remains. Just 'see' it.

That is why Krupadudev has said, 'The Gnani Purush does not have *potapanu*.' Krupadudev has used the word '*potapanu*'; he has written something significant. What do you think? Has he not used a great word? Now who can explain this? How can someone explain in the language Krupadudev has used?

Questioner: The Gnani Purush can explain that, can he not?

Dadashri: Yes, because no one else can.

The authority is gone, the 'I-ness' remains

Questioner: Please explain the following Aptasutra of Yours, Dada:

“How does the Gnani's *antahkaran* (the inner component

of the mind, the intellect, the chit and the ego), work? '*Potey*' the one who is the 'I am' moves away (from the non-Self complex); then the Self is separate from the *antahkaran*."

Dadashri: The *antahkaran* carries out the worldly activities on the one side and the Self 'does' 'it's' work on the other. The Gnani does not have *dakho-dakhal* (interference and hence it's effect thereof).

What is *antahkaran*? It is that from which arises the sense-intent of 'doer-ship' (*karta bhaav*) of 'I am the doer'. The Gnani remains separate from the *antahkaran*. After attaining Gnan, Your real doer-ship does not remain, but your relative doer-ship does. That means the discharge doer-ship remains. But for You, there remains a slight *dakhal*; the effect of seemingly becoming Chandulal, whereas for the Gnani there is no *dakhal*. If 'one - *potey*' ('I am') moves away, then the Self is separate from the *antahkaran*. 'One (*potey*)' has been a resident in this *antahkaran* for infinite life times; that 'one' now moves away.

Questioner: Who is this '*potey*'? Please explain.

Dadashri: That verily is the 'I-ness' (*potapanu*). If 'we' tell you, 'let us go to the park' and you say, 'No, I will not come. I do not like to go there.' That is 'I-ness (*potapanu*)'. The Gnani Purush does not have this 'I-ness'. He will go wherever you tell him to.

Questioner: Who exercises the 'I-ness'?

Dadashri: That 'one (*potey*)' only! Verily the 'one', the original one, the 'I am', is the one. He does not let go of the seat. The realm of his authority (*satta*) is gone but 'he' does not let go of the seat. Therefore, You have to gradually make 'him' let go of it. Now 'his' authority and realm is gone, so there is no problem. It is not easy to let go of this seat. It is not easy to let go of the 'I-ness' (the *potapanu*). Do you understand the

'I-ness' or not? There is a continuous feeling of 'I-ness' in everything that has become a discharge. It is nothing but an effect. The entire authority (realm) is gone. The root of 'I-ness' does not go away. It is not likely to go away suddenly. It will eventually do so gradually.

'We' do not have any 'I-ness' (*potapanu*). So, You have to become like that. 'His' authority (realm) is gone even for You, after this Gnan, so sooner or later it will happen for You too; the 'I-ness' will go away. But You have to realize (*janvoo*) what You have become. The '*hoonpanu* (the doer I)'; the 'I' with weight and emphasis which is the charging ego, its authority and its realm (*satta*) are gone. The belief of 'I am Chandulal' is gone, however in discharge, you continue to have the gnan (knowledge) experience (*anubhav*) and conduct (*charitra*) of 'Chandulal'. When the realm and the authority is gone; it is all over. But '*potey*', the 'I am' remains.

I, the lawyer, Mangaddas

Let me explain this '*potey*' (the 'I am') to you. One lawyer came to see me. I asked him, 'What's your name?' He replied, 'Mangaddas.' I asked him, 'What do you do for a living?' He replied, 'I am a lawyer.' I asked him, 'Do you say 'I am a lawyer'?' He replied, 'Of course! I am a lawyer.' I asked, 'So then who is this Mangaddas?' He replied, 'I'. Then I asked him 'Then who is the lawyer?' he said, 'I'. So, I told him 'So then you have to say, 'I, the lawyer, Mangaddas', right?'

This is what a person at someone's door was saying. A man knocked on someone's door at night, when everyone was asleep. The owner asked 'Who is knocking on the door this late at night?' The voice replied, 'I'. The owner asked 'I' who? Identify yourself otherwise I will not open the door.' So the reply came, 'I am the *bavo* (ascetic)'. The man asked, 'But tell me which *bavo*?' So the man at the door said, 'I, *bavo* Mangaddas.' Then the owner opened the door.

That is how this 'I lawyer Mangaddas' is. So when you took this Gnan, the 'Lawyer' and 'Mangaddas' went away, but the '*potey* – the 'I' still remains. Therefore 'I-ness' (*potapanu*) still remains for You. When the other lawyer in the court says something wrong, the 'I-ness' (*potapanu*) in you will express.

If someone comes here to discuss something complex regarding satsang or any other topics, it is fine if the discussion continues for an hour and half. There will be no *dakhodakhal* (interference and its effects), from 'us'. Elsewhere when that happens, it may even result in *matbhed* - separation due to difference in opinions. 'We' have no *dakhodakhal*. A task of one hundred hours will be accomplished by 'us' within an hour! But there will be no *dakhodakhal*. This is because 'we' do not have any 'I-ness'.

Protection of the *prakruti* is *potapanu*

Do you have 'I-ness' or not?

Questioner: It does arise sometimes.

Dadashri: Otherwise what remains? There is constant and continuous awareness (*jaqruti*) in the one who does not have 'I-ness' (*potapanu*). Whatever unawareness (*ajagruti*) there is; is all verily 'I-ness' (*potapanu*). The 'I-ness' will arise immediately when someone tells you that you have no sense, does it not?

Questioner: It does sometimes.

Dadashri: Does it happen everyday or only sometimes? Tell me when it does not happen. All this is 'I-ness' only. That, which one protects, is *potapanu* 'I-ness'. To protect this *prakruti*, the non-Self, is all 'I-ness'. The loss of ownership of the *prakruti* (the belief of 'I am Chandulal') has been established through conviction (*pratiti, shraddha* – the belief of 'I am the pure Soul'), but still the 'I-ness' (*potapanu*) does not leave, does it?

Questioner: 'I-ness' is bound to be there as long as 'I am correct' remains, is it not?

Dadashri: There is no such thing as right or wrong. There is no problem with the 'I-ness' of that kind. There are many other types of 'I-ness'. One gets upset at the slightest comment. That is protection of the *prakruti*. Not only does one protect the *prakruti* but he turns things around by employing deceit (*kapat*). In that situation, the 'I-ness' is doubled. To vehemently protect one's self, is all *potapanu*. Not only do they protect themselves, but they do it artfully and then dodge away. The artful dodging is deceit.

Did you understand the meaning of I-ness; the *potapanu*? One still continues to protect the non-Self, and that protection is attained through artfulness and deceit (*kada* and *kapat*).

Questioner: To protect one's *prakruti* is considered 'I-ness', so when does that turn into deceit?

Dadashri: All the 'I-ness' goes into protecting the *prakruti* the non-Self. The 'I-ness' without *kapat* (deceitfulness) is better; it is softer, but the other is bad.

Questioner: You have said that protection of *prakruti* is 'I-ness' and to protect through artfulness and deceit is double the 'I-ness'.

Dadashri: Yes, that is double the 'I-ness'. Even children protect themselves, but there is no deceit in it.

Questioner: When a person knows that he has protected his *prakruti* artfully and deceitfully, what is that?

Dadashri: He will recognize it if the deceit *kapat* is thin but he will not if it is heavy and dense.

Aggression is intense *potapanu*

Do you have a desire to get rid of the 'I-ness' (*potapanu*)?

Questioner: Yes.

Dadashri: When the hurt inflicted upon any living being stops, then those layers will begin to shed.

Questioner: What layers?

Dadashri: The layers of 'I-ness' and all other coverings over the Self. Not only does one have the 'I-ness' but it is an 'I-ness' with an attacking nature. 'I-ness' with protection (*rakshan*) is different from the 'I-ness' with an attack.

Questioner: This is very important information that has just surfaced, Dada. You said that there are two types of *potapanu* 'I-ness'; one is with protection and the other is associated with a tendency to attack.

Dadashri: Yes. When the 'I-ness' associated with attacks goes away, then the 'I-ness' with protection will come. That is the proper 'I-ness', until then all the 'I-ness' is regarded as *himsak bhaav*; violence laden with violent intent. Only after the 'I-ness' associated with attacking nature leaves, will the dissolution of 'I-ness' associated with protection begin.

Questioner: Would you please explain further what this attacking 'I-ness' is?

Dadashri: What good is any 'I-ness' that hurts others? It is a different matter if that 'I-ness' is for the protection of ones' own *prakruti*; that is called 'I-ness' but the 'I-ness' that hurts others, cannot even be considered 'I-ness'.

What is the 'I-ness' in people like? Protection of their *prakruti* is definitely there, but they also attack others. They also strike (verbally and non-verbally) others. So do people not need to get rid of this enormous 'I-ness'? Protecting one's *prakruti* is 'I-ness'. Are our *mahatmas* doing that? Alas, that is precisely why it, the non-Self, does not become *sahaj* (natural). Here, the moment one is faced with the slightest insult, he protects the *prakruti*. This indeed will prevent the process of

sahajata (naturalness) from occurring, will it not?

The *potapanu* with protection may remain, but any other kind of *potapanu* must leave. If someone says, 'you don't have any sense', there should not be any protection of the *prakruti*. Who is the sole authority in this? It is the ego (*ahamkar*). The one that opposes or resists is the ego. Who opposes everything and challenges? It is the ego. But the ego is gone, is it not? So the protection is being done unnecessarily, is it not?

So whatever happens is correct. You will not find such discussion and talks in any scriptures. Talks about protection of the *prakruti* are not to be found anywhere. Because, who will not protect the *prakruti*? Everyone, except the Lord, protects his or her *prakruti*. And You are protecting the *prakruti* even though it is not Yours; it is an alien. You know that it is an alien and having known that, You are still making arrangements to marry 'her'! Is that not a wonder?

The ego (*ahamkar*) and 'my-ness' (*mamata*) are gone, but 'I-ness' (*potapanu*) remains. Is that not a wonder!

The 'seer' does not have 'I-ness'

What do 'we' call 'I-ness' (*potapanu*)?

Questioner: Protection of *prakruti* is 'I-ness'.

Dadashri: So should the *prakruti* be protected?

Questioner: 'We' are the 'seers' (*jonara*); what needs to be done and what needs not to be done.

Dadashri: The 'seer' (*jonaro*) does not have any 'I-ness' (*potapanu*). The seer can never have any 'I-ness'. This discussion is for the one who still protects the *prakruti*.

If you are going somewhere and on the way someone tells you, 'No you have to go the other way,' do you get irritated at that time?

Questioner: Yes.

Dadashri: That is the protection of the *prakruti*. Otherwise, one would turn back just as fast; with the same speed, with the same tone and with the same mood. With the same mood that was there before. This is the talk of the final state!

The Test of 'I-ness'

Say you are going somewhere with someone by car, he tells you to get in the car and you do. A little later, he tells you to get out of the car because someone else is coming instead, what would you do? Would you just sit there? Would you tell him, 'I am not getting off?'

Questioner: I would get out.

Dadashri: Immediately?

Questioner: Immediately! I would get off.

Dadashri: Would you not say, 'No I will not get out?' Then as you walk away, he calls you back. You would go back would you not? And you would do so without a change of expression on your face, right?

So what have I said? If you can do this nine times over without any effect at all within you, then I will tell you that you have become 'Dada'. If he does this to you nine times and you get on and off nine times, and during each of those nine times, You do not see the other person as the doer, and you see vyavasthit as verily the 'doer', then You are free from 'I-ness'. And if when you are invited back, there is nothing in the mind, the face remains smiling as if nothing has happened, and this is the case while getting off also, then you are free from 'I-ness'. Then see the beauty of it all! What is this state called? It shows that this 'one' is not protecting the *prakruti* and therefore the *potapanu* is gone.

Protecting your *prakruti* is 'I-ness'. But here the very *prakruti* one wants to be liberated from is the one he is protecting.

That is when 'I-ness' will go away

Now, I am not telling You that You should not protect your *prakruti* but You should feel that your Gnan must attain a certain level. I am not asking for such conduct (*vartan* or *charitra*). When will such conduct come? When this becomes established in your conviction (*pratiti* or *shraddha*), then it will result in *gnan* (knowledge). When this knowledge increases as experience (*anubhav*) then it will manifest in your conduct (*vartan*, *charitra*).

If someone were to ask you to get out of the car, there will be an initial effect (*asar*) but later as things calm down from within, you will remember Gnan. This way it will gradually gel and solidify from within and it will fit. At first, it comes as conviction *pratiti*, and later in the process of arriving at the level of experience (*anubhav*), you will stumble in 'fitting' the Gnan at first, but later it will come in your conduct. Even a little experience *anubhav* is more than enough.

If you are asked to get out of the car once or two times and you come back to sit without experiencing annoyance from within, or any change in the facial expression, that is very good also. Otherwise, are people not likely to get upset and non-communicative (*risavu*)? I think that would not be the case with you, would it? Try to do that once, if such an occasion ever arises. Get out of the car and sit back in it without getting upset and non-communicative or spoiling your face.

Questioner: It is not as easy as You say, Dada.

Dadashri: It cannot be easy. But what is this? Why are 'we' discussing this? As this matter comes into your faith and conviction (*shraddha-pratiti*), it will gradually come into your experience (*anubhav*).

'We' are not telling you to do this. You simply have to keep this in your awareness that you will have to stop protecting

your *prakruti* in this way. Any amount of protection of the *prakruti* is wrong. Let the *prakruti* play its role with You meeting your obligation as the neighbor. But, how can You protect it in this way?

If someone tells you to get out of the car, then You should tell your *prakruti*, ‘you are being told to get off, so please do so.’ If later, the same person says, ‘Come in the car,’ You should say, ‘Please get in, you are being invited in.’

Questioner: I cannot remember ‘this is *prakruti*’ during every circumstance.

Dadashri: That much awareness (*jaqruti*) will not remain and that is why ‘we’ keep telling you this over and over again, so that You remain aware. But here when ‘we’ wake one up, he tells me he is getting up but he turns over and goes right back to ‘sleep’!

We have the wonderful knowledge of vyavasthit, do we not? Is vyavasthit not a great knowledge-tool (*sadhan*)?

Questioner: It is a great tool. It is wonderful.

Dadashri: It will all come to an end, will it not? You are convinced of that, are You not?

Questioner: But, in our Gnan, will the ‘I-ness’ go away when we understand vyavasthit exactly?

Dadashri: Yes it will. I have given you vyavasthit for the purpose of becoming free from ‘I-ness’. It is a scientific thing (*vastu*) and that is why it is exact. It is not something that has been conjured up or made up. The dependency (*avlanban*) that has been given to You is not wrong; it is exact.

Questioner: One does not want to let go of ‘I-ness’ and yet he talks about attaining the Self, what is that all about?

Dadashri: Yes that is why ‘we’ are saying that if the ‘I-ness’ goes away, everything will run on its own. Why hang on

to it without any use? Just let go of it! But one is not likely to do so, is he? He will worry about, 'This will happen or that will happen'.

'One (*potey*)' becomes the Self upon attaining Gnan. Then he says, '*prakruti* is not mine,' and then what does he do? He protects the *prakruti*. He is quick to protect the *prakruti*, is he not?

Questioner: That is exactly what one does.

Dadashri: What are you saying? He protects it? This protection that occurs is verily what you have to 'see' (*jovoo*). It will all shed off on its own gradually as you come to know (*janvoo*) this. There is nothing to be done to let go of it suddenly. Nothing can be accomplished suddenly. Otherwise one will have problems. It is through knowing (*janvoo*) that it will dissipate gradually.

'I-ness' in the things one likes

Questioner: Please explain with examples where 'I-ness' is ordinarily present?

Dadashri: You see your 'I-ness' when someone gives you your favorite ice cream and then takes it away before you had a chance to taste it. You will see your 'I-ness' when someone takes your favorite things away from you. In all such instances, you will be able to see your 'I-ness' very clearly.

When your fondness for 'I-ness' goes away, so will the 'I-ness'. Is it likely to go away as long as there is fondness for it?

Questioner: I did not understand that. Are you talking about fondness for things or fondness for the 'I-ness'?

Dadashri: Only when the fondness for 'I-ness' goes away. There is no problem if fondness for all other thing does not go; fondness for 'I-ness' is very strong indeed. One will be

adamant and insist, 'You will have to do exactly as I say.' Therefore, there is no problem if fondness for all other things does not go away.

Questioner: Is fondness for 'I-ness' the same thing as making others do according to what we want (*dharyu karavoo*)?

Dadashri: Not like that.

Questioner: Then what?

Dadashri: Everyone in the whole world has 'I-ness'! One becomes God when his 'I-ness', his *potapanu* goes away. The one who has no 'I-ness' is a God. Although I have given Gnan to everyone, all of you still have the 'I-ness'. You will become God when that 'I-ness' goes away. You are God at present (from the absolute perspective), but you (the relative-Self) have not become one because you still have the 'I-ness'. You will become God when you no longer have the 'I-ness'.

***Purusharth* should begin with the right intent**

The 'I-ness' will leave if there is Gnan, otherwise it will not.

Questioner: But we have all attained Gnan so with Gnan the *aapopu* – the 'I-ness' - keeps increasing, because later we realize that the 'I-ness' has increased instead of decreasing.

Dadashri: That is not *aapopu*. This term *aapopu* is for a very high spiritual level, Just prior to leaving the body, when purity comes in, that is the state free of all *kashayas*, then the residual 'I-ness' is considered *aapopu* or *potapanu*.

Questioner: The 'I-ness' may have gone but even then one often does *dakho* – he interferes.

Dadashri: But what is the evidence that it has even gone? You are saying that *dakho* occurs. It does not appear that this 'I-ness' is gone in anyone. There would be no more interference

once it leaves. There will not ever be any interference again. It is not something that increases or decreases. It is a very real thing. One will not see 'I-ness' (*potapanu*) again once it is gone; it is gone forever. Do you feel as if it is partly gone but it also partly remains? No, it is not like that. This 'I-ness' is not something that it will return, once it leaves. To begin with, this 'I-ness' is something that is not likely to go. In fact, this is the first time this subject about 'departure of I-ness' is even being discussed. 'We' do not have any 'I-ness'.

Questioner: What happens if one wants to bring back the 'I-ness'?

Dadashri: It will not come, will it? How can it return once it is gone?

Questioner: This 'I-ness' is bound to go away with Your Gnan, that is for sure, but how can it go away faster?

Dadashri: Just as we can increase the speed of a train, we can also increase this speed if we employ the right tools (*sadhan*). But You should look neither for haste nor for laziness here. To do so, is all a form of imagination. All You have to do is to maintain the *bhaav* - the inner intent that you want to get rid of the 'I-ness'. Having this *bhaav* does so much work that the 'I-ness' will diminish constantly. But if you have the *bhaav* of, No, there is no need to get rid of the 'I-ness' as long as the worldly life is there, then that will be the case. After attaining Gnan, 'You' have authority and realm over all these inner *bhaav*. You do not have any authority and realm over everything that is pending for discharge. There You have to let it discharge (*nikal*) without interference.

Do you understand where Your authority and the realm is? You have the authority and realm over the inner intent of, 'the 'I-ness' has to go. The 'I-ness' is not needed anymore', then that will be the case. For how long can you make something Yours when in fact it is not? Is it not a mistake to make

something that is not Yours, as yours? It is now very clear in our Gnan that this 'I-ness' is not 'Ours'. Is it not a mistake to behave otherwise? 'We' do not have such 'I-ness'.

'I-ness' melts as karmas are cleared

The actions of the Gnani Purush are constantly according to the unfolding of His karma (the Gnani's actions are *udaya aadhin*), without any I-ness in it. The circumstances around arise, come together, and unfold as scientific circumstantial evidences and the Gnani follows them.

Questioner: If the Gnanis follow the course of the unfolding of their karma, then how is it for others?

Dadashri: Theirs too is dependent on their unfolding karma, but the difference is that they have 'I-ness' in it.

Questioner: You say that every person follows the unfolding karma so is it possible for a person to maintain 'I-ness' in it if he wants to?

Dadashri: One verily keeps, the 'I-ness'.

Questioner: What about the *mahatmas* who have taken this Gnan?

Dadashri: The *mahatmas* too have the 'I-ness'.

Questioner: So how are the *mahatmas* maintaining the 'I-ness'?

Dadashri: It remains. It is there. One is not keeping it; it is there. One's 'I-ness' dissolves to the extent of his accounts of karma that are cleared. The amount that has dissolved is gone. All these people do have 'I-ness' but their 'I-ness' is melting away because they have also attained this Gnan.

Questioner: If the 'I-ness' remains, then one will charge karmas, is that so?

Dadashri: No. There is no charging. This ego of 'I-ness'

does not do any charging of new karmas. This 'I-ness' is a discharge; it is that which will melt away.

Discharge ego is 'I-ness'

Your ego is now gone. The ego of doer-ship, the charging ego is gone. The ego of doer-ship (*ahamkar*) and 'my-ness' (*mamata*) both go away when 'we' give you Gnan. But the 'I-ness', ego that is in discharge, the *potapanu* still remains.

What does this mean? It is the ego (*ahamkar*), which is not living. Basically it is the ego (I am Chandulal). For example, take the mixture of *churmu* (flour, ghee, and jaggery); if you roll it in a ball, it is called a *ladvo*. If you pat it down and cut it into pieces (*chakta*), it is called *barfi churmu*. And if you do neither and leave it as it is, it is called *churmu*. All three are different deserts. They are all different phases of basically the same thing. In this example the *churmu* is the equivalent of the base ego of 'I am Chandulal' and 'this is mine' is *mamata*. The ghee and jaggery mixed in the flour represents the coming together of the other non-Self elements to form a basic mixture. Then various forms of the mixture can take different shapes and forms. All these are different expressions of the worldly ego which are all residual, dying ego, after Gnan.

The *ahamkar* (ego) and *mamata* (my-ness) have left and that is the part we are calling *potapanu* (I-ness); it looks like the ego.

Questioner: So what is the difference between ego (*ahamkar*) and 'I-ness' (*potapanu*)?

Dadashri: The ego will never move away; it will never decrease.

Questioner: So does the 'I-ness' move away?

Dadashri: 'I-ness' will continue to decrease. 'I-ness' means a stock of baggage. A stock of ego; it continues to

discharge. And what is this ego like? There is already a stock within and a new stock is also flowing in; both get together inside. With us (*mahatma*), the charging ego is gone and the stock within still remains. The pending stock of the ego within other people (non-Self realized people) is also discharging, but there is also a new charging, hence new filling (creation of new karmas) is taking place simultaneously. For us it is discharging and nothing charges anew. Therefore, the charging ego goes away but the 'discharge' ego is still there. This discharge ego is the 'I-ness'.

Relationship between karma, 'I-ness' and awareness

Questioner: So after Gnan, the 'I-ness' part is considered a discharge?

Dadashri: That is a discharge; it is the karmic stock filled in the last life (*bharelo maal*). As that stock goes away as it discharges, so will the 'I-ness'.

Questioner: So does the 'I-ness' remain on the basis of this baggage?

Dadashri: Yes.

Questioner: So will the 'I-ness' go down as the baggage empties?

Dadashri: Yes, the 'I-ness' will go down as the baggage empties. Otherwise, it will not go down by itself. The 'I-ness' will end as the reservoir of pending karmas; karmas that remain to be discharged, empty.

Whatever amount of 'I-ness' leaves; that much of it is gone. If only a small amount leaves, it means more of it still remains and if a lot of it leaves then there is relatively little of it left. The greater the awareness (*jaग्रuti*), the more the I-ness (*potapanu*) will be removed. The degree of dissolution of I-ness

is in proportion to the level of prevailing awareness (*jagruti*). If the awareness is greater, then greater and faster is the dissolution of 'I-ness'. One's I-ness is slower to go if the awareness is weak.

But You have hundred percent 'I-ness' after attaining this Gnan. If the awareness is strong, then ten percent of 'I-ness' will instantly go away and if it is weak then only two percent of it will go away.

Questioner: Then a ninety percent of the 'I-ness' will remain, will it not?

Dadashri: Yes. Those with greater awareness have ninety percent remaining and those with lesser awareness will have ninety-eight percent remaining.

Questioner: How does the remaining 'I-ness' then go away?

Dadashri: It will come out the next time.

Questioner: So, does the 'I-ness' go away as the *udaya* karma unfolds?

Dadashri: Yes, but the speed at which it goes away depends on the degree, intensity and strength of the awareness (*jagruti*). Therefore awareness will increase proportionately by whatever percentage the 'I-ness' diminishes. Also, *potapanu* decreases as the *jagruti* increases.

The Exact Awareness of Separation

Questioner: If awareness prevails as circumstances unfold, then ten percent or two percent of the 'I-ness' has gone away. So what kind of awareness is that? How does the awareness (*jagruti*) that makes the I-ness diminish, work?

Dadashri: It is the awareness of 'I am Shuddhatma'; it is the awareness of the five Agnas. There is awareness of 'Who is this? Who am I?' There is awareness that 'the 'one' abusing

is not the abuser, he is a Shuddhatma.'

The One who knows, 'This is not 'I', *this* is 'I', is the Self. There should be awareness of, 'This is 'I' and not this.'

Questioner: In which instances, is '*potey*' (the Self) in and in which instances is '*potey*' not? What does 'one' 'see' in it?

Dadashri: In all aspects. When 'We' give you Gnan, 'We' give you Gnan of what you are and what you are not.

Questioner: That separation that occurred within; you called it the Soul!

Dadashri: That is it! That is the Atma - the Self.

Questioner: Now that state should remain constantly, should it not?

Dadashri: One should not forget to apply the awareness (*laksha*) to maintain the separation. Then later, continue to 'do' the same, again and again. Then one becomes the Self. When you fasten the buttons on your shirt, you instinctively know that the shirt can be removed; you have the knowledge 'this part is the shirt' and 'this part is me', do you not? Or does it all appear to be the same?

Questioner: No, one knows very well the separation there. But the phases (*avastha*) of the mind, body and speech arise and change constantly. So is it not here that an uninterrupted awareness is called for, awareness of 'this is I and all this is not I'?

Dadashri: It is not all that complex and involved. In certain circumstances there are instances where one has an 'interest' in it and that is when he has to say, 'This is not mine.' Otherwise, after Gnan, one has indeed been separated and remains separate as the Self. Then later there is some interference and mixing.

Questioner: So no matter what kind of results unfold, one should have the *laksha* (awareness) ‘this is not mine’?

Dadashri: Yes, ‘this is I and this is not I’!

Questioner: Here I can see that I am separate from this shirt, but what is to be ‘seen’ there?

Dadashri: That is exactly how one ‘sees’ it all separate within.

Questioner: What does he ‘see’ in his vision (*darshan*)? Give us one example.

Dadashri: Will you not know that, ‘This stone is separate and my hand is separate’? Will you not know that these are the attributes of the stone and these are the attributes of my hand?

Questioner: Yes. I would know all the attributes of the stone, that it is heavy, it is cold, it is square...

Dadashri: It is smooth.

Questioner: So how can one remain in the state of ‘these are not my attributes and these are mine’?

Dadashri: You should be aware and know ‘this coldness is not mine, this softness is not mine, this smoothness is not mine, this anger that occurred is not mine, this deceit that occurred is not mine, the kindness that occurred is not mine and so on!

When you are lying down, can you not tell you are separate from the bedding? You understand that don’t you?

Questioner: In that situation I can understand that the bed and the one sleeping on top are separate but the problem arises when it comes to maintaining awareness that the different phases of the *pudgal* - the non-Self complex of thoughts, speech and actions, are separate from the Self. In other words the problem is with maintaining the focused awareness (*upayog jagruti*).

Dadashri: There is some awareness in the situation with the bed but awareness of the Self is gone away substantially, is it not? The separation of the body from the bed is in his awareness (*khyal*).

Questioner: That happens when I make him take a note of the separation, then the one within will agree ‘Yes, both are separate.’

Dadashri: He will believe when you give him the proof (*purava*).

Questioner: So in the same token do we need to give proof in order to understand and maintain the exact awareness, ‘All the non-Self complex phases are not mine and I am Shuddhatma’?

Dadashri: Proof, evidence (*purava*) is the main thing.

Questioner: What is the proof or evidences that help to understand this from within?

Dadashri: That which takes numerous evidences to get the work done is ‘not mine’. Even when only three things get together in order to get the work done; it is ‘not mine’. Even if you do not cut a mango with a knife but bite into it with your teeth, because everything had to come together in order for the eating to take place, means it is ‘not mine’. You will have to understand at the subtle level, will you not? Do you think you can make do with understanding at the gross level?

Questioner: The main thing is at the subtlest (*sookshmatam*) level.

Dadashri: Yes, the main thing is subtlest (at the level of *sookshmatam*) and what will happen if you dissect it at the gross level (at the *sthoor* level)?

Questioner: But this is something new that you just told us.

Dadashri: No it is not new, it has always been there from the beginning. This knowledge was with the tirthankaras and it is here today too. What can I do when according to your ‘law book’ you claim it as new?

‘I-ness’ melts away with real experience

One person thought he had become absolute. I told him, ‘You have become nothing, do not grope around. There are a lot of things you still have to become, you have a long way to go and it is not easy to become Absolute.’ So he tells me, ‘But the ego is gone.’ I said to him, ‘It has not gone. It is all there. You have not checked into it.’

But it goes away gradually. As one suffers in the experiences of worldly interaction and makes internal adjustments through Gnan, then the real experience (*anubhav*) arises within, and when such experiences increase, the ‘I-ness’ (*potapanu*) leaves to that extent. To say that the ego is gone means the ‘I-ness’ is gone. The end of ego means the end of ‘I-ness’. One will have to go through a lot of experiences before even a fraction of the ‘I-ness’ goes. (There is a lot of difference between worldly experiences and the real experience within that ultimately makes one the absolute Self).

The main ego, the charge ego, is gone. That is precisely what is called the ego—*ahamkar*. But it is not at all easy to get rid of the discharge ego. What does it mean to claim that the ego has gone away? It means that there is no *garva* (doer-ship), no *garavata* (wallowing and remaining stuck in worldly comforts) and no *potapanu* (‘I-ness’). Should all that not go? The ego is gone for sure after Gnan; the charge ego is gone, so what kind of ego remains? The discharge ego! The discharge ego will dissipate in proportion to the experience (resulting from the application of Gnan) and then the ‘I-ness’ will gradually decrease. Otherwise, it will not do so, not on its own. This is not an easy thing to accomplish. One may ask, ‘Can it not be

accomplished during the course of my life?’ I say, ‘Moksha - final liberation can be attained in one or two more life times. What is the point of expecting anything else?’ What is the benefit of wrong expectations?

All this is also ‘I-ness’

There will not be any more *garva* or *garavata* once the ‘I-ness’ has dissolved away. Here the *garva* and *garavata* still remain (in discharge). What are the attributes of the one without ‘I-ness’? Such a person will accept whatever abuse people give him. He will accept any beating. To side with the ego is considered ‘I-ness’. To lose *upayog* – to lose the awareness of ‘I am separate from the body’ - is called ‘I-ness’.

Even when You lose *upayog* for a little while; it is called ‘I-ness’. You say that you ‘become one with whatever goes on inside, you become *tanmayakar* (engrossed) with it but later you become aware of it’, all that occurs because of your ‘I-ness’.

Purusharth is needed in whatever is unfolding in front of you

Questioner: Is vyavasthit formed in such a way that it makes one remain absorbed (*tanmayakar*) in the unfolding karma (*udaya*)?

Dadashri: That is precisely how vyavasthit is; that is the definition of *udaya* - unfolding karma. Vyavasthit is such that one will become engrossed in the unfolding karma, he will become the owner of thoughts, speech and actions (*tanmayakar*). And that is where *purusharth* - independent spiritual endeavor - is to be applied. At that moment (*tapa*) inner penance will occur for sure.

When will one arrive at such a subtle understanding? It will happen only when one gets into it, with applied awareness (*purusharth*).

Questioner: I used to become *tanmayakar* in my *prakruti* when I did not have Gnan.

Dadashri: Yes, you did it customarily and happily. What is more; you even liked it. The moment one has a thought about drinking alcohol; he becomes *tanmayakar* (absorbed) in it. He likes that. But what happens now after Gnan? Now the Self (*potey*) remains separate from within, where situations arise which the Self does not like. When dislike arises, this dislike is in the form of penance (*tapa*).

Questioner: So, does that mean that what he previously used to like is precisely what he does not like anymore?

Dadashri: Yes. Liking binds *prakruti* and disliking dissolves it.

The unfolding karma (*udaya karma*) that has to be dealt with according to the unfolding (vyavasthit) is very harmful. As it is, everything is a discharge (*nikali*) but it is very detrimental to the goal of exposing the full Gnan of the Self.

Questioner: I did not really understand that.

Dadashri: Vyavasthit should be such that it supports the *purusharth*. Vyavasthit working against *purusharth* is negative vyavasthit; wrong vyavasthit. If it is not to your liking, let it be. Even if you do not like it, the fact that you do not like it, shows that it is the Atma (the Self). Where there is 'I do not like', means that you are there as Atma.

Questioner: But vyavasthit is whatever that has come, has come, but now, what should one do?

Dadashri: You have to do the *purusharth* in whatever comes along.

**There lies the strength of *Pragnya* - the
direct light of the Soul**

Questioner: So when 'he' becomes absorbed

(*tanmayakar*) under the dictates of *vyavasthit*, we should not let 'him' become *tanmayakar*. Now to maintain this separation....

Dadashri: That 'action' is verily the *purusharth*.

Questioner: Who keeps this separation?

Dadashri: You have to do that. What do you mean who has to do it? The one, who keeps the separation, will keep it. But You have to decide 'I want to remain separate'. When You are the *pragnya*, You will 'do' this; keep the separation. When you remain as Chandulal (in ignorance – *agnya*); you will become *tanmayakar*. But You have to make a decision. If it happens on this side, know that *pragnya* has done it, if it happens on the other side; know that *agnya* - ignorance - has done it. You have to decide, 'I want to do only *purusharth*. I have become a Purush. Dada has made me a Purush; the Soul, the Self. He has separated Purush and *prakruti*. Therefore, I want to do *purusharth*.' That is what You have to decide.

Otherwise, on the most part, most of the energy goes into the *prakruti* the entire day; the water just goes to waste flowing this way.

This is how the experience as the Self grows

Questioner: So the 'I-ness' will remain as long as there are unfolding karmas, correct?

Dadashri: The karma will continue to unfold even after the 'I-ness' (*potapanu*) is gone, but there is no *potapanu* in those unfolding karmas.

Questioner: Yes, that will only happen when the 'I-ness' goes away, right?

Dadashri: Even thereafter, the karmas will continue to unfold but there will be no 'I-ness' in it. 'We' too have unfolding karma, but there is no 'I-ness'. Everyone's 'I-ness' is there where the karmas unfold. But it will continue to go down after

attaining Gnan. It will not increase. It will go down until it ends completely.

Questioner: And one sees the ‘I-ness’ when the karma unfolds, does he not?

Dadashri: Yes. That is why ‘we’ have said that the experience of the Self will increase as the karmas unfold and the ego will go down. This is how everything becomes regular. The experience as the Self (*anubhav*) then continues to increase.

Specific details of ‘seeing and knowing’

Questioner: So then we do not have to worry about getting rid of the ego. It will happen automatically in an orderly manner as the karmas unfold (*udaya*) and all we have to do is simply ‘see’ it.

Dadashri: No. You still have to do *purusharth*. Do not take the approach, ‘I do not have to do anything’. In fact, the real *purusharth* remains to be done from this moment onwards.

Questioner: But what other *purusharth* is there besides just ‘being the seer (*jonaro*)’?

Dadashri: You have to ‘see continuously’ but such ‘seeing’ does not occur. Such continuous ‘seeing’ is not easy. You have to do *purusharth*. If You employ *purusharth*, then You will be able to ‘see’.

Questioner: So what kind of *purusharth* is to be done?

Dadashri: Only the *purusharth* to ‘see’ what is ‘burning’ within and how is it burning.

Questioner: That is the ‘seeing’ is it not?

Dadashri: But this ‘seeing’ (*jovanoo*) it is not easy. Man cannot ‘see’; he is not able to ‘see’. If he does *purusharth* then he will be able to ‘see’. If one becomes the Self (the Purush) and does the *purusharth* of not becoming absorbed (*tanmayakar*), then only the ‘seeing’ is possible. Otherwise

seeing has no meaning after becoming absorbed. It is meaningless.

Questioner: Ah ha! He becomes *tanmayakar* and then he tries to 'see'!!

Dadashri: Yes, that is why it is all meaningless!

Questioner: So then what kind of separation do we have to maintain in order to 'see'?

Dadashri: After doing *purusharth*! If on the basis of *vyavasthit*, you happen to become absorbed with it, then do not let it happen and You remain as the Self; keep that separate, and 'see' it separate. That verily is the *purusharth*! Now such 'seeing and knowing (*jovoo and janvoo*),' does not (generally) remain, does it?

The *mahatmas* say that they 'see and know' only. They all say that they remain in the state of 'seeing and knowing'. They say 'all we have to do is see and know.' I tell them, 'That is very good!?!' But how are they to 'see and know'? Even when they make this claim, I simply let go. I recognize and understand that the first standard in school is always thus.

Questioner: But the karmas continue to unfold twenty four hours a day, do they not?

Dadashri: Yes, karmas continue to unfold all day. Then along with it, there is also the state of being absorbed (*tanmayakar*). But along with that the *purusharth* of keeping the two separate is also at work. However, that *purusharth* is weak in many places. Most of the time one remains in the state of being absorbed (*tanmayakar*). The whole day long, everything passes by in this manner without one realizing it. Then he claims, 'I saw and knew'. Arey! What did you 'see and know' What do you consider 'seeing and knowing'? Did you see the ghosts?

What is to be 'seen'? If *vyavasthit* is engaging and dragging 'you' in the process of becoming absorbed

(*tanmayakar*), You have to know that *vyavasthit* is taking 'you' in that direction, so You bring it back into the Self, and 'see' from there the beginning of the suffering and how it began. Such *purusharth* is needed.

Do you think it is easy to, 'see and know'? But all the *mahatmas* claim, 'Dada, we see and know, the whole day.' I tell them that is good because they would not understand the subtleness of it and I will have problem explaining to them. I am discussing this degree of subtleness just because of you, otherwise it cannot be discussed.

Questioner: But this is necessary.

Dadashri: But whom should I tell? I can tell only certain people.

The attainment in Akram Vignan

Having attained this Gnan, You have become the Self (Atma), but not the Absolute Self. It is *pratiti* Atma - the Self in conviction (this conviction of 'I am the Self' is for ever). Then the *prakruti* has become *upsham* – it has settled down, yet the Self is only at the level of conviction (*pratiti* Atma). All our *mahatmas* have the *pratiti* Atma.

Questioner: So after attaining this Gnan, the entire *prakruti* has become *upsham*; it has quietened down.

Dadashri: Yes, it is more than enough when it becomes *upsham*. Just to arrive at the state of *upsham* is the greatest *purusharth*. That in itself is the greatest attainment (*labdhi*) and nothing compares to it.

Questioner: What *purusharth* is there just because the *prakruti* has quieted down?

Dadashri: That also is called *purusharth*. *Prakruti* will become helpful to You when it becomes *upsham*. So it will produce results when You do *purusharth*. Your *purusharth* will

not be fruitful if the *prakruti* does not become *upsham*.

Questioner: But that *prakruti* is still going to act up and overflow, is it not?

Dadashri: It may act up. But even then, sooner or later the *purusharth* of the person with *upsham prakruti* will be fruitful. It will not overflow once it becomes *upsham*. The state of *upsham* will not go away.

The one whose *prakruti* has become *upsham* stays with the Gnani

Questioner: What is in *upsham*?

Dadashri: *Upsham* means that a person will not go away no matter how much negative pressure is put on him. He will go astray for a while but he will come back. He will not go away from here, all others will. They will run away if you harass them enough but not the one with *upsham prakruti*. He would not leave even if he were to die.

Questioner: Where will he run to?

Dadashri: Wherever he can, wherever he feels safe.

Questioner: So he will run away from You, Dada?

Dadashri: Yes. And if I am not here and if he is sitting with someone else, he will run away from there too but the one with *upsham* will not run away even if you were to kill him.

The grave danger of leaving the Gnani Purush

And the other will start his own agenda: 'This is yours, ours is different'. He will start a separate sect (*gachha*). When three people get together, it is called a sect. When three ascetics or any three people get together and worship, it is considered a *gachha*. The Lord has called it a division; a *gachha*. What is wrong with divisions? You can always find three people.

Questioner: But the path to liberation is not to be found where there are sectarian divisions (*gachha*), is it?

Dadashri: Yes, when there is a sect; that is the end of it. But people create such divisions: ‘this is mine, mine is different and their’s is different’.

Questioner: Then he is bound to fall.

Dadashri: He has already fallen. He falls from the moment he moves away.

Speech without ownership is the sign of the Gnani

Entire ‘I-ness’ (*potapanu*) gradually melts down to zero after attaining Gnan. One is considered a Gnani when it goes down to zero. Then his speech (*vani*) will change. *Vani* flows only after *potapanu* leaves. By whatever proportion the ‘I-ness’ goes away, that much speech will arise, and that speech is correct. Until then all speech is wrong. Elsewhere, except for those who have taken our Gnan, there is a presence of ‘I-ness’ whenever people speak. Such speech will not have any effect; it will blow away in the wind. That is not speech; it is all relative. As for our *mahatmas*, they are to speak only after their ‘I-ness’ is gone, otherwise they are not to speak.

Moreover can any *mahatma* who has taken Gnan speak even a single sentence that is his own and stand independently? No. This is the sign that no one has attained the ‘main’ thing yet. No one has attained the absolute state yet. He cannot speak even a single sentence; if he did, I would be astonished. I would say, ‘that is enough proof!’ I would realize that it is amazing if I were to hear even a single sentence! But it is not possible, is it? How can he utter even a single sentence? How can *vani* (speech) flow? How can the speech without ownership flow?

Questioner: It would be more than enough if one were to methodically say exactly what you say.

Dadashri: It would be like gold if they spoke methodically and exactly as it is.

Only understand this Vignan, you need not do anything else

Questioner: This talk of *purusharth* is extremely important. It is all that is left after Gnan.

Dadashri: Not everyone has understood this very subtle talk. Out there it is all *thoka thok* futile and baseless intellectual discussions. How very subtle all this is, but people have never known about it. They have not even heard about it!!

Questioner: And the absolute Self is as subtle as space. And do we not have to understand the Gnan at that level of subtlety?

Dadashri: Yes. One has to latch on to that but there is no need to run after it. You do not have to run to the point it makes your stomach hurt. All You need to do is understand what it is being said. Everything is to be done easily and naturally (*sahajata*). Therefore, You don't have to do anything; You only have to understand.

Everyone has a desire to analyze things deeply, don't they? Who does not have a desire to be wealthy? Why do these people run around in the market for so many years? The whole world runs after wealth and money, does it not?

Questioner: But we can make progress through the support of Your words, can we not? Can we not progress towards the main thing by hanging on to Your every word?

Dadashri: Yes, at first one enters this way slowly. He will enter through this gate first then he will reach the second gate. But what happens if one has not entered even the first gate?

Only the one who understands this will attain

Questioner: We are able to recognize that You are at a

highly elevated stage when such subtle talks come out, and we are awe stricken by Your great divinity and about Your Vignan of Akram.

Dadashri: Not everyone recognizes through this understanding. Is it easy to recognize this? The person who understands this state will attain this state. To gain this understanding is not an easy thing to accomplish. Yes the one who can 'see' that 'our' *aapopu*; the last remnant of 'I-ness' in the living state - is gone, has grasped something very important. That person has understood what 'I-ness' is.

One whose 'I-ness' is gone becomes *Parmatma*

Now how does this 'I-ness' *aapopu*, *potapanu* go away? By doing *darshan* of the person whose 'I-ness' is gone; this is the 'fitness' (qualification or degree) of spiritual readiness (*paatrata*), nothing else.

Questioner: Does it happen merely through doing *darshan*?

Dadashri: Everything can happen with *darshan*. This topic has come out only today. Has the word *aapopu* ('I-ness') cropped up before? It opens up when the occasion arises.

God takes care of the one whose 'I-ness' goes away, so then, where is the problem. Where do I have any such problem? Let Lord Krishna ride the horses, 'we' simply have to 'keep seeing' from within. So when will God take care of everything? When You let go of your 'I-ness'. That is why Krupadudev has said, '*bhagwat, bhagwat nu sambhadi leshey* - God will take care of the one who has become God.' To become God, one has to leave the 'I-ness'.

It is not God's responsibility as long as the 'I-ness' prevails. And when the 'I-ness' is gone, God is completely responsible.

It will take a long time for the 'I-ness' (*aapopu*) to depart. To begin with, at least settle everything with equanimity with everyone around you. There is no difference between the 'I-ness' leaving and becoming God. God took on the responsibility when 'our' 'I-ness' eventually left. 'We' do not have any responsibility anymore. He took on 'our' responsibility when the 'I-ness' left. Now 'we' do not have any burden on 'us' and that is why 'we' are moving about in all this leisure. And really 'we' have attained this state after searching for many past lives whereas You have attained it in no time and so You should take full benefit of it. Ultimately, Your work will get done when the 'I-ness' goes away.

There is no difference between the *parmatma* – the absolute Self and the departure of 'I-ness'. Nothing remains except the absolute Soul, when 'I-ness' goes away.

Jai Sat Chit Anand

Glossary

Aadayee	Obstinacy
Aagraha	Insistence
Aashanka	Repeated suspicion
Aavega	Emotional force
Abhaav	Dislike
Abheda	Oneness
Abheda drashti	Vision of oneness
Abhedta	Oneness
Abhimaan	Excessive pride, arrogance, in Dada's words "ego with rich material" (the 'My' and 'Mine' materials attached to 'I', the ego)
Abhipraya	Opinion
Abrahmacharya	Non-celibacy
Abuddha	Without buddhi (intellect)
Acharan	Conduct
Acharya	Spiritual master
Adharma	Doing wrong
Adhi	Mental difficulties
Adhikaar	Authority
Aadhin	Subservient
Aadhinta	Total surrender
Adhyas	Constant belief of I am the body
Agna	Spiritual directives
Ahambhav	Egotistic expression
Ahamkar	Ego
Ajumpo	Restlessness
Akadai	Egoistic inflexibility
Akhand jagruti	Uninterrupted awareness
Akkal	Intellect
Alochana	Confess all the mistakes
Anatma	Non-Self
Antahkaran	Inner complex of mind-intellect-chit and ego

Antaray	Obstacles
Antarsooj	Inner insight
Anubhav	Experience
Asakti	Infatuation; Strong Attachment; Covetous cleavage
Asang	Without company
Asangata	A state of being free from all association
Asaiyam	Expression of kashaya
Asatya	Wrong
Ashubha	Inauspicious
Atkan	Intense inner obstacle
Atmahimsa	Violence to the self
Barkat	Competence
Bhaav	Inner intent
Bhaav karma	Charge karma
Bhaav mun	Charging mind
Bhanatar	Education
Bhasha	Language
Bhautik	Worldly
Bheda	Separation
Bheekh	Beggary
Bhodpan	Guilelessness
Binharif	Non-competitive
Bodha kada	Art of explanation
Brahmacharya	Celibacy
Buddhi	Intellect
Buddhi gnan	Knowledge manifested through the intellect
Charitra	Conduct
Chaturai	Craftiness and cleverness
Chintavan	Envisions
Daanat	Tendency
Darshan	Vision
Dehabhimaan	I am this body
Dhanipanu	Dominate as a husband
Dharma	Attain the essence

Dharmastikaya	The element of motion
Dhyan	Meditation
Drashti	Vision
Drashtibhed	A vision of division
Dravya karma	Discharge karma
Dushamkaal	Aka as Kaliyug, this current time cycle is characterized as a time of lack of unity in people's thoughts, speech and action; an era of moral and spiritual decline
Ekavtari	You can achieve liberation within one more lifetime
Ekindriya	Single-sensory
Ekmata	All become unanimously accepting; unified in agreement
Gambhirata	Serenity
Ganatar	Reasoning ability, wisdom
Garavata	Wallowing in worldly pleasures
Garva	Ego of doer-ship
Gaaddha	Strong; deep
Ghamand	False arrogance
Ghamandi	A fake show-off
Gnan	Spiritual knowledge
Gnan indriyas	Sense organs
Gnan kada	Art of knowledge
Gnanavarniya karma	Karma that obstructs the full expression of the knowledge of the Self
Gnan-avarniya	Knowledge obscuring karma
Gnata-drashta	Knower-Seer
Gruhashtis	Married people
Garva-ras	'Juice' of doer-ship
Gurukilli	Special key
Gurutam	The highest
Himsa	Violence
Himsak bhaav	Violent intent
Hoonpad	I-ness

Hum	I am something
Irsha	Jealous
Jada	Matter or inanimate
Jagrut	Alert
Jagruti	Awareness
Jakki	Strong headed
Jalebee	Crisp fried sweet soaked in sugar syrup
Janvoo	'Know'
Jonaar	'Seer'
Judai	Separation
Kaam	Sexuality
Kaamna	Intense craving
Kada	Art
Kadhapo	Outburst that hurts others
Kalyan	Salvation
Kaliyug	The current bad times, where morality and sincerity have broken down
Kapat	Deceit
Kaaran	Cause
Karmendriyas	Organs of action
Karunyata	Compassion
Kashayas	Anger, pride, deceit and greed
Kathor	Harsh or callous
Keyf	Intoxication
Khandaan	Noble
Khandaani	Nobility
Khatpat	Meddling
Khench	Insistence
Khumari	Extra pride with 'my-ness'; an aura of superiority
Kriya	Activities
Krupa	Grace
Kushanka	Destructive suspicion; negative suspicions
laachaar	Helpless

Lafru	Something that possess a person
Laghutam	He is the smallest; the lowliest and in matters of the Soul
Laksha	Awareness
Lalacha	Greed laden temptation; intense insatiable greed
Lalachu	An intensely greedy person
Latt	Habitual compulsion
Lepaymaan	The state of being covered; Coated
Lobhi	Greedy
Lokasangnya	Societal influence
Loknindya	Public censure
Maan	Pride
Mada	Pride
Mamata	My-ness
Mamata	Attachment; 'my-ness'
Masti	Worldly fun
Matbhed	Separation due to difference of opinion
Maya	Illusion
Mijaj	Endless arrogance
Mishra Mohaniya	Mixed belief deluding
Mishrchetan	Blending of consciousness, of the Pure-Self and the Non-Self; Partially pure, partially non-pure sensation
Mithya	Wrong; Contrary to one's nature or belief ; Perverted; False; Deluded
Mithyabhimaani	Person with false pride with myness
Mithyabhimaan	False pride and false my-ness
Mithya-gnan	Wrong or Perverted knowledge; Wrong assessment of values;
Delusion	Mithyatva mohaniya Wrong belief deluding

Mohaniya karma	Karma that is delusive and causes attachment
Moksha marg	Path to liberation
Moorchha	Deluded state
Naffat	Shameless
Namrata	Humility
Napunsak	Bisexual; Hermaphroditic
Nih-shanka	Suspicion-less state
Nikali	Discharge
Nimit	An apparent doer who is simply instrumental in the process
Nirahamkari	Egoless
Nirakudata	Bliss of the Self
Nirbhayta	Fear-less-ness
Nirdosh	Without any fault
Nirley	Absolutely unaffected; Without any coverings or tendency to adhere to any Karmas
Nirmaani	The ego of being pride less
Nirmohi	Is not a state of the end of his illusion moha
Nirpeksha	Free from all expectations
Nisangata	There is a state of unattachment in the presence of all attachments
Nischaya	Related to the Self
Nihshank drashti	That he sees the world without any fault
Nihshankta	Completely suspicion-less
Nishkaran karuna	Compassion of the Gnani Purush for us that has no 'personal gain' agenda behind it. Its only 'reason' and 'purpose' is to take us to our Ultimate Freedom, or Moksha
Nispruha	Without any inclination towards needs, or desire, of any material things of this world

Nispruhi	Non-acquisitive
Niyanu	Firm inner resolution
Nokarma	Neutral
Nondha	Intense mental note
Pakshapaat	Partiality
Param vinay	Ultimate humility
Parmarth	Absolute meaning; the ultimate aim
Parmatma	The absolute Soul
Parmanus	Sub-atomic particles
Parsatta	Influence of other forces
Paryaya	Phases
Poojavani kaamna	Intense craving to be worshipped
Poojavu	Worshipped
Potapanu	'I-ness'
Pragnya	Direct light of Soul
Prakruti	The innate nature of one's relative Self that is, the non-self complex
Prarabdha	The effect of past karma; one's destiny; karma effect
Pratibhav	Retaliating
Pratikraman	Repentance
Pratiti	Conviction
Pudgal bhaav	Intent of the non-Self
Punya	Merit karma
Purnapad	Absolute state
Purush	Male; Self-realized person
Purusharth	Independent spiritual endeavor
Purvagraha	Previously held opinions
Raag-dwesh	Attachment-abhorrence
Rajipo	Pleasing the Gnani
Rasam	Practice
Raudradhyan	Adverse internal meditation that hurts the self as well as others
Risad	The one that gets upset and

	non-communicative
Risavu	Upset & non-communicative
Rof	Self-importance
Roonanubandha	Past karmic ties
Saatvik	Good and worthy
Sadhana	Spiritual endeavor
Sahaj	Natural; Spontaneity; Naturalness
Sahaj kshama	Natural forgiveness
Sahelo	Easy
Samadhi	Internal and external harmony
Samayik	Focused application of the light of the Self during introspective meditation
Samyak darshan	The right vision.
Samyaktva mohaniya	Right perception deluding
Sandeha	Dubious
Sangnya	Association
Sansar	Worldly life
Sansari swabhav	Tendency to be worldly
Santaap	Serious torment
Saiyam	Meaning a state without inner anger, pride, deceit or greed (kashayas)
Sapeksha	Expectations
Sarad	Straight-forward
Sarad	Straight
Saradata	Straightness
Saspruha	Inclined
Satya	Truth
Satyagraha	Insistence on what one believes to be the truth
Satyug	An era of virtue and morality
Shakti	Energy; power
Shanka	Suspicion
Shankashil	Suspicion-laden
Shraddha	Faith
Shrota	Listener

Shubha	Good
Shuddha chetan	Pure consciousness
Shuddhatma	Pure Soul
Shooraatan	Fearlessness
Siddha Gati	Abode of the Absolute liberated Souls
Siddhi	Special energy
Sohum	I am that
Sooj	Insight
Sookshma	Subtle
Spardha	Competition
Spruha	Acquisitiveness or inclination of anything
Sthirata	Steadiness
Sthool	Gross
Stree	Female
Swachhand	To act according to one's own will and intellect
Swakshetra	Place of the Self
Swamaan	Self-respect
Swaprashansa	Compliment
Tanmayakar	Become engrossed
Tanmayakar	Become engrossed; become one with situation
Tanto	Intense mental note itself
Taaran	A quick internal assessment, the bottom line of any situations
Teeka	Criticism
Tiraskar	Contempt; scorn
Tiryancha Gati	The animal life form
Tragu	Manipulative tantrum
Tumakhi	Hot temper
Tundmijaji	Head strong
Udaya	Fruition
Udayakarma	Maturity of fruition of past deeds
Udvega	Emotional agitation

Unmattata	Sense of accomplishment, Reaction of swelling with pride
Upadhi	Externally induced difficulties
Upari	Supreme
Updeshak	Preachers
Upsham	Covered; smoldering
Upayog	Continuous focused awareness of the Self
Vachanbud	Energy and power of word
Vahem	Doubt
Vairagya	Dispassion towards the worldly life
Vakta	Speaker
Vaniks	Those who make a living through their speech and intellect, mostly businessman in India
Varte	Prevails
Vastu	The Self
Vega	Motion; neutral state
Vair	Vengeance
Vidhi	Special inner spiritual adjustment
Vignan	Science of spiritual knowledge
Vinay	Humility
Vishaya	Sensual pleasures, subject matter
Vitarag	Free from attachments
Vitaragata	Detachment
Vitaragata	State of absolute detachment
Vitarag bhaav	Complete non-attachment from within
Vyabhicharini buddhi	Is misleading intellect
Vyadhi	Physical difficulties
Vyatirek	Tertiary
Vyavahar	Worldly interactions
Vyavahar gnan	Practical knowledge
Vyavaharikta	His ability of worldly interactions
Vyavasthit	Scientific circumstantial evidence
Yaad	Memory

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All the scriptures contained in the fourteen Aptavanis!

Questioner : You say that you are sitting at 360 degrees, then should you not give the Gnan of each of those degrees in the Aptavani ?

Dadashri : Yes. There will be fourteen Aptavanis in all and they will be published. The collective Gnan of these Aptavanis will be the whole Gnan. Therefore all the pearls have to be stranded, do they not? Presently just the ninth Aptavani has been published; five more are to come.

Questioner : If the ninth Aptavani is so wonderful, then what will the fourteen be like?

Dadashri : Collective Gnan present in all the scriptures will be found in these fourteen Aptavanis. Therefore, one will not need to refer to any other scriptures. These Aptavanis are new scriptures and new talks. The language is simple and is beneficial to all. The entire path to moksha is shown in these books; nothing has been left out.

- Dadashri

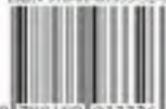
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