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Dadavani

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I am aware of everything

I know how to do everything

I know

I understand everything

I can make another person understand

I am somehow superior

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DADAVANI

**'I know', is a fault that
leads to spiritual suicide**

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EDITORIAL

Everyone has the awareness (*bhaan*) of existence (*astitva*). On what basis one has the awareness of that existence? It is on the basis of ego (*ahamkar*). Every living being has ego. This is because it is the support of life. Ego is necessary in the worldly life interaction, but when the ego takes hold of superiority then it becomes dangerous, and then it becomes the cause of *adhogati* (regression towards lower life forms) and down-fall. Such ego makes one believe that 'I understand' and 'I know'. That ego of knowingness is verily called madness. When one really has known then it is considered a light and where there is light, one will not stumble. However, here one is full with mistakes, so then what is the use of that ego of 'I know'? As long as there is anger-pride-deceit-greed, where the other person gets hurt through one's worldly interaction, where there are clashes; one has not known anything at all. It is called knowing where one does not get trapped in the worldly troubles.

In true sense, when it is considered that one has known? It is when not even an iota of ego remains. It is considered that one has 'known' in spirituality, where one does not have intoxication of 'I know' (*keyf*) of what he knows. It is not worth anything when intoxication increases by reading scriptures, is there? 'I know something' that intoxication of 'knowingness' is considered a very big *swachhand* (intellect and ego based willful activity). Where there is *swachhand*, exact progress will not happen.

The one who wants to progress in spirituality, the one who wants to go to *moksha*, for him, absolutely revered Dadashri says everything in just two sentences. 'Ultimate humility' and 'I do not know anything' just that inner intent (*bhaav*). These are master keys to become *laghuttam* (ready to receive knowledge from even the smallest in the universe) in relative (*vyavahar*) and *guruttam* (the highest) in the domain of the Self, the real (*nischaya*). If these keys are used with understanding, then all the locks of misunderstanding would open. In true sense, if you want to progress then the ego of 'I know' will not work. Know that, the moment ego arises a bit, you will be dashed on the ground. The sweetness of the ego of the knowingness is very dangerous. 'I know' is a mistake of the darkness, lack of light application.

When can it be said that one has 'known'? It is when intoxication of 'I know' ceases. A person can die by drinking poison and once one understood what poison is, will he take poison thereafter? This poison will bring a death for only one life, but this poison in the form of ego of 'I know' will bring a death of infinite lives.

That is why the *Gnani Purush* cautions, that do not do *satsang* to show *visheshata* (superiority and importance). The awareness (*jaग्रuti*) has yet to come, then that awareness has to take hold within, as an experience (*parinam*). 'Dramatic ego', i.e. the residual ego, also
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known as the discharge ego, must also be gone; the speech should become *syadvaad* (speech that does not hurt any living being) thereafter. Therefore beware. (These *Aptaputras-Aptaputris*—single male and female *mahatmas* who have taken up celibacy—do *satsang*, but that too after taking *agna* and blessings from the *Atmagnani*. They do *satsang* after taking a ‘temporary license’ and with surrender to the instructions of the *Atmagnani*.) It is worth for us to remain in *aadhinta* (subservient; total surrender) this one life and walk away to *moksha* quietly. It is better to remain silent if you want to attain absolute liberation.

You will have to attain the understanding through ‘the understanding (*samjan*) of the *Gnani Purush*’. One’s own understanding will not be any help in this. If one had such understanding then one would have become verily a God! But we haven’t become one, that itself proves that we still have a long way to go. In this issue of Dadavani, correct understanding about how to successfully finish this path without getting trapped in the ego of intoxication of ‘I know’ is compiled, which will be helpful to all the seekers on the path to *moksha*.

~ Jai Sat Chit Anand

‘I know’, is a fault that leads to spiritual suicide

{ Please note that ‘S’ Self denotes the awakened Self, separate from the ‘s’ worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, ‘Y’ You refers to the awakened Soul or Self, and the ‘y’ you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the *Gnan Vidhi* of *Akram Vignan*.)

The ego of ‘I know’

Human beings live in this worldly life on the support of two things; one is the support of the Self and the other is the support of the ego.

The ego makes one believe that ‘I understand everything’ and ‘I know’, that is all. Because it makes one believe this much, the part about the knowing (*jaanavoo*) gets left out. So this worldly path is due to ignorance (*agnanta*). Wherever any difficulty arises, it is due to wrong understanding, because of not having understanding. Difficulty leaves through understanding. Now, there is no understanding and the nature of ego is such that as it becomes bigger, one will say that ‘I know everything, I know everything for sure.’

People think in their mind that ‘I know something’. Oh! There is no problem. That is one support for you to live life. Without this support one will die. I know something; I know something better than the other, one will live

thinking like this, there is no problem. But one cannot say so in front of the *Gnani Purush*.

When you come to me for liberation, come with only these two things: First: ‘I do not know anything’ and second, ‘ultimate humility’. The belief of ‘I know something’ is in fact, intoxication (*keyf*) of the ego. Real knowledge is enlightenment. It is a ‘light’ and where there is light, one does not stumble. How can you say that you know when you keep stumbling every step of the way? Have any of your worries gone away? If you had real knowledge, you would not have any worries.

Ego is considered madness. Is ego (*ahamkar*) not considered madness? Is this world running because of me? All these people say that, ‘I am’, ‘I verily am’, only then it is running.

The ego of doership is verily the illusion

There is no *jiva* (living being) in this world that can do anything. Saying ‘I did it’ is verily the illusion and that verily is the ego. It is the ego that is displaying itself. All this is nothing

but, 'it happens'. Everything just happens. And to that which is just happening, one says, 'I did that. I am doing it'.

In this world, 'I am doing' and 'I know' - that which brings these two intents (visions) together is called illusion (*bhranti*).

What is considered 'known'? When the thing (*vastu*, the Self) is outside the illusion, it is considered 'known' (*jaanyoon*). If you cut a big onion into slices then every slice will smell. No slice will have fragrance. Similarly, all this is an illusion (*bhranti*) for sure. The world itself is verily in illusion.

Questioner: 'I know' and 'I understand everything', is that an illusion (*bhranti*)?

Dadashri: Yes. 'I know this' and 'I understand this', that...

Questioner: In fact, one does not understand anything.

Dadashri: No. One has to understand that which needs to be understood. One has known that which he did not have to know. He did not have to know... See, what is the benefit of knowing that which makes you worry? One has to know where one can attain one's own state (the Self). What is the use of knowing this? All this is junk. This very same thing one has known since infinite life times. What has one known? 'This is my father-in-law, and this is my *mama* (mother's brother) and this is my *fuva* (father's sister's husband).' One knows all this and that is why one is wandering since infinite life times. If one knows 'who am I' then it will come to an end. Until then it is an illusion only.

'I know' is double the illusion. If you stumble and you believe that 'I know'; then these two are contradictory.

What is the means of removing this illusion?

Now what is the means of removing this

illusion? It will go away if a *Gnani Purush* can make him realize 'who he is'. Therefore, the illusion will go away if he meets a *Gnani*.

Your life is based on ego. How can you get rid of it? You have to tell 'us' (the *Gnani*) 'get rid of my ego', and 'we' will get rid of it for you. Then you can go wherever you want, live your worldly life, get your children married but make sure that you follow my Agnas (Dadashri's five instructions to remain as the Self).

Without changing the vision by coming to the living *Gnani Purush*, nothing can be accomplished. One cannot accomplish anything without turning the vision (*drashti*) towards the Self (*sanmukha*). *Drashti* is *vimukha* (turned away from the Self). What the world is *vimukha* (adverse; turned away) from? The vision that turned away from the Atma (the Self), without turning *sanmukha* (towards the Self), nothing can be accomplished. Mother gives *vyavahar* (worldly interaction) and the *Gnani* gives *nischaya* (the Self). Thereafter nothing remains to be known at all.

Freedom from weakness is considered knowing

Humans have not known anything. Knowing is when no weakness remains.

As long as there is anger-pride-deceit-greed, one has not known anything, only weaknesses are there. Knowing is that when all weaknesses leave.

When someone tells me, 'I am wise, I am intelligent', 'I know something', I would tell him, how can I let you know anything? Now that you know, nothing is left for me to let you know. If you say, 'I do not know' then I can let you know. If you say, 'There is water in my pot', then why are you asking me to pour water in it? And if it is empty then I can pour it in for you. If you believe 'I know something'

then what can I pour in your half filled pot? If your pot is empty then I can fill it with the knowledge of immortality (*amrut*). However one will say 'I know'. One man said to me, 'tell me if I do not know. How can you explain to me?' Then I had to tell him, 'Can I tell you the truth? Can I scold you a little?' Then he says, 'Scold me.' I said, 'Have you known even worth a drop?' It is considered knowing when one will not get trapped in to any worldly troubles. He would become free from *aadhi-vyadhi-upadhi* (effect from mental-physical-external source), that is considered one has known.

People think that 'I know something', and they live in that illusion. One will even do the ego of *mithyatva* (to believe the temporary to be permanent) saying 'what I know is verily correct'.

How much is one's independent energy?

A prominent professor once came to me. He harbored the notion 'I know something' and 'I am doing some *purushartha* (true inner endeavor).' 'We' asked him, 'What do you do? What is your *purushartha*?' and he replied, 'All my efforts are solely for the soul.' 'We' asked him, 'How can you do *purushartha* without becoming a *purush*? You dance according to the tunes of your relative self (*prakruti*) and you say, "I danced".'

'We' challenge anyone in this entire world, whatever he is doing, it is not under his own independent power. *Arey!* Even when you go to the toilet to evacuate your bowels, it is not your own independent doing. Some 250 very prominent doctors came to *satsang* in Vadodara and 'we' asked them, 'You claim to treat your patients who are constipated, but do you think it is under your control to evacuate their bowels?' They all claimed, 'But indeed we are the ones who help them go to the toilet.' 'We' asked them, 'When you do not have

independent control over your own bowel movements, how can you have control over someone else's? You will realize this when you become constipated yourself, you will discover that it is not under your independent control.' If you have to take someone's help then you are not the source of the energy (*shaktivaan*) at all. The *prakruti* makes one do everything, but the egoists exercise the ego within saying, 'I did it'.

That which decreases the intoxication of ego is Atmagnan

The knowledge of all prominent scholars, of those who have studied the scriptures extensively, the knowledge of prominent sages, preceptors and spiritual teachers is all worldly knowledge; it is relative knowledge (*prakrutgnan*). The difference between *prakrutgnan* and *Atmagnan* (knowledge of the Self, real knowledge) is like the difference between milk and buttermilk. How does relative knowledge work? It uses the *prakruti* to wash away the *prakruti*; doing this makes the *prakruti* light. A person can spend his entire lifetime washing away his *prakruti* (the non-Self complex) but if, in his next life, he falls into bad company, his *prakruti* can become very dense again. The Lord has equated this to an elephant bathing in a muddy pool. When an elephant bathes in water, he becomes nice and clean, but the moment he comes out of the water, he dusts his body with mud. Such is the state of the human being. *Atmagnan* is rare; extremely, extremely rare. Liberation is merely a word and any reference to it is mere talk, because it is not so easy to attain. Everyone with *prakrutgnan* believes, 'I know everything'. The pitiful ones! All they know is *prakrutgnan*; it is all relative knowledge. What they need to know is *Atmagnan* (knowledge of the Soul). For so many lifetimes all you have attained is *prakrutgnan* and what do you claim? All along the *prakruti* has been the doer

and yet you claim, 'I did it'. The *prakruti* makes you dance, it makes you wake up in the morning, but you claim, 'I woke up'. Even when you sleep, it is the workings of the *prakruti*. Sometimes you cannot sleep even when you want to and when the *prakruti* makes you sleep, you claim, 'I fell asleep!'

'We' are telling you this with absolute assurance that the entire world is caught up in *prakrutgnan*. Whether a person is reading the scriptures, or reciting Lord Mahavir's forty-five *Aagams*, or reciting the four Vedas, 'we' would still tell him that he is under the spell of *prakrutgnan*. The difference between *Atmagnan* and *prakrutgnan* is like the difference between milk and buttermilk; they both look white, but *prakrutgnan* increases one's ego (*keyf*) whereas *Atmagnan* decreases it. That which decreases the ego is *Atmagnan*. It is considered ignorance of the Self where intoxication increases.

Until *Atmagnan* (Self-realization) happens, the intoxication (*keyf*) of *gnan* (knowledge) will increase.

Questioner: Does the intoxication increase because of knowledge of scriptures?

Dadashri: Intoxication increases a lot by knowing scriptures. And that intoxication is very dangerous. The understanding that gives rise to intoxication of the ego, is not the talk of the absolutely enlightened One (*Vitarag*). However, intoxication arises in all the people. Intoxication arises after reading scriptures and when the awareness, 'I know something' enters, one is doomed.

Questioner: Does the ego increase by studying scriptures?

Dadashri: Yes, because it is *prakrutgnan*, it serves to increase the ego of, 'I know'. For heaven's sake what do you know? Your worries and restlessness and their

effects on others has not decreased. Even when someone breaks a simple glass in your home, you act like your soul is broken. The *Gnani*, on the other hand, will remain unaffected even if his diamonds were to get lost. *Prakrutgnan* keeps one entrenched in the ego of, 'I know something'; that is all it does.

In the current time cycle, renowned ascetics, sages and religious preceptors (*acharyas*) all dwell in the intoxicated ego of, 'I know'. When they preach or say anything, they do so at their own risk and liability. All of them have lost the real path but alas, what can anyone do? They are not at fault. They too desire liberation and abide by the Lord's *agnas* (cardinal directives), but the current time cycle is very peculiar and that is why they are caught up in a twisted misunderstanding. Everything is *prakrutgnan* and it increases the level of the ego, whereas *Atmagnan* decreases it. It would be good even if they had constant awareness that they do not have *Atmagnan*, but on the contrary they go around concealing their ego. They strike back whenever someone challenges them. When one becomes free from such intoxication, he will have the world in the palm of his hands. You are the owner of this world; you yourself are the Lord of this universe! If these preceptors were to admit, 'We do not know anything about *Atmagnan*', they can come closer to their liberation.

How is intoxication recognized? It is when one says, 'You are wrong'.

The entire world wanders around in ignorance as a result of not knowing the path to liberation and as a consequence, they get lost wherever they go. If you want liberation, ultimately you will have to go to the *Gnani*. Even when you want to go to the Dadar Railway Station, you have to ask someone who knows the way there. But this path to liberation is narrow, complicated and like a labyrinth. If

you attempt it on your own, you are bound to get lost so look for a *Gnani* and follow his footsteps exactly.

The intoxication of 'I know'

Shrimad Rajchandra has said that look for the *pratyaksha* (living and directly present). Do not run after the pictures, you have run after the pictures since infinite life times. You will not bring about completion (final liberation), and your time will be wasted in that. If your time is spent at good place here (in *satsang*), then it will not get into wrong place. So your time will not be wasted on the wrong path like in playing cards (rummy). It is good if you spend time here. Profit may not happen but at least you will not lose.

Yet, again by reading (scriptures) the intoxication (*keyf*) will increase. Intoxication of 'I know.' He became a bookworm so he thinks in his mind that 'I know it now'. But he would not have known in the slightest. He would be stumbling everyday. His face looks as if he has swallowed castor oil. And again he would say, 'I know', would he say like that or not? These people have known nothing at all. They died of taking repeated beatings. On the contrary, the intoxication of 'knowing' would increase, and that is wrong. What is considered 'knowing'? One will not stumble, his face will not look as if he has drunk castor oil.

Can one stumble after knowing?

Here one is stumbling over and over and unnecessarily keeps saying 'I have known', 'I have known'. When can you get benefit in this? Instead by keeping your ears open, keeping humility, if you keep your mind open and say 'Certainly I want to know this', 'I have some wish'; then your work can get done. If you say, 'I have known' then, how can it work? Can it happen?

Questioner: It cannot happen.

Dadashri: When one has not known anything but becomes infected with the 'disease of knowing'; that is a grave disease. What is the result of knowing? One stops playing with 'tops' (living as the relative self) and starts playing with the Self (lives in the realm of the Self). The diseased one simply does the ego of knowing.

Result of knowing

Questioner: This that 'I know' is called *aham* (ego), is it not? And we wandered in that only, did we not?

Dadashri: 'I know' is the great ghost! 'This is mine' is the great demonic possession!

One *maharaj* says to me, 'Why can't I see anything?' I said, '*Maharaj*, are you intoxicated?' Then he says, 'Lots of intoxication (*keyf*) of 'I know' remains.' I said, 'If you have known *Atma* (the Self), then only it is considered you have known. Otherwise what else you had to know? So you are keeping intoxication (ego) of that which you do not have to know. 'I know', you say but; you don't know what you need to know. So you have introduced troubles for no reason.'

See, you have not attained satisfaction from what you have known. Are you stumbling and tripping, or not? You are still stumbling, are you not? You are getting stumbled that means it is darkness (ignorance) only. You believe darkness to be the light, that is all.

If you do not stumble then know that you are indeed in the light (*prakash*) only. If you know then it is considered light. Then you should not stumble in the light and you are saying that you are stumbling. So the heck with what you have known! And if you know, then why did you come here? If you know, then have your *doodhpaak* (sweet dish) and stay home. Stay at ease, would you not? Then he will say, 'No, I am restlessness inside'. Then I

said, 'Useless fellow! You do not know that which you have to know. You know that which does not need to be known, and that which you have to know, you have never known.

Questioner: So should I believe that 'I do not know anything at all'?

Dadashri: There is no need to know anything else at all, is there? What you had to know, you have not known. By knowing all these other things, people have become deluded. What have people become after knowing a lot? Do you know that? They have become blind and deluded. It is not good that one does not know, but knowing is very dangerous. Instead 'I cannot understand and I do not know anything at all', is the best thing.

With 'I know' he suffers more pain. Knowledge is that where there is light within. Should light not shine within? No matter how many scriptures one reads, but if it does not give light, then what is the use of it? Therefore, we make light within arise for you.

Only thing worth knowing

The Self is the only thing worth knowing. Nothing else is worth knowing in this world. Whatever else that is known is all relative and destructible. If you have a desire for worldly pleasures then you have to know the relative religion.

Worth knowing, in this world is only the Self. All this other things that we have to know, is happening automatically according to the circumstances. The Self only is worth knowing. Any other thing that is known will not be true. So people are going around having intoxication of *gnan* ('I know') unnecessarily.

And that (*Atmagnan* – Self-realization) is correct, it will not leave. It is permanent. That Self is also by nature is permanent. Its *Gnan* is also permanent, its bliss is also permanent, its talk is also permanent and what did he attain

after attaining that (the Self)? Then the answer is, he got N.O.C. (No objection certificate). He will not have objection at any place, of any person; even God will not create any objection. He would give him N.O.C.

The fact that you find a Satguru means you qualify!

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

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

Questioner: That depends on the seeker's qualifications.

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

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

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

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

Dadashri: No, you only need to carry out the instructions of progress in the spiritual path that he gives you; there is no need to qualify. Those with qualification feel in their

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

Doing according to agnas decrease intoxication of 'I know'

'We' had gone to Ahmedabad where 'we' met one *Acharya Maharaj*. Then 'we' asked him, 'Do you read scriptures?' He said he has read many scriptures and so 'we' asked him, 'You have read a lot of scriptures but did you read them as per Lord's instructions or otherwise?' The Lord has said, 'Do not read the scriptures that increase your intoxication of "I know something" (*keyf*) and if it reduces your intoxication, then read them.' Throw away those books if they increase intoxication. Is it an attribute of the books to increase intoxication? No, intoxication is an attribute of the seed within you. Does a tree with thorns have to design its thorns? No, it is an inherent attribute of the tree that it will have thorns on every branch. Then I asked the *Acharya Maharaj*, 'How will you reduce that intoxication?' He replied, 'We perform our rituals', I told him, 'Any ritual that increases intoxication, is a ritual of ignorance, it is not a

ritual prescribed by the Lord. The rituals He prescribed reduce intoxication, not increase it.'

The door to *moksha*, is open for the one who is not intoxicated (*nishkeyfi*). The entrance is shut tight, even if you memorize all the scriptures in your brain! *Nishkeyfi* attains *moksha*. Then the *maharaj* says, 'Now how can I become *nishkeyfi*?' I said, 'Come to the feet of a *nishkeyfi* (an egoless one).'

One can never accomplish anything by doing all these rituals. He remains where he is. He merely reaps what he sows.

Intoxication is a subtle ego

Some ascetics show pity towards worldly people: 'What will become of these people?' You foolish men! Whatever is going to happen to those people, will happen, but who are you to take pity on them? What will become of you? Why are you concerned about others when your own problems have not been resolved? This is nothing but dangerous intoxication of ego. An ordinary worldly person's intoxication will diminish within hours of waiting in a line to buy oil or sugar, but how will the intoxication of these ascetics ever diminish? On the contrary it will continue to increase. The Lord has said that those who are free of such intoxication will achieve liberation. Intoxication is the most dangerous subtle ego; it will make you suffer tremendously. Even an ordinary person can point out your gross ego. You will find someone or other who will ask you why you walk around with an inflated chest and will tell you to be humble. This will make you humble. But the intoxication of the subtle ego of: 'I have achieved something. I know something' – will never go away. What is the definition of knowledge? True knowledge is the light of the Self. Can one stumble in the presence of light? How can people claim to have knowledge when they stumble every step of the way? What right does one have to feel

pity for others when he himself is in ignorance of his real Self?

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

Nothing can be achieved without realizing the Self. Until then one has to keep wandering. This is because the Self cannot be found in books. Where can you find it? The Soul can be attained only from a *Gnani* but *Gnanis* are very rarely around. That is why Krupadudev has said, 'it (to find a *Gnani*) is rare, rare, rare, rare.'

Therefore, go to the *Gnani Purush* and surrender at His feet. Therefore only Krupadudev Shrimad Rajchandra (*Gnani Purush* 1867-1901) has made us free from these unending useless efforts. Let it go. In that, in *saptbhangi* subject (on the basis of scriptural knowledge), they would continue to have assembly for years and years. Hey you, then when will you go to *moksha*? Which town have you come to? No one cares for the *moksha* otherwise. One does not have awareness for *moksha* at all, has anyone? 'I know', 'I know', to show off that knowledge, so much fight, fight and fight!

**No intoxication of ego where there is
Atmagnan**

Kavi has written:

'*Atmagnan saral sidhu, sahaj thaye
chhakey nahi.*'

'*Atmagnan* is simple and straightforward; it will not go astray if you remain natural and spontaneous.'

You have been given a simple and straightforward *Atmagnan* (knowledge of the Self). When it becomes natural, one will not become intoxicated. It does not get to his head. Do people not say, 'It has gone to his head? Look, just because he knows a little, it has gone to his head.' So it does not get to his head. The one who knows will not get intoxicated. The one who does not know, will have lots of intoxication.

When the *Gnan* of the *Vitarag* happens naturally, when true *Gnan* happens, then no intoxication arises. The Self that has been attained (received) from the *Vitarag*, if it manifests (arises in experience) then there is no intoxication. Whereas with the 'self' given by others, intoxication of 'I am something' remains and goes to the head, and is so intense that it does not go away even in sleep. That is why the Lord had said, 'Any *gnan* or scripture that causes intoxication is *agnan* (ignorance).'

Atmagnan is different in every person, but only the *Atmagnan* of the *vitarag* will not cause intoxication. On the contrary, the speech of the *vitarag* reduces intoxication. Here people tell you 'Do it this way and that way. Renounce this. Do penance etc.', this causes tremendous intoxication. It is good for a life in the celestial world, but not for liberation.

Whatever you will listen out there in the world is the speech of intellectual people. It will give mental satisfaction and here (in *Akram*) you will have *atmatrupti* (The self will rest in absolute contentment). Is there a difference between mental satisfaction and *atmatrupti*?

Questioner: Sure, a big difference.

Dadashri: So here it is possible to attain direct *atmatrupti*. As long as there is 'I know something', it will not happen.

When does one attain the essence (*dharma*) of anything? When he reads with intense devotion the words of great men; highly evolved spiritual being with an inner intent of (*bhavna*) 'I do not know anything', he binds merit *karma* (*punyai*) and when he does it with the intent of 'I know it', then he binds demerit *karma* (*paap*) for sure.

Questioner: But it used to happen with only the *bhaav* of 'I know it'.

Dadashri: Nevertheless, what I am saying is that this is all contrary. People merely believe they are binding merit *karma*.

Questioner: But how does that bind demerit *karma* (*paap*)? That is not his intention. No one even gets hurt.

Dadashri: It is not to hurt anyone. He wants to enjoy and keep on tasting doership (*garvaras*) in it. There is no substance in whatever he does when he enjoys the greatest *garvaras* of, 'I know it, I understand it'. Anything is done with the foundation of this assumption has no substance. It is not worth mentioning. Do not expose it too much. I expose it to some extent and it looks bad. As long as one harbors the belief, 'I know', his face will never look fresh.

I do not know anything

Questioner: But how can that be attained without the ego?

Dadashri: What kind of ego does one need to maintain? The ego one needs to maintain is where anything is done, it is done with the ego of, 'I do not know anything'. Such an ego will give benefits, otherwise how can it? Otherwise it will only serve to increase the 'poison', the poison within will keep increasing for sure. If someone who knows all the four Vedas comes and tells me, 'I know all that', then I will tell him in just one sentence, 'you

have not known even a drop worth!' The definition of knowing is that where one does not need to say anything.

Questioner: Can a person attain the goal if his ego is *saatvik* i.e. if the ego is good and worthy?

Dadashri: It is difficult to maintain a *saatvik* ego. It is very difficult to define such an ego. *Saatvik* ego, worthy ego is that which maintains, 'I do not know anything'.

Questioner: It is that which happens spontaneously and naturally.

Dadashri: No, it is simply the ego of 'I do not know anything'. Therefore everyone is searching in vain. The whole world is searching in vain. It is not possible to find even a single word of truth. This truth is not such that it can be discovered. The truth people have found is temporary truth; it is truth that will perish.

Questioner: By reading more scriptures, one will go deeper into that, will one not?

Dadashri: He will not go deep, but the veil will arise. 'I have understood, I have known', the veil of this, will arise. So the tendency of inquisitiveness would stop. Yet it is much better than getting on the wrong path. But it is better if the disease did not increase through that. However the intoxication of ego (*keyf*) has been increased in all. And that too, due to scriptural knowledge, the intoxication has increased. Intoxication of scriptural knowledge, 'I know', has increased. Scriptural knowledge is a tool (*sadhan*), it is not the ultimate goal (*sadhya*; the Self). And the one who has attained the *sadhya* (the Self), the one who has the *Gnan* (Self-realization) will not have intoxication. Otherwise, one would have so much intoxication for having a tool of scriptural knowledge (*sadhan*), he would have so much intoxication (*keyf*, *paaro*).

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

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

Burden of 'I know'

One person came to Lord Mahavir, in a way he was a scholar and knower of scriptures (*shastra gnani*). He was not only a scholar but he was a *shastra gnani* too. He would speak the essence of all fourteen ancient scriptures of the knowledge of the Tirthankaras, learnt by heart. So he started asking the Lord, 'How many more lives remain for me now?' Then the Lord says, 'Why you had to ask like that?' Then he says, 'I have known all this, no? Now, how many (lives) are left for me?' Then the Lord says, 'You see that laborer who is getting two rupees for carrying the load of books over his head. And you are taking burden over your mind worth a hundred rupees.' He says, 'Is that so? Is it a load of a hundred rupees?' Then the Lord says, 'Yes, you have taken the burden over your mind. What else have you taken?' That laborer took burden over his head and this one (*shastra gnani*) took a burden over his mind. Did you understand?

Questioner: Yes, Dada. Now that burden which he took on his mind, that person who was carrying that burden, he never realized

that he was going around carrying that burden?

Dadashri: 'I know' that is called the burden over mind. That *maharaj* said, 'I know, sir.' Having taken the burden over his mind, can he accomplish anything in that? This laborer takes burden over his head. This one took burden of scriptures on his mind. Work can be done without a burden. Scriptures will not affect, will not hinder; the one who remains unaffected (*nirleyp*) by the scriptures is considered a *Gnani*.

A person with skilful ability has pride about his skill and ability; a scholar of scriptures will have pride about his ability; a person who renounces worldly things will have pride about his renunciation. This false pride (*khumari, keyf*) is in itself a horrible disease; it is a grave disease indeed. How can a person with such a disease help others get rid of their disease?

Ego laden pride that afflicts ascetics and sages is a chronic disease. There is no medicine for this terrible affliction. For that 'we' have to 'operate' on them, using stern words in order to rid them of their disease.

If you have gone to a strange country, you cannot find your home; likewise how can you find this path of *moksha*? One cannot do *swachhand* (to act according to one's own intellect and will). The one who is liberated, the one who has found, with him... (if one sits with him then one can find the path of *moksha*). This is just that one keeps searching by his own efforts only, and says, 'I know'.

What can happen if one prepares and drinks medicine by reading books of medicine? This is how people are drinking poison. One should go to the expert. One believes in his mind that 'I know, I know'. How does one know poison as poison? It is when he does not take it. You are getting angry and then you say that 'I have understanding'. So one is drinking

medicine by preparing it himself. The Lord has called this *swachhand*.

Obstacles are created by swachhand

Obstacles are created by *swachhand*. The one who does not know anything about religion will create fewer obstacles and *swachhand* in religion will create more obstacles.

‘I know something’ is the greatest obstacle. In religion, when can you say that you know? When you never have any *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the self and others), not even slightest result of *raudradhyan* arises, not even the circumstances for it to arise; that is called ‘knowing’. It is evident nothing is known if there is *artadhyan* or *raudradhyan*.

Up until now, all that has been read, and known, is *laukik* (worldly). There is not even a cent of *alaukik* (beyond the world, the Self). All the *laukik* (worldly) gives worldly fruit. It does not give any other fruit. Peace will not increase. *Artadhyan* (meditation that disturbs and hurts the self only) and *raudradhyan* (meditation that disturbs and hurts the self and others) will not go away.

Therefore, the Lord says that as long as *artadhyan* and *raudradhyan* arise, say ‘I do not know anything, the *Gnani Purush* knows’. Until then, do not take any responsibility, it is a grave responsibility, you will end up getting off at the wrong ‘station’.

There is not much problem with obstacles created by intellect in worldly matters, but there are great obstacles created by intellect in religious matters. Such obstacles make you wander endlessly from one birth to another. In relative religious matters obstacles of many *sadhhus* (male ascetics), *sadhvis* (female ascetics), *acharyas* (master teachers)

have been destroyed, but they still have many obstacles of real religion, the religion of the Self (*Atmadharma*).

Your lack of *nischaya* (firm decision) is itself the obstacle. This obstacle can be destroyed through firm decision. Do all obstacles not get destroyed by the *nischaya* of the Self (I am the Self, I am pure Soul)?

Kadhapo (visible anger) – *ajumpo* (invisible anger; restlessness) happens to all these *agnani* (those who have not attained Self-realization) people too and it happened to you so then what did you know? You have not known anything at all. You have not known even a word. We can know from the thermometer, can we not? How much fever has increased, can we not know from the thermometer? When *kadhapo-ajumpo* happens, is it considered an ordinary fever?

Importance of humanity

The Vedanta has made three divisions: *Jiva* (embodied soul), *Ishwar* (God) and *Parmeshwar* (the absolute Self). What energy does *Ishwar* have? It is half that of the *Parmatma* (the absolute Self). When you are born as a human being, you are considered to be like *Ishwar*. The human form is considered God like; it is considered divine (*aishwarya*). Here milk from the cows and buffaloes is at your disposal. The trees give forth their fruits for all human beings, so if a human being loses his Godlike qualities in his human form, what kind of a human is he? From the foundation as a human being one has to become a *Parmeshwar* (the absolute God); a *Parmatma* (the absolute Self). Instead people behave like animals and are in *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others). Here as a human being one is supposed to look for the path of liberation but instead he ends up increasing the

disease of interaction of worldly life and walks around in a state of intoxication of, 'I know something'. True definition of knowing leads to a decrease in the disease of interaction of worldly life. One will have increased awareness with which he will not stumble or clash with anyone. Therefore, if you do not have the knowledge, why are you walking around intoxicated?

Knowing is that which is, when *dehadhyas* ('I am this body') leaves. *Dehadhyas* has not gone and one has the intoxication of 'I know', then what can happen?

One person came; he wanted to take *Gnan* (Self-realization). He was eligible person. He would do *namaskar* by prostrating. Humility, absolute humility (*param vinaya*)! So I said, 'You have absolute humility. But there is one more condition. If you do that, then it will be better.' Then he says, 'What is the other condition?' Then I said, 'Brother, our other condition is this that "I do not know anything", you have to keep that intent (*bhaav*) in your mind.' Then he says, 'I cannot keep that Dadaji. I do know, don't I? "I do not know", "I do not know anything", I cannot speak that' he says. I said, 'You do not have to speak, you have to make intent (*bhaav*) in your mind. I do not want to ruin your reputation by making you speak so. Keep your reputation with you, but you have to keep inner intent in your mind.' Then he says, 'But "I know" then how can I do that?' I said, 'Do you get stumble in daylight or in the dark?'

Questioner: The stumbling happens in darkness only.

Dadashri: So I said, 'Do you stumble?' He says, 'I do stumble heavily.' Then I said, 'Then it cannot be said that you know. The result of knowing is, that you will not stumble.'

One should not get stumbled, should one? If one gets stumbled in light then we know that there is darkness only. Then he says, 'But I know, do I not?' Then I said, 'Now you go home and sleep with your silk bed sheet, at ease. Come later, when you are not at ease.' So after ten to fifteen days he says to me, 'I am having lots of *kadhapo* (visible anger)-*ajumpo* (invisible anger; restlessness).' Then I said, 'See, if it happens like this, then how can you say that "I know"? And what is the meaning of knowing? You know, so you have water in your pot. And what are you telling me? Pour some water in this. You have some water and you are asking me to pour some more.' Then what would I say? That this is the *mithyatva* (wrong belief) water and this we have to pour is *samkiti* (right belief) water. When you mix this two water then a totally third kind of *gunadharmas* (intrinsic properties that have a specific function) will arise. You go out and throw this water away. So you will get solution if you come with inner intent that 'I do not know anything'. Otherwise if you will mix yours and this; if I pour newer (water), then it will become a poison.

When someone comes to 'us – *Gnani Purush*' with arrogance about what he knows, 'we' tell him, 'Dear man, your vessel is full. What is the point of adding "our" nectar in it? If "we" did, it will overflow and spill on the ground. If you come to "us" as an empty pot, "we" will fill it with "our" nectar and only then will "our" nectar help you.'

Self-realization is easy for the one who is straightforward

Self-realization does not exist in that which has been read.

Questioner: But can everyone attain *Atmagnan* (Self-realization)? *Atmagnan* is for anyone?

Dadashri: No. Everybody cannot get it. The one who can get it, only he can get it.

Questioner: What kinds of qualities are required to attain *Atmagnan*?

Dadashri: One should be wise. One should not be overwise.

Suspicious arise from the familiarity of reading scriptures for many life times. Therefore the more one reads, the more it troubles him. This kind of knowing, the Lord has referred to as 'overwiseness'.

If a person reads too much, it creates projections of intellect, which leads to entanglements and confusion. That confusion leads to suspicions and they will not let him come out of the worldly life.

Questioner: Only two things, Dada; 'absolute humility (*param vinaya*)' and 'I do not know anything', only these two!

Dadashri: *Jignyasu* (inquisitive). 'I don't know anything', one knows this then this is the quality for attaining *Atmagnan*. 'I do not know anything', such straightforwardness would be there.

Qualified (*paatra*) is the one who is straightforward (*sarad*). Straightforward, one should be such who can turn as you mold him. That is considered *paatra* (qualified). Who is very eligible (*paatra*) at this time? If someone comes here after drinking alcohol heavily and tells me, 'Sir, I do not have any sense, please get me out of this.' Then I would say, 'You are qualified. If we pour water then his intoxication will go down.' But the subtle intoxication of 'I know', of these people, will not go down. The intoxication of 'I know' of this ascetics-renunciants, would it go down? It is a sheer intoxication (of 'I know'). One cannot bring about salvation through intoxication (*keyf*), it can never happen. There the salvation of the

nishkeyfi (a person without intoxication of 'I know') can happen.

What does the Lord say? That brother, if you say, 'I do not know anything at all' then you are eligible for the *Gnan* (Self-realization) and if you know then you do not need to ask at all. 'I know' that means you have a light with you. And there is a light so you will not bump into things and if you do not stumble then where is the need of light for you? And if you are getting stumbled then you do not have light. That is for sure. So you should say, 'Sir, I am stumbling. So I have not known at all. Therefore, give me such light that I would not trip over.' That is the only thing, you need to say. What else needs to be said in this?

Questioner: There should be qualified (to speak of, and receive) the Self, no?

Dadashri: Authority, to whomever you are going for listening, they do not have authority. Those who are listening, they have the authority. You all are qualified. Until now to whomever you went to listen, they are not qualified, because they have lost their temper. You have not lost your temper yet, have you?

Questioner: So what does it mean? To lose temper means how is that?

Dadashri: All those people are sitting believing themselves that 'they know something'. They have not known even a number in that. It is not considered knowing. One would not consider even God as a superior (and realize that God is the absolute Self within), that is considered knowing.

Questioner: They preach as if they know.

Dadashri: They have made a business of, 'we know'. They are not entitled. Have you not seen such temperaments?

Questioner: We have seen.

Dadashri: If they meet with me then I would tell them off that, 'you have not known even a word'. What is considered as one has known? It is to the one where even the God is pleased with him.

Questioner: For that a living being (*jiva*) should have authority, should one not?

Dadashri: He is verily qualified. The one who is considered being a qualified, is the one who will ask for his rights, he will have right for sure. Those who do not ask, have no right.

Such is the evident problem of the excessive knowledge that you have attained. That is why it continues to push and prod you. One continues to suffer because of this 'knowing'. That is why 'we' say to you to say, 'I do not know anything.' Destroy all the 'goods' within you by doing this. They are like chewed pieces of sugarcane which have been discarded. It has not helped you at all. You simply believe it has, but it has not been of any help at all. Your worries have not decreased, your ego has not gone down and neither have your anger-pride-deceit-greed.

The result of knowing is to cease

When it is considered one has known? One will cease through that knowing. It will stop. And until then that which was known is not known. It is a bookish knowledge.

Everything is just baseless. Not even a word has decreased there. Ignorance did not leave, anger-pride-deceit-greed did not decrease. On the contrary ego increased, 'I know something'! 'A big sack of misguided intellect'! If he tries to sell this 'sack of intellect', no one will pay even a dime for it. One day one will have to understand, will one not? How long this baseless thing will continue?

Questioner: It will not continue. Baseless thing will not work, will it?

Dadashri: So just get rid of all the 'quarrelsome goods' within you that have accumulated from your countless past lives.

Otherwise they are same as they were. On the contrary they have become more *kashayee* (with excessive anger-pride-deceit-greed). 'I know' is excessive *kashaya*. I have seen like that too. But this is better than one goes for playing rummy (card game). But one became *kashayee*, so he will have to suffer. And again he will understand that due to my *kashaya*, I have to suffer. By doing this too, solution will come. But the one who went to play rummy, when will he get settled?

That is why 'we' tell you to keep the intent (*bhaav*) of, 'I do not know anything.' All the knowledge you have makes you suffer; it has not reduced your *kashayas* of anger-pride-deceit-greed, has it? So, that means you have not really known anything. If you had, then your *kashayas* would not be so evident to others. Nevertheless, even in the situation where your *kashayas* are not evident on the outside, you do not achieve anything because you never know when the not-so-evident *kashayas*, will erupt again. You keep feeding them through your intellect but that has led you to suffer in countless past lives. That is why, you will find a solution if you have the inner intent of, 'I do not know anything.'

One seeker had read many scriptures. When he came to receive this *Gnan*, I told him, 'Can you show me the clay container that holds your *doodhpaak* (a delicacy of sweet milk)?' When he showed me what he had, I told to him, 'If you take this to a vendor who sells hot peppers and you ask him if it was okay for you to put his hot peppers in it, he will tell you, you can put a little in it, because he wants to sell his goods to you. Then if you go to the salt merchant and ask him the same, he will tell you that you can. If you go and ask any vendors,

they will tell you it is okay for you to add whatever they are selling to your sweet dish. In this way, your precious sweet dish will become ruined; it will ruin the taste in your mouth. That is how you have brought this mixture by repeatedly adding, so at least look at that mixture. And your face looks ugly. Whoever has drunk the elemental juice (*tattva ras*), would his face look ugly? *Tattva ras*! This *tattva ras* is in the form of Self knowledge (*Gnan*).

That is why 'we' make you throw away the sweet dish along with the container. We do not want even the smell of it. So, everything that you have known so far is wrong. What is the point of knowing something that did not help you, it did not destroy your anger-pride-deceit-greed and it did not help you attain the Self? And after attaining the knowledge of the Self, there is no need to know anything more. If someone feels that he has attained the Self from what he knows, then there is no need for him to know this *Akram Vignan*. This is the science of *Akram Vignan* and the other is the *Kramic* path. So if a person feels he has attained the Self, then there is no need for him to mix the two. He will not gain anything from mixing the two. He has to continue taking the medicine he normally takes. On the contrary, he may create some other problems by mixing the two medicines. So why would you want to mix the two? Krupadudev has said to follow the path that removes impurities within. Because all we want to see and need is to remove the impurities, what else do we need?

Poison of knowing

It is considered one has known when he will not drink poison thereafter. He would know poison as poison. If one has such knowledge that one can die by drinking poison then he will not drink poison again. And if he drinks poison then he has not known anything at all, he has not known even a drop. Only thing is that his

intoxication has increased, that is all. 'I know', one is going around with such intoxication (*keyf*), and keeps wandering without awareness. He does not get any kind of result. He is getting angry at the time of getting angry, he is doing greed at the time of greed, he is taking pride at the time of pride, he is doing quarrel at the time of quarrel, he is doing *matabheda* (divisiveness due to difference in opinion) at the time of *matabheda*, he is doing conflict at the time of conflict. You have not known anything. You have not known even worth of a number.

Questioner: That is right. This is poison; he has constant awareness that this is poison.

Dadashri: That is considered knowing. This is just that one has not known at all.

Questioner: Whatever I have known, is that superficial?

Dadashri: It is not superficial; this is not *Gnan* at all. This is one kind of ignorance, which increases intoxication. It is called *gnan*, and will increase all intoxication.

By knowing *gnan*, it comes in the light as to how one becomes happy and how one becomes unhappy.

Questioner: Yes. But until I have not known, do I have to stay in that pain only?

Dadashri: Pain, constant pain. As you will try to know this knowledge, pain will increase, because one is going deeper searching for that which is of the pain only. This worldly (*sansar*) knowledge is such that, it will increase pain only.

Ego of 'I know'

Questioner: But all the worldly people are wandering astray in the web of ego.

Dadashri: Yes, they are clashing and wandering astray, that is all. What does ego

mean? It is a kind of weakness. When he was young, he used to bow down, he used to hold his toes in gesture of acceptance of a mistake. Now he grew up so he is not bending to do so, his ego has grown larger by fifty percent. Then he would say, 'I know'. Hey you, what have you known? If you know as it is, then tension will not remain, will it? Why will tension remain thereafter? All the tensions are of this only, of this interference only. 'That man does not know and I know something', where is the need of creating dispute in that at all? That is all, this verily is interference. One does not know *dharma* or *adharma*. When is it considered one has known? It is when there is a bottle of poison, if one knows there is poison, one will not touch it, will anyone?

Questioner: No, one will not touch.

Dadashri: If he touches it then we know that he is simply talking as if he knows, he is doing egoism that 'I know, I know'; but he does not know anything at all. If he knew then he would not touch poison again. This is simply people have the egoism of 'knowing'. And all that is, *shushka gnan*, (knowledge which does not bear fruits of liberation).

This people do say, don't they? That I have become *sthita-pragnya* (maintaining perfect stillness of the mind with the right intellect - *samyak buddhi*), I am this, I am that, I know. All this is worldly (*laukik*). If he tries to sell this, no one will pay even a dime for it. He would have believed in his mind; that is all.

Questioner: Is that another form of ego only?

Dadashri: Yes, all those are subtle egos. Gross ego and subtle ego. But it is good, if they go that far then also it is good. If they walk up to that far then also it is good. In this manner they will reach some day. 'I do not know anything', that *bhaav* (inner intent), so what

does it try to say? If you know, it means that you do have drinking water in your pot, so then why have you come to get water? And if you do not have water then take it. What I am saying is 'what else is there for you to know if you know everything? And if you do not know then know (this *Gnan*) and then go.'

In the form of a veil, is ego

Questioner: Why does the ego of the knowledge (relative) 'I know' create an obstruction?

Dadashri: The ego of knowingness, no? It is like this that the ego should be such that the knowingness would increase. Instead it adds a veil over the knowledge, such is the ego. One becomes blind through the ego of 'I know'. One would lose the ability to know, such ego would harm a lot. It would harm in every way.

Intoxication of knowing brings unawareness

One still has to know and yet he will say, 'I know'. So one thing is that if one gets intoxication of knowing then the veil will arise and thereafter one's inquisitiveness of knowing anything new will break.

'I know something' if slightest such thought arises, it creates a veil and so again it will bring unawareness (*ajagruti*).

One feels the effect then how can it be considered he has known?

It is considered *Gnan* when one does not stumble even once. You met God, you attained Self-realization, what will you attain from that light? Then the response is, 'one will not stumble.' Mistakes (tripping over) are there verily in nature (of the *prakruti*); you may get hurt, but you will not feel the effect.

People go around saying, 'I know, I know,' but this is like the grocer who only has a few items to sell and announces that he has

a grocery shop. Knowledge means there is not an iota of the ego left in any interactions in this world. When you are harmed by a pickpocket, or slapped by someone, or insulted by someone, even then you will not experience a false move. This is called knowledge.

But here when someone's pocket is picked, he will cry out loud, 'Call the police, I've been robbed!' He does not even stop to think why his pocket was picked. The *Gnani Purush* knows the reason behind it. To the *Gnani* the pickpocket is not guilty. To those who have not known, the pickpocket is the guilty one. When you see the pickpocket as the culprit, when in fact he is really faultless, you will have to wander for many lives. What you were to see (the pure Self) you did not see. And what you were not supposed to see (the relative self, the fault) you saw.

That pickpocket will appear to you at fault, will he not? The pickpocket appears at fault to all the policemen and laborers too. So what new knowledge do you have in that? Little kids also know that someone picked a pocket. So 'this one is a guilty', little kids also would say so, women would also say and you would also say. So then what is the difference between you and all these? 'I know', 'I know', you say. Whatever people say, you also have very same knowledge, don't you? How can you call this knowledge? Where do you have other new knowledge? *Gnan* (Self-knowledge) is not like that, is it?

It is considered known when there is no matabheda

Knowledge should be so pure that it makes our conduct pure. Once you know that the bottle has poison in it, you will not touch it at all! Such knowledge should be there.

Therefore, 'I understand and I know' that which one speaks, is simply egoism. If one

understands then he will not do wrong. However one has not understood at all yet. Had you not done egoism of what you had understood? Tell me, will you?

'I know this', one will say. Hey, it is considered knowing when one knows immediately. It would be obvious instantly. So, one has not understood at all. One does egoism of even understanding ('I understand'). One keeps doing egoism only, in each and everything. One does *bhakti* (devotional worship), even then one will say, 'I did *bhakti*.'

One should examine, should one not? Are you stumbling or not? Can you not understand that? Do you get into divisiveness due to difference in opinions (*matabheda*) with your wife some day or not? And if *matabheda* happens, then what do you understand? If you do not have divisiveness due to difference of opinion even for a day; that is considered *gnan* (knowledge). When there is no difference of opinion, it can be said that the person has knowledge.

Questioner: But people would have this, 'I know, I know'. What should I do for such people, so they can understand this? He knows that he should not do so, yet his nature is such that he is not able to proceed further.

Dadashri: If one knows something, then he cannot attain *Atmagnan* (Self-realization). *Atmagnan* means one can attain (*Atmagnan*), if he does not know (intoxication of 'I know'). This (all other) one has known is wrong.

One has read scriptures for many lives without attaining anything. That is why Krupadudev said, 'there is no solution (for liberation) in the scriptures; the solution is through experiential knowledge. Therefore, go to a *Gnani* instead of wrecking your brain and ruining your eyes reading the scriptures.' But then people brag unnecessarily! Then the

intoxication (*keyf*) of 'I know' increases. That is a very strong intoxication. This intoxication can never come down, not even if the Lord himself was to come down to decrease it. People also have their own ideas about God because of the intoxication (*keyf*) of 'I know it' has arisen within.

Questioner: 'I know', one cannot get rid this by himself.

Dadashri: Tell me, when can it end for these people?

Questioner: Dada, it is a good thing that you said. 'I do not know anything'. You started from that point only, so it is over.

Dadashri: That is all. All this what you have read, you have to leave it on the side. What is the use of that from which you cannot extract any butter by churning? You have to throw it away, pour it off. And on top of that all the hard work you did wasted away and your brain got intoxicated, intoxication of 'knowing' that 'I know something'. Hey, what do you know? You got tired of stumbling over and over again. If you stumble then will you get tired or not? And what all ends up in his mind!

Questioner: I do not know anything.

Dadashri: That is all. That is verily considered a wise statement. 'I do not know anything'.

Questioner: I do not know anything means...

Dadashri: Yes. If it is like that, then come. And if you know then why do you need to come here? If you know then you will not stumble. And if you are not stumbling then there is no need to come here. Then one will say, 'No, I do get stumbled.' So then what do you know? One will stumble and again he will say 'I know'. Can he afford these two? One will not stumble after knowing.

Questioner: You pulled us out from that.

Dadashri: 'We' did pull you out, didn't 'we'?

Otherwise you have not earned anything. You have not earned even four *aanaas*. Alas, you have not come at the original place yet. From the point where the earning starts, you have not reached that place yet. We have pulled you out but you have not come to the original place. But we pulled you out, didn't we? That much you should appreciate. Whoever pulls you out that much is his obligation on you. But people would go around being haughty and conceited, 'I know something'.

The significance is of grace, not the skill

Questioner: Now people of all standards come in the *satsang*. There are people of first standard and twelfth standard too. Now if I am in the second standard and the *satsang* is going on at the level of twelfth standard then I will not understand anything, will I?

Dadashri: Yes, you will not understand.

Questioner: And if the *satsang* is going on at the level of first standard then it will not be any new for me. So then, what benefit of *satsang* will I get in that?

Dadashri: What benefit of *satsang* will you get? Is that considered any less benefit when you sat next to Him? The one who sat over there (near the *Gnani* in *satsang*), it is a totally different thing, no? A person's vision will change completely.

Questioner: Yes, but what if the *satsang* is going on at the level of eleventh standard...

Dadashri: If you do not understand the talk of any standard then there is no problem. But if you attained grace then your salvation is done. Even if you do not know anything, you will be blessed. What would be the loss with

the grace of God? Where can you find this God? The Lord has manifested in the *Gnani Purush*. Absolute, a hundred percent God! Now there, whether you know or don't know, what does it matter? What am I saying? If you do not have any skill, if you do not know anything, even then you come here.

Questioner: You show a very good thing that 'I do not know anything at all.'

Dadashri: That is all, no other interference at all. If you knew then would you not have peace within?

Only swachhand and keyf impede

People walk around intoxicated with the belief that they have attained *swaroop Gnan* (knowledge of the Self) after reading just a few books of the scriptures. They have not attained even a drop of the Self! Where *Gnan* stops, intoxication (*keyf*) increases. As one's intoxication of 'I know something' increases, elimination of the veils of the ignorance covering the vision (*darshan-avarana*) comes to a halt and so does the elimination of the knowledge covering veils (*Gnan-avarana*). Nothing except your obstinacy hinders your progress towards *moksha*. The greatest areas of danger (*bhayasthan*) you should fear is *swachhand* (to act and believe according to your own will and intellect) and the intoxication of 'I know something'.

'I know', is a very big *swachhand*. One will not have to say that 'I know' and that is considered one has known. He would not have understood even a word of scriptures, and he would speak so. And the one who has understood will not speak like that. A person who understands well, does not need to speak at all, does he? Until one is not satisfied, it is a grave danger to speak that 'I know something'. What is the benefit of speaking 'I know'? Do you think there is any benefit?

Questioner: No.

Dadashri: Yes, only *Gnani Purush* can speak that 'I have known'. Other person does not understand and that is why *Gnani Purush* says to him that 'this is a shop of pure gold and it is free of cost'! So there is no problem for *Gnani Purush* in saying so. But when other people say 'I know', that is purely intoxication (*keyf*). There is no *keyf* in the *Gnani Purush*. So there is a difference between these two. When other person speaks 'I know' it is considered pure (totally) *swachhand*.

The one whose root of *swachhand* is gone, is verily considered a *Gnani*. Do you know what the root of *swachhand* would do? It would break the surrender filled connection (*aadhinta*) with the one under whose protection and shelter he has flourished. That root of *swachhand* is very heavy. If that leaves then one becomes verily a *Gnani*. As long it (*swachhand*) is there, it will not grow flowers. This is the only difference between you and the *Gnani*. Your root of *swachhand* has not gone.

Swachhand is a grave disease. One has to know its root. It will be better if you know. Otherwise it will make you wander about aimlessly. The root of *swachhand* remains in all. Therefore, one has to remain aware (*jagrut*) all the way. Because, will a tree of *swachhand* take anywhere from year to two years to show? It will grow out in a moment! This tree of worldly life (*sansar*) has persisted on the basis of *swachhand* only. Many branches and leaves are sprouting from that.

When *swachhand* stops, it is considered *saiyam* (One is without *kashaya*: contained in the 'self').

What does *swachhand* do? It will create a division (*bheda*) where *abheda buddhi* (intellect that creates oneness) has arisen. It will create a division in this way, that 'if I will do this way then only I will have value (self-importance)'. If someone is sulking with

me, then why would he sulk? It is when he creates a divisive difference (*bheda*). This verily is called *maya* (deceit, illusion).

Questioner: If we make a company of people other than a *Gnani Purush* then in which *chhand* (passion; hobby) does it belong?

Dadashri: (All except total surrender to *Agnā – Agnā aadhinta*) That is considered *swachhand*. But if one remains in *Gnan*, no matter where he goes, there is no problem. If one remains in *Gnan*, he does not have any danger. Danger lies as long as one has his own *dahapan* (misguided intellect).

People have nurtured their obstinate ego more than their loved ones, and their own selves. Alas! Even more than nurturing themselves, they have nurtured their obstinacy and because of this obstinacy, they wander life after life. Obstinacy makes one blind and does not allow one to see the right path. Obstinacy makes one harbor *swachhand*, which is nothing but poison.

One hint is enough for the one who understands

Yesterday I told one man that ‘you don’t know anything and it is in your mind that “I know”’. It remains constantly in his mind that ‘I know’. That what he knows, is at gross level (*sthool*). What else can he know? Inner suffering (*antardaah*) is not going away yet. *Kashayas* (anger-pride-deceit-greed) are still there; *kashaya* of deceit (*kapat*), other *kashayas*, *kashaya* for not getting insulted (*upmaan*). One will continue to protect himself for not getting insulted and will get out some way or other.

He still remained as he was, so I understood that this has gone, there is no substance to it. Can you not find a mistake until a month? So I said, ‘Hey, Is this your

real state (*swaroop*)? Such is your real state? Can you not understand *vyavasthit* (scientific circumstantial evidence)? You can understand immediately, it is *vyavasthit*, can you not?’ But afterwards he understood all that. It was good that he had better power of understanding. He at least turned back and tried to understand.

Questioner: The moment you gave a hint.

Dadashri: Yes. It would reach. It was not reaching (understand) on that day. I tried to give him hints, I tried to tell him repeatedly, but he did not listen. So I said, cool down in every possible way, otherwise he will leave. This person had written me letter that these people are intoxicated with *Gnan* too. What are they intoxicated with?

Questioner: *Keyf* (intoxication of ‘I know’).

Dadashri: (They believe that) *Shuddha upayoga* (pure awareness as the Self) remains. Now that *shuddha upayoga* was of their language, not of Lord Mahavir’s language. All are thick headed (they are slow to understand), what is this? It will take a very long time, it may take a whole life to understand. Yet it will not finish. There is no problem in speaking because in gross language, it is verily that, no? There is no intent of *kashaya* (anger-pride-deceit-greed) at that time, is there? There is no existence of *kashaya bhaav* (intent of anger-pride-deceit-greed), then it is *shuddha upayoga*. But after all this is not ‘gold’ (complete *shuddha upayoga*). If one sits believing it to be gold then he will suffer. Gold cannot be attained without understanding. Someone may have progressed further, but that further progress will not work there. That is all at the gross level. There is some at subtle level, but it will not work there. This is not gold. Therefore, just sit wherever you are.

'I know' is a fault that leads to 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: 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. Obstinance (*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 (*purushartha*) 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 *purushartha*.

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.

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 may be difficult for you due to a deficiency of keen internal awareness (*jagruti*), but it will come to you eventually.

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.

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!

Beware of the ego of superiority

Questioner: One will speak few words of *Gnan* during casual conversation in a simple meeting and take happiness. There would be nothing in that conversation. The other person would just feel 'oh, what did this person say?'

Dadashri: Yes, he will talk because 'he' wants to show his superiority and importance (*visheshata*). If it comes naturally, then there is no problem.

Not a single sentence of 'ours' is uttered with the intent of superiority and 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).

Danger in giving clarifications

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 (*parinam*). 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 (*buddhigamy*) in nature.

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*.

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.

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 (*abhyas*), only then is it useful and worthy! Until then it is better to wait and be patient.

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.

Questioner: He who can uproot the discharge ego, can do *satsang*, he can speak. So to uproot the discharge ego, what does it mean? Please explain in detail.

Dadashri: A person, whose discharge ego has become weak will say, 'Hey Dada Bhagwan, You speak here.' He will speak so, in the mind only, people would not know. You should say, 'You (Dada Bhagwan) speak and I will remain seated in front of You.' So that ego will uproot immediately, just as the floor gets cleaned when you sweep.

Questioner: 'I am doing *satsang*', should such thing not remain?

Dadashri: If that arises, then your words will come forth such that it will create dispute. Dispute will not happen with that other way, will it? That will affect him, in his heart. That awareness of 'I' should leave. On the contrary, you should speak such that other person would listen to you. That awareness (of 'I' am speaking) should leave by its own method.

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 *jalebi* (sweet delicacy), without getting a taste of it.

When the ego rises after having attained or accomplished something, beware. Your downfall is inevitable. If the *mahatmas*' ego gets inflated about having acquired this Knowledge, they will not fall because of 'Dada's' presence, but their knowledge will become veiled.

Therefore, be cautious

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*), 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.

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.

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. 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.

That is why I have told you not to leave the oneness of this *satsang*. Otherwise one would want to start something on his own. But he will not know anything. People will throw him out. This is not acceptable, how can it be?

For how long can a fake tiger last? Would it work if one disguises himself as a tiger? That is why I have told you so that you do not let any such root grow here. You have to spend this life of yours in surrender, do not let go of your dependency on the *Gnani Purush*. You will be able to form your own group or crowd if you try, you will have one, but it will harm you as well as others.

One man had gone off and started a 'business' of his own in the name of Dada. He attracted large crowds and conducted *satsang*. I told him, 'You will pay a heavy price eventually. How long will you be able to hide under covers?' He would return to us on and off. He was not obstinate. But his intense greed (*lalacha*) would lead him astray again and he would say, 'Now I will go and do something', and he was capable of doing that. One time he managed to gather over a thousand people. He could do that because his face was attractive and he had an aura about him. But I cautioned him, 'If you fail in your obedience to Dada, you will go to hell. Where are you going to get the words? You will have to use my words for people. If you try to use new words, you will spend a life in hell.'

Therefore, I have to caution you. There is this intense greed (*lalacha*) to move away from Dada in an independent direction. You have now become independent; you are not dependent, are you? It would be a different matter if you were suppressed or controlled by me. It is a different matter if you were under the control of those other gurus and you tried to be independent. Here no one is suppressed, there is no control over you and I even say, 'I am everyone's disciple', so where is the problem? But because of the habit of endless past lives, one has fun in being independent; there is interest in that. Let go of this interest! Why don't you remain only in this *satsang*?

Questioner: But Dada, rather than independence, it is to show off to people 'I know something'.

Dadashri: That is the problem, he believes 'I know everything' and yet he knows nothing. Now spend one life in total surrender (*aadhinta*) to the *Gnani*.

Questioner: It is better to remain surrendered; at least we will not have any externally induced problems (*upadhi*).

Dadashri: Yes, no *upadhi*. Everyone has surrendered and is free from *upadhi*. But if someone has a root that is crooked, it will not refrain from playing its part. He will start a different group. He will dance to a different tune.

Solution comes when mistakes are destroyed

You are the pure Soul and the pure Soul has no faults, but whatever faults you see in 'Chandulal', must be dealt with, with equanimity. Mistakes made in darkness and mistakes buried in darkness are not easy to see. As your awareness increases, you will begin to see an increasing number of your mistakes. Even by merely seeing your overt and obvious mistakes, your awareness will increase (one will start becoming *prabhavshadi* - charismatic and inspiring person). As your mistakes decrease, your speech will improve and people will want to listen to you.

Your belief of, 'I know something', is a very grave mistake of darkness and your belief, 'there is nothing wrong with what I am doing', will kill you. Only the *Gnani* can say that he has no mistakes. Each and every mistake will have to be acknowledged and will have to leave. You have to maintain awareness of two things: one that you are a pure Soul and the other is, as far as the outside world is concerned, 'I do not know anything'. If you keep this awareness, you will not have any

problems. Do not let the disease of 'I know' take root within you.

Solution through right understanding

If some one tells you that 'yours is wrong'. Then you should say, 'you understood very well'. He has a right to say anything wrong about you. You do not have a right to tell anything wrong about him. This is because there is no vastness there. Here we have vastness (*vishadata*). The one who has vastness can listen to this, no?

Questioner: Yes, when he insists on his own view and does not accept the right thing, at that time I have to say few words out of compassion. I would say that, 'whatever you are saying, but it is this way. The main thing is not in this.'

Dadashri: Yes, there is no problem in telling. There is a good cause behind telling him. This is the intellect for his benefit, so there is no problem in saying. It is not to show your superiority, but that intellect is for his benefit. You can tell anything for helping his intellect.

Questioner: Just for that only.

Dadashri: There is no need to show that 'I know more than you.' That does not exist here (in *Akram*).

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 a God if you had.

~ Jai Sat Chit Anand

DADAVANI

Pujya Deepakbhai's UK-Germany Satsang Schedule (2012)

<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>Event</u>	<u>Venue</u>	<u>Contact</u>
22-Mar	Thu	7:30 - 10:00 PM	Deepakbhai Satsang	Shree Bhartiya Mandal Indian Assotion Tameside 103 Union Road, Ashton Under Lyne, Tameside, OL6 8JN	Lalita Mistry 01613038630 Manjula Morar 01457839245
23-Mar	Fri	6:00 - 10:00 PM	GNAN VIDHI		
24-Mar	Sat	7:30 - 10:00 PM	Deepakbhai Satsang	Shree Leuva Patidar Samaj, Legrams Mill Lane off. Legrams Lane , Next to Zen Super Market Bradford, W. Yorkshire- BD7 2BA	Mohanbhai 07973785361 Natubhai-Indiraben 01274 503371
25-Mar	Sun	3:00 - 7:00 PM	GNAN VIDHI		
26-Mar	Mon	7:30 - 10:00 PM	Aptaputra Satsang		
27-Mar	Tue	7:30 - 10:00 PM	Deepakbhai Satsang	Shree Ram Mandir, Ford Street, Pleck, Walsall, West Midlands, WS2 9BW	Narendra Parmar 01217442570 07825373284
28-Mar	Wed	6:00 - 10:00 PM	GNAN VIDHI		
30-Mar	Fri	7:30 - 10:00 PM	Deepakbhai Satsang	Harrow lesuire centre, Byron Hall Christchurch Avenue, Harrow Midxx - HA3 5RD	Varsha Shah 07956476253 02084273374
31-Mar	Sat	7:30 - 10:00 PM	Deepakbhai Satsang		
1-Apr	Sun	3:00 - 7:00 PM	GNAN VIDHI		
2-Apr	Mon	7:30 - 10:00 PM	Deepakbhai Satsang (Only for Mahatmas)	Wanza Community Centre, 31 Pasture Lane, Leicester, LE1 4EY	Trusha Nathwani 01162208081
3-Apr	Tue	7:30 - 10:00 PM			
5-Apr	Thu	(Easter Holiday) Shibir timing details to be advised nearer the time.	MAHATMA ONLY SHIBIR Contact Prajay Shah for bookings and more details on +44 7956476253	Little Canada, PGL Centre, New Road, Wootton Bridge, Ryde, Isle of Wight, PO33 4JP	Prajay Shah 07956476253
6-Apr	Fri				
7-Apr	Sat				
8-Apr	Sun				
9-Apr	Mon				
10-Apr to 15-Apr	Tue to Sun	Satsang timing details to be advised nearer the time.	Contact Prajay Shah for bookings and more details on +44 7956476253	GERMANY	Prajay Shah 07956476253

Aptaputra - UK Satsang Schedule (2012)

<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>Event</u>	<u>Venue</u>	<u>Contact</u>
25-Mar	Sun	10:00AM-12:00 PM	Aptaputra Satsang	Veda mandir, 1 Thomas Holden, street. Bolton, BL1 2QG	Rasikbhai & Bakulaben 01204383612
27-Mar	Tue	07:30 -10 :00 PM	Aptaputra Satsang	Shree Krishna Temple Harnall lane west, Coventry CV1 4FB	Ranjana Popat 02476441372 Ranchhod Chauhan 02476334323
29-Mar	Thu	07:30 -10 :00 PM	Aptaputra Satsang	Hindu community Centre, 148 Highfield Road, Opposite Hindu Mandir, Wellingborough. Northamptonshire, NN8 1PL	Prinal shah 07914529818

Spiritual Retreat in Hindi at Trimandir Adalaj - 17th to 21st May 2012

Dt. 17th to 20th May - Satsang; 19th May afternoon-Gnanvidhi & 21st May - Pilgrimage
This retreat specially organized for hindi speaking people who do not know gujarati language.

DADAVANI

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Bhopal

Dt. **24th-25th Feb.** (Fri-Sat), 6 to 8-30 pm-**Satsang** & Dt. **26th Feb.** (Sun), 5 to 8-30 pm-**Gnanvidhi**
Venue : New Champion School Campus, E-7, Arera Colony, Nr. Shahpura Lake. **Ph:** 9977004160

Patna

Dt. **28th-29th Feb.** (Tue-Wed), 5-30 to 8 pm-**Satsang** & Dt. **1st Mar.** (Thu), 4-30 to 8 pm-**Gnanvidhi**
Venue : Ravindra Bhavan, R-Block, Nr. Golambar, Opp. Circuit House, V.P. Marg. **Ph:** 9431015601

Trimandir Adalaj

Dt. **17th March** (Sat), 4-30 to 7 pm - **Satsang** & Dt. **18th Mar.** (Sun), 3-30 to 7 pm-**Gnanvidhi**
19 March (Mon), 8-30 to 10-30 pm-**Bhakti** on the occasion of Pujya Niruma's 6th Death Anniversary

Pune

Dt. **20-21st April** (Fri-Sat), 6 to 8-30 pm-**Satsang** & Dt. **22nd April** (Sun), 5 to 8-30 pm-**Gnanvidhi**
Venue : Ganesh Kala Krida Manch, Nehru Stadium Campus, Nr. Swargate Bus Stand. **Ph:** 9422660497

Bhuj

Dt. **25th April** (Wed), 7-30 to 10 pm-**Satsang** & Dt. **26th April** (Thu), 6-30 to 10 pm-**Gnanvidhi**
Venue : Trimandir, Behind Hill Gardan, Airport Road, Bhuj. **Ph:** 7567561556

Morbi

Dt. **27th April** (Fri), 8 to 10-30 pm-**Satsang** & Dt. **28th April** (Sat), 7 to 10-30 pm-**Gnanvidhi**
Venue : Near Samay Gate, Opp. Vinayak Hall, Shanala Road, Morbi. **Ph:** 9624124124

Watch Pujya Niruma on T.V. Channels

India ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)
✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)
✦ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)

All over the World (except India) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)

USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

Europe ✦ **Venus** (Sky Platform-Channel 805) Everyday 10 to 11 PM (In Hindi)

Watch Pujya Deepakbhai on T.V. Channels

India ✦ **Doordarshan (National)**, Every Wed-Thu-Fri 9 to 9:30 AM (Hindi)

✦ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)

✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)

✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)

✦ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)

USA ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

Contact : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar - 382421, **Gujarat, India. Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org

Vadodara : 9924343335, **Mumbai :** 9323528901, **USA:** 1-877-505-3232(DADA), **UK:** +44-7956-476-253

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

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The vidhi of Atmagnani filled the energy of life in all idols !
Fragrance expanded in all directions through mahatmas' bhaav-pratishtha!
Aho! Aho! We experienced that wonderful moment in our life !**



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