

Dadavani

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Having param vinay for the Gnani Purush is considered having param vinaya towards one's own Self, and the Self will manifest to that extent.



When the entire world hurts you, and You do not slip from the state of equanimity; that is considered param vinay.



Absolute Humility

EDITORIAL

The entire path of the *Vitaraags* is of that humility (*vinay*). The religion of *vinay* begins from India. From the gesture of putting two palms together all the way to prostrating on the floor, all such gestures are acts of *vinay*. Just as to study, one needs to remain humble (*vinay*) to the teacher; like that, here on the *Akram* path, to attain the Knowledge that leads to liberation, only absolute humility (*param vinay*) is needed. Through *param vinay* there is final liberation.

Param vinay is a state free of ego. As the ego dissolves *param vinay* arises. Here, while explaining *param vinay* in simple everyday language, all the way to the deep, elemental meaning Dadashri says, “*Param vinay* is when no one feels hurt by us to the slightest extent.” Where there is no debate, no interference, no rules, no fault finding in anyone, no opposition of anyone to the slightest extent; and where there is total surrender, the intent of being the smallest of the small, the vision of oneness and love; that is indeed where *param vinay* is attained.

While explaining steadfast *vinay* and absolute steadfast humility Dadashri says, “To maintain *vinay* towards disrespect is referred to as steadfast *vinay*, and to maintain *vinay* even when someone gives you two slaps out of disrespect, that is referred to as absolute steadfast humility. The one who attains this absolute steadfast humility will definitely attain final liberation, which is only possible after attaining Knowledge of the Self.

To attain *Akram Gnan*, while the *Gnani Purush* explains its value he says, “Only two things are necessary here: *param vinay* and the view that, ‘I do not know anything’.” Here to attain *Gnan*, one’s suitability is not taken into consideration, only his *vinay* is taken into consideration. If there is a greatest attribute in this world for the path of liberation, it would be the attribute of *vinay*.

Param vinay means total surrender. ‘This ‘Dada’ is indeed a *Gnani Purush*, and he will indeed take me to final liberation’; that assured belief with firm resolution is indeed *param vinay*. Having *param vinay* for the *Gnani Purush* is considered having *param vinay* towards one’s own Self, and the Self will manifest to that extent. *Param vinay* is a part of *Pragyna*. Until one matches his state to that of the absolute Self (God), *param vinay* should be maintained. In the current compilation Dadashri says, “However much *vinay* one has, he attains God to that extent. And whoever has *param vinay*, there God can be attained entirely.” It is our ardent prayer that *mahatmas* study the Knowledge-laden speech on *param vinay*, begin that *Purusharth* (progress further as the Self), remain in the *param vinay* of the *Gnani Purush* until the end, and complete the path of liberation.

~ Jai Sat Chit Anand

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Absolute Humility

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani's on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

From Vinay to Param Vinay

What is the path of liberation? It is from discretion (*vivek*) to acceptance of the good (*sadvivek*), from acceptance of the good to humility (*vinay*), from humility to absolute humility (*param vinay*) and with absolute humility final liberation (*moksha*)!

Vivek means to separate the right and the wrong. *Sadvivek* is that which makes one accept the good. *Vinay* means to proceed beyond that which is according to worldly interactions. *Param vinay* is not respect towards that which is visible, but it is the respect towards that which is not visible! Worldly life can carry on with *vivek*, with *vinay* one can engage in religion, and through *param vinay* there is final liberation.

Questioner: Does *vivek* only arise from the intellect or can it arise naturally?

Dadashri: Yes, from the intellect. It cannot come about without the intellect. It is in the light of the intellect that *vivek* exists.

Questioner: *Vivek* arises from the light of intellect and what about *vinay*?

Dadashri: *Vinay* is also from the light of the intellect.

Questioner: Both are indeed from the light of the intellect.

Dadashri: *Param vinay* is through the light of the Knowledge that is the Self (*Gnan na prakash*).

May the Speech, Conduct and Vinay be Captivating

The Lord has said, "Keep *vivek* in speech, keep *vinay* in speech." One should speak with *vivek*, one should not speak without *vivek*; there is liability in that. While in a court in Surat, a lawyer said, "My honorable judge is dozing." Now, the judge had come after having eaten a heavy sweet dish, and dozed off slightly; so does that mean an offense has been committed? Now, you have to obtain a judgement from him. Now he [the lawyer] was such an honest man that he spoke candidly. However, the judge did not become angry on that day. The judge conversed delightfully on that day, but in the end, his final judgment was not in the lawyer's favor. This is because such a thing should not be said. There should be *vivek*. As long as you have need of this world's interaction, you should speak in a way that is pleasant to the listener.

First one should have the speech, then the conduct and then *vinay*; all three should be captivating. The conduct of the *Gnani Purush* is such that it captivates

our mind, even his speech is such that it captivates the mind, and his *vinay* is also such that it captivates the mind. Even though he is at such a high state as the *Gnani Purush*, he still maintains more *vinay* than us.

‘Our’ speech, conduct, and *vinay*, all three of them captivate people’s mind. They are such that they spellbind the mind. Sooner or later that should happen for You too, You will have to become like that. If you pursue the one who has become like that, then can you or can you not become like him?

Questioner: I can.

Dadashri: That is all, there is nothing else left for you to do. Pursue him. The debt of infinite lives has to be shattered in one lifetime. So you will have to be careful, won’t you?

Where There is Vinay, There is True Religion

Questioner: Ordinarily, we refer to *vinay-vivek* as simply speaking very nicely, however what is the real form of *vinay*? We speak nicely on the outside, but from within there is something else for that person!

Dadashri: *Vinay* is where there is true religion; it is worth surrendering everything there, ‘merging’ [into that]; that is referred to as *vinay*. Otherwise, externally it is considered *vivek*.

Questioner: Yes, on the outside the conduct, the external conduct ...

Dadashri: That is considered *vivek*.

Questioner: Yes, so when all our ego dissolves is that what we consider *vinay*?

Dadashri: Yes.

Questioner: Do we refer to the condition in which our ego dissolves as *vinay*, or do we refer to remaining in awareness (*jaग्रuti*) each time as *vinay*?

Dadashri: No, where there is religion, where there is true religion, there one’s disrespectfulness does not remain. That is referred to as *vinay*. In absolute accordance of *vinay*... One does not interfere there, he [might] interfere everywhere else.

Questioner: So is to accept true religion considered *vinay*?

Dadashri: Just understand that there is no problem if you cannot follow religion, but there should not be any disrespect for the one who is religious. That is not considered to be in opposition (*viradhak*). He does not oppose (*viradhana*), but other people do *viradhana*. They have no understanding at all.

Vinay is a State Free of Ego

Questioner: Is *vinay* a state free of ego or is it *jaग्रuti*?

Dadashri: No, *vinay* is a state free of ego. *Vinay* means that one does not oppose (*viradhana*). He is simply not one who opposes *viradhak*. When it comes to religion, he does not oppose, or do *viradhana* there.

Questioner: Does that total surrender (*samarpan*) come later? This is the first step, isn’t it?

Dadashri: Not surrendering, there is no surrender in this at all. So that *viradhana* does not happen, he maintains complete *vinay*. He has decided such, the intent of the mind is simply that, to maintain *vinay*.

Questioner: So there is openness in that, to let go of that which is yours and to accept something new, it is the state of openness, is that what is considered *vinay*?

Dadashri: Yes, therefore the understanding is strong, that what is beneficial to me, and what is harmful to me? He has a very deep understanding of these two things. Whereas those who are less developed, have no awareness of what is beneficial and what is harmful.

Gnan is Attained With Param Vinay

Questioner: If someone wants to attain *Gnan* like you, then what should one's conduct be like?

Dadashri: Just as *vinay* is needed towards parents, their instructions (*agna*) should be followed, in the same way, *param vinay* is needed here.

The twenty-four *Tirthankars* have said all along, “An evidentiary doer (*nimit*) is needed for Knowledge of the Self (*Atmagnan*).” The *Gnani* is not a doer. If I were a doer, then I would bind karma, and if you regard me as a *nimit*, then you will not reap the full benefit. I am to believe, ‘I am an evidentiary doer’ [doer due to evidences that arise] and you are to maintain the *vinay* that, ‘It happened due to the *Gnani* [*Purush*]’!

The Path of the Vitaraags is That of Vinay

The entire path of the *Vitaraags* is of that *vinay*. The act of *vinay* begins from India itself. The gesture of putting two palms together begins right from here. It starts from this gesture all the way to the act of prostrating on the floor. There are countless acts of *vinay* but when *param vinay* arises, there is final liberation.

One businessman had come to attain *Gnan*. I asked him, “What is your name?” He replied, “I am a businessman, president of this.’ [He was asked for his name yet he showed his pride]. Hey, show at least some *vinay*. Where the *pudgal* (non-Self complex) is to be done with, why is there the ‘pull’ for the *pudgal*? Why should you carry the burden of the *pudgal*? Where the Self is to be attained; there *param vinay* is needed.

Even in the worldly religions, where there is *vinay* there exists the path of liberation. And if that *vinay* remains continuous [*vinay* does not stop], then there is only final liberation.

Human life is in proportion to *vivek* and *vinay*. However little *vivek* and *vinay* there is, there is that much less humanity, and that much beastliness.

Vinay is a high state. If there is *vinay*, then one can attain final liberation, otherwise he cannot attain final liberation. One cannot attain final liberation without *vinay*. There is no need to study or do anything else. Those that have studied [scriptures] have become exhausted from studying it. The path of the *Vitaraags* is a path of *param vinay*, they do not want anything else at all.

Vinay Arises by Observing People With Vinay

Vinay is actually becoming of a person. If one becomes rude saying, “I am a collector, and this and that....”, then people will say, “He is crazy, he is mad.” It is not worth being rude even here, in worldly life. At present, a *Gnani Purush* is considered the ‘boss’ of the universe. He is never rude. He is like a child. Whereas when one grows older and becomes a collector or an officer, he walks around with an inflated chest! That is called arrogance.

Without *vinay*, a man cannot be considered a man. *Param vinay* is a different thing, but there should be *vinay*. It is written in all of our books that, if you understand its value, then it is more than enough.

Questioner: To become humble (*vinay*) I will have to make some effort, I will have to understand it, won't I?

Dadashri: No effort is to be made: you only have to observe. You have to come here and sit, and continue to observe the conduct of people with *vinay*. You can learn *vinay* through observation. Look around, when no one is speaking, if you feel humility, then you should not speak. Therefore, *vinay* arises through observation. With observation, nothing is to be learnt, no effort is to be made. [By observing those people with *vinay*] A slight impression is formed. *Vinay* and *param vinay* are all impressions. That is why there is no law here [on the *Akram Path*], ‘no law’ law.

Not Letting Go of Equanimity is Param Vinay

Questioner: What is the difference between *vinay* and *param vinay*?

Dadashri: To not hurt any living being in the entire world, that is considered *vinay*. When someone hurts you, yet you don't hurt him or her; that is considered *vinay*. Whereas *param vinay* is when the entire world hurts you, and you remain in the absolute state of equanimity (*samata*); that is considered *param vinay*. If one learns these two things, then he indeed has become God. One needs to learn these two things.

Questioner: Dada, please clarify further with an example; please explain this again.

Dadashri: To hurl abuses at someone is considered *nay* (a viewpoint). And if someone hurls abuses at you, then you should not hurl abuses back at him; that is considered *vinay*. And if people hurl abuses at you, yet you still remain in total equanimity, then that is considered *param vinay*. When one does not hurl abuses, then there is surely *vinay* in that, however the effects of the mind become disturbed. And when the effects do not become disturbed at all and equanimity remains, then it is considered *param vinay*. It is considered *param vinay* in the absolute state of equanimity. Final liberation (*moksha*) is attained just by this.

Questioner: What is *samatabhaav*?

Dadashri: *Samatabhaav* means that your mind is peaceful and in balance.

When the mind becomes restless, at that time there is no *samatabhaav*. The peace that prevails in your mind now, the same peace should remain in this.

Nay-Vinay-Param Vinay

Questioner: Aren't *nay* and *vinay* two different things? *Nay* and *vinay* have nothing to do with each other, do they?

Dadashri: Why wouldn't there be a connection? *Vinay* is superior than *nay*. So, that is *vinay*, whereas *param vinay* is absolutely supreme *nay*.

Questioner: Does *nay* show the worldly interaction (*vyavahar*) and the Self (*nischay*)?

Dadashri: That very same *nay*, when it rises [towards a higher view towards the Self], it becomes *vinay*. When there is the eternal, there one should maintain a superior *nay*, [*vinay*] and let go off that which is transient.

Every viewpoint is considered *nay*. It is to see through a certain viewpoint. *Nay* is divided into two parts: one *nay* is seen through the worldly interaction viewpoint where the *pudgal* (the non-Self complex) is seen in that. While through *Nischay*, through the real view point, the Self is Seen.

Now the *nay* has actually become *vinay*. *Vinay* keeps these two parts separate with discretion that accepts the good (*sadvivek*). So the word *vinay* which is used here in worldly interactions, is different, that *vinay* is with ego; while this *vinay* indeed keeps the two parts separate.

Vinay is a superior *nay*. All the *nay*

of the world are for worldly life whereas superior *nay* [*vinay*] takes one to final liberation. *Vinay* only arises after direct light of the Self (*Pragnya*) arises. *Vinay* is the only thing that can take one to final liberation.

The Definition of Param Vinay

Questioner: Please explain the thorough meaning of *param vinay* (absolute humility).

Dadashri: *Param vinay* means to live by being barely noticeable. It means not to cause anyone any difficulty. From within remain delighted in bliss as the Self and externally remain easily adjustable and barely noticeable. He should not feel the slightest disturbance on your account. If He feels bothered, then you should move away. You can be the cause of His happiness, but you should not cause even the slightest difficulty to Him.

Questioner: But it is only if I have become that suitable that I will not cause him any difficulty, isn't it?

Dadashri: No, what else do you have to do in that? Only *vinay* is needed, nothing else. Where is the question of suitability in this? Even small children understand that, 'There is no one around Dada,' so they get up and leave after taking 'his' blessing; [they are] adjustable. If you do not know how to adjust with others, it will do, but you should adjust here [with Dada].

One in Param Vinay Offers Love in the Face of Pain

With *param vinay* there is final

liberation, and with *param vinay*, you will also be very happy in this worldly life. There is no better way to become happy than this. What is *param vinay*? It is when no one feels hurt to the slightest extent by you; that is indeed your *param vinay*. Do not hurt anyone in this era of the time cycle. If someone hurts you, then you should accept it. You do not desire to give it back again, do you?

Questioner: Not at all.

Dadashri: But you will give it back to the other person. If someone gives you something [hurts you], then at that time you will dish it back! Because has your [old] nature changed? The awakened awareness does not remain, does it! If what I have said comes to memory once you have dished it back, then you should repent for the mistake you have made.

Vinay means to not hurt anyone, your conduct in worldly interactions should be like that. And it is *param vinay* when someone hurts you and even then you have love for him. What did I say?

Questioner: If someone hurts me, even then I should have love for him.

Dadashri: Yes, that is *param vinay*. Through *param vinay* there is final liberation. If someone asks a question, if someone hurts me, and I still love him, then will people keep giving hurt? No, what one does is limited, it has already been filmed. Do not be afraid about that. All you have to do is make a decision. And if you say, “No matter what kind of pain you give to me, even then I will accept it,” then there is no problem. It is

your courage, you only need the courage to say that. Otherwise, you will still have to suffer it after taking a beating, then why don't you suffer it happily? Remain in *param vinay*.

One with *param vinay* is respectable. Where else is there any respect? Can anyone be respectable in *Kaliyug*? *Param vinay* is respect. When we see *vinay* in others and we become disrespectful, can that be considered our respect?

One With Param Vinay Does not Find Fault in Anyone

This world is relative, it is one of worldly interaction. You cannot say a word to the other person, and if one is in *param vinay*, then he will not find a fault in anyone. In this world, it is not worth finding faults in anyone. The liability incurred by finding faults is not known to the one who finds the fault.

To criticize anyone is like trading a ten-rupee note for one rupee. The one who engages in criticism always incurs a loss to himself. Nothing results from that. One should not engage in that effort. Your own energies dissipate through criticizing. When you can see that this is not a sesame seed but it is sand, then why go through the effort of crushing it? Both time and energy are going to waste. In fact, by criticizing [others] you wash the dirty clothes of the other person while making your own clothes dirty! Now when will you wash them?

You should not look at anyone's faults. If you want to, then why don't you look at your own! Rather if you look at

faults of others, then what will become of the mind! Instead, if you look at other people's virtues, then you will feel so happy!

Absolute Steadfast Humility

Param vinay means to keep on acquiring. It is to earn the pleasure (*rajipo*) of a person worthy of worship. Then, even if he hits you, stay put! To have *vinay* towards disrespect is referred to as steadfast humility, and to maintain *vinay* even when someone gives you two slaps out of disrespect, that is referred to as absolute steadfast humility. The one who attains this absolute steadfast humility will attain final liberation. He does not need a Self-realized spiritual teacher or anything else. I am giving the guarantee that he will become Self-realized on his own.

In Param Vinay There is a Concealed Vision of Oneness

Questioner: Dada, what is the elemental difference between *vinay* and *param vinay*?

Dadashri: There is a tremendous difference. *Param vinay* [in the state of ignorance] will not arise in a person at all. Only after attaining the Self does *param vinay* arise, and due to that one will not feel separation from anyone. With that, the Vision becomes that of oneness, the intellect becomes that of oneness. As long as there is *vinay* there is [the feeling] of, 'The spiritual guide and I are separate.' Nevertheless, that *vinay* will take one to *param vinay*. That too is one of the 'stations' [on the path of liberation].

As [in *param vinay*] there is extra

sincerity and morality, and there is oneness with 'us', there is no sense of separation. Where one continues to feel, 'Dada and I are indeed one,' there all the energies will manifest. The meaning of *param vinay* is very lofty.

Param vinay means to See the world as one, through the elemental Vision.

The State Free of Ego, That is Param Vinay

Questioner: Is *param vinay* [to be] completely free of the ego?

Dadashri: It is a state free of the ego. The nature of Knowledge is such that it flows from high to low. Therefore, if a person fails to maintain *param vinay*, he indeed pushes away Knowledge!

People are not able to understand *param vinay*. It is only after 'we' make them wise, 'we' repair them [give them *Gnan*], that *param vinay* arises. If there were to be someone with *vinay*, then we would make him wise and would give him the state of *param vinay*. Through that he can attain final liberation.

The Intent of Being Laghuttam Is Param Vinay

Questioner: When the ego dissolves it means that our ego comes to zero degrees; so is that considered being *laghuttam* (the smallest of the small)?

Dadashri: Yes, the intent to be superior (*guruttam*) is *avinay* (absence of humility), and the intent to be *laghuttam* is *param vinay*.

To become absolute, there is no

intent other than the intent of being *laghuttam*. The most difficult intent in the world is the intent of being *laghuttam*. How can the world attain the intent of being *laghuttam*? Not a single person in the world can attain the intent of being *laghuttam*. The intent of being *laghuttam* that you have attained; no one in the world can attain this. It is not an easy thing, it is the most difficult of difficult things. People may ask you, "Dear man, how is it going?" Then you reply, "I have been defeated, I have been defeated." Now, when you say, "I have been defeated," then in the real you become superior automatically, naturally. Therefore, you should have an intent of being *laghuttam*. Otherwise, if you become superior, then you will have to wander. If you become superior and believe [yourself] to be superior, then you will have to wander. The completely Self-realized Ones are never superior. Only the partially filled 'pots' try to become superior. The completely Self-realized Ones never make a sound [of the ego].

Only Two Things are Needed for Gnan

Questioner: So, does the ego come in the way of becoming absolutely humble?

Dadashri: It is with the support of two things that human beings in this world live: one is the support of the Self (*Swaroop*) and the other is the support of the ego (*ahamkar*).

The ego makes you believe that, 'I understand everything and I know [everything],' that is all. It makes you believe that much, and so [further] knowing gets left aside. This path exists due to ignorance of the Self. Wherever you

encounter difficulties, it is due to lack of understanding, it is due to not being able to understand. Difficulties leave through understanding. Now, the understanding is not there, and the nature of the ego is such that when one gets older he tells everyone, "I know everything, I know everything."

People think in their mind that, 'I know something.' Hey, there is no problem. That is one tool for you to live. Without this tool one will 'die.' If one lives with the [belief] that, 'I know something, I know something better than the others,' then there is no problem. But one cannot say this in front of the *Gnani Purush*.

Come to 'us' with only two things. First, 'I do not know anything,' and second, *param vinay*. 'I know something' is in fact intoxication. And if it is truly Known, then that is actually considered to be a light, and where there is light, one does not stumble. Whereas here, one stumbles every step of the way, so how can that be referred to as knowing? Has a single worry decreased? If the truth is Known, then not a single worry should arise.

If you believe 'I know something,' then what can I pour into your half-filled pot? If your pot is empty, then I can fill it up with nectar.

Possessed by the Ghost of 'I Know'

In fact, one stumbles a lot, and unnecessarily keeps saying, "I have known, I have known." When can one benefit from this? Instead by keeping your ears open, by keeping *vinay* say, "I want to certainly know this, I have some desire," if you remain open like this, then

Your work can get done. If you say, “I have known,” then how can the work get done? Can it happen?

Questioner: It cannot happen.

Dadashri: One has not known anything, and the ‘disease of knowing’ seeps in; he is gravely ‘diseased.’ What is the result of Knowing? One would stop dwelling in the relative self and start dwelling in the Self. The diseased one simply does the ego of knowing.

Questioner: ‘I know’ is called ego, is it not? And we simply wandered due to that, did we not?

Dadashri: ‘I know’ is itself a grave ‘ghost!’ ‘This is mine’ is the grave possession!

One Jain monk asked me, “Why can’t I see anything?” I asked, “Dear monk, are you intoxicated?” Then he replied, “Lots of intoxication of ‘I know’ remains.” I said, “If you have Known the Self, only then it is considered you have Known. Otherwise, what else is to be Known anyway? So, you are becoming intoxicated over that which you do not have to know. [You say] ‘I know,’ but you don’t know what you need to know. So, you have introduced troubles for no reason!”

Then I asked the Jain monk, “How will you reduce that intoxication?” He replied, “I perform the rituals (*kriya*), don’t I!” I told him, “Any ritual that increases intoxication, is a ritual of ignorance of the Self, it is not a ritual given by the Lord. The rituals given by the Lord reduce intoxication, it does not increase intoxication!”

The ‘Doors’ of Understanding Open With Param Vinay

The Lord says that, “The result of *vinay* is final liberation; the result of performing activities and rituals is not final liberation. One will get the [worldly] result for all the rites he has performed. The deed which renders no result, is the deed that takes one to final liberation. There is final liberation through *param vinay*, everything else is worldly entanglement and there is no end to it. If you are in a cave, then the entanglement of the cave seeps in, and if you are in worldly life, then the entanglement of worldly life will seep in. Like this wherever you are the entanglements seep in.

Be humble at religious places, the deeds are evident, but at that time within you, there is *vinay* at a subtle level, which will yield final liberation. When one worships God he does not hurl abuses, and the *vinay* ‘here’ [in front of the *Gnani Purush*] will yield rewards of both worldly prosperity (*abhyudaya*) and that final liberation (*aamushangik*)!

People say, “Perform rites,” but of what good are these rites in the absence of *Gnan*? Rites are the ‘servant’ of *Gnan*. The Lord has said, “Carry out *Gnan kriya*.” ‘*Gnankriyabhyam moksha*’ (liberation is attained through activities of the Self). What is *Gnan kriya*? It means to remain as the Self and Know. *Darshan kriya* is the activity of Seeing and *Gnan kriya* is the activity of Knowing. Seeing and Knowing are verily the activities of the Self. Except for the Self, no other eternal elements have the activities of Knowing

and Seeing (*Gnan-Darshan kriya*); they have all other activities.

If you perform rituals for one hundred thousand life times, even then you will not gain anything. Rituals are not to be performed; one needs to come into *param vinay*. Through *param vinay* there is final liberation. The 'door' of understanding opens with *param vinay*. However when the ego dissolves, only then does *param vinay* arise.

Due to the Intoxication of Knowing, Veils Increase

Dadashri: When one believes, 'I know something, veil of ignorance increases. However much veils increase, there is that much loss ... And what loss is there? There is not only one loss that the veils increase, but the curiosity to know more, is also destroyed. One still has things left to know, even then he will say, "No, I know." Therefore, at the start there is the intoxication of knowing and so veils increase, and then the curiosity to know anything new is destroyed.

If a thought of, 'I know something' arises, then it will bring unawareness.

It brings unawareness because veils arise.

Energies of the *pudgal* get used in learning worldly knowledge (*aGnan*).

What you have known is worldly knowledge. In the legal profession, you must have known something, haven't you!

Questioner: Yes, I only knew the knowledge of the ignorant state (*aGnan*).

Dadashri: In knowing relative knowledge, the energies of the *pudgal* have been used up.

Questioner: And in order to Know the Knowledge of the Self, one has to pray. What does that mean?

Dadashri: Prayer means to make a special type of request to the *Gnani*.

Questioner: Is it to ask with a purpose?

Dadashri: Yes, to ask for the Self is prayer. To ask for that [which leads to] the Self, not for a worldly purpose. The true Self (*Swa*) and to ask for the purpose of the Self is called *swartha*. That is considered the true *swartha* (for the Self). As it is in opposition to the *pudgal*, one must ask for the energies, only then will one rise higher.

However Much Vinay, That Much Work Gets Done

Therefore, I have discovered a rule. I have even encountered alcoholics. They tell me, "Dadaji, I am worthless, I drink alcohol. Will you guide me?" I said, "I have to [guide] you first. This is because you are saying, 'I am worthless,' on your own. So, your salvation will happen first." A great attribute of *vinay* had arisen in [such a person]. And those people that have been intoxicated from reading scriptures, they possess less *vinay*. Less work [salvation] happens for them.

The Vision Changes Through the Grace of the Gnani

Questioner: Dada, if one accepts

that, I am a blank piece of paper, I am a clean slate.

Dadashri: If he accepts that, then it is very good. It is considered a wise thing.

Questioner: Then does his vision also change?

Dadashri: It definitely changes, but there should be someone who can change the vision. One is not able to change his vision on his own. This practice of needing someone to change one's vision has been going on from time immemorial. When your vision changes, it will seem like your perception of the world will have changed and that what is considered a change in vision. If the perception of the world has not changed, then how can you say that the vision has changed? Otherwise, it will be a case of, whatever your vision, so will be your perception of the world.

Questioner: So the main thing is that your vision should be turned inwards?

Dadashri: It is such that there are so many people who keep looking within. Hey, there is nothing at all within. You will only see what is within after the *Gnani Purush* shows you. Otherwise, when you close your eyes, you will see women and everything else.

Questioner: Does that mean we need someone's support in order to internalize the vision?

Dadashri: It is when there is grace (*krupa*) that the vision towards the internal arises. Otherwise how is it possible to have vision that is focused on the Self (*antarmukha*) without grace? Otherwise,

people will just see factories and grandiose imaginations.

Grace Descends Upon One in This Way

Questioner: When does such grace happen?

Dadashri: Grace happens when you do devotional viewing (*darshan*) of the *Gnani Purush*, when you show *vinay* towards him, when you follow his *Agna*. Otherwise, can you receive grace just like that? Grace will not descend upon one just like that. It is not that it descends upon one through [giving] money or by [overt] service of [the *Gnani Purush*] daily. If He sees *param vinay* somewhere in you, then grace will descend upon you!

Krupa means 'every time sincere'. Without becoming worthy of grace in the unfolding evidences (*naimitik krupapatra*), one cannot attain the Self (*Nischay*). In the *kramic* path (step by step path of salvation) there is also grace on the *nimit* (the one who becomes worthy of grace through evidences). 'We' shower special grace. 'Our' grace descends upon you due to [your] *param vinay*. For that, only complete sincerity is needed.

The Rajipo of the Gnani can be Attained Through Param Vinay

Questioner: Then the *Gnan* that you give; is it in the form of grace?

Dadashri: Only through grace will the work be accomplished. That which manifests within you happens through the direct grace of 'Dada Bhagwan'. You have to accomplish Your work through this. Each person receives grace according

to his worthiness, and the more *vinay* one has, the more grace he receives. The highest virtue one can have in the world is that of *vinay*!

The one that you see is Ambalal Patel of Bhadran and Dada Bhagwan resides within! Here [within me] Dada Bhagwan has manifested, and He is unmanifest within you. By sitting with *vinay* with the manifest One, yours too will continue to manifest. This is a path of *param vinay*. Money is not required here. Even service is not required here. Nothing is required here. There is no external worship here; this is in fact the path of liberation.

Questioner: Dada, in what way should we nurture our suitability to attain your *rajipo*?

Dadashri: To attain *rajipo*, only *param vinay* is required; nothing else is needed. *Rajipo* is only attained through *param vinay*. There is no such thing as attaining *rajipo* by massaging ‘our’ feet. You will not attain *rajipo* even if you drive me around in cars. It can only be attained through *param vinay*.

Questioner: Without having worthiness and qualification, how can this Knowledge of the Self be digested?

Dadashri: Here there is no need for worthiness or even qualification at all.

In the current era of the time cycle, it is not worth looking at anyone’s qualification. No one has any qualification in this era of the time cycle. Therefore, ‘we’ have made [this *Gnan*] available for anyone who comes along. Do you

know what era of the time cycle is this? Jains referred to it as *Dushamkaal* and in Vedanta it is called *Kaliyug*. What is *Kaliyug*? That there is never freedom from pain. What will happen tomorrow? What will happen tomorrow? Like this there is there is no freedom from pain. And what is *Dushamkaal*? In spite of intense suffering, there is no state in which equanimity prevails. Now in this era of the time cycle, if you went out in search of qualification, who would qualify? No one has the qualification!

With the Attribute of Vinay There is a Change in Vision

I do not need anything at all from you, all you have to say is, “Make my vision like that of Your Vision.” Then I will do everything for you by blessing you. The grace of God, the twenty-four *Tirthankars*, descends upon you! I am an agent, I am a broker in between. What will a broker not do? Therefore, immediately in an hour, there is a solution! The Vision becomes One [with the Self] in just an hour. This is because this is a boon from the twenty-four *Tirthankars* that, ‘If you go to a *Gnani*, then there is nothing left for you to do.’ Otherwise, carry on with what you are doing, do what you find fit. Only the vision needs to be changed. You should tell him, “Sir, change my vision.” That is all you need to say, ask for. ‘Without asking, even a mother will not serve you food’; that is the rule of nature.

Questioner: Does the inclination to ask only happen when there is tremendous merit karma effect (*punyai*)?

Dadashri: Yes, it happens when

there is tremendous merit karma effect (*punyai*). And if you do not have the inclination to ask, and you have come here, then ‘we’ know that the inclination to ask still remains within you. ‘We’ do not demand that you have to say, “Sir, please give me!” ‘We’ see your *vinay* (humility), so [it is considered that] you have asked! *Vinay* and *param vinay* are required.

For Gnan to Come Into Effect, Param Vinay is Required

Questioner: A Self-realized person (*Sat Purush*) showers [his grace] over everyone equally. But if mine is a neem tree and someone else has a [*prakruti* of] mango tree, then there is a difference in the seed, isn’t there? So how can the same result be attained?

Dadashri: Here [in *Akram Vignan*] there is no problem with the seed. Here you should ask me with *vinay*, “Sir please help me attain salvation.” Here there is final liberation through *param vinay*.

This is the decay of the *pudgal* of the fifth era of the time cycle, which can never be repaired. If you repair it from one end, then it will break down at the other end. And if you repair it from that end, then it will break down at this end. Instead, this *Akram Vignan* cleanses you from within and keeps You separate.

Gnan Itself Gives Rise to Param Vinay

The entire world places emphasis on external conduct. External conduct is an effect; it is not a cause. ‘We’ remove all the causes. Thereafter, the effects will automatically get washed away.

Questioner: Is *param vinay* (absolute humility) actually a conduct?

Dadashri: *Param vinay* arises on its own. This *Gnan* itself gives rise to it. Just as a child is told, “This is bottle contains poison,” and after he is explained what poison is, he does not touch it. Similarly, this *Gnan* helps you let go of disrespect and gives rise to *param vinay*. You do not have to maintain *param vinay*, but...

Questioner: It happens automatically.

Dadashri: Yes, You will automatically remain in *param vinay*.

To Remain in the Agnas is Itself Param Vinay

Questioner: After attaining *Gnan*, what does a *mahatma*’s speed of progress depend on? What can he do to speed up his progress?

Dadashri: When he follows the five *Agnas*, it will speed things up, and the five *Agnas* is the very reason for it. As You follow the five *Agnas*, the veil of ignorance begins to break and the energies begin to manifest. Those energies which have not manifested will begin to manifest. By following the five *Agnas*, divinity begins to manifest. All kinds of energies manifest. It all depends on [how much] one follows the *Agnas*. To remain sincere to ‘our’ *Agnas* is considered the most important attribute.

There will be good result for the One who remains more in ‘our’ *Agnas*. He will attain ‘our’ *rajipo*. As You go higher by following ‘our’ *Agnas*, ‘our’ *rajipo* for You will increase.

The only intent that should remain within is, 'I want to constantly remain in the five *Agnas*.' No other grace is to be given or received. There is no such thing as more grace descending upon the one who massages 'our' legs, and less grace descending upon the one who does not massage them. All one needs to understand is the intent and *param vinay*.

Constant View as the Self is Param Vinay

Questioner: So now how can *mahatmas* live in *param vinay*? How can we practice that?

Dadashri: All our *mahatmas* are in *vinay* through *Nischay* [as the Self] and 'we' are in *param vinay*.

Questioner: Then how can *mahatmas* have the intent (*bhaav*) of *param vinay*?

Dadashri: To constantly remain in the Self, that is *param vinay*. Then as decreases; it gradually becomes *vinay*. If one attains humility (*vinay*), then he will attain liberation. When one progresses from *vinay* to *param vinay*, final liberation results.

The *vinay* in the worldly sense is not *vinay*. For us it is *vinay*, whereas *vinay* in the worldly sense is *vivek*; it is *vivek* (discernment) of what is helpful and not helpful. This is beneficial and this is harmful, that is considered *vivek*.

Questioner: Then what is *vinay*?

Dadashri: When one attains our *Gnan* and he does not say, "I am indeed [Chandubhai; reader should substitute his or her name here]." When he does not say that, that is *vinay*.

Questioner: So is it *vinay* to remain in the applied awareness as the Self (*upayog*)?

Dadashri: 'I am indeed pure Soul,' is *vinay*, and 'I am indeed Chandubhai,' is not *vinay*.

Questioner: We already accept that, 'I am pure Soul,' don't we?

Dadashri: When the wrong belief that, 'I am [Chandubhai]' broke, and when the [awareness that] 'I am pure Soul' [set in], one entered the 'temple' of *vinay*. From there one progresses towards *param vinay*, and thereafter there is freedom. 'Our' state is considered that of *param vinay*.

Questioner: So, it says in the *Aptavani* that, '*Param vinay* is the intent.' Therefore, despite being in *vinay*, will our intent result into *param vinay*?

Dadashri: That is present; the intent is indeed that of *param vinay*. However when the intent comes into result, when *param vinay* exists, then at that time the intent-view (*bhaav*) is in absolute Knowledge (*keval Gnan*). Therefore, in the state of freedom, the intent proceeds first and the result follows after.

However Much the Development, There is That Much Vinay

Questioner: *Vinay* is first, it is the primary entrance. Is it the basis for meeting the *Gnani* and for attaining *Gnan*?

Dadashri: *Vinay* indeed! The entire basis is from *vinay*.

Questioner: So it begins from *vinay*.

Dadashri: It is only through *vinay*

that this foundation is attained. Ours is the *Akram* path, so anyone [regardless of qualification] has entered. Here ‘we’ say, “Welcome, if you have merit karma effect (*punyai*), then you will meet me.” Therefore, those with *vinay* and those who are disrespectful have all entered here.

Questioner: After all these people have come here [regardless of qualification], will we resume with *vinay* again or not?

Dadashri: So your work is done, isn’t it! *Vinay* has come again, has it not! *Vinay* has come. But it is not developed, so there is no ‘shine’ for [those without qualifications who have entered], there is no brightness. However, these people [with *vinay*] have a great shine. However much the development is, there is that much *vinay*.

Questioner: So is there development of *vinay* as well?

Dadashri: It is due to *vinay* that there is considered to be development. *Vinay* is considered a step in the development of human beings! This measurement has only come about because of the thermometer of *vinay*.

The Line of Demarcation Between Avinay and Vinay

Questioner: *Vinay* for the Self does not manifest, and when it does manifest, it does not last.

Dadashri: What are you referring to as *vinay*? By which interpretation do you understand *vinay*?

Questioner: The *vinay* for the Self;

that which takes one towards the path of liberation.

Dadashri: There is no need to have *vinay* towards the Self! The *vinay* which you have acquired based on your previous knowledge, that *vinay* will continue to come forth in the form of discharge. ‘You’ should keep the intent that, ‘Chandubhai, [reader should substitute his or her name here] remain humble, remain humble properly;’ that is all You should say. And what is ‘disrespect’ considered to be? To not deviate from *vinay* to disrespect (*avinay*) is itself all *vinay*. Then to do this [bow down and touch the feet], say ‘Sir,’ that cannot be considered to be *vinay*. In fact, that commonly happens at religious places! Where do they not do this? The slightest disrespect should not happen. Where there is not even the slightest disrespect, where there is no offense, there is no disrespect; that is *vinay*. Where no one is hurt even to the slightest extent; that is *vinay*. Then what other *vinay* does one need? That [other] *vinay* is worldly *vinay*, to do this [bow down and touch the feet]! To say, “Sir” and bow down is all worldly *vinay*. It is the [sort of] *vinay* used to build a ‘cup’ of merit karma in the world. Do you still want to learn that kind of *vinay*?

Questioner: That has continued for millions of years.

Dadashri: It continues for endless lifetimes, doesn’t it! Now what kind of *vinay* do we need? Keep the strong intent that, ‘There is no disrespect even to the slightest extent.’ Secondly, no one disrespects a *Gnani* [*Purush*], but

there should also be no disrespect of the followers of the *Gnani* [*Purush*], the people sitting with him. They are all *Gnanis* as well. As the *Gnani* [*Purush*] lives in the state where there is no separation from any living being; everyone is the same state. If someone is being disrespectful, then it is his fault, he is responsible. He is responsible, do not take the responsibility on yourself. There should not be any disrespect (*avinay*). That attribute is in you from the beginning, that attribute is in you from birth. You do not have to learn that. You do not have to do that [bow down and touch the feet]. Here we don't need to bow down. The problem is over there! All the problems are in religious places, and there is no problem here! That is all worldly. There is no need for any worldly thing here. Everything here is of the Self, and there are no rules. There is no [problem] whether you come early, you come late, wherever you sit, you can sit on a chair, sit like this, sit like that.

Just stay put here. Sit as you please. You have to become natural and spontaneous (*sahaj*) here.

Param Vinay Does not Exist Where There are Rules

People come and tell me, "Dada, make some rules." I replied, "Dear man, if I make one rule, then I will have to make a second rule. Then I will have to make a third rule, a fourth rule." This is the discovery from my experience of infinite lifetimes. This discovery has been established based on that experience. This type of association does not exist anywhere in the world.

If one hundred thousand people come together, even then we have no 'laws'. Therefore, there are no 'laws'. So, what would an empire without any laws be like! Therefore, here there is not the slightest of bickering. Even if ten thousand of our members were having a meal here, still there would not be even the slightest of bickering. Here falsity will not do.

(This is the cash bank of divine solution.) Here there is no debate, there is no interference; there are no rules. Where there are rules, *param vinay* cannot be maintained and we would have to remain bound by the rules. We are the Seer of whatever *vyavasthit* does, what else can we afford to do?

With Vinay is the Path of Liberation, With Param Vinay is Moksha

So many people come here to *satsang*, but it is because of *param vinay* that everything works without any rules. As there is *param vinay*, there has been no need for rules.

What is the 'law' for all these people? 'No law' law! Some sit like this, some sit in this way, some sit in that way, yet there is only one statement, *param vinay*! All these people [*mahatmas*] remain in *param vinay*. Through *vinay* one obtains the path of liberation, and through *param vinay* there is final liberation. So here there is *param vinay*, first and foremost these people have *param vinay*! To whatever extent one remains in it; and if *param vinay* does not remain, then there is at least *vinay*.

This is scientific. Many people tell me, "Make some rules, do this, do that."

Hey, what kind of people are you, that in spite of attaining such a Science you have not become wise? What a Science (*Vignan*) this is! It is such that not even the slightest of conflicts arise.

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

Dadashri: Yes, that is fine for people but we want to follow the path of liberation. People who want to wander around in worldly life need rules. Otherwise, rules cause conflicts and conflicts give rise to worldly life again.

Questioner: Have rules also been given to proceed on the path of liberation?

Dadashri: There are no rules on the path of liberation. And here there are no rules or anything; everything is natural and spontaneous! Whatever happens naturally is correct.

The Complete Definition of Param Vinay

Dadashri: This is the path of *param vinay* (absolute humility). What is *param vinay*? It is to not cause difficulty to the slightest extent. On the contrary one will make room for you to sit here in the front. One will get up and make space for others. Even in the mind, there are no bad thoughts for anyone. Even if someone's elbow hurts you, there are still no bad thoughts for him. The mind is not spoiled, the speech is not spoiled, and the conduct is not spoiled; that is *param vinay*. You will have to become like that, won't you?

Questioner: Yes. Dada, the mind within *mahatmas* has improved, the speech has improved a little less, and the conduct

that we consider as discharge has not improved. So, is that not considered to be *param vinay*?

Dadashri: No, it cannot. *Param vinay* will arise in the final life, in the final state. Presently, you should keep the inner intent-view (*bhaav*) of *param vinay*. To whatever extent you become like that, that much is accomplished; yet not completely. *Param vinay* has begun, but to a certain extent, it is not considered complete.

Therefore, the more absolutely humble you are, the less burden you have, the speech has improved by that much, the mind has also improved by that much, and even the conduct has improved by that much.

Questioner: When there is purity of the mind, purity in speech and purity in conduct, there is *param vinay*. What is that purity? [Does it mean] There is no impurity?

Dadashri: The mind is not impure, and what does impure mean? When the thought of hurting someone or harassing someone does not arise in the mind, that mind is clear [clean].

Questioner: And his speech also comes forth like that.

Dadashri: Yes, the speech also comes forth like that.

Questioner: And his conduct is such that no one is hurt to the slightest extent.

Dadashri: Yes, no one is hurt.

Questioner: Is that *param vinay*?

Dadashri: Yes.

This ‘Dada’ is a very astute person. Otherwise, would so many people accept him? How would they be able to? Otherwise, there would be quarrels every day. But there are no rules here; just look: no rules! ‘No law’ law! However, everything runs smoothly, doesn’t it! Dada is happy only where there is *param vinay*.

When Vinay is Overlooked, There is Dishonor

Questioner: Many times I feel afraid that, ‘I am not dishonoring the *Gnani Purush*, am I?’

Dadashri: If the slightest dishonor towards the *Gnani Purush* takes place, then a terrible fault is incurred and Knowledge-obscuring karma is bound. Not only that, but Knowledge-obscuring veils, Vision-obscuring veils, obstacles get bound, karma get bound.

But presently people do not understand the word dishonor (*ashatana*). They say ‘dishonor’, but they do not understand its significance, do they!

Questioner: When can it be considered that dishonor has taken place?

Dadashri: When *vinay* is overlooked dishonor has taken place. Therefore, ‘we’ don’t write the word *ashatana* in the books, do ‘we’! What ‘we’ say is remain in *param vinay*. ‘We’ don’t tell you, “Do not dishonor [me].” Rather ‘we’ tell you, “Maintain *param vinay*.” *Param vinay* is the means for [attaining] liberation. There is never dishonor in *param vinay*.

Disrespect (*avinay*), dishonor

(*ashatana*), and offense (*aparadha*); just these three things become obstructions for each person, and through *param vinay*, these three things are destroyed.

The Difference Between Avinay and Viradhana

Questioner: Suppose there is disrespect (*avinay*) in any way while asking you questions, and there is no inner intention of disrespecting you, yet in my speech and actions there is disrespect towards you; so I am not doing *viradhana* (to intentionally oppose another living being), am I?

Dadashri: While talking if you do start to go against me, then I will stop the discussion. This is because ‘we’ know that this is headed in the wrong direction.

Questioner: But what if I end up going against you?

Dadashri: You simply do not have the subatomic particles (*parmanus*) to go against me. Such doubts never arise within ‘us’. You can never go against the person for whom you have devotion (*aradhana*) towards all day long! Having devotion for Dada is equal to worshipping the pure Soul. And that itself is worshipping the absolute Self (*paramatma*), and that itself is the cause for final liberation.

Questioner: Please give further explanation about disrespect and *viradhana*.

Dadashri: Disrespect is not considered *viradhana*. Disrespect is a lower stage and it is considered *viradhana* when one opposes intentionally. Disrespect is, ‘I have nothing to do with it.’ To not

be humble is considered disrespect. One may not be humble, the entire world may not [be humble].

The *Gnani Purush* does not make a note of your disrespect. You should be able to understand, 'What sort of *vinay* I need to maintain'. 'We' recognize that you will make mistakes, and in this *Dushamkaal*, 'we' cannot make a note of disrespect, can 'we'? In the fourth era of the time cycle, one had to make a note of disrespect; today 'we' have to let go of it. On the contrary, 'we' have to bless the one who is disrespectful!

Questioner: If one does not recognize the disrespect, then will that actually obstruct him?

Dadashri: Yes, it will not refrain from obstructing him, will it!

Questioner: But how can I become free from that, Dada? I must not be recognizing it.

Dadashri: Even the disrespect you do not recognize will not refrain from obstructing you. Even the *vinay* you do not recognize will not refrain from obstructing you. Even *vinay* obstructs.

Questioner: Dada, *vinay* obstructs?

Dadashri: 'Obstructs' meaning it makes one happy.

Questioner: Yes, that is correct. The result of *vinay* is more *vinay*, for disrespect there is disrespect ...

Dadashri: The result will come, won't it! Will the result cease from coming just because you do not know about it?

If your hand falls in a fire and you don't realize, then will the fire refrain from giving you the result? If you say, "I did not know," then what will the fire say?

Questioner: "It is not my business, it is my nature to give a result."

Dadashri: It immediately gives a result.

Questioner: How can that *vinay* be learned? Who will teach it?

Dadashri: Where is the need to teach it? The Self (*Atma*) possesses all the energies; the Self that you have attained, [it] possesses all the energies.

Vinay is the foremost thing required on the path of liberation. 'We' do not have a problem if you are disrespectful towards 'us', but you are creating obstacles for yourself. By hurling abuses at me you are only harming yourself. Here tremendous *vinay* is required, *param vinay* is required! You should not utter even a single wrong word here. If you were to go to the Tax Officer, at that time you would sit quietly, you wouldn't even dare utter a word there! Whereas this is a *Gnani Purush*! How can you say anything to him? The *Gnani Purush* is considered the embodiment of the absolute Self! Not be even a single negative thought should arise for the *Gnani Purush*.

Understand the Meaning of Param Vinay

Here [in *satsang*] you have to become wise. You should understand the meaning of *param vinay* as being to not speak unnecessarily. Speak only if it is necessary. Do not try to display your

wisdom or your intelligence here. All your intelligence is imitation; it is not original. So you have learnt from observing others, you have learned from books! And you are stubborn and you do not stop. Hey, you are stubborn, don't you know that you are being stubborn! To be stubborn is to leave your own place and to fall down!

'We' say everything as it is. Then if someone becomes obstinate, then 'we' know that he has tremendous ignorance, he is only harming himself. Then 'we' do not say anything, 'we' remain silent. He becomes obstinate because he cannot understand what I am saying, can he? If he understood it, then would he be obstinate?

Complete Vitaraagata in Stern Words

'We' have come here to turn people around. I do not want anything from this world. One wanders along the wrong path and that is why so much pain follows! He walks along the wrong path and incurs a liability as well! If there were no pain, then it would be a different matter. If one were feeling happy while going the wrong way, then it would be a different matter. In fact, he endures so much pain and he incurs the liability for being on the wrong path as well. Therefore, we have compassion that, 'Why are you heading on the wrong path!'

The *Gnani Purush* shows whatever 'disease' exists; he will not show any other fault. This is because he wants to cure one of the 'disease.' Do doctors cure a patient's disease or increase it? Besides, are 'we' saying all this for our own benefit? 'We' are saying all this especially for you, and that too, with *vitaraagata* (absolute

state free of attachment-abhorrence). Without stern words, the 'disease' will not be removed. The 'disease' will not be removed without a stern word. What removes the 'disease'? Stern words and *vitaraagata*! The sternness in those words is such that it will break the joints in your body, and yet at the same time with complete *vitaraagata*!

With Adhinta, Moksha can be Attained at the Feet of the Gnani

This ego has just done damage, nothing else. If you remain submissive (*aadhin*) to the *Gnani*, then a solution will arise. A wise ego will not try to enforce its own wisdom, whereas a mad ego will scrutinize everything! So, either you should understand this discussion or remain submissive to the *Gnani*! Total surrender means a completely egoless state! So now spend one life in total surrender.

Questioner: Total surrender is actually good, there are no externally-induced problems.

Dadashri: Yes, there are no externally induced problems. Everyone has surrendered, but occasionally when someone has a crooked 'root', then it will not refrain from playing its part. He will play a different 'tune'!

If *swachchhand* (to act according to one's own will and intellect) leaves, then one can carry out his own salvation. However, if one tries to remove *swachchhand* on his own, then it will not go! *Swachchhand* will have to be recognized, won't it! Krupadudev (Shrimad Rajchandra) had said:

*Sajeevan murtina laksha sivay je kai
pan karvama aave chhe,*

*te jeev ne bandhankarta chhe, te
amaru hraday chhe.*

‘Whatever is done without the awareness of the view of the living *Gnani*,

That is a cause for binding a living being. This is what resides in my heart.’

Whatever you do is bondage, and that itself is *swachchhand*. Whatever you do is indeed *swachchhand*. Even if you do something a ‘hair’s worth’, it is still *swachchhand*. Whether you go to a religious discourse or become a monk, whether you do penance or renunciation and read scriptures, it is simply all *swachchhand*. Whatever activities you do, ask the *Gnani Purush* before doing them, otherwise those activities are considered to be *swachchhand*. In fact, that will result in bondage.

After the fault known as *swachchhand* leaves, Dada will place You in Your Self state. When *swachchhand* leaves realization of the Self happens. What is a person with minimal *swachchhand* like? Such a person will ‘bend’ however you ‘mold’ him, he is flexible. He will obtain the path of liberation. But the one with *swachchhand* will not ‘bend’ the way you ‘mold’ him.

This world is such that you should not act according to your own intellect. Find someone that is two to five percent higher than you and act accordingly. For how long? As long as you have not found a *Gnani Purush*. Shrimad Rajchandra said, “Do not seek anything, seek only a Self-realized One and surrender all your

intents at His lotus feet and proceed. Then if you do not attain final liberation, come to me for it.”

So if you want to attain final liberation, then ultimately you will simply have to go to the *Gnani* [*Purush*]. It is such that ‘we’ can give you the state of Godhood in just one hour! But your complete readiness is required.

To Disrespect the Gnani is a Great Liability

Here the religion should be one of *param vinay*. If someone comes here to inspect, I tell him to come later, on his own. Otherwise it will instigate his intellect, so then what would happen? ‘We’ do not have intellect at all. ‘We’ are ready to answer all questions, all the questions of the world, but the questions should be in the form of questions. The questions you don’t have answers for are considered questions.

Questioner: No matter how many questions one asks Dada, if one tries to insult Dada or defeat him, if one asks such questions, yet Dada is still in the same state, with the same liberating laughter.

Dadashri: No, never; I would not have the slightest contempt for him.

Questioner: On the contrary, you ask, “Do you not understand?” Dada does not let up until the person gets resolution, and until his anger-pride-deceit-greed (*kashay*) leave.

Dadashri: No, it is not his responsibility, it is the responsibility of the *Gnani*. That poor guy lacks understanding;

he may say anything. The *Gnani* cannot say that.

If you speak disrespectfully, I still have to speak with respect. If you are disrespectful, even then I have to remain humble. This is because I am responsible. And I can understand if you are irresponsible. This is because people are not aware of the responsibility, but I have the responsibility. All these people may be wayward, but can I be wayward? I tell everyone that, "It is alright if you are disrespectful, but I cannot be disrespectful."

If you are disrespectful, even then I will remain humble. You may certainly be disrespectful. If you had *vinay*, then you would not be disrespectful at all. And if the one is disrespectful thinking that it is *vinay*, then that is his responsibility. 'We' can explain to him that, 'There is no need to show such disrespect. Have a seat. To be disrespectful to the *Gnani* [*Purush*] is a great liability.' Therefore, 'we' explain to him the final time and send him off from here.

There Should not be Destruction of Param Vinay

Param vinay is 'our' religion. 'We' are under your control. If you say, "Dada remain seated here," then I would say, "Let's go tomorrow." 'We' don't feel that 'we' should have the control. But destroying *param vinay* is considered to lose control. It should never be destroyed. To destroy *param vinay* and to destroy the Self is the same thing.

One who never overlooks *param vinay* towards the *Gnani Purush* is always

in the awareness of the *Gnani Purush* that, 'He has never fallen down from the state of *param vinay* to the state of *vinay*.' That is when there is special grace of the *Gnani*. This is because for a person who has fallen from *param vinay* to *vinay*, there is no telling when he will fall down to disrespect.

Questioner: Then one question remains that if Dada says, "Sit," then I should sit, and if he says, "Get up," then I should get up, is that correct?

Dadashri: Yes, just like that, that is all, that is it. Yes, sometimes he [Dada] might even say, "Come, sit by us." If he says that, then you should ask, "Should I sit on the floor, or here?" Ask again. This is because his true nature comes forth in worldly interactions. Therefore, you need to ask again that, "If you say so, then I will sit up here, otherwise I will sit down here." Then he will say, "Sit down." Otherwise, if he says, "Sit up here," then you may have to sit up here.

The Formula for the Path of Liberation

The Lord had created a wonderful systematic mixture for the path of liberation. He opened this for everyone. He had given a formula for that mixture. Today that formula has become destroyed. Nobody has it. Today, 'we' are giving you that same formula again.

The mixture consists of twenty percent scriptures, seventy percent *param vinay* for the *Gnani* and ten percent worldly desires, then 'drink' it. However, people have exclusively continued to 'drink' scriptures, and so they have developed

dysentery. The Lord had said to shake the mixture and take it three times a day. But some people simply kept shaking the mixture three times a day! And some people just kept saying, ‘Shake it and take it, shake it and take it.’ They just kept on saying it, that’s all!

Pure Love and Param Vinay Will Help One Attain the Absolute State

This ‘Dada’ has manifest such that ‘he’ cannot be ‘bought’ by anything, ‘he’ can only be ‘bought’ with *param vinay*! *Vinay* and love are such that no one can disregard them.

Questioner: When I see you, I feel that you are filled so much love, Dada! Then how must *Tirthankars* be! There must be even more [love] in *Mahavideh Kshetra* than there is here!

Dadashri: Their love is not like this. This is meddlesome love; their love is not meddlesome.

Questioner: The type of worldly interaction you keep with Simandhar Swami, how can we have such worldly interactions with Dada, so that we will reach there [to Simandhar Swami]?

Dadashri: That which you already maintain is itself worldly interaction; such love and *param vinay* is enough; nothing else is needed.

Total Surrender is Itself Param Vinay

Param vinay means, ‘This Dada is indeed the *Gnani Purush*, and He will take me to final liberation.’ If you believe this with assurance and unflinching resolution, that is considered *param vinay*.

Param vinay means total surrender. One should completely surrender to the One in whom the absolute Self has manifested, to such a *Gnani Purush*. There the Self remains as the Self, and the body is in *param vinay*.

When you are in *param vinay* towards the *Gnani Purush*, it is said that you are in *param vinay* of your own Self, and that much of the Self will manifest.

Questioner: As *param vinay* increases, does the lightness within increase to the same extent?

Dadashri: The *shakti* within increases to that extent. That is considered *atmavirya* (energy of the Self); that is *dhaatu milaap* (to match Your intrinsic nature to that of the original Self). ‘I am the pure Soul’ that view (*bhaav*) is a pure view, that itself is *param vinay*.

Dadashri: *Param vinay* is a part of *Pragnya*. Until there is *dhaatu milaap*, one should maintain *param vinay*.

However much *vinay* one has, he attains God to that extent. When *param vinay* completely dissolves in one [he becomes That], then God is attained entirely. You should maintain *param vinay* until your state becomes the state of God.

The eternal element (*tattva*) that is within me is same eternal element that is within you. You only need to Know the Science (*Vignan*). After Knowing it you have to become worthy of grace, with *vinay*, with *param vinay*. That is all; nothing else has to be done.

~ Jai Sat Chit Anand

GlossaryGujaratiMeaning**A**

<i>aadhin</i>	submissive
<i>aadhinta</i>	total surrender
<i>Agna</i>	five directives that preserve the awareness as the Self in <i>Akram Vignan</i>
<i>aGnan</i>	worldly knowledge; ignorance
<i>Akram path</i>	step-less path to Self-realization
<i>Akram Vignan</i>	step-less Science of Self-realization
<i>antarmukha</i>	vision that is focused on the Self
<i>aparadha</i>	offense
<i>aradhana</i>	devotion
<i>ashatana</i>	dishonor
<i>Atma</i>	the Self
<i>Atmagnan</i>	Knowledge of the Self
<i>atmavirya</i>	energy of the Self
<i>avinay</i>	absence of humility; disrespect

B

<i>bhaav</i>	intent, view
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D

<i>darshan</i>	devotional viewing
<i>Darshan kriya</i>	activity of Seeing
<i>dhaatu milaap</i>	to match Your intrinsic nature to that of the original Self
<i>Dushamkaal</i>	the current era of the time cycle characterized by a lack of unity in thought, speech, and action

G

<i>Gnan</i>	Knowledge of the Self and who the doer is
<i>Gnan kriya</i>	activity of Knowing
<i>Gnani</i>	the One with Knowledge of the Self
<i>Gnani Purush</i>	One who has realized the Self and is able to do the same for others
<i>guruttam</i>	superior

J

<i>jagrut</i>	awareness of the Self
<i>jagruti</i>	awakened awareness as the Self

K

<i>Kaliyug</i>	the current era of the time cycle, which is characterized by lack of unity in thought, speech, and action.
<i>kramic path</i>	traditional step-by-step path of spiritual progress
<i>kriya</i>	rituals
<i>krupa</i>	grace

L

<i>laghuttam</i>	the smallest of the small
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M

<i>mahatma</i>	Self-realized ones in <i>Akram Vignan</i>
<i>Mahavideh Kshetra</i>	A region in the universe in which Lord Simandhar Swami resides
<i>moksha</i>	final liberation

N

<i>nay</i>	viewpoint
<i>nimit</i>	evidentiary doer
<i>Nischay</i>	the Self

P

<i>param vinay</i>	absolute humility, absolutely humble
<i>paramatma</i>	absolute Self
<i>Pragnya</i>	direct light of the Self
<i>prakruti</i>	inherent characteristic traits
<i>pudgal</i>	non-Self complex of input and output
<i>punyai</i>	tremendous merit karma effect

R

<i>rajipo</i>	to please
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S

<i>sadvivek</i>	appropriate discretion; good discretion
<i>sahaj</i>	natural and spontaneous
<i>samarpan</i>	total surrender
<i>samata</i>	absolute state of equanimity
<i>samatabhaav</i>	absolute state of equanimity; state in which the mind is peaceful and in balance
<i>Sat Purush</i>	Self-realized person
<i>satsang</i>	spiritual discourse
<i>shakti</i>	energy
<i>Simandhar Swami</i>	a living <i>Tirthankar</i> Lord who resides in <i>Mahavideh Kshetra</i>
<i>swachchhand</i>	to act according to one's own will and intellect

T

<i>Tirthankar</i>	the absolutely enlightened Lord who can liberate others
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U

<i>upayog</i>	applied awareness as the Self
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V

<i>Vignan</i>	Science
<i>vinay</i>	humility; humble
<i>viradhak</i>	one who goes against another living being
<i>viradhana</i>	to oppose; to go against another living being
<i>viradhana</i>	to intentionally oppose another living being
<i>vitaraagata</i>	absolute state free of attachment-aborrence
<i>Vitaraags</i>	absolutely detached Lords
<i>vivek</i>	discretion
<i>vyavahar</i>	worldly interaction
<i>vyavasthit</i>	scientific circumstantial evidences



Hindi Satsang Shibir in Haridwar

29 November to 3 December - Satsang Shibir

Venue : Patanjali Yogpith Phase-2, Delhi-Haridwar National Highway, Haridwar.(Uttarakhand)
16 km from Roorkee Railway Station & 19 km from Haridwar Railway Station.

Instructions : 1) This Shibir is Specially for Hindi speaking Mahatmas (Other than Gujarati), who have taken Gnan. 2) Total cost of Shibir is Rs. 1200/- (Only Stay & Food charges). 3) Cancellation charge is Rs. 200/- 4) Mahatma who wish to attend this retreat must register his/her name at his/her local centre or call 079-39830400 / 9924348880 at Adalaj Trimandir (9 am to 1 pm & 2 to 6 pm).

Watch Puja Niruma on T.V. Channels

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| India | <ul style="list-style-type: none"> ✦ Sadhna TV, Every day 7 to 7:30 AM (Hindi) ✦ DD-Madhya Pradesh, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi) ✦ DD-Girnar, Every day 9 to 9:30 AM (Gujarati) ✦ Arihant, Every day 3 to 3:30 AM & 5 to 5:30 PM (Gujarati) |
| USA-Canada | <ul style="list-style-type: none"> ✦ 'TV Asia', Every day 7:30 to 8 AM EST (Gujarati) ✦ 'SAB US' Every day 7 to 7:30 AM (Hindi) |
| UK | <ul style="list-style-type: none"> ✦ 'Venus' TV, Every day 8 to 8:30 AM (Hindi) ✦ 'SAB UK' Every day 7:30 to 8 AM - Western European Time (6:30 -7am GMT) ✦ 'Rishtey-UK', Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT) |
| Singapore | <ul style="list-style-type: none"> ✦ 'SAB-International' Every day 8:30 to 9 AM (Hindi) |
| Australia | <ul style="list-style-type: none"> ✦ 'SAB-International' Every day 11:30 AM to 12 PM (Hindi) |
| New Zealand | <ul style="list-style-type: none"> ✦ 'SAB-International' Every day 1:30 to 2 PM (Hindi) |

Watch Puja Deepakbhai on T.V. Channels

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|---------------------------------|--|
| India | <ul style="list-style-type: none"> ✦ DD-National, Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi) ✦ DD-Bihar, Every day 7:30 to 8 AM, Sat to Thu 6:30 to 7 PM, Fri 4 to 4:30 PM (Hindi) ✦ DD-Uttar Pradesh, Mon to Sat 8:30 to 9 PM (Hindi) ✦ Odisha Plus TV, Every day 7:30 to 8 PM (Hindi) ✦ DD-Girnar, Monday to Saturday 3:30 to 4 PM (Gujarati) ✦ DD-Girnar, Every day 10 to 10:30 PM (Gujarati) ✦ Arihant, Every day 8 to 9 PM (Gujarati) ✦ DD-Sahyadri, Every day 7 to 7:30 AM (Marathi) |
| USA-Canada | <ul style="list-style-type: none"> ✦ 'Rishtey-USA', Every day 7:30 to 8 AM (Hindi) EST |
| UK | <ul style="list-style-type: none"> ✦ 'Venus' TV, Every day 8:30 to 9 AM (Gujarati) |
| Singapore | <ul style="list-style-type: none"> ✦ 'Colors' TV, Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi) |
| Australia | <ul style="list-style-type: none"> ✦ 'Colors' TV, Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi) |
| New Zealand | <ul style="list-style-type: none"> ✦ 'Colors' TV, Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi) |
| CAN-Fiji-NZ-Sing.-SA-UAE | <ul style="list-style-type: none"> ✦ 'Rishtey-Asia', Everyday 7:30 to 8 AM (Hindi) - UAE time - (9-9:30am IST) |
| Africa-Aus. | <ul style="list-style-type: none"> ✦ Aastha, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10:30 PM |

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

Spiritual Retreat (Parayan) on Aptavani-13 (U) in Adalaj Trimandir

23 to 30 December - 9-30 to 12 pm & 4-30 to 7 pm - Satsangs & 8-30 to 9-30 pm - Samayik

31 December (Sun) - 10 am to 12 pm - **Pranpratistha of Idols of Lord Simandhar Swami**

Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 6pm) by 3rd Dec.
- ♦ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

6 January (Sat), 4 to 7 pm - **Satsang & 7 January (Sun), 10am to 12 pm - Aptaputra Satsang**

7 January (Sun), 4 to 7-30 pm - **Gnanvidhi**

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Bhuvneshwar

25 Nov. (Sat) 5-30 to 8-30 pm - **Satsang & 26 Nov. (Sun) 4 to 7-30 pm - Gnanvidhi**

Venue : Rail Auditorium, Rail Kutir Colony, B/h. East Coast Railway Headquarter,
Chandrashekharpur Bhuvneshwar. Ph. : 8763073111

27 November (Mon) 6 to 8-30 pm - **Aptaputra Satsang**

Venue : IDCOL House, AG Square, opp. IG Park, Unit-2, Bhuvneshwar. Ph. : 8763073111

Botad

7 & 9 December (Thu-Sat) 8 to 11pm - **Aptaputra Satsang**

9 December (Fri) 7-30 to 11pm - **Gnanvidhi** Ph. : 9723699912

Venue : Nr. Triveni Khodiyar Mandir, Opp. Vijay Petrol Pump, Paliyad Rd, Dist - Botad (Guj.).

Bhavnagar

9 & 11 December (Sat - Mon) 7 to 10pm - **Aptaputra Satsang**

10 December (Sun) 6-30 to 10pm - **Gnanvidhi** Ph. : 9924344425

Venue : Jawahar Maidan, Waghavadi Road, Opp. Reliance Mall, Bhavnagar (Gujarat).

Rajula

11 & 13 December (Mon-Wed) 8 to 11pm - **Aptaputra Satsang**

12 December (Thu) 7-30 to 11pm - **Gnanvidhi** Ph. : 8140065111

Venue : Krishnanagar Society, Near Gayatri Mandir, Rajula Dist - Amreli (Gujarat).

Savarkundala

13 & 15 December (Wed-Fri) 8-30 to 11-30pm - **Aptaputra Satsang**

14 December (Thu) 7-30 to 11pm - **Gnanvidhi** Ph. : 9427555476

Venue : Open Air Theatre, Near Janta Baug, Savarkundla Dist - Amreli (Gujarat).

Kadi

8 & 10 January (Mon & Wed) 7-30 to 10-30 pm - **Aptaputra Satsang**

9 January (Tue) 7 to 11-30pm - **Gnanvidhi** Ph. : 9773145031

Venue : Shree Khetiwadi Utpann Bazar Samiti, (Market Yard Ground), Kadi, Mehsana (Gujarat).

The Gnani's Special Grace is Upon the One With Param Vinay

The only intent that should remain within is, 'I want to constantly remain in the five Agnas.' No other grace is to be given or received. All one needs to understand is param vinay and to have a firm desire to remain in the Agna exactly as instructed by Dada. 'We' know whether one's desire is strong or weak! In a class if there are twenty five to thirty students, then a teacher would have more grace on two to four students. He will be especially pleased with those who do their homework and everything as instructed by him. In the same way, Gnani Purush's special grace flows towards the one who never falls short in maintaining param vinay (absolute humility).

- Dadashri

