

As Expounded by Dada Bhagwan

# Worries



To worry is the 'best foolishness' in this world.



**As Expounded by Dada Bhagwan**

# **Worries**

**Originally compiled in Gujarati by:  
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**'I do not know anything'!**

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## Trimantra

### **The Three Mantras That Destroy All Obstacles in Life**

#### **Namo Vitaraagaya**

I bow to the Ones who are absolutely free from all attachment  
and abhorrence

#### **Namo Arihantanam**

I bow to the living Ones who have annihilated all internal  
enemies of anger, pride, deceit and greed

#### **Namo Siddhanam**

I bow to the Ones who have attained the state of total and final  
liberation

#### **Namo Aayariyanam**

I bow to the Self-realized masters who impart the Knowledge of  
the Self to others

#### **Namo Uvazzayanam**

I bow to the Ones who have received the Knowledge of the Self  
and are helping others attain the same

#### **Namo Loye Savva Sahunam**

I bow to the Ones, wherever they may be, who have received the  
Knowledge of the Self

#### **Eso Pancha Namukkaro**

These five salutations

#### **Savva Pavappanasano**

Destroy all demerit karma

#### **Mangalanam Cha Savvesim**

Of all that is auspicious

#### **Padhamam Havai Mangalam**

॥1॥

This is the highest

#### **Om Namu Bhagavate Vasudevaya**

॥2॥

I bow to the Ones who have attained the absolute Self in human form

#### **Om Namah Shivaya**

॥3॥

I bow to all human beings who have become instruments for the  
salvation of the world

#### **Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

## **Books of Akram Vignan of Dada Bhagwan**

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony in Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
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28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

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## Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



## The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



## Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



## Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



## Editorial

Who does not have worries (*chinta*)? Only those who have become completely detached from worldly life in the truest sense do not have worries. Otherwise, worries arise for everybody else. Why do these worries arise? What is the consequence of worrying? And how can one become free from worries? The exact understanding, as well as keys to become free from worries, are presented here, as expounded by absolutely revered Dadashri.

Worry means a blazing fire! It indeed keeps on burning one! It does not even allow one to sleep at night. It wipes out one's hunger and thirst, and it invites many diseases. It is not limited to just that; it leads to the binding of an animal life-form in the next life! It ruins both, this life and the next.

Worry is ego (*ahamkaar*). As one does not understand the science behind how all of this is running, one takes it upon himself and becomes the 'doer' (*karta*) and suffers. Suffering (*bhogvato*) is only of the ego. The state as the doer-sufferer-enjoyer (*karta-bhoktapanu*) is indeed of the ego.

When one worries, work gets ruined; that is the law of nature. When one becomes free from worries, the work improves on its own!

Prominent people have greater worries; even in an air-conditioned room they sweat profusely out of worries! Laborers do not have worries, they sleep peacefully, whereas these wealthy businessmen have to take sleeping pills! Do animals ever have worries? From the time one's daughter turns ten years old, one begins to worry about getting her married! Oh, must her groom have been born already, or is he yet to be born?

Wealth does not remain long with those who worry.

Obstructing karma (*antaray karma*) gets bound due to worries.

What is considered as worry? There is no problem with having thoughts. However, when there is a whirlpool of thoughts, that is when worries begin. When an uncontrollable entanglement in thoughts begins, put a stop to it there.

It is because one does not know who the 'doer' actually is that worries arise. The 'doer' is scientific circumstantial evidence; there is no independent 'doer' in the world at all. There is only the instrumental 'doer' (*nimit*).

When do worries permanently cease? It is when doership lets up! When does doership let up? It is when one attains Self-realization (*Atma Gnan*).

**- Dr. Niruben Amin**

# Worries

## What Is the Source of Worries?

**Dadashri:** Have you ever worried?

**Questioner:** It is human nature to worry, so worries of one kind or another will always be present.

**Dadashri:** Human nature is such that if a person slaps someone, one will slap that person back. However, if the person happens to be wise, then he will think, 'I should not take the law into my own hands.' Some people will even take the law into their own hands. Now, to worry is the equivalent of taking the law into one's own hands. It is considered an offense to take the law into one's own hands. Why should a person worry at all? Each and every God has said, "Not a single one of you should worry. Leave all the liability up to Me."

**Questioner:** But there is a vast difference between saying that and putting it into practice in worldly interactions.

**Dadashri:** No, I am not telling you to let go of it in worldly interactions. I am merely stating the facts. Worries are not easy to get rid of. You should not worry, nevertheless it ends up happening to everyone.

Now, when worries arise, what 'medicine' do you apply? Isn't there any medicine available for worries?

## How Can One Experience God if There Are Worries?

**Questioner:** In order to become free of worries, I seek the blessings of God, “When will I become free of this”; that is why I keep recalling God. I wish to progress through this means. Nevertheless, I still do not experience the God who resides within me.

**Dadashri:** How can that experience take place? The experience will not take place amidst worries, will it! Worries and the experience, the two never occur together. If the worries cease, then the experience will take place.

**Questioner:** How do worries cease?

**Dadashri:** By staying here in *satsang* (spiritual discourse with the *Gnani Purush*, the One who has realized the Self and is able to do the same for others). Have you come to *satsang* before?

**Questioner:** I attend *satsang* (spiritual discourse) elsewhere.

**Dadashri:** If worries do not cease upon attending *satsang*, then you should leave that *satsang*. Otherwise, worries should definitely cease upon going to *satsang*.

**Questioner:** I feel at peace as long as I am sitting there.

**Dadashri:** No, that cannot be considered peace. There is no peace in that. That kind of peace can be found even when we are listening to playful casual conversation. Real peace should always prevail; it should never go away. So if worries persist, how can you go to such a *satsang*? You should tell the one conducting the *satsang*, “Sir, worries arise for me, so I am no longer going to come here. Otherwise, give me some kind of a remedy so that worries don’t arise.”

**Questioner:** My mind is never at ease, whether I am at the office or at home.

**Dadashri:** You simply go to the office for your job, and you do need to earn wages, don't you! You have a household to run, so you should not abandon your home, you should not give up your job. Abandon only the *satsang* in which your worries do not cease. Seek out a new *satsang*, another *satsang*, go to a third *satsang*. There are a lot of *satsangs*, but worries should cease through *satsang*. Have you never gone to any other *satsangs*?

**Questioner:** But we have been told, "God indeed resides within you. You will only attain peace from within, stop wandering around in the external."

**Dadashri:** Yes, that is true.

**Questioner:** But that God who resides within, I do not experience that God at all.

**Dadashri:** You cannot experience [God] in the presence of worries. If there are worries, then even the experience that you may already have will disappear. Worry is actually considered an ego of a kind. God says, "Are you exercising egoism? Then get away from Me!" Only the one who has the ego of 'I am running this' will worry, isn't it? It is only because he has no faith in God that he worries, isn't it?

**Questioner:** I do have faith in God.

**Dadashri:** If the faith was there, then you would not do this at all, would you! You would leave everything up to God and sleep soundly under the bedcovers. Who would worry like that? So have faith in God. Must God be listening to what you are saying to some extent or not? Once you 'throw' food in, do you worry thereafter? Do you

not worry about whether the digestive juices or bile are being released? Will blood be made from this or not? Will this turn into excreta or not? Do you worry about things like that? So, there is a lot to run inside [the body]; what is there to run on the outside that you are worrying over? So then God will surely feel slighted, won't He! If you exercise egoism, then worries arise. A person who worries is considered egotistic. Leave everything up to God for a week and stop worrying. Then one day over here, 'we' [the *Gnani Purush*] will have you realize God, so your worries will cease forever!

### **Worry Is a Blazing Fire!**

So all of this should be understood. What happens when [medicine] that was meant for topical use is ingested? People have ingested all this [medicine] that was meant for topical use. Otherwise, would a person have worries, would a person from India ever have worries? Do you have a fondness for worries?

**Questioner:** No, I want peace.

**Dadashri:** Worry is, in fact, considered a fire; "This will happen and that will happen!" One rarely attains a life-form as a human being with elevated moral and cultural values, and if one is consumed by worries at that point, then he will even lose his life-form as a human being [in the next life]. How great a liability is this considered! If you want peace, then I will put a permanent stop to worries.

It is considered the path of liberation of the *vitaraag* (absolutely detached) Lords from the point that worries cease! For those who do *darshan* (devotional viewing) of the *vitaraag* Lords, worries should cease from that point, but one does not even know how to do *darshan*. It is when the *Gnani Purush* teaches one how to do *darshan*,

“Do *darshan* in this way,” that is when it will be fruitful. Instead, amidst these worries the fire keeps blazing. Have you seen sweet potatoes? This is the equivalent of sweet potatoes being placed in a hot charcoal pit and getting roasted!

## Freedom From Worries Through the Grace of the Gnani

**Questioner:** So what should be done to become free of worries?

**Dadashri:** Like you, this man has also wandered a lot, but he has made no gain. So then what did he do? Just ask him. Does he have a single worry? If someone were to curse at him right now, would he become disturbed? Ask him.

**Questioner:** But what should I do to stop the worries?

**Dadashri:** For that, come to the *Gnani Purush* and attain His grace. The worries will subsequently cease, and worldly life (*sansaar*) will carry on.

## There Is a Blissful State From the Moment Worries Cease

If worries do not arise, then the true entanglement [ignorance of the Self] has departed. If worries do not arise and if *samadhi* (blissful state) prevails in the midst of externally-induced problems, then know that the true entanglement has departed.

**Questioner:** Even if a person wants to bring about such a blissful state, it would not arise.

**Dadashri:** It does not arise by bringing it about! It is when the *Gnani Purush* removes the entanglement and cleanses everything, that is when *samadhi* constantly prevails.

A life free of worries is desirable, isn't it?

**Questioner:** Of course that is desirable!

**Dadashri:** Once 'we' make your life free of worries [give you *Gnan*], then you will no longer have any worries at all. This is a marvel of this era of the time cycle. This is not found in the current era of the time cycle. But look, it has happened, hasn't it!

### **You Are the Absolute Self, So Why Worry?**

The point simply needs to be understood; you too are the absolute Self (*Parmatma*), you are indeed God (*Bhagwan*), so why should you worry? Why do you worry? This world is such that it is not worth worrying for even a moment. Now, it is not possible for that 'safe-side' [safety] to remain. This is because in the 'safe-side' that was naturally-occurring, you have created an entanglement in that, and now why are you worrying? If an entanglement arises, then face it boldly and bring about a solution.

**Questioner:** If I go against adverse circumstances, if I resist them, if I oppose them, then that increases the ego.

**Dadashri:** It is better to face it boldly than to worry. The ego of facing the entanglement boldly is smaller than the ego of worrying. The Lord has said, "Amidst such circumstances, face it boldly, bring about solutions, but do not worry."

### **The One Who Worries Has Two Punishments**

God says that there are two punishments for those who worry, whereas there is a single punishment for those who do not worry. If someone's one and only, youthful, eighteen-year-old son dies, then all the worrying that is done over him, all the misery, anguish, everything else that is

undergone, such a person has two punishments. And if all of this is not done, then there is only one punishment. The son has died, there is only punishment to that extent, and the fact that the person has undergone anguish is an additional punishment. ‘We’ [the *Gnani Purush*] never undergo these two punishments. That is why ‘we’ have told these people [*mahatmas*] that when their pocket of five thousand rupees gets pickpocketed, then say that it is *vyavasthit* (scientific circumstantial evidence) and move on, calmly make your way home.

This first punishment is certainly your own karmic account. So, there is no reason to become distressed. That is why I have said it is *vyavasthit*, it is exact *vyavasthit*. That is why for whatever has taken place, ‘we’ say that whatever has happened is correct!

### **Whatever One Worries Over, That Task Gets Ruined**

Nature says that if a task is not getting accomplished, then make an endeavor, make a tremendous endeavor. But do not worry. This is because by worrying, that task will be jolted, and the one who worries takes the reins into his own hands and believes as though, ‘It is indeed I who is running everything.’ One takes such reins into his own hands. There is liability for that.

It is through the exercise of *parsatta* (belief that ‘I am the doer’ of that which is being done by another entity) that worry arises. The earnings of the ‘foreign’ will remain in the ‘foreign’. These cars and houses, factories, wife and kids, everything will need to be left behind here. In the final station, no one has any sway at all! One will only be allowed to take merit and demerit karma along with him. To put it in simpler terms, whatever offenses have been committed here, the regulations of that law [of karma] will come along [into

the next life]. The [monetary] earning of that offense will indeed remain here, and then the proceedings [in the form of karmic effect] will carry on. On account of the regulations of that [karmic] law, a new body will be acquired, new earnings will have to be made once again, and the debt will have to be paid off! So, mortal one (*mooah*), why don't you straighten up right from the beginning! There is tremendous bliss in the 'homeland' [the realm as the Self]; however, you haven't seen the 'homeland' at all, have you!

### **When the Collection of Dues Comes to Memory...**

At night, everyone says, "It is eleven o'clock, so go to sleep now." It is a winter's night, and you have slipped inside the mosquito net. Everyone in the household has gone off to sleep. Once you enter into the mosquito net, you [remember that] someone's bill of three thousand rupees is unsettled and the due date has already passed. So, you think, 'If I had made him sign a promissory note, then I would have been within the due date.' But you did not get him to sign off on it today, so then you worry about this all night long. Is it likely that you will be able to get it signed off in the middle of the night? It is not possible, is it? So what's the harm if you go off to sleep peacefully?

### **What Is the Root Cause of Worries?**

Worry that eats away at you is of no use! It harms your health and it even obstructs those things that were meant to come to you. It is precisely because of worries that such circumstances come together. Some things should be thought over, such as what is beneficial and what is harmful or the like, but what does this worry mean? It has been referred to as egoism. That egoism should not exist. 'I am somebody and I am indeed the one who is

running things'; that is why one has worries. And, 'This case will be solved only if I am involved.' Worry arises on account of this. So, the part that is associated with egoism should be operated out. Then whatever thoughts remain about what is beneficial and what is harmful, there is no problem with that. They do not eat away at you, whereas this worry actually burns your blood and it eats away at you mentally. While a person is worrying, if his son comes to tell him something, then the person gets furious with him, so it causes harm in every way. This ego is such a thing that whether or not a person has money, if someone says to him, "This Chandubhai has ruined everything for me," even then, he will have endless worries and endless externally-induced problems! And the world will say such things even if you have not ruined anything, won't it?

### **What Are the Consequences of Worries?**

In this worldly life, the ego indeed exists as a byproduct, and that is a natural and spontaneous (*sahaj*) ego through which worldly life can carry on quite smoothly. Instead, an entire 'factory' of the ego has been established, and the expanse of the ego has been increased; it has been expanded to such an extent that there is no end to the worrying! The ego alone has been continuously expanded. Worldly life is capable of functioning with a natural and spontaneous ego, an ego that is within the bounds of normality. Instead, the ego has been expanded and then at this old age the man says, "I am worried." What is the consequence of these worries that arise? Later on, one will receive a life-form as an animal, so beware, it is still worth becoming cautious. Beware as long as you are in a human life-form; otherwise, as long as there is worry, the consequence will be [that one will have] a life-form as an animal [in the next life].

## **A Devotee Will Even Scold God!**

If a true devotee of God has worries, then he will even scold God, “You tell us to not worry, yet why do I have worries?” He who does not scold God is not a true devotee. If you encounter any difficulty, then reproach, rebuke the God who resides within you. To scold even God, that is considered real love. These days, it is difficult to even find such a true devotee of God. Everyone goes about with their own selfish motives.

Lord Krishna says: “Living being, why do you worry? Krishna will do as He pleases.” (*“Jeev tu sheedne shochna kare, Krishnane karvu hoy te kare.”*)

What do these people say in response? Lord Krishna may say this, but this worldly life has to be run, so it’s not as though it will run without worrying? So people have established factories of worries! Those ‘goods’ cannot be sold off, either! How could it even sell? Wherever one goes to sell it, the other party is also bound to have their own factory! Go and find even a single person in this world who does not have any worries.

On one hand, they say, “Lord Krishna is my shelter.” (*Shri Krishna sharanam mamah.*) And if the refuge of Lord Krishna has been taken, then why worry? Even Lord Mahavir has said to not worry. He has actually stated that the consequence of one worry is *tiryancha gati* (the life-form that includes all one to five sensed living beings except humans). Worry is the greatest ego of all. When a strong sense of ‘I am indeed the one who is running all of this’ perpetually remains, worries arise as a consequence of that.

## **It All Comes Down to One Conclusion**

Worry is an adverse internal state that results in hurting

the self (*aartadhyan*). One has no choice but to undergo whatever unfolding karma of pain and pleasure that this body has brought with it [from the past life]. Therefore, do not see anyone's faults, do not direct your inner perspective towards anyone's faults, and understand that all bondage is due to your own faults. You will not be able to change anything.

And Lord Krishna has said, "Living being, why do you worry? Krishna will do as He pleases." Whereas what do the Jains say? "It is Lord Krishna who has said that, Lord Mahavir has not said such a thing." What has Lord Mahavir said along those lines? "There is no increase or decrease [in the unfolding of karmic effect] even to the extent of a single mustard seed; I See this in absolute Knowledge (*keval Gnan*). Keeping this in your awareness, abandon *aartadhyan* (the adverse internal state that results in hurting the self)." ("*Rai maatra vadhghat nahi, dekhyia keval Gnan, e nishchay kar jaanie, tyajie aartadhyan.*") Let go of the internal state of worry. However, that is if one wants to accept the words of the Lord, isn't it? For a person who does not want to accept it, it's not as if we can scold him?

I had accepted it, when I had been told such a thing. I said, "Yes, but this is one side of the story." So I investigated the other side. Lord Mahavir said this, Lord Krishna said this, so then I said, "This tallies up. Nevertheless, in case someone is mistaken, let's investigate further."

Likewise, Sahajanand Swami says, "Without My will, no one can pluck even a blade of grass!" ("*Maari marji vina re, koithi tarnu na today!*") Ah ha! You too are mighty?! Without You, not even a single blade of grass can be plucked? So, I said, "Ok, three validations have been found." Then I said, "Let's find some more validations."

So what does Saint Kabir have to say, “First *prarabdha* (karma that is destined to give effect) was created, then the body was created, Kabir is astonished that [despite knowing this] the mind cannot remain patient!” (“*Prarabdha pachele banya, peechhe banya sharir, Kabir achambha ye hai, man nahi baandhe dheer!*”) That the mind does not keep patience is indeed a great astonishment. I kept gathering all these validations; I kept asking many people! “What is your validation? Go on, tell me.”

Yes, one person may be mistaken, but that of the *vitaraag* Lords can never be deemed incorrect; but what if a mistake was made by the writer! I would never believe that the *vitaraag* Lords are mistaken. No matter how much one tries to convince me otherwise, but I have never believed there to be a mistake by the *vitaraag* Lords. Right from childhood, despite being Vaishnav (a follower of Lord Krishna) by birth, I have never believed there to be a mistake by the *vitaraag* Lords. This is because They were such wise Lords! By merely singing praises of Their names, one becomes eternally blessed! And just look at our state! There is no increase or decrease [in the unfolding of karmic effect] even to the extent of a single mustard seed. Hey, have you seen a mustard seed? Oh, what are you saying? You must not have seen a mustard seed? There is not going to be change [in the unfolding karmic effect] even to the extent of one mustard seed, and yet look at people, they roll up their sleeves and stay awake as long as they can! They strain their bodies to stay up late at night, and they set themselves up for heart failure!

### **What Does One Value?**

An elderly gentleman had come. He fell at my feet and cried profusely! I asked him, “What is upsetting you?”

To which he responded, “My valuables have been stolen, I cannot find them. When will I get them back?” So I asked him, “Are you going to take those valuables with you when you leave this world?” He replied, “No, I cannot take them with me, but they have been stolen, when will I get them back?” I told him, “They will return after you are gone!” So much fretting over valuables that are gone! Hey, there shouldn’t be any worrying over things that are gone. People may occasionally worry about what lies ahead, they may worry about the future, and we can understand that an intelligent person is definitely going to have worries; but worrying even over that which is gone? Such worries exist in our country; why worry over something that has already happened a moment ago? Why worry over something that has no solution? Any intelligent person would understand that there is no longer any solution, so there is no need to worry about it.

That elderly gentleman was crying, but I turned him around within just two minutes. Then he started to chant ‘*Dada Bhagwan na aseem jai jai kar ho* (eternal glory to the Lord within)!’ Just this morning, when he met me at a temple of Ranchhodji (a popularly worshipped form of Lord Krishna), he called out, “Dada Bhagwan!” I said, “Yes, the very One.” Then he said, “All night long, I recited only your name!” For people like him, if ‘we’ turn him around this way, then he will turn this way, he is not rigid.

**Questioner:** What did you tell him?

**Dadashri:** I told him, “It is not possible to retrieve those valuables, a valuable thing will come to you in another way.”

**Questioner:** He met you, so he certainly obtained an immense valuable, didn’t he!

**Dadashri:** Yes, that is a miracle in itself! But how could he understand this? Next to his valuables, this does not hold any value for him, does it! Oh, if he wanted to drink tea and I were to say, “Why do you need tea when I am here?” Then he would reply, “Whether or not you are here, I cannot do without tea!” What does he place value upon? Upon that which he has a desire for!

### **Just Look at the Luxuries of the Guest of Nature!**

The most precious things in this world are always free of cost. There can be no governmental taxation for that. What things are precious?

**Questioner:** Air, water.

**Dadashri:** Only air, not water. There is no governmental taxation whatsoever on air, nothing at all; no matter where you go, anywhere, any place, you will be able to obtain it. Nature has given you so much protection! You are nature’s guest, and as a guest, you are complaining, worrying! So, nature thinks, ‘Oh, this person is my guest, but he does not even know how to behave as a guest?!’ Some people go into the kitchen and tell the hostess to put more salt in the *kadhee* (yogurt soup). Hey mortal one, you are entering the kitchen when you are a guest! You should eat whatever you are served. How can we enter the kitchen when we are the guests? So, the most precious thing of all, air, is free of cost. What comes in second place? It is water. Water is obtainable for a small amount of money. And then third comes grains, which are also obtainable for a small amount of money.

**Questioner:** Light.

**Dadashri:** Light is certainly always there! As far as light is concerned, it is as if the sun is in your service, so it presents itself at six-thirty in the morning.

## **Is There No Trust Anywhere?**

As a matter of fact, our Indian people worry so much that if ever the sun decides to take just one day off, saying, “I will never take another day off again,” and it takes a day off, then the next day these people will start doubting, “Will the sun rise tomorrow or not, will morning come or not?” So, they do not have trust even in nature, they do not have trust in their own selves, they do not have trust even in God. They do not have trust in anything; they do not have trust even in their own wives!

## **Self-Invited Worries**

Worries arise upon seeing what the neighbors have. “Our neighbor has a car and we don’t!” Hey, how much is of necessity for daily living? You should decide one time what your necessities are. For example, there should be enough to eat and drink in the home, a house to live in, enough money to run the household. You will definitely get that much. However, if the neighbor has deposited ten thousand in the bank, then it keeps gnawing at you from within. This is actually what leads to misery. The mortal one invites misery upon himself.

## **The Ego, a Basis to Live Off**

It is only when people acquire a lot of money that they experience agitation, they experience worries. If I were to share details about these prominent businessmen who own textile mills in Ahmedabad, then you would feel, “Dear God! Do not ever put me in that state, not even for one day.” Day in and day out, they suffer like a sweet potato that has been placed in a hot charcoal pit. What is the only basis on which they live? I asked one of them, “On what basis do you live?” He answered, “That is something even I don’t know.” So I told him, “Should

I tell you? ‘I am indeed greater than everyone else!’ That is it; you are living off of that.” Besides this, they do not derive happiness anywhere else.

### **Do Not Worry About That Which Is Not Present**

I had met some wealthy businessmen of Ahmedabad. While sitting down to dine with me, they would be lost in their textile mills. The wife [of one such man] came and sat before me. I asked the wife, “Why have you come and sat in front of us?” She responded, “My husband never eats his food peacefully.” So I understood. When I asked the businessman, he replied, “My *chit* (inner component of knowledge and vision) wanders over there.” I told him, “Don’t do that. When your plate is present in front of you, first enjoy what is there, do not worry about what is not present. Enjoy whatever is in front of you at present.”

If worries arise, then do you need to go to the kitchen to eat? Then do you need to go to the bedroom to sleep? And what about in the office, at work?

**Questioner:** We go there too.

**Dadashri:** Those are all departments. So if there are externally induced problems in just one of the departments, then you should not take them [worries] to another department. Complete all the work that needs to be done in the one division that you are in. However, when you have gone into another division to eat, then leave the troubles of that other division over there, and when you go to eat, then eat without a worry. When you go to the bedroom, then leave those other problems where they are. When there is no such setting, a person is doomed. When he sits down to eat, he begins to worry at that time, ‘What will I do when the boss scolds me?’ Hey, deal with it when he does! For now, just enjoy your meal!

What God has said is, “Enjoy what is present, do not worry about that which is not present.” This means that whatever is present, enjoy that!

### **Worries Even in an Air-Conditioned Environment**

**Questioner:** There are other worries on the mind.

**Dadashri:** Even while eating a meal, the worries are definitely on the mind. So the ‘bell’ is definitely hanging over your head, so [you keep thinking,] ‘When will it fall, when will it fall, when will it fall!’ Now tell me, all of this is to be enjoyed while living underneath such a collection of fears! So how can one stand all of this? Nevertheless, people have become thick-skinned and they go about enjoying. Whatever is to happen will happen, but live it up. Is there anything in this world that is worth enjoying?

It is not like this in foreign countries. It is not like this in any other country. All of this exists here. A stockpile of intellect, intellect in bulk. Worries in bulk, too. And they establish factories, too. Yes, huge factories; with powerful fans running, everything is in motion. They even have worries and they have solutions as well. Moreover, there is that equipment that cools things down, what do they call it?

**Questioner:** An air conditioner.

**Dadashri:** Yes, the air conditioner! That is a marvel in India!

**Questioner:** Nowadays, all the worries exist only in the midst of an air-conditioned environment.

**Dadashri:** Yes, so they definitely coincide. Air-conditioning alongside worries! We do not have a need for air-conditioning.

These Americans do not worry excessively when their

daughter goes off to live on her own. And what is the case for our folk? This is because each individual's beliefs are different.

### **Have You Received an Extension on Your Lifespan?**

You are still going to live for another two hundred years or so in this world, aren't you? Haven't you taken an extension?

**Questioner:** How can an extension be obtained? I don't think that anything is under our control.

**Dadashri:** No kidding! If living were under one's control, then one would never die. As it turns out, life is forcefully snatched away. What is the point in worrying if you cannot get an extension on your lifespan? Why don't you peacefully enjoy whatever you have been allotted!

### **The Nature of Humans Is to Invite Worries**

Worries cause damage to work. Worries reduce the quality of work from one hundred percent to seventy percent. Worries obstruct work. If there are no worries, then the result will be wonderful.

Everyone knows that they are going to die one day. What do people do when they remember [their inevitable] death? What do they do when they remember it? They push it away. When they have the thought, 'What if something happens to me?' Then they push it away. Similarly, when worries arise within, then push them away, saying, "Not here."

It is always due to worries that everything gets ruined. If you drive a car while consumed with worries, then there will be an accident. If you worry while conducting your business, then you will do the wrong thing. Worry has been the cause of ruin for everything in this world.

There is nothing worth worrying about in this world. To worry is the 'best foolishness' in this world. This world is not meant for worrying. This [world] itself is a creation. God has not carried out this creation, therefore, this creation is not meant for engaging in worrying. These human beings alone worry, no other creature worries. There are eighty four million other living beings, but not a single one of them worries. These living beings called humans are overly wise, they are the only ones consumed by worries all day long!

Worry is pure egoism. None of these animals worry, whereas these humans have worries? Oh! There are innumerable animals, not one of them has worries, and these humans alone are foolish enough to get consumed by worries all day long.

**Questioner:** They are even worse off than animals, aren't they?

**Dadashri:** Animals are actually very good. God has referred to animals as being dependents [protected]. The only ones who are unprotected in this world are humans, and that too, only the humans of India are one hundred percent unprotected, so they are bound to be miserable, aren't they? They are the ones who do not have any form of protection at all!

Laborers do not worry, whereas businessmen worry. The laborers do not have a single worry. This is because the laborers will be going to a higher life-form [in the next life], whereas the businessmen will be going to a lower life-form. Worries result in a lower life-form. Therefore, there should not be any worries.

There is nothing but worries, worries, and more worries! The world is being roasted just as sweet potatoes are roasted in a hot charcoal pit! Just like fish being fried

in oil; such is the writhing and fretting that is taking place! How can this be called life?

### **Worries as a Result of the Egoism of ‘I Am Doing’**

**Questioner:** To have the awareness to not worry, is that not another form of worrying?

**Dadashri:** No. Worrying is simply egoism. After becoming separate from One’s real form as the Self, one exercises the egoism that, ‘I am indeed the one who is running this.’ One does not have the independent energy to empty his bowels, yet he claims, “I am running this.”

Worrying is itself egoism. Why does this child not have any worry? It is because he knows, ‘I am not running this.’ He has no concern whatsoever about who runs this world.

It is because one keeps saying, “I am doing this, I am doing this,” that worries arise.

### **Worry Is the Greatest Ego of All**

**Questioner:** Worry is a sign of the ego. Can you please explain that?

**Dadashri:** Why is worry said to be a sign of the ego? It is because in his mind, one feels, ‘I am indeed the one who is running this.’ That is why he has worries. [He believes,] ‘I am the one who makes it happen,’ and so [he worries,] ‘What will become of my daughter? What will become of my son? What will happen if this work does not get completed?’ He takes the worries upon himself. He believes himself to be the ‘doer’, that, ‘I am indeed the owner, and I am indeed the one doing it.’ However, he is not the ‘doer’ and he needlessly invites worries.

If one resides in worldly life and is consumed by worry,

and if that worry does not cease, then so many lifetimes remain for him! This is because it is indeed through worries that future lives get bound.

I am sharing this concise point with you, I am sharing this subtle point with you, that to this day, there has not been a single person born in this world who has the independent energy to empty his own bowels! So then what is the point of these people exercising egoism? There is another energy that is at work. Now, this energy is not Yours, it is energy that is subject to another entity, and one does not know his own energy [of the Self], so he remains dependent on an energy that is subject to another entity. And not only is he dependent, but he is dependent on another entity (*paradhin*); his entire life is dependent on another entity.

### **Worries About Getting One's Daughter Married**

The truth is, over here [in India], if someone's daughter turns three years old, then from that very point, he starts thinking, 'She is all grown up, she is all grown up!' She will actually marry when she is twenty years old, but they begin worrying from this very point in time! Is it written anywhere in the scriptures as to when one should begin to worry about getting his daughter married? If she is to marry at the age of twenty, then when should we begin to worry? From the time she turns two or three years of age?

**Questioner:** When the daughter turns fourteen or fifteen years of age, then the parents do begin thinking about it, don't they!

**Dadashri:** No. Even then, five years remain, don't they! Perhaps within those five years, the one doing the worrying will die or the one for whom he is worrying will die; is there any telling of what may happen? Five more years remain, why worry before that?

Moreover, it is by following suit with others, that, 'Just look, so and so is very worried about getting his daughter married, while I am not getting worried!' Then, in a perpetual state of worry, he becomes dull and spiritless! And when the time comes to get his daughter married, he doesn't have even four *annas* (a former Indian currency unit that is equivalent to 1/16th of a rupee) to his name. From where would a worrier acquire money?

When should you worry? It is when people around you start to ask you, "Have you made any marriage arrangements for your daughter?" So then you should know it is time for you to start thinking about it and make some effort from that point onwards! As a matter of fact, the people around the person don't say anything, and even before then, one begins to worry fifteen years too soon! Moreover, he will even tell his wife, "Do you realize that our daughter is growing up, we have to get her married?" Hey, why are you also causing your wife to worry?

### **Worrying at the Inappropriate Time**

If he worries about getting his daughter married seventeen years before it happens, then why does he not worry about dying? Then, he would reply, "No, do not remind me about dying at all." So I ask, "What is the problem with reminding you about death? Are you not going to die?" Then he says, "But if you remind me about dying, then I lose today's happiness, all of the zest of today turns sour." "So then why are you contemplating about getting your daughter married? The zest will be lost even then, won't it? And your daughter has brought with her [from the past life] everything in relation to her marriage. Parents are only instrumental in all of this." This girl has brought with her all the means for her wedding. The bank balance, money; she has brought

everything with her. Whether it is more or less, whatever the expense [of the wedding], she has brought everything with her in exactness.

You should not worry about your daughter. You are her guardian. She has even brought along with her [the karmic account of] the boy she will eventually marry. We do not need to go and ask anyone to give birth to a son. “We have a daughter, give birth to a boy for her”; do you have to go around and say that? So she has come prepared with all the resources. Yet the father will say, “She is twenty-five years old, she is still not married. It’s like this, it’s like that.” He goes on and on all day long. Hey, there is a young man out there who is twenty-seven years old, but you are unable to find him, so why are you complaining? Why don’t you quietly retire to bed? Your daughter has come with the timing of her marriage already arranged.

Do not mull over that which is not in your control. In the past life, you had two to three young daughters and sons, you left them when they were so small and came here, so do you ever worry about all of them? Why not? Whereas, at the time of death, a lot of worry arises, doesn’t it, that what will happen to my little girl? However, in the next birth, there is no worry at all about the past, is there! There are no letters [of correspondence] or anything of the sort! So, this is all beyond your control, you should never stick your hand into it. Therefore, with whatever happens, whatever is in scientific circumstantial evidence (*vyavasthit*), let it be, and whatever is not, let that be too.

### **Instead of Worrying, Turn Towards Religion**

**Questioner:** How can the head of the household get rid of the worries he has?

**Dadashri:** Lord Krishna has said, “Living being, why do you worry? Krishna will do as He pleases.” (“*Jeev tu sheedne shochna kare, Krishnane karvu hoy te kare.*”) Has this come up in your reading? So then what is the point of worrying?

So why are you worrying about your children? Guide them towards the path of religion, they will become wholesome.

Some people continuously worry about their business. Why do they worry? In their minds, they think, ‘I am certainly the one running this,’ that is why worry arises. Who is [actually] running this business, they do not take any such support, not even to the slightest extent. It is fine if you don’t have the understanding of *Gnan* (Knowledge of the Self and who the ‘doer’ is), but at least take some other form of support! This is because you have already experienced in one way or another that you are not the one who is running things. Worry is the greatest egoism of all.

### Who Worries the Most?

**Questioner:** Those who don’t even earn enough to make ends meet on a daily basis, they must worry every day, that, ‘What will I do about this tomorrow? What will I eat tomorrow?’

**Dadashri:** No, no, the truth is, people worry about that which is ‘surplus’ [luxury], no one worries about food. They only worry about that which is ‘surplus’. Nature is arranged in such a way that people only worry about that which is ‘surplus’! In fact, nature will sprinkle water on the smallest plant, wherever it happens to grow. There are so many arrangements. This is the regulator of the world. It constantly keeps the world in regulation. This is not baseless.

Therefore, the worry is only about what is ‘surplus’. One does not worry about food.

**Questioner:** It seems that you must come across only people with surplus who have some sort of worries. It seems you have not met the ones with deficits!

**Dadashri:** No, it is not like that. I have met many people with deficits, but they do not have worries. They will, to a small degree, think to themselves, ‘Today, I need to bring home this much.’ And they will do just that. So, it is others who worry, and they blame God. [The ones without surplus will say,] “Whatever suits Him is fine by me!” and they let things move along. Whereas [for the ones with surplus,] it is not God; one himself is the ‘doer’, isn’t he! [He believes] He is the ‘doer’ of the karma and he is also the sufferer, so then he takes the worry upon himself.

### **Would Wealth Last Where There Is Worry?**

**Questioner:** If that were true, then people would not go out to earn money and they would never worry.

**Dadashri:** No, even going out to work is not in their control, is it! They are ‘spinning tops’. They all ‘spin’ the way nature ‘spins’ them, and they assert the ego, “I went out to work.” And they worry unnecessarily. From where would one who worries earn money? What is the nature of wealth? Wealth remains in a happy household. Conversely, wealth does not remain in the home of one who worries. Wealth abounds in the home of the person who is joyful, who remembers God.

### **Death of the Business Because of Worry**

**Questioner:** I worry about my business; there are a lot of difficulties that are arising.

**Dadashri:** When the worries begin, you should understand that the work is going to get spoiled. When worries do not arise, then you should understand that the work is not going to be spoiled. Worries are an impediment to any work. Worries actually bring failure to a business. That which fluctuates is indeed referred to as business; it is influx and outflux (*puran-galan*). That which fills is bound to empty. There is no asset of Your own [as the Self] within this influx and outflux. And there is nothing that undergoes influx or outflux in that which is Your asset! That is how exact the worldly interactions are! Within your household, your wife and children are all partners, aren't they?

**Questioner:** They are in terms of happiness and unhappiness.

**Dadashri:** You are considered the guardian of your wife and children. Why should the guardian worry all by himself? And on the contrary, your family members tell you to not worry about them. Would anything be gained by worrying?

**Questioner:** There are no gains.

**Dadashri:** There are no gains? So who would run a futile business like that? If there is anything to gain from worrying, then you should do so.

### **Worry Went Away With This Understanding...**

You need to be stouthearted in order to run a business. If you lose courage, then your business will fail.

Once in the past, our company had suffered a loss. This was before *Gnan* (Knowledge of the Self and who the 'doer' is) manifested. At that time, I was not able to sleep all night long, I kept worrying. Then I received the

answer from within. Who else is worried at this moment because of this loss? I felt that my partner might not be worrying at this moment. I alone am worrying. And the wife and kids are all partners, but they don't even know what's going on. Now, they don't know and yet things are going along fine for all of them, so I am the only senseless one who is worrying about all this! So then I came to my senses. This is because all the others aren't worrying; they are all partners, even then they do not worry, so I am the only one who is worrying.

### **Think, But Do Not Worry**

You should know what worry is; it is when a thought goes beyond a certain level [threshold]. In any matter, in relation to your business, or any other matter, or if there is some illness and a thought arises with regard to that, and it reaches a certain level and that thought starts up a whirlpool and you get sucked into the whirlpool, then know that this has gone the wrong way, so it has spoiled. Worry starts up from that point.

There is no problem with thinking. But what is a thought? When particular thoughts start arising, when they go beyond a certain limit, it is called worry. Thinking should be done up to a limit. What is normality in thinking? It is as long as you do not become uncontrollably entangled in thoughts. When you become uncontrollably entangled in thoughts, put a stop to it. When you become uncontrollably entangled in thoughts, worrying begins. This is 'our' discovery.

One does not have the right to worry. One has the right to think up to a certain extent, and when a thought results in worry, one should put a stop to it. A thought that is above [the] normal [limit] is considered as worry. So, 'we' [the *Gnani Purush*] do have thoughts, but when it goes

above [the] normal [limit] and feelings of uneasiness arise in the stomach, then ‘we’ put a stop to it.

**Questioner:** In general, as long as we keep a watch internally, it is considered to be a thought, and if worry arises within, then are we considered to have gotten entangled?

**Dadashri:** When worry arises, one has definitely gotten entangled, hasn’t he! The fact that worries arose means that one believes, ‘It is [all] going on just because of me.’ That is what he believes. Worry means [to believe], ‘All of this is running just because of me.’ So, it is not worth taking all this trouble on, and this is indeed the case. As a matter of fact, this is a disease that has infiltrated all human beings. Now, how will it clear out quickly? It will not clear out quickly, will it! Once a habit becomes established, it does not leave, does it! It becomes habituated!

**Questioner:** If one comes to you, then it will go away, won’t it!

**Dadashri:** Yes, it will go away, but it will happen gradually. It does not go away instantly, does it!

### **Holding Onto That Which Is Beyond One’s Control Leads to Worries**

What is it like for you? Does anxiety arise at times? Does worry arise?

**Questioner:** The attempts for my eldest daughter’s engagement are not working out, that is causing anxiety!

**Dadashri:** If it is in your control, then go ahead and become anxious. However, is this matter in your control? It’s not? Then why are you becoming anxious? Then is it in your husband’s control? Is it in your daughter’s control?

**Questioner:** No.

**Dadashri:** So when we worry without knowing whose control it is in, then what is that the equivalent of? Say there is a horse-drawn carriage moving along and there are ten of us sitting in it; it is a big carriage drawn by two horses. Now, the coachman is driving it, and if we were to yell and shout, “Hey, drive like this, drive like that” then what would happen? Keep watching the one who is driving! If you know who is driving it, then you would not have worries. Similarly, if you know who runs this world, then you would not have worries. Do you worry day and night? How long will you carry on worrying? When will it come to an end? Tell me.

Your daughter has brought along everything of hers [from her past life]; did you not bring along everything of yours? Did you or did you not find this man [to marry]? You found this man, so why won't your daughter find someone? Have a little patience at least. You are on the path of the *vitaraag* Lords, and if you do not have this much patience, then that will bring on *aartadhyan* (adverse internal state that results in hurting the self) and *raudradhyan* (adverse internal state that results in hurting the self and others).

**Questioner:** It is not like that, but natural concern would arise, wouldn't it!

**Dadashri:** That natural concern is itself considered *aartadhyan* and *raudradhyan*. You are hurting your own inner self (*atma*). If you are not hurting others, then it is fine, but here, you have hurt your self.

### **Obstructing Karma Are Bound by Worrying**

On the contrary, worrying leads to the binding of obstructing karma (*antaray karma*), which prolongs the

work at hand. If someone gives you a suggestion for a young man [to match your daughter with], then you should try. The Lord has said no to worrying. Worrying causes more obstructions. And the *vitaraag* Lord has said, “You are worrying, so does that mean that you yourself are the owner? Are you indeed the one who is running this world?” If you were to really examine this, then you would realize that you do not even have the independent power to empty your bowels. You have to call a doctor when you are severely constipated. Until then, you keep feeling that you have that power, but that power is not yours. Should you not know whom that power belongs to?

Who must be the one running this? Surely, you must know? Does this gentleman know? Is there someone who is running it or are you the one running it?

### **It Is the Circumstances That Are Running Things...**

Who is the ‘doer’? These circumstances are the ‘doer’. It is if all of these circumstances, scientific circumstantial evidences come together, that it is possible for work to happen. So the control is not in our hands, we should keep seeing the circumstances as to what kind they are! When circumstances come together, work definitely gets accomplished. It is wrong for a person to expect rain in the month of March. And on the 15<sup>th</sup> of June [when the monsoon rains typically begin in the state of Gujarat] those circumstances come together. The circumstance of time may be right; however, if the circumstance of clouds is not there, then how can it rain without clouds? But if the clouds have gathered, the timing is right, there is lightening, and other evidences come together, then it will certainly rain. So, the circumstances must come together. A person is dependent upon circumstances, yet he believes

that he is doing something. However, the fact that he is a 'doer' is also dependent upon circumstances. If one of the circumstances falls short, then he would not be able to do that particular work.

### **Upon Knowing 'Who am I', There Is a Permanent Solution**

And truly speaking, one should know 'who am I', shouldn't he? If 'business' is done for one's own Self, then it will carry forward [in the next life]. If business is done under the worldly name [relative self], then nothing remains in 'our' hands. Should one know a little about this or not? One should know 'who am I', shouldn't he?

'We' bring about a solution for you over here; subsequently, worries never arise. The worries that arise, do you like them? Why don't you like them?

Since time immemorial, these worldly beings have been wandering, since infinite time. It is on the rare occasion when one meets the enlightened *Gnani Purush*, that He sets one free.

### **The Difference Between Tension and Worries**

**Questioner:** So how is it that ego is associated with worries?

**Dadashri:** It is because one feels that nothing will go on without him. 'I am indeed the one who is doing this. It will not happen if I don't do it. Now will it happen? What will happen in the morning?' This is how he worries.

**Questioner:** What is referred to as worry?

**Dadashri:** To believe any person or thing to be everything and to ruminate over it, that is referred to as worry. If the wife has fallen ill, and she is everything

in his life, more important than even money, then worry sets in from that very point. She means more to him than everything else. So, worry sets in. And the one for whom the Self (*Atma*) is everything, what worry does he have?

**Questioner:** What is tension? I understand what worry is, now please give the definition of tension. What can be considered as tension?

**Dadashri:** Tension is similar; however, it is not for that which is everything to a person. There is stress in every area. ‘What will happen if this job does not work out? Along with that, my wife is ill, what will happen to her? My son is not attending school properly, what about that?’ All of this, all of these stressors, that is referred to as tension. ‘We’ have not experienced tension at all for the past twenty-seven years!

Now, there is a big difference between being careful and worrying. Carefulness is awareness and worry means one keeps burning internally.

### Freedom Through Normality

**Questioner:** Dependency (*parvashta*) and worry, the two don’t go together.

**Dadashri:** Worry is in fact egoism that is ‘above normal’, whereas dependency is not egoism. Dependency is helplessness, whereas worry is egoism that is ‘above normal’. When egoism becomes ‘above normal’, then worry arises, otherwise it does not arise. At nighttime, who is unable to fall asleep at home? It is the person who has the most egoism.

The use of egoism is permitted, but the use of egoism that is ‘above normal’ is not permitted. So, it is an offense

to worry, and the consequence of that is an animal life-form [in the next life].

**Questioner:** What is the solution so that worries do not arise?

**Dadashri:** Turn back. Negate it and turn back. Alternatively, the egoism should be completely eradicated. If there is a *Gnani Purush* around, then when that *Gnani Purush* gives *Gnan*, it will all happen.

### How Do Worries Depart?

**Questioner:** Why don't worries let up? What should be done to get rid of worries?

**Dadashri:** There is no such person in the world whose worries have stopped. Worries have not come to a stop even for the devotees of Lord Krishna! And through worries, all the knowledge becomes blind; it becomes fractured.

There is not a single person in the world who does not have worries. Even the male and female ascetics have worries on occasion. Ascetics do not even have income tax, sales tax, rent, tailored clothes, but even then, they worry on occasion. If they get into some discord with a disciple, even then worry arises. Without Knowledge of the Self (*Atma Gnan*), worries do not depart.

In the span of one hour, I take away all your worries, and I give the guarantee that if you have even a single worry, then get a lawyer and file a lawsuit against me in the courts. I have made thousands of people worry-free. Just ask, I am capable of giving whatever you ask for, but ask judiciously. Ask for something that will never leave you. Do not ask for perishable things. Ask for eternal happiness.

If one remains in 'our' *Agnas* (five directives that

preserve the awareness as the Self in *Akram Vignan*), and if a single worry arises, then I have given the permission to sue me. Remain in 'our' *Agnas*. It is possible to attain everything here. Do you know what I have promised everyone here? If a single worry arises, then file a lawsuit against me for two hundred thousand.

**Questioner:** I have received *Gnan* from you, I have surrendered my thoughts, speech, and actions to you; subsequently, worries do not arise at all.

**Dadashri:** They never will.

When worries terminate, that is called *samadhi* (a blissful state that arises when one becomes free from mental, physical, and externally-induced suffering). Subsequently, even more work gets done compared to before, because there is no longer any entanglement that remains! As soon as you reach the office, your work starts. Thoughts about the home do not arise, thoughts pertaining to the external do not arise, no other thoughts arise at all, and full concentration remains.

### **To Prevail in the Present Is Correct**

A person, whose only child is a three-year-old daughter, thinks, 'When she grows up, I will have to get her married. There will be a considerable expense for the wedding.' [The Lord] Has said no to worrying in this way. This is because when the time is right, all the evidences will come together. Therefore, until the time comes, do not stick your hand into this. All you have to do is to feed and educate her. Do not worry about what lies ahead. Only attend to the present day, to the present time. The past is gone. Do you try to dig up the past? You do not dig it up; so the past is gone. Not even a fool would dig it up. The future is in the hands of scientific

circumstantial evidence (*vyavasthit*). So then, you should live in the present. If you are drinking a cup of tea right now, then drink it with leisure, because the future is in the hands of scientific circumstantial evidence. What problem do you have? So, live in the present; while eating, apply the *chit* (inner component of knowledge and vision) completely on eating. Know what the fritters you are eating are made of. To remain in the present means that when you are doing your accounting, it is completely accurate; your *chit* should remain only on that. This is because when the *chit* roams into the future, errors occur in your accounting today. It is when thoughts about the future are creating contention that errors occur in your accounting today, mistakes end up being made. However, the one who remains in the present does not make a single mistake; worries do not arise.

### **Worry Is Not Discharge of Karma**

**Questioner:** Is worry discharge [of karma]?

**Dadashri:** Worry cannot be in the form of a discharge. There is a ‘doer’ involved in worrying.

The worries that were in charging form [binding new karma], are now happening in the form of a discharge [the effect of karma bound in the past life]; we refer to this as suffocation. This is because It does not allow one to get affected within, the Self remains separate from the ego, doesn’t it! When one became engrossed [before Self-realization], that was when it was considered as worries.

Now, the suffocation that there is; that is worry that has already been charged. At the time of discharge, suffocation arises. Just as anger (*krodh*) was charged [before Self-realization], and at the time of discharge, the Self is

separate, so it became discharging anger (*gusso*). In the same manner, when the Self prevails as separate, everything is different.

So after attaining this *Gnan* [Self-realization], worry does not take place at all; it is simply suffocation! One can recognize the face of someone who is worried. What is happening [to the One with Self-realization] is actually suffocation.

If the route has been sketched out for us and if we have made a mistake in understanding it, then we will become confused. That is not referred to as worry, it is referred to as suffocation. So, worries do not take place. Worries actually burn a person's blood!

### **Worries Flee Where There Is the Knowledge of Vyavasthit**

**Questioner:** If one understands scientific circumstantial evidence (*vyavasthit*) exactly, then worries or tension do not remain.

**Dadashri:** They do not remain at all. *Vyavasthit* means scientific circumstantial evidence. One has to go on understanding *vyavasthit* to the point that the final *vyavasthit* will bring forth absolute Knowledge (*keval Gnan*). And if one understands *vyavasthit*, then he will understand absolute Knowledge. This discovery of mine of *vyavasthit* is remarkable. It is a phenomenal discovery.

Who was it that was perpetuating worldly life for infinite lives? It was because one would become the 'doer' that worries existed!

**Questioner:** Because of this *Gnan*, I no longer worry about the future.

**Dadashri:** You simply say, "This is *vyavasthit*,"

don't you! Now you have understood *vyavasthit*, haven't you! Nothing is going to change. Even if you stay up the entire night and think about what will happen after two years, those thoughts are useless. It is a waste of time and energy.

**Questioner:** After you explained the Real and the relative, the worries departed.

**Dadashri:** Subsequently, worries would never arise, would they! After this *Gnan*, worries cannot arise. This path is the path that is completely free of attachment and abhorrence (*vitaraagi marg*). The path that is completely free of attachment and abhorrence means that worries do not arise at all. This is the path of all the *Atma Gnanis* (the Ones who have realized the Self and are able to do the same for others), of the twenty-four *Tirthankar* Lords (absolutely enlightened Lords who can liberate others); it is not the path of anyone else.

**Jai Sat Chit Anand**  
**(Awareness of the Eternal is Bliss)**

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### **Worries Are an Impediment to Work**

When the worries begin, you should understand that the work is going to get spoiled. When worries do not arise, then you should understand that the work is not going to be spoiled. Worries are an impediment to any work. Worries actually bring failure to a business.

Some people continuously worry about their business. Why do they worry? In their minds, they think, 'I am certainly the one running this,' that is why worry arises. Who is [actually] running this business, they do not take any such support, not even to the slightest extent. Worry is the greatest egoism of all.

**- Dadashri**



May the original lamp light a series of lamps.

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