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DADAVANI

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Whatever worldly interaction (vyavahar) happens, in that 'Ambalal Muljibhai (Dadashri's worldly name)' is under the realm of that vyavahar. 'We' are under the realm of the Self (nischaya). To see and know the vyavahar is verily called the Self (Atma).

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Pure worldly interaction

EDITORIAL

Any interaction through mind, speech or action is considered *vyavahar* (worldly interaction). The Gnani Purush 'sees' *vyavahar* as *ashuddha* (impure) *vyavahar*, *ashubha* (inauspicious-hurtful) *vyavahar*, *shubhashubha* (helpful and hurtful) *vyavahar*, *shubha* (auspicious-helpful) *vyavahar*, *sadavyavahar* (right), *shuddha* (pure) *vyavahar* and *aadarsha* (ideal) *vyavahar*.

Original *vyavahar* is called *shubhashubha vyavahar*, and is associated with ego. *Kashayas* (anger-pride-deceit-greed) that hurts others is *shubhashubha vyavahar*. *Sadavyavahar* (right worldly interaction) is to interact with the world according to the rules of the scriptures. When one's worldly interaction makes use of all the resources that lead to *moksha*, it is called *sadavyavahar*. In *sadavyavahar*, *kashayas* are not involved. *Sadavyavahar* is the cause of indirect (*paroksha*) *moksha* and *shuddha vyavahar* (pure worldly interaction) is the cause of direct (*pratyaksha*) *moksha*. After attaining *nischaya* (the Self), whatever remains is *shuddha vyavahar*. *Shuddha vyavahar* is without the ego. Where anger-pride-deceit-greed are not used, it is called *shuddha vyavahar*. The Self continues to know and the worldly interaction continues, that is called *shuddha vyavahar*.

When one has the awareness of the Self, when one's life is lived in the five Agnas and when *kashayas* do not have any effect on anyone, then it is considered a *shuddha vyavahar*. *Shuddha vyavahar* means constant internal *saiyam* (*kashaya* free) remains, and only then one can attain *moksha*. *Vyavahar* alone is wrong (*mithyatva*) and *nischaya* alone is also wrong (*mithyatva*). Here in Akram Vignan, *shuddha vyavahar* and *shuddha nischaya* (pure awareness as the Self) are both together. That which negates *vyavahar* is not considered a right science. If you neglect *vyavahar* then the other person will get hurt and then there is no path of *moksha*. So here in Akram, *vyavahar* is first, and on the basement of *shuddha vyavahar* (pure worldly interaction), stands the *shuddha nischaya* (the pure Self).

Absolutely revered Dadashri says that after attaining Self-realization, *vyavahar* (worldly interaction) is being settled (*nikali*) yet pure *vyavahar* will be required. As long as *shuddha vyavahar* is not evident, it is called *uchit* (high level) *shuddha vyavahar*. One is not able to follow the five Agnas, but he has intent to do so, then it is included in *uchit shuddha vyavahar*. Following the five Agnas is *uchit shuddha vyavahar*; it is to reach out and grab on to the purity.

Ultimately, ideal worldly interaction will be required to go to the *moksha*. Just as file number
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one is seen separate in a mirror, file number one is seen separate without a mirror, and that is the fruit of ideal (*aadarsha*) worldly interaction. Whatever the amount of *vyavahar* that does not touch a person, that much *vyavahar* is considered *vyavahar*. In this manner, when the entire *vyavahar* ceases to touch (have an effect), then it is considered *kevalgnan* (absolute knowledge). And our final goal is verily that, isn't it? In this Dadavani, wonderful knowledge and understanding regarding the science of *nischaya* (the Self) and *vyavahar* (worldly interaction) is compiled. This definitely will help us to climb the higher stage of experience to attain the final goal of liberation.

~ Jai Sat Chit Anand

Pure worldly interaction

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

What does worldly interaction mean?

Questioner: What does worldly interaction (*vyavahar*) mean? And how the *vyavahar* should be?

Dadashri: What does *vyavahar* mean? Worldly interaction means it should not create obstacle for other person, it should make him happy, and we should remain happy.

Our *vyavahar* (worldly interaction through mind, speech and body) should be clean then only the self will become clean and free. There should not be any complaint from anyone.

It may not be convenient for few people, but we have to find a way that is convenient for more people. We can let go as far it is not convenient for few people. If everybody talks bad then we cannot let go. Few people may talk bad, a few people may not go along with, they may say that 'this person is not good'; in such a situation, there is no problem. When eighty percent of people say that 'no, he is a very good person', but if twenty percent people speak wrong (negative), there is no problem. So mistakes can happen with twenty percent of the people. We say twenty percent, but five-seven percent of them would be

speaking just due to lack of understanding. In fact, mistake would have happened with ten-twelve percent of the people, so they will complain. They are not complaining a lot, are they?

Questioner: They are complaining. Only family members are the ones who are complaining more.

Dadashri: It is a different matter if he is a family member. Family member will tell you for your good. And his viewpoint will be like that. Is all what one says correct?

Questioner: The worldly interaction in society which hinders my resolution for *moksha*; say for instance I want to come to Dada, and a family member complains, why do you have to go there at all? So what should I do under such circumstance?

Dadashri: You should explain to them and then come. Otherwise you should write a letter after leaving from there, that I thought a lot and then I took a train, and I will return after two-three days. You should leave only after explaining to them. If it does not suit, then this way, but they don't have to look for you, do they?

Where would be the complete path of

moksha? That which does not neglect the *vyavahar* in the slightest, is called a complete path of *moksha*. When you neglect the *vyavahar* then it may cause inconvenience to other person, it may hurt him, *mokshamarg* (path of liberation) does not exist there. Where there is full *vyavahar* and full *nischaya* that is where the *mokshamarg* is. We have both, full *vyavahar* and full *nischaya* here (in Akram path).

Line of demarcation between real and relative

What is this Gnan (Self knowledge)? It is neither *vyavahar* nor *nischaya*. This is Akram Vignan! What is the meaning of Akram Vignan? *Shuddha nischaya* (pure Self) and *shuddha vyavahar* (pure worldly interaction). Which one is a true science? That which neglects *vyavahar*, is not considered a true science.

You can never neglect the *vyavahar* which befalls upon you. First is *vyavahar* and then *nischaya* comes. This is the *vitaraq* (the state devoid of any *raag* or *dwesh*) path. If *vyavahar* becomes *aadarsha* (ideal), then one can become a *vitaraq*. One does not have to renounce *vyavahar*. One has to make it ideal. When can a *vyavahar* become *aadarsha* (ideal)? It can when one attains *Atmagnan* (the knowledge of the Self). When can one attain *Atmagnan*? One can when the Gnani Purush imparts *bheda Gnan* (The knowledge that separates the Self and the non-Self).

When doership leaves, vyavahar is the unfolding karma

Questioner: Now, what about the *vyavahar* of the one who comes in the awareness of the Self? Whoever comes in the awareness of the Self, and whatever is *vyavahar* is there, would that be natural (*sahaj*)?

Dadashri: Once one comes in the

awareness of the Self, there is no concern about *vyavahar*, is there? *Vyavahar* will continue.

Questioner: So would his *vyavahar* be *udayaroop* (unfolding of *karma*)?

Dadashri: That is all; nothing else would be there. Doership leaves, thereafter he comes in the awareness of the Self (*Atma*). Doership leaves so it remains as *udayaswaroop*.

How should be the worldly interaction?

The *Shuddhatma* (pure Self) which ‘we’ have given You, that *laksha* (awareness), is *nischaya* (the Self).

Nischaya is clean for sure. We have to make *vyavahar* clean and without attaining Self-realization (*Atmagnan*), *vyavahar* cannot become clean. How would be one’s *vyavahar* where there is Gnan? It would be ideal. Yes, that *vyavahar* would be such that would be acceptable by all people. And on the peak of ideal worldly interaction there is a true *nischaya* (the Self). How would be the *nischaya* without the ideal *vyavahar*? *Vyavahar* should be praiseworthy.

Questioner: How would *vyavahar* be in Akram path?

Dadashri: It would be very pleasant. *Vyavahar* would be pleasant in Akram path. No matter how the *vyavahar* in Akram is, but it would be adjustable. It would not be adjustable in the *kramic* (step-by-step path to Self-realization).

What is considered a complete (*purna*) *vyavahar*? To continue ‘seeing’ the *vyavahar* (worldly interaction) that is happening is called *purna vyavahar*. And to cast a doubt on what is to happen is called incomplete *vyavahar*.

Play the role of whatever has come in your share

If the business is going on then by *vyavahar* (worldly interaction) you have to stay in the business and ‘You’ have to stay in the Self (*nischaya*). Thus You have to stay in the

Self and in this business (relative) too. You have to be with both, the *vyavahar* and the *nischaya*. In the business the interaction is with the business and the Self (*nischaya*) is with You. The relative is in business and the real is with You!

Questioner: Where am I running the business? The one who does the business, runs the business.

Dadashri: You cannot speak that 'I am not running the business.' By *vyavahar* (worldly interaction), you have to say, 'I am running the business.' The acting of the drama-play should be there, no? Play the role of whatever has come in your share.

'Nepathye shashvat, rangbhoomi ashashvat'

Nepathye means *Atma* (the Self), it is permanent (*shashvat*). *Rangbhoomi* (the colorful stage) is relative, it is not permanent.

'Faadey aavyo vesh bhajav, vitarag viravata.'

Play the role that has come as your share, like the absolutely unattached One.

So in your share the role of Chandubhai came, so play a role of Chandubhai. In this person's share the role of Maganbhai came, so he will play a role of Maganbhai. Play a role of the show only. Just as Lord Mahavir played a role, similarly you play your role.

You should not forget that you are Chandubhai and you are from Dakor. And when you go to work in Navsari, you can say that you are from Navsari, but you should not forget where your roots are. Whatever 'hat' (role) you have to wear, you have to wear it, do you not? You can say that you do not have a choice in that. In fact, you are the one who creates those 'hats'. It is good that You now have Gnan. Those roles will end, otherwise they would continue. And in this manner, our wagon will proceed to *moksha*. You have two 'bulls' that are pulling it, no? What two 'bulls' are

they? They are the bull of *vyavahar* and the bull of *nischaya*. Whoever has employed these two 'bulls', will not get stuck.

Superfluous in foreign, precise in home

This person is sitting permanently in foreign (the non-Self) only believing it to be home (the Self), thinking this is the only home (the Self) department. Hey, no, this is a foreign department. Will any mistake be happening? The whole world has made a mistake in that. Now for the one whose home department has been decided, and if something happens in the matter of the foreign department then he would fight. Hey, you should not fight for the foreign matter. Then he says, 'Please, explain to me.' Then I said, 'If a big hurricane hits the Bangladesh and there is a loss of *crores* of rupees, five to twenty-five thousand people died, then what will the Indian Parliament say to the foreign minister?' They will say, 'Brother, you come to my office. We will have to write a letter for Bangladesh.' What letter will they write?

Questioner: The letter of condolence.

Dadashri: Yes. They will have to write a letter of condolence. So we know that 'how much these people must be hurting so they are talking about writing a letter of condolence?' But when we go there while they are writing a letter, we see that they have tea and snacks on their table. They will be having a tea and what will they ask to write, 'We are expressing our condolences. People feel very much hurt in our country. We feel so sorry for the people who died over there. We do not like that. We will send you help in any case.' Do you think they are asking him to write the right thing? Or do you think they are asking him to write the wrong thing? It is neither wrong nor right. So what can you call this? This is called superfluous. He is speaking superficially. We have to learn that. Remain superficial in foreign (the non-Self) and remain in home (the Self) at ease.

Did you like this talk or not? Remain superfluous!

Home and foreign department

It is so that all will remain superfluous in Foreign Affairs and exact in Home Affairs. When the talk came about foreign then superficial; grief and sympathy would be superficial. Nothing would be there from inside. They will have tea and snacks behind closed doors. They will remain completely superfluous there.

Similarly we have also two departments inside. Home (the Self) and foreign (the non-Self). It is worth staying superfluous in the foreign department. And one has to remain precise in the home department. It is worth staying exact for only one's own Self. Otherwise, it is worth staying superfluous in worldly life interactions of mind-speech-action, like in foreign affairs.

All these files of the foreign (the non-Self) department should not be taken into the home (the Self) department. You should leave outside the files of the foreign department and then go the home department. It is when one makes a mistake that problems arise. If you have been told at your office, 'Please do not bring these files into the office, keep them at your home.' Then will you do that the next time or not? That is what you have to do here. What else is there to do? Keep the foreign files outside. You do not need them when you are sitting in the office of the home department. Then when you go outside, then you look at them and inspect them. But there should be no files at all when you are sitting in the office of the home department. That is how we settle with them here. Do we not sign the files in the office?

Questioner: Yes, we do.

Dadashri: Yes, that is how you should settle with it. Do you take them to the office? They (files) will not know that they have been

kept out as the foreign. Only you will know that you are leaving them outside. They think that you are taking them to your office. That is how you have to make them believe. 'We' do that. People think, 'Wow! He took the files to his head office.' 'We' leave them outside.

All the worldly interaction is the remainder

In this too, *vyavahar* (worldly interaction) is in *vyavahar* (worldly interaction) and *keval* (absolute, the Self) is in *keval*. Everyone distributed his share. So there is no fight at all, is there? Quarrels are there because the distribution has not been done. People are caught in that which is not theirs. But poor fellow does not know and that is why he is holding on to it, and takes the beating because of that. He lifts the load, and the beating he takes is extra. Hey you! The load is not on You, all this load goes on the horse only! But yet one keeps wandering, taking load on his head; this is how the world is.

It is like this, that all the *vyavahar* (worldly interaction) is the remainder and *nischaya* (the Self) is real. Now can one dissolve the numbers in the remainder? People do not dissolve with remainder numbers, do they? But in this, they have dissolved in the remainder; they have believed the remainder to be the real. Therefore, it is necessary to understand this talk.

Remainder, but full with feelings

Questioner: Now it is a different thing what people (outside of Akram Vignan) understand as a remainder (*ooplak*) in *vyavahar* and here what we think of 'remainder' is a different thing, so please explain in little more detail regarding this Dada.

Dadashri: It is so that people out there make 'remainder' dramatic. So no one has feeling for anyone.

Questioner: There is no feeling!

Dadashri: Here there is feeling in the

remainder. Chandubhai (the self) would have that feeling; 'You-the Self' would not have anything. Here there is no callousness. This is a relative relation that is why it (feeling) is here. But out there, they are not aware that it is relative. *Ooplak* (remainder) means they will take it as a remainder and then they will cut it off.

Questioner: Cut off means do they have a little scorn (*tiraskar*)?

Dadashri: *Tiraskar* (scorn) may not arise, even then it is considered like *tiraskar* only. This is because that much relation, broke from that side. This (in Akram) is not considered either *tiraskar* (scornful rejection) or *raag* (attachment).

Questioner: Yes, here it is in that way.

Dadashri: One has to stay as a relative with the family members, no? That much relative relation will remain, no matter how much you try to make it as a remainder (insignificant, superficial). However those people (in the *kramic* path) will not keep the relation. They will cut it off.

Questioner: As long as body is there, the relative will remain for sure, Dada, will it not?

Dadashri: It will remain.

Questioner: And the relative will remain so do we have to settle with equanimity?

Dadashri: Yes. And that other thing about 'the drama' is a different thing. It is not dependent on the body. It is as per plan. Here there is a support of the body. So the relative has its due right of ownership.

In Akram, the vyavahar is like ice

Questioner: Today we are working in our *vyavahar* and if a person is doing something wrong, then according to the *vyavahar* we have to maintain whether he is right or wrong, do we not?

Dadashri: In *vyavahar* it is like this; as

long as you like something, you will do that *vyavahar*. But when that *vyavahar* of yours goes away, then you will not like that thing at all.

What is the nature of *vyavahar*? What is the *vyavahar* of this Akram path like? The *vyavahar* of Akram path is like ice. So having brought a ton of ice, one will say, 'I will preserve it with saw dust', so 'we' tell him, 'if you are able to, then do so but in the end it is going to melt away'. So no matter what you do to protect it, one day it will melt and come to an end.

Then one is fit for moksha

Questioner: I have to run the factory; I have to do money transactions. My *prakruti* can make mistakes and the *prakruti* of the other person will make mistakes too. I have a nephew and other family members, so mistakes can happen in everybody's *vyavahar* (worldly interaction). So then how should I interact there?

Dadashri: You have to carry out all that *vyavahar*, but you have to say like this, 'Hey brother, why did you steal? What harm I have caused you for you to do this to me? Of which previous life is this revenge? Tell me brother, why are you stealing?' You may speak thus. But speak with a *vitrag bhaav* (without any *raag* or *dwesh*). You should not have *dwesh* (abhorrence) towards him. When your vision (*drashti*) will change, the thief will not appear as a thief, he will be 'seen' in the original nature (*swabhav*; the Self).

Questioner: But when I will not see a thief as a thief, then I will become unfit to do that work.

Dadashri: When you will become unfit, after then only You will be able to 'see'. However amount of degrees worth of work is required, according to that much degrees you have to carry out *vyavahar*, but You should not have *raag-dwesh* (attachment-abhorrence). You should keep *vyavahar vitrag* (without

raag-dwesh). Even if you were to beat him, *raag-dwesh* should not occur.

Questioner: In whichever matter I see anything completely flawless (*nirdosh*), I am going towards becoming unfit for that work, am I not?

Dadashri: It is like this, that *moksha* means completely unfit for *sansar* (worldly life). The meaning of *moksha* verily is, being completely unfit for *sansar*. So You are proceeding towards becoming unfit; is that a benefit or a loss for you? That You should see.

Questioner: It does not seem that I can become unfit even if I want to in this life.

Dadashri: What is the problem even if you do not appear to be unfit? What am I saying is that, ultimately where the charging does not happen, that warehouse will become empty there. Where the charging is stopped, where only discharge is there, that discharge is going to finish, what is the problem for that? If there is any new addition, then there is a problem.

Truth in vyavahar is relative truth

Questioner: The *prakruti* may not improve but at least our worldly interaction (*vyavahar*) should.

Dadashri: People do not know how to conduct their *vyavahar* (worldly interactions) at all. If they had this knowledge, for even half an hour, it would be plenty. No one has understood worldly interactions. What is the definition of worldly interactions? Remainder (*Ooplak*). Truth in *vyavahar* (worldly interaction) means 'relative' truth. People have believed *vyavahar* verily to be the real. The money here, whether it is real or unreal, will be of no use over there, on the path of liberation, so let go of your stubbornness and get Your work done. Worldly interaction (*vyavahar*) means giving what was 'given' in the past life. If someone were to say, 'Chandubhai has no sense,' then you should understand that you

are getting back what you gave previously. If you understand this, only then it is called *vyavahar*, but now there is no *vyavahar* anywhere. The One for whom *vyavahar* (worldly interaction) is *vyavahar* (worldly interaction), His *nischaya* (the Self) is *nischaya* (the Self).

Superfluous means...

You are *Shuddhatma* (the pure Self) and this worldly life interaction (*vyavahar*) has to be done superficially, which means there is no involvement of Yours in it. You have to remain in your home department (the Self), and remain superfluous in the foreign department (the non-Self). By remaining superfluous, to not become the body-mind form (*tanmayakar*); and that is what I call dramatic or play-acting. All you have to do is merely play your part in this drama of life. So in this drama if you incur a loss, you should show unhappiness and smile when you earn a profit. In this worldly drama if you incur a loss, you have to act accordingly and appear sad and you may even tell people that you incurred a terrible loss, but from within You must keep the separation and not become *tanmayakar* (the body-mind form-engrossed) from within. You have to keep a 'dangling salute' (*latakati salaam*). (Salute without stiff attention and involvement) Have you not heard people say, 'I have a relationship of a *latakati salaam* (dangling salute) with him?' You have to live in exactly the same way with this entire world from within. Those who master this, become Gnani! Keep a dangling salute (*latakati salaam*) with this body (*deha*)! I always have a constant dangling salute (*latakati salaam*-relationship) with everyone. Despite this everyone tells me, 'Dada, you have so much affection for me.' I fulfill all my worldly interactions but by remaining within the Self.

Otherwise both nischaya and vyavahar will be ruined

Questioner: Now, I have understood this talk about *vyavahar-nischaya* (worldly

interaction-the Self) that I have to take work from 'him' (foreign department; the non-Self complex). So I should make him do it. Instead, it affects inside.

Dadashri: The world is dramatic. No actor (*naatakio*, the temporary one) will become transient-temporary, the actor (*naataki*) in that *naatak* (that which does not last, a play). He knows throughout the play that he is an actor.

This is how our awareness (*jagruti*) should be, so that we do not get hurt. That is called *Shuddhatma* (pure Self). Otherwise, you are not taking benefit of *Shuddhatma*. You are ruining both.

Questioner: Both of this gets ruined only.

Dadashri: You have understood, haven't you?

Questioner: I have understood.

Dadashri: Those other people (*kramic* path) would forget after a little while. They would put it (*nischaya*, the Self) away, put it a side and they look profound and plump.

Questioner: That which he cannot remember, and forgets, is that right?

Dadashri: Now it is beneficial. It is beneficial after attaining this Gnan (in the Gnan Vidhi). Otherwise, it is meaningless. There is no awareness (*jagruti*) in worldly life and not in this (about the Self) too. Sensitiveness (excessively attentive in worldly interaction creating effect to the self) is harmful after attaining Gnan. So this path of ours verily is pure for the one who is sensitive.

Questioner: But can he be considered weak in *vyavahar* (worldly interaction)?

Dadashri: If one has not attained Gnan, then it is considered wrong.

Questioner: No, according to Your view point, can such a one who has attained Gnan be considered weak?

Dadashri: No. That will not ruin *nischaya* (the Self). However this will ruin both *nischaya* and *vyavahar*. Both will be ruined. There is a reason for that. All those who are sensitive, they tell me, 'how is that both (*nischaya* and *vyavahar*) of ours get ruined?' Instead, it is better that one is dull in worldly awareness. If he lies down to sleep after eating, then within a few minutes he is snoring in deep sleep. Say for instance, if we both are worrying and you turn to one side and go to sleep then will I not understand that I am the only one who is the fool?

Questioner: But that happens to the *prakruti* (the non-Self complex). And I have to explain that to a doctor, no? Now so I have to give him explanation, don't I? That by going to sleep...

Dadashri: No. You became sensitive. But it is considered good in *vyavahar* (worldly interaction).

Questioner: However, solution of the problem does not come by going to sleep.

Dadashri: Solution does not come but his Self (*nischaya*) will not spoil, will it?

Questioner: Yes. His *Atma* (*nischaya*) will not be ruined. That is right.

Dadashri: So then, is that not enough profit?

Questioner: But the problem remains pending, in a way.

Dadashri: That problem verily disappears. When the time comes all problems disappear. If someone goes to sleep then the whole monsoon goes away. Monsoon will not be seen at all. All that will dissipate. When the time comes it will dissipate. Say for instance, if you spray perfume all over your body and went to sleep. If you go to sleep then also the perfume will evaporate, it will continue to evaporate, will it not? Or will it continue to evaporate only after you wake up?

Questioner: It will evaporate even while I am asleep.

Dadashri: All this foolishness is akin to bringing ice in the home and keeping it. Similarly, it will continue to dissipate day and night inside. Money and all things are like that, however much you were able to give to someone that much ice you ate, everything else will dissipate.

Why look for the solution where it is mandatory?

‘Circumstances will continue to change continuously but it is worth in mixing only in to that circumstance which has *shuddha (hetu)* goal of the Self only. Apart from this, it is worth remaining superfluous in verily all the remaining circumstances.

Questioner: But now, I feel that all this, is useless.

Dadashri: It is not useless, this is *naatak* (a temporary play). *Naatak* means that which does not last. Now that within is within. Whatever is within is permanent and that which is outside...

Questioner: Then why should I waste energy in this play?

Dadashri: You do not have to waste energy at all. The play-drama is been happening on its own. How does it work when you are asleep?

Questioner: When the relatives come home to visit, I do not like it. When my wife’s brother comes, even then I do not feel like talking to him and that is why quarrel happens at home.

Dadashri: Yes, that is called *vairaag* (dispassion, indifference towards *raag* attachment). That is called *vairaag dasha* (the state of dispassion).

Questioner: But I face lots of troubles, Dada. Get me the solution for this. If I meet a neighbor at the stairway then I just walk away upstairs rudely, thinking he might speak something and will take half an hour of mine.

Dadashri: Such mistake does not happen at the bank, does it?

Questioner: No, at the bank, I have to work keeping awareness, it is my responsibility, no?

Dadashri: So you have to keep such awareness in this other matter too, while you are working.

Questioner: Dada, there is no choice at all in the bank, at the job.

Dadashri: So, you don’t have any choice there either. If you do the work believing that, then it will work.

Just as there is a responsibility in a bank, similarly this is also responsibility. Here also you should not let it go.

Questioner: Bank is mandatory and this one we can avoid.

Dadashri: This is also mandatory.

Questioner: Dada, if I win a lottery then I want to quit even working at the bank.

Dadashri: No, such and such; do not learn to quit. ‘We’ do not have the authority and realm with ‘us’ to quit all this that is in front of us.

We have to remain particular in worldly interaction

Questioner: Your talk is correct. But in the matter of a *mahatma*, can something like this happen that if Dada’s Gnan has come into some results, and because of that, the awareness that he had before in *sansar* (worldly life), before he came to Dada, that awareness will become a little dim and the awareness of the Self will increase? So then all the people in the *vyavahar* (worldly interaction) would think that this person’s work has become sloppy. Before he was so particular!

Dadashri: But ‘we—awakened ones of Akram’ do not have concern with that. Do you wish to know what the worldly people say?

Questioner: No. I do not have such desire. But what should I do at that time in such situation? This is because again I have to remain in the same circle. I have to remain in the same circle (group) then what kind of *upayoga* (applied awareness of the Self) should I keep?

Dadashri: No one will neglect you. On the contrary, they will give you respect. If they notice a change in you then they will give you respect.

Questioner: I think how accurate and precise I was before! Now I have not remained that way.

Dadashri: People also would feel that this person was accurate, now he does not remain that accurate. But what concern do 'we' have in that? They say as they see. And in fact, 'we' do not remain accurate, do we?

Questioner: But Dada, I was so accurate before that if I get the dividend warrant from the post office then I would pay immediately. And now, whenever it gets paid, so be it.

Dadashri: That is right. But since you do not remain accurate, that is verily the bliss (*anand*) that happens for You. You are not staying here (worldly interaction *vyavahar*) that is why You are staying there (the Self *nischaya*).

Questioner: The degree of that bliss has increased.

Dadashri: There You entered the original place (the Self).

Questioner: Yes. Bliss has increased at the original place. Yes, that is right. And You have given one aphorism that, 'now 'Dada' is taking care of *yogakshem* (that which brings safety and prosperity), so nothing of Yours will be ruined at all.'

Dadashri: Nothing will be spoiled; on the contrary people give more respect. When

there is a wedding even then they invite me and at that time they talk about me only, they forget about the wedding.

Questioner: Yes, all people come to You and sit with You. That host would think that...

Dadashri: Since my *parmanu* (subatomic particle) will not be in *moha* (illusory attachment), they will not have any obstacle, on the contrary they will have benefit. You should not see what these people say. Do not look for peoples' opinion. People will find out your mistake even if you live your life well. If you stay a hundred percent straight, even then they will find mistake in you.

Questioner: Even if we do something good, they will say 'what is the big deal'?

Dadashri: How long will it take for these people to point out the negative and the deficiency, these obstinate and obstructive (*aada*) people?

Questioner: The one who wants to find out a mistake, will find it.

Dadashri: No, they are obstinate and opposing (*aada*) only. All the stock is obstinate. If you call him obstinate then it will hurt him and if you call him *ahamkari* (behaving as 'I am Chandulal') then he will be pleased. The *aadayee* (obstinacy) is verily the ego (*ahamkar*). It is one's own ego. How can one even deal with it with any meaningful success? You should say, 'Brother, I don't understand anything in this', if you say so, then it will be all right.

That Chandubhai (the 'self' before the Gnan Vidhi) has changed now. Now when he will not 'do' anything, 'we—the Self and the one who has awakened in the Gnan Vidhi' will become *mukta* (absolutely free). If at anytime the *vyavahar* is 'seen' as inappropriate, You should ask (converse with the self). When people find your *vyavahar* with them, a little odd or off, even then You should ask. Nothing is wrong or right. Everything is *vyavasthit* (scientific circumstantial evidence).

There is no right worldly interaction

Have you ever read the book of Shrimad Rajchandra (Gnani Purush 1867-1901 of the *kramic* path)? Shrimad Rajchandra has said:

'Gachha-mata ni jey kalpana, tey nahi sadavyavahar,

Bhaan nahi nijroopnu, tey nischaya nahi saar.'

'Sectarian views and self-guided whims are not right worldly interactions.'

When there is no awareness of the Self, that Self is without any essence.'

He made the line of demarcation between *vyavahar* (worldly interaction) and *nischaya* (the Self) and explained to people that, 'Brother, as long as one is in sectarian views, that is not considered even a *sadavyavahar* (right worldly interaction). Forget about *nischaya* (the Self). He is not even in *sadavyavahar*, he says. And if someone says that 'we are in *nischaya* (the Self), however he does not have the realization of the Self and keeps speaking 'I am *Shuddhatma* (pure Self)', then he will not accomplish anything in that. One should have the realization of *Shuddhatma*; one should have the *pratiti* (indelible conviction). Then it will help him. Did you understand?

Where there is no sadavyavahar, there is a shubhashubha vyavahar

What is considered *sadavyavahar* (right worldly interaction)? It is where there is no promotion of *kashaya* (anger-pride-deceit-greed). Where *kashayas* are not fed, that is where the *sadavyavahar* exists. There is the nourishment of *vitara*g (state without *raag* and *dvesh*).

As long as one nourishes *kashaya*, he is not even in *sadavyavahar* (right worldly interaction). Now if he is not in *sadavyavahar* then which *vyavahar* he is considered in?

Questioner: *Shubhashubha* (good-bad;

helpful-hurtful, auspicious-inauspicious worldly interaction).

Dadashri: It is considered *shubhashubha vyavahar*. If you ask this Maharaj (Jain preacher), 'Sir, are you not in *sadavyavahar*?' Then he will say, 'We are in *shubha vyavahar* (auspicious-good, helpful to others)'. But he will not say *shubhashubha*. What does *shubha vyavahar* mean? If there is *ashubha* (inauspicious; hurtful) then *shubha* (auspicious; helpful) will definitely be along with it, otherwise it will not be there. Therefore, if one says *shubha* only then it is considered lame. *Ashubha* must be there along with it (*shubha*). Let it be a half short, it may be a broken leg, may be a half, but some *ashubha* will definitely be there. At the time, may be, *ashubha* will be less and *shubha* will be more; that means *shubha* will be a full leg and *ashubha* will be half a leg, but one will have one and half leg, but he will not be totally lame on one leg. So now, how far one has to take *vyavahar*?

Why is he pushing? What does he want? He wants (to go towards) *shubha*. And *ashubha* will not refrain from entering.

Questioner: Dada, if *shubha* is there then *ashubha* comes, so does it mean *ashuddha* (impure) will come with *shuddha* (pure)?

Dadashri: No, where is *ashuddha* (impure)? Only a rare person would be *ashuddha* (impure) in the human race; in the entire human race. There is no one *ashuddha* (impure) in animal race at all. There is no one impure (*ashuddha*) in celestial beings; no one is impure even in the hellish life form. Only a rare one would be impure in the human race, for example the one eating human flesh. There is no *ashuddha* (impure) *vyavahar* in the world at all.

Moksha through sadavyavahar and shuddha vyavahar

Questioner: In worldly interaction, when they talk about good thoughts (*sadvichaar*) and *sadavyavahar* (right worldly interaction), that

will constantly happen when one follows the five Agnas, will it not?

Dadashri: When one is constantly following the five Agnas, He may not necessarily be in good worldly conduct (*sadachar*), he may not be in right worldly interaction (*sadavyavahar*), but nonetheless He is in pure worldly interaction, *shuddha vyavahar*. When one follows the five Agnas, his *vyavahar* verily is pure (*shuddha*).

Questioner: *Sadachar* is a *shubha* thing; it is not *shuddha* (pure).

Dadashri: *Sadachar* is *shubha vyavahar* (auspicious, helpful worldly interaction). *Vyavahar*, *sadavyavahar* will be required. There is no *moksha* if there is no *sadavyavahar*. And beyond *sadavyavahar*, *shuddha vyavahar* will be required. It may take a little longer for *shuddha vyavahar*, there is no problem. But *sadavyavahar* is definitely required. One cannot attain *moksha* without *sadavyavahar*.

Shuddha vyavahar is the cause of direct *moksha*. *Sadavyavahar* is the cause of indirect *moksha*.

Questioner: Dada, the ego exists for sure in *sadavyavahar*, because Gnan has not happened yet, no?

Dadashri: Yes, ego will be there surely. And for 'us', the interaction is *sahaj* (natural), without any ego. All our interaction that now remains to be settled (*nikali*) is natural, without ego.

Shuddha vyavahar is without ego

What is called a real exact *vyavahar* (interaction)? It is *shuddha vyavahar* (pure worldly interaction). After attaining *nischaya* (the Self), whatever remains is *shuddha vyavahar*. It is the worldly interaction without ego (*nirahamkari*), where there is not an iota of ego; that is *shuddha vyavahar* (pure worldly interaction). There is a difference

between *shuddha vyavahar* and *sadavyavahar*. *Sadavyavahar* is associated with ego (*ahamkar*), and *shuddha vyavahar* is without the ego (*nirahamkar*). Ours (Akram *mahatmas*) is considered as egoless worldly interaction. Even if it appears bad, with all the external imperfections; it is egoless. That is why ours is *shuddha vyavahar* (pure interaction), not *sadavyavahar*.

Shuddha vyavahar happens after kashayas end

Questioner: This *shubha vyavahar* and this *ashubha vyavahar*, but the word *vyavahar* is used there, is it not?

Dadashri: Where is the *vyavahar* there? It cannot be called *vyavahar*. One says that, that is all; it is just a term that has been given to it. Otherwise, *shubha-ashubha vyavahar* is interaction with ego only.

Questioner: Now, in the *kramic* path, many lifetimes go by in doing all this. And what do You do here? First the separation is made, then one is told to maintain *shuddha vyavahar*, maintain *shubha vyavahar*, maintain *sadavyavahar*...

Dadashri: In this Akram path, You will learn all that now. *Shubha vyavahar* and *sadavyavahar* will arise naturally and spontaneously, and *shuddha vyavahar* (pure worldly interaction), will arise from Your *purushartha*- following and being in the five Agnas.

It is considered a *shuddha vyavahar* when one's life becomes in accordance with Agna (*Agnapurvak*) and when *kashayas* do not have any effect, and where *kashayas* have calmed down. Then know that there is *shuddha vyavahar*.

Nischaya (the real Self) is *shuddha* (pure). What is considered as *vyavahar-shuddhi* (purity of worldly interaction)? *Kashaya*-less worldly interaction is considered

as *vyavahar-shuddhi*. Then You do not have to see if one is fat or thin, tall or short, white or black. Just 'see' if he is without *kashaya*? If yes, then that is *shuddha vyavahar*.

Kashaya-free worldly interaction is pure worldly interaction (*shuddha vyavahar*) and the awareness of one's own state is *nischaya* (the Self), and *moksha* is through that!

Pure worldly interaction through following Agnas

Questioner: *Shuddha vyavahar* would be of the Gnanis. But what kind of *vyavahar* (worldly interaction) would be of our *mahatmas*?

Dadashri: It would be pure only.

Questioner: It is considered pure only, is it not?

Dadashri: Pure worldly interaction only. 'I am *Shuddhatma*' that awareness that is; is verily *shuddha vyavahar*. One sees the pure (*shuddha*) in the other, one sees pure in others, having understood the relative and the real, his *vyavahar* became pure and third thing is that he attained unshakable confidence on *vyavasthit* (scientific circumstantial evidence), about *vyavasthit*. And 'we' are saying to settle the file with equanimity, so that one will not bind new vengeance. Where there is *shuddha nischaya* (pure Self), there all the *vyavahar* is *shuddha*.

What worldly interaction (*vyavahar*) are you carrying out? Are you settling all (*vyavahar*)? It is not *nischaya* (real) for you, is it?

That other part which is remained excluding *nischaya* is called *vyavahar*. On the basis of which you have to stay in the *vyavahar*. In pleasing (agreeable) situation, *nischaya* is there and in the unpleasant, you have to stay in the *vyavahar*.

You know *nischaya* (the Self), that this is a *nischaya*, it is like this, it is like that. Now

You do not want to stay in *vyavahar*, you don't like it yet you have to stay in *vyavahar*. Now you want to stay only in *nischaya* and yet you still have to remain in *vyavahar*. That is *shuddha vyavahar*. The *vyavahar* of our *mahatmas* is *shuddha vyavahar*. This *vyavahar* which is out there, forget about *shuddha*, it is not even *mithyatva* (wrong; deluded) *vyavahar*.

How would be the *mithyatva vyavahar* (worldly interaction with the wrong vision)? One will insist carefully. If he sees other person's strict insistence then he will loosen his insistence; that is called *mithyatva vyavahar*.

Vyavahar is verily *shuddha* (pure) for sure (for the ones awakened in Akram Gnan Vidhi). What does *shuddha vyavahar* mean? If Chandubhai becomes angry then what will happen in your mind is that 'this should not be so'. That is *vyavahar shuddhi*. Chandubhai does *ashubha* (inauspicious; hurtful) *vyavahar* and yet 'this should not be so' is *vyavahar shuddhi*. If there is *shuddha vyavahar*, then if the other person is causing you harm even then 'You' will say 'no' (not with the worldly belief). Such purity in the worldly interaction would not be there in any other place in the world, would it!?

Questioner: No, such purity in the worldly interaction would not be there.

Dadashri: Tit for tat would be there. Ours is this science (Vignan); if one understands then it can bring about his salvation.

Divide that which was multiplied

Questioner: Dada, from view of the Self (*nischaya*) it is *shuddha vyavahar*, it is right; but can *sadachar* (good conduct) and *sadavyavahar* (right worldly interaction) come as its by product? *Shuddha vyavahar* is the talk of *nischaya* (the Self).

Dadashri: It is not through *nischaya* at all. *Vyavahar* happens through *vyavahar* only. It is just that people have two habits. People

get upset and annoyed (*cheedha*) whenever there is a loss. Where something wrong happens people tend to get upset and annoyed. People are with this quality of *cheedha* and therefore they do not know how to do justice. ‘We—The Gnani Purush’ have given You this *keval drashti* (absolute vision). Both facets are the same for you after attaining this vision (*drashti*). Therefore, right-wrong, profit-loss are for You as they are. There is no aversion-annoyance over loss and no attachment over profit. So whatever this Chandubhai does, he is dividing that, which he had multiplied. If you divide without any reason then it is considered a mistake. However, what will one do in *sadavyavahar*? He will multiply whatever had been multiplied.

Questioner: And merit *karma* is bound.

Dadashri: Merit *karma* (*punyai*) gets bound. So, this is a very profound talk, it is all worth understanding.

So ‘We-the Gnani Purush’ would understand that this person broke something. He broke that which was bound. Should we break that which was bound (bondage) or not? Or should we roll and bind more again? There is no offence in this breaking. People (who do not have the Self) consider this a fault. We would not say (a fault) because ‘*potey* – the Self’ says ‘no’, yet Chandubhai does. So all this is profound. Gnanis have been entered (experienced) in each and every *anu* (atom), and that is how they become a Gnani. From where and what result will come? How and what result will come? All that would be in their awareness.

Gnani’s pure worldly interaction

Our worldly interaction should be pure. We do not have *matabheda* (divisiveness due to differences in opinion) with anyone. There is no rule here. To remain in *nij ramanata* (remain as the Self) and to remain in the law, that is not possible. *Vikalp*—‘I am Chandulal’ arises from law and therefore, here, ‘no-law’ is the law.

If someone comes here and his conduct (*aachar*) is not right; if he pushes someone aside and does the *vidhi* (special energizing blessings and connection with the Self at the feet of the Gnani Purush), his conduct may not be appropriate, but still there is no *kashaya* in it. To push someone aside here, is it not considered wrong? ‘We—the Gnani Purush’ understand everything, sitting here ‘we’ know what each one is doing, but ‘we’ know (*jaaniye*) that your behavior may not be appropriate, but there is no *kashaya* in it. Inappropriate behavior is *prakruti* (the non-Self complex); it is the attribute of the *prakruti*. At the time of the wrong conduct happening; ‘it-the *prakruti*’ will not refrain from hurting; even if there is no instigation at all. So he will shove two people aside and then sit down to do the *vidhi*.

‘We’ come across many *prasang* (situation, situation that makes the Gnani come out of the Self), do ‘we’ not? Even when I am shaving, if I put my leg down, people start doing the *vidhi* right there. They don’t even think what will happen if there is movement. Oh, even at the time of having a meal, they will do the *vidhi*. Nevertheless, it is *shuddha vyavahar*. ‘We’ know that this is a *kashaya*-less result. If ‘we’ were to tell him without us spoiling the mind that he cannot do *vidhi* now, and that he is to go away, even then he will not mind.

Yathartha vyavahar

Questioner: If you say *yathartha* (as it should be) *vyavahar* instead of *shuddha vyavahar* then it is proper, is it not?

Dadashri: *Yathartha vyavahar* is a relative (*sapeksha*) thing. Worldly interaction is also considered *yathartha vyavahar*, saintly (virtuous; *sadhu-like*) *vyavahar* is also considered *yathartha vyavahar*. But *vyavahar*, where there are talks about *Atma* (the Self) and *Parmatma* (absolute Self), is considered *shuddha vyavahar*. That is the

thing, which has been accepted by previous Gnanis. If it is *shuddha vyavahar* then one will not be bound. Whatever is true thing in *vyavahar* that should be relative (*sapekshit*). Worldly interaction (*vyavahar*) between a father and a son, is it not true? Is it true or not?

Questioner: It is, but it is relative, is it not?

Dadashri: That is why only it is called relative (*sapeksha*). If you do get married here then that *vyavahar* of marriage is considered *yathartha vyavahar* if there is no complaint from anyone. When it is considered *yathartha*? It is considered *yathartha vyavahar*, if it is according to the instructions of the Lord.

Constant saiyam where there is pure worldly interaction

Worldly interaction (*vyavahar*) is *kalpit vyavahar* (imagined interaction - interaction that takes place with the false belief of 'I am Chandulal'). Ours, here (Akram) is pure worldly interaction (*shuddha vyavahar*). Hence, any interaction (*vyavahar*), where anger-pride-deceit-greed do not happen is called *shuddha vyavahar*. We, here, do not have anger-pride-deceit-pride at all. Our *vyavahar* is *shuddha vyavahar*. This is because we call even this body, a file. We call the wife as 'file number two'. Lord Mahavir had *shuddha vyavahar*, and all his followers who went to *moksha*, they departed with *shuddha vyavahar*. It is *shuddha vyavahar*. When you refer to your wife as 'wife' from the relative view point, but internally You know she is 'file number two'. And You refer the child as 'file number three'. You refer to this body as 'file number one'. So, from the moment You say 'file', the Self and the body complex remain separate. Everyone (*mahatmas*) is aware of that. You call your own body a 'file number one', so the Self and the body are separate. This is as clear as daylight. So this is a wonderful thing. The *samadhi* (the state of equanimity as the Self)

remains constantly, does it not? It does not waver, does it?

That is why ours is *shuddha vyavahar* (pure interaction), not *sadavyavahar*. *Shuddha vyavahar* means constant internal *saiyam* (absence of *kashaya*) prevails. External *saiyam* may or may not be there. People in the world outside have external *saiyam* (control over the five senses); *tyagis* (the renunciates) have it. *Moksha* can be attained only if one has internal *saiyam*, then even if one does not have external *saiyam*, it will do. One is blessed, when internal *saiyam* arises.

Shuddha vyavahar is like a drama

What I am saying is that one is considered as having attained the Self completely, when he has the *shuddha vyavahar*. *Vyavahar* (interaction) should be 'dramatic' (like acting in a play). If someone tells you, 'You will have to drink tea', and the inner one-the ego says, 'no I do not want to', then the two come to clash. He will say, 'You will have to drink', and the inner one will tell him, 'No I will not'. So then they drop the cup and the saucer and break both. Should *vyavahar* be like that? I would say, 'Bring it, how much would you like me to drink?' he would say, 'One saucer full.' So then I would go ahead and drink it. I would drink it even I do not have a habit of drinking it. How wonderful this drama will look!

Nischaya, on the basement of pure worldly interaction

And our *vyavahar* is true *vyavahar*, it is *shuddha vyavahar*. On that *shuddha vyavahar* is the *shuddha nischaya*. *Shuddha vyavahar* means that when visitors come to visit you at your home, they do not have Gnan, and you tell them, 'Have some tea before you leave'. Hey why do you need that, now that you have become a Gnani? Tell him, 'No it is customary, is it not?' People on the outside should not complain that, 'Chandubhai is in

'Dada', so he is not taking care of his *vyavahar* anymore.' It should not be so. *Vyavahar* should be dramatic, in everything. Get your children married, and do it dressed up nicely. Wear all the fancy appropriate clothing in the wedding.

Questioner: There is no *nischaya* (the Self) without *shuddha vyavahar*, is there?

Dadashri: It would not be there at all. As long as there is *shubha vyavahar* (helpful worldly interaction), there is no *nischaya*. So when the *vyavahar* becomes *shuddha* then the *nischaya* will happen. What is Akram Vignan? It is where there is *shuddha nischaya* and *shuddha vyavahar*. It is with *vyavahar*; that is called Akram Vignan. *Nischaya* never exists alone. *Vyavahar* alone is *mithyatva* (wrong interaction). And *nischaya* alone is *mithyatva* (wrong interaction). Therefore, here, *vyavahar* is first and on the basement of *shuddha vyavahar*, *nischaya* stands.

Nischaya is required along with vyavahar

Shuddha nischaya is based on *shuddha vyavahar* (pure worldly interaction). So, one's worldly interaction (*vyavahar*) should be pure (*shuddha*) and above that rests *shuddha nischaya* (the Self). There is no *nischaya*, where there is no *vyavahar*.

Questioner: So Dada first comes the *nischaya* (the Self) in this and then begins the *vyavahar*, no?

Dadashri: No, they are both together. They never become separate.

Questioner: But *nischaya* (the Self) is attained first, then comes *vyavahar*, does it not?

Dadashri: One verily attains the *nischaya* in the presence of the worldly interaction (*vyavahar*). To attain *nischaya* (the Self) means to attain the experience of the Self (*Atmanubhav*). If one does not attain the

experience, then he has not attained the *nischaya*.

Questioner: What we refer to as *shuddha vyavahar* (pure worldly interaction), it comes only after one has attained the experience of the Self, no?

Dadashri: *Shuddha vyavahar* comes after the experience only.

Questioner: So if one does not have the knowledge of *nischaya* (the Self), how can his worldly interaction ever be considered *shuddha vyavahar*?

Dadashri: Because the *nischaya* is pure (*shuddha*, the self has become pure as the pure Self), *vyavahar* has become pure. So the basement only begins, when the self (worldly) becomes the Self (*shuddha nischaya*), only then the *vyavahar* becomes *shuddha*. Hence whatever *vyavahar* it was, it became pure (*shuddha*) after one came into *nischaya* (the Self) and now the basement is of *shuddha vyavahar*.

If there is no basement, then to people who refer to *shuddha nischaya* claiming, 'I have attained the Self;' I ask them, what is your Self sitting on? They may reply, 'What do we need worldly interaction (*vyavahar*) for?' The answer is, 'the Self is gone because there is no Self (*Atma*) where there is no *vyavahar*.' Therefore such people have carried on without giving any importance to *vyavahar*. Such people even say, Only *upaadan* (spiritual readiness and worthiness) is needed. There is no need for a *nimit* (the Gnani).

Questioner: Now, the whole *vyavahar* is said to be a discharge, then how can it be possible for *nischaya* to stand on the basement of *vyavahar*?

Dadashri: But what is the problem there? It will sit on it as long as *vyavahar* is there, will it not? When the *vyavahar* is not there, there is no need for it, is there? The Self will continue 'seeing the film', as long as

there are discharge *karma*. Then it has to 'see' the film of the whole world. But when will these *karmas* discharge? Only when the *vyavahar* remains with the vision of Self (*shuddha* state).

Vyavahar will have to be exact. One will shout, 'Sir, what do I need *vyavahar* for, when I have become the Self?'

Vyavahar should be regular

If one does not know how to conduct worldly interaction then he will not have respect (*vakkar*). One should have respect, should one not?

Questioner: So how is it that, Dada?

Dadashri: Respect (*vakkar*) means, one should have a status of respectability (*mobho*), should one not? Family members would say he does not have any competency. Get rid of all that. Will it do without worldly interaction? *Nischaya* is sitting on *vyavahar*. Otherwise will it stand without basement of *vyavahar*? Even if you are practicing *brahmacharya* (absolute freedom from sexual impulses through mind-speech-body), it is the *vyavahar* of *brahmcharya*. But *vyavahar* should be there.

Questioner: Dada how should be the *vyavahar* of *brahmacharya*?

Dadashri: What else is in there? Not only woman, everything else is included in that. No woman and children. One who supposed to be a father of two to four children; that will not happen.

Questioner: When one will take *diksha* (renouncing family life), after then the *vyavahar* will change, will it not?

Dadashri: But all other *vyavahar* will remain.

Questioner: How would be the *vyavahar* after taking *diksha*?

Dadashri: How to conduct with people,

how to conduct with everybody? How to conduct with the devotees, those who just came? How to conduct with the followers? How to conduct with fellow disciples? Should such *vyavahar* not be there? All *vyavahar* should be regular.

Questioner: Again senior-junior; all that would be in there, would it not? In that too senior-junior...

Dadashri: Yes, senior-junior everything.

Questioner: They (disciples of the same guru) will have their internal *vyavahar* too, no?

Dadashri: Yes, *vyavahar* is necessary, is it not? Will it do if one just sits with the holding on to *nischaya* (the Self)? Are 'We—the Gnani Purush' not doing *vyavahar* too? We would scold this person here (if it is necessary), we will 'do' *bhanjghad* (break and construct) too, that (*vyavahar*) will continue, and that (the Self) continues too.

Need for complete worldly interaction

If there is even a slightest weakness in a person's interactions, he is not considered completely worthy of liberation.

Questioner: This talk is about the outside people (non-*mahatmas*).

Dadashri: It is of the people (*mahatmas*) here. What problem do those on the outside have? Where there is no *nischaya* at all, people on the outside have only the *vyavahar*, do they not? I am saying this for those who have the *nischaya* (the Self). There should be *nischaya* along with the *vyavahar*. *Nischaya* should be on the basement of *vyavahar*. Where there is *nischaya*, but no *vyavahar*, there is no *nischaya* either. So this is our Akram path, *nischaya* is standing on the basement of *vyavahar*. Therefore, there is *shuddha vyavahar* and there is *shuddha nischaya*. There is talk of *Atma* at other places, but *vyavahar* is not there. When

vyavahar is not there, that is not the absolute state of the Self.

To keep *nischaya* in *nischaya*, and *vyavahar* in *vyavahar*, that is called *shuddha vyavahar*. Still *vyavahar* and *nischaya* do not have anything to do with each other.

The internal intent is verily *vyavahar*

Questioner: Now, there is our (Akram) worldly interaction and there is the worldly interaction called *parmartha muda vyavahar* (the original worldly interaction for attaining the Self), described in scriptures. What is the difference between the two?

Dadashri: No, not like that. Our worldly interaction is pure worldly interaction. Therefore, there is no question of original worldly interaction for the Self. What is that original worldly interaction? It is called *sadavyavahar* (right interaction). So, one can go up the ladder of spirituality through right interaction. For us there is no *sadavyavahar* (right interaction). We have *shuddha vyavahar* (pure worldly interaction). It may slip somewhat to the level of *sadavyavahar* (right interaction), but it never slips below that level. Over here, we have *shuddha nischaya* (the pure Self) and *shuddha vyavahar* (pure worldly interaction). The five Agnas given to all constitute pure worldly interaction.

The other person may insult you, but You are to 'do' *sambhave nikal* (settle with equanimity). Now if the other person is saying something grossly hurtful, even then You have decided to settle with equanimity. This decision is the only thing that is counted in *vyavahar* (worldly interaction). This talking, quarrelling and cursing is not counted in the interaction, but the decision that, 'I don't want to fight, I want to settle with equanimity,' is counted in the *vyavahar* (interaction).

Inner pure worldly interaction

Questioner: What You just said; how many people can really grasp that meaning?

Dadashri: Few can grasp this in exactness. However, something will grow and come out of this, amidst where there used to be complete desert.

Questioner: The *vyavahar* (worldly interaction) is in the form of discharge. So why is there talk of purifying it or it becoming purified?

Dadashri: It is in the form of discharge, but it is so only for those to whom I have given Gnan. Yet, our (in Akram) inner interaction is *aadarsha* (ideal). The outer interaction is in the form of discharge. The inner interaction is *shuddha* (pure).

Questioner: Please clarify this matter about the inner interaction. I do not quite understand it.

Dadashri: The inner, 'it should not be like this,' that is verily the *vyavahar* (interaction). While on the outside he is angry, simultaneously on the inside, 'it should not be like this' is there. That is the *vyavahar* (interaction), and that is *shuddha vyavahar* (pure worldly interaction). The *Atma* (the Self) is the Knower and 'it should not be like this,' is in the middle.

Questioner: Who is saying, 'it should not be like this?'

Dadashri: All that is from *pragnya* (the liberating energy of the Self). It is a kind of a pure interaction (*shuddha vyavahar*). Even when some one is swearing at you, Your inner interaction towards that person is of a very high level. That inner interaction is such that the mind is not affected at all.

When can one have *shuddha vyavahar*, whatever *vyavahar* remains after attaining *nischaya* (the Self), all that is *shuddha vyavahar*. No matter how the *vyavahar* is, but it is considered *shuddha vyavahar*. That *vyavahar* where the ego does not get mixed, is called *shuddha vyavahar*.

In pure interaction, there may be

interaction of every kind, but there is no attachment in it. Pure interaction begins one or two life times prior to one's final liberation.

Uchit vyavahar – Shuddha vyavahar

Questioner: Dada, in Akram, You call all our worldly interaction *nikali* (that which is to be settled only), do You not?

Dadashri: Our *mahatma's* worldly interaction? Be it *nikali* (that which is to be settled) or *grahaniya* (that which is to be acquired), that is not a question for You, but it is our (all in Akram) worldly interaction (*vyavahar*). It is *uchit vyavahar*. Starting from *uchit vyavahar* to pure interaction (*shuddha vyavahar*), that is our worldly interaction.

Questioner: Can you please clarify the two: '*uchit*' and '*shuddha*'?

Dadashri: It starts with *uchit*. *Uchit* (high level) means it does not warrant any criticism. Even when the *mahatmas* are swearing at each other, it is still *uchit*. Beyond that, is the pure interaction (*shuddha vyavahar*).

Questioner: How is that? You defined *uchit* that 'No one will criticize it', and on the other hand you say that, 'even when the *mahatmas* are swearing at each other, it is still *uchit*'?

Dadashri: If you have become irritated with anyone here amongst *mahatmas*, they will all know that, 'He must be settling the account, with some equanimity.' Will they not say that? They will not make a note of it, will they? Did you make such a note of anyone?

Questioner: No, one cannot make a note of that.

Dadashri: Why is that? Is it *uchit vyavahar*? Yes. It is without any attachment-abhorrence (*raag-dwesh*). Interaction without any *raag-dwesh* means that, no matter how much they are hurting each other, it is

considered *uchit vyavahar*. There is no *tiraskar* (scorn) involved in it at all. Does that happen or not?

Questioner: So Dada, this is the thing for us *mahatmas*, that having attained the Self from You, our interaction (*vyavahar*) should become pure (*shuddha*), should it not?

Dadashri: It has happened already! It has happened from *uchit* interaction to pure (*shuddha*) interaction.

Uchit vyavahar where shuddha vyavahar is not evident

Questioner: Now, to keep that *uchit* (high level) interaction to *shuddha* (pure) interaction, is there a difference?

Dadashri: Yes. Pure interaction remains pure. But as long as that interaction is not visible as pure (*shuddha*), there is a difference, starting from *uchit* (high level) interaction to *shuddha* (pure) interaction. It is actually pure, but there is a difference starting from *uchit-shuddha* to *shuddha-shuddha* (pure-pure).

It is like this, ours (in Akram) is considered *shuddha* (pure) worldly interaction. But as long as it is not seen as pure, it is called *uchit* (high level) interaction. And when it becomes visible as pure, it is considered pure (*shuddha*). Other those who have not attained this Gnan, they do not have *uchit* interaction. They get upset when they have to be upset, cry when they have to cry and laugh when they have to laugh.

Hence, our *vyavahar* (interaction) begins with *uchit* interaction (*uchit vyavahar*) and it eventually ends with pure interaction (*shuddha vyavahar*). *Shuddha nischaya*, pure Self and *shuddha vyavahar*, pure interaction. Now, however much your interaction (*vyavahar*) becomes pure (*shuddha*), that much of the pure Self, (*shuddha nischaya*, the Self) will manifest. When it becomes completely pure interaction (*shuddha vyavahar*), that is *shuddha nischaya*. It means the absolute Self!

Person in front of you is 'pure' and that vision is pure vyavahar

Now, ours is *uchit vyavahar*, but how can others see it as that? Ours is *uchit* interaction for *moksha*, but others see it as *unuchit* (not right).

Now, what is *shuddha vyavahar* (pure interaction)? This man who is insulting me, his interaction (*vyavahar*) is *ashubha* (hurtful). But I have to see him as a *Shuddhatma*, and I have to maintain pure interaction (*shuddha vyavahar*) with him. I should not allow my *vyavahar* to be spoiled. That is because it is not he who is insulting me; it is my own *karma* unfolding through him. Therefore, he is not responsible at all. Did you understand all that? Whether he is in his *Shuddhatma* or not, but we should see him as a *Shuddhatma*, and that he is *nirdosh* (not at fault). That is called a *shuddha vyavahar*. You learnt to 'see' even the *doshit* (one at fault), as *nirdosh* (not at fault). The one, who the whole world calls as *doshit* (at fault); we see him as *nirdosh* (not at fault). Similarly, if one's vision (*drashti*) is that, then one is *shuddha* (pure), and so is the other man. That is *shuddha vyavahar*.

There is no need for the intellect when you enter the 'room of the Self' wherein there is absolute, pure interaction (*shuddha vyavahar*). There is pure interaction here and outside it is worldly in nature. Even in the worldly life, if the intellect (*buddhi*) becomes bothersome, you have to let go of it. After saying 'vyavasthit,' there is no room for intellectual interference (*vikalp*). Those who remain within the Agnas of the Gnani Purush will understand what pure interaction is.

Following five Agnas is shuddha vyavahar

Following the five Agnas is really pure worldly interaction (*shuddha vyavahar*). The five Agnas are just for that. It is for the *uchit vyavahar* to move on to absolute purity

(*shuddhata*). That is what it is for. And the inability to follow the five Agnas, goes into *uchit vyavahar* (high level interaction).

Questioner: We do that here, do we not? You told us about the base for *uchit* interaction, so what about the *shuddha* (pure), that You also mentioned in it?

Dadashri: Then, 'Our-Gnani Purush's' interaction is very close to *shuddha* (pure); you can actually call it *shuddha*. But it is very close to the *shuddha*; it is spontaneous and natural.

Questioner: So then what is the perfectly pure (*shuddha vyavahar*) like? Please tell me that first.

Dadashri: Not in the slightest, not even by a single word, should any harm come to anyone, not through the mind. You too, do not hurt anyone through the mind, but not hurting anyone through the words or the body; that is completely pure interaction (*shuddha*).

Questioner: You say that Your interaction (*vyavahar*) is close to perfect; then what is the difference between that and the perfect pure interaction (*shuddha vyavahar*)?

Dadashri: We do say sometimes that 'we' lack by four degrees, do we not? And that makes a difference.

When will the pure worldly interaction come?

Gnan will not be helpful to all the *mahatmas* in worldly interaction. They do not have complete common sense, do they? Having attained this Gnan now, what should You do for *shuddha vyavahar* (pure worldly interaction)? You need complete common sense. You need steadiness (*sthirata*) and serenity (*gambhirata*). Should all attributes not manifest? It will not do if one of them is lacking and people will not accept it either. Do you not have to use a key to open a lock? You need one key that will open all the locks. You cannot afford to have a large bunch of keys.

Therefore common sense is to keep the worldly interactions pure (*shuddha vyavahar*). And when will *shuddha nischaya* (determination to remain as the real Self) remain continuously? It will when your worldly interactions become pure. And when will your worldly interaction become pure? It will happen when common sense will be 'applicable everywhere'.

If you do not have common sense worth the complete 360 degrees, at least you should have the common sense worth 40–50 degrees! At least keep this much in the awareness.

Moksha only after the vyavahar becomes pure

Moksha will happen only after the *vyavahar* becomes pure. One has to take help all the way until the end for *shuddha vyavahar* (pure worldly interaction). In *kramic* path, more *shuddha vyavahar* can be attained. And here, it is only useful to those who have *ashubha vyavahar* (in discharge). But *mooah* (the classic Dada awakening term for the one who is destined to die)! Here, there is completely *ashubha vyavahar* (inauspicious worldly interaction). Why we have to look for bankrupt-wealthy (*naadar-saadar*) person? Some may have a debt (*karmic* stock) of twenty-five *lakhs*, some may have a debt of forty *lakhs*. Who will be concerned about more or less of fifteen *lakhs* in that? Who will measure? Will it be sufficient for the job paying fifty per month? Will it not be enough for the job paying five hundred per month? If one were to have a job of twelve hundred per month, even then it will not be enough, will it? Therefore, let it come to a solution soon.

Alas, it is not even *ashubha* (inauspicious), if it was *ashubha* even then we would know that it is at least in this level. So all the *vyavahar* is finished (not worthy at all).

If *kashaya* leaves then know that one

can be helpful to others. Do not see worldly interaction. *Vyavahar* is full of deep bankruptcy, therefore if *kashaya* leaves then know that one is on the path of *moksha*. *Vyavahar* is verily *naadar* (without any merit). Look at this Gnani Purush, who does not have a thought for even a moment for *sansar* (worldly life), however he is dressed up in a nice coat. Look at this, His *vyavahar* also does not appear *shuddha* (pure). The one who does not have a thought of *sansar* (worldly life) for even a moment, He remains totally separate from His body, He remains completely separate, even then He wears a nice coat of terylene! See, did you see His *vyavahar*? So then what is the ability of other people to see, where such hassle (dress) has arisen for the Gnani Purush right now?

The *vyavahar* of Lord Mahavir was pure. But His *vyavahar* was pure after He became *nirvikalp* (State without of any 'I-ness'). The Lord had met a Gnani Purush two life times before the last one, and at that time He had attained divine vision and after then He saw the whole world as flawless. First, He became *nirdosh* (without any fault), then He saw the world as *nirdosh* (flawless). First, *shuddha vyavahar* is considered completely *nirdosh* (flawless) *vyavahar* and then one sees the world as flawless. I can see flawless, yet this *ashubha vyavahar* of wearing this coat and hat has remained, has it not? This coat and hat; for what kind of pleasure? Why does this *vyavahar* exist? Then the answer is, 'if you have to do it against your will, that does not mean you are totally free yet. We do not have to see whether you have a desire or not.' Our *vyavahar* is obvious, it should be visible. How is the path of the *vitrag* (the one who is free from any attachment and abhorrence)? It should be seen live, it should be such that one can understand through intellect. But here, one will get to know all the talks until *kevalgnan* (absolute knowledge). We attained *kevalgnan* but it is not digested (come into experience

level). Lord Mahavir attained *kevalgnan* and experienced it.

Gnani's worldly interaction is always ideal

There is no *moksha* until the *vyavahar* becomes clean. *Moksha* exists on the basis of *vyavahar* only. *Vyavahar* should be ideal; it should not hurt anyone.

Our *vyavahar* is completely ideal. We go home on time from *satsang*. How does it look if we knock at the door at midnight? People at home may tell us to come home whenever you like, but their mind will not leave them alone. The mind will show them all kinds of things. How can we hurt them at all? These are all laws and rules and we have to abide by them.

If we get up at two o'clock in the morning and pray to the Self, is anyone likely to say anything? No, they will not.

Uchit, nikali and aadarsha vyavahar

Questioner: What is the difference between *uchit* (high level) *vyavahar*, *nikali* (settling) *vyavahar* and *aadarsha* (ideal) *vyavahar*?

Dadashri: *Uchit vyavahar* means, this worldly interaction, where one gives eleven rupees for *chandlo* (gift of cash money given or taken on an auspicious occasion) so I have to give eleven rupees for *chandlo*, that is called *uchit vyavahar*. Did you understand?

Questioner: Yes. We have to give back as much was taken.

Dadashri: You had sent two persons in the wedding at my place so I would send only two persons. So did you understand the importance of *uchit vyavahar*?

Questioner: Yes.

Dadashri: It is not required, is it?

Questioner: No, no.

Dadashri: Settling (*nikali*) *vyavahar*, is

where you do settle with equanimity, in which *atikraman* (aggression towards other living beings through thought, speech and action) does not happen, that is all settling worldly interaction. *Atikraman* should not occur. Yet if *atikraman* happens then do *pratikraman* (*alochana*: recall and confession of one's mistake, *pratikraman*: repentance and asking for forgiveness, and *pratyakhyan*: firm resolve and determination never to repeat the mistake, and asking for the energy for the same). Even then it will do as settling (*nikali*) worldly interaction. Now what is left?

Questioner: Now, *aadarsha* (ideal) *vyavahar* remains to be clarified.

Dadashri: You should just see my ideal worldly interaction. See and learn, that is more than enough.

Questioner: Whatever *nikali vyavahar* (worldly interaction that is settling) we have; our *vyavahar* should become ideal after that *nikali vyavahar* leaves, should it not? How it should be?

Dadashri: No, it is not so. *Nikali vyavahar* will continue and you can do this too. This is because there is infinite energy. Now we have tremendous energy of *purushartha* (inner effort as the Self). That settling (*nikali*) *vyavahar* will be there until the end, until one dies. As long as the body is there, the beard and everything will grow. *Nikali vyavahar* will remain for sure. So you cannot say that I will do this after this thing is over, it is not so. Will your *nikali vyavahar* go away?

Questioner: No Dada, I am not trying to say that. What I am trying to say is that, I believe that, that our *nikali vyavahar* will remain till the end. But the way we get involved in the *nikali vyavahar*, yet over there...

Dadashri: It will remain till the end. It is just that you have to see Dada's ideal worldly interaction.

Questioner: I understand. Our *vyavahar* must be ideal. We should have some kind of impression in the society, something like that should be there, should it not?

Dadashri: You should continue to see, and then ask. Did you understand?

Questioner: Yes, Dada's *vyavahar* which was towards Hiraba, what we saw, that until the end, what Dada Himself...

Dadashri: Chandubhai did the shaving after he finished brushing his teeth, thereafter, is Chandubhai seen in the mirror or not? Chandubhai is seen in the mirror, is he not?

Questioner: Yes, he is seen.

Dadashri: Similarly, 'You' can see Chandubhai, without a mirror that is called ideal worldly interaction. That is the fruit of ideal worldly interaction. Ideal worldly interaction is that where one can see further ahead, but this will be the fruit of that. And some time or other one will have to reach at that result. 'What Chandubhai does?', You can continue to see all that the whole day long. And if Chandubhai is eating fast or very peacefully, then You should say, 'Chandubhai, this is how you do? This is how your situation is?'

Vyavahar must be completely ideal

Now after attaining Gnan, the *vyavahar* will start to become ideal (*aadarsha*) day by day. It is not ideal at the moment and that part will bother you from within. What part bothers you? The part of the *vyavahar* that is not ideal is what bothers you. So that part will leave and it will remain ideal.

The one whose *vyavahar* becomes ideal; he becomes complete *Shuddhatma* (complete pure Self). Then there are no Agnas to follow; the role of the Agnas is finished. 'You' have to go to this level. *Vyavahar* must become ideal.

Vyavahar should be completely ideal.

Without ideal *vyavahar*, *nischaya* will not be ideal. This is because *nischaya* is standing on the basement of *vyavahar*.

Questioner: Yes, the entire ideal *vyavahar* is included in the first two Agnas. On the one side, the *Shuddhatma* is seen and on the other the unfolding *karma* is seen.

Dadashri: Yes. Ideal worldly interactions will come. Only if the *vyavahar* is pure (*shuddha*), there is pure (*shuddha*) *nischaya* (the Self); otherwise we can take it for granted that there is no *nischaya*. If a person is not settling with equanimity and then he claims, 'I have attained the Self (*nischaya*)', that is unacceptable. The basement of pure *vyavahar* will be needed. How is it acceptable when people around him complain and he claims 'I have become *Shuddhatma*?' If you were to ask those who live with me, 'Does Dada give you a hard time?' they will say 'no'.

Our *vyavahar* is like that of the Tirthankaras, ideal (*aadarsha*)! When the *vyavahar* itself is not proper, then of what use is it? What should *vyavahar* be like? It should be such that it pleases people. Should it not be like that?

World is in the form of worldly interaction

This is simply the *vyavahar* that has arisen in the *samsaran marg* (naturally evolving life forms in the world). Take the example of how the *vyavahar* arises in front of a mirror; is that not an exact *vyavahar*? Can you see something in a mirror or not? If you raise a finger, then the image in the mirror, will also raise a finger. If you raise two fingers, it will raise two also; is that not an exact *vyavahar*?

Questioner: Yes, that is an exact *vyavahar*.

Dadashri: This *vyavahar*, people have

churned and have 'drunk' it. This *vyavahar* (current worldly interaction) is exactly like that one, there is nothing else here.

Whatever amount of vyavahar that does not touch a person is considered vyavahar

That amount of *vyavahar* (worldly interaction), which does not touch (*sparsha*) a person, that much *vyavahar* is considered *vyavahar*. In this manner, when the entire *vyavahar* ceases to 'touch', then it is considered *kevalgnan* (absolute knowledge) of the Self. Whatever *vyavahar* that does not 'touch', that *vyavahar* only is considered *vyavahar*. How can we call it a *vyavahar* when it 'touches'? (Touch-*sparsha* is higher than an effect -*asar*). *Vyavahar* means that which does not 'touch'. People will feel and claim, 'he did that.' And You feel, 'Chandubhai did it, not I'. *Vyavahar* means people will see, and even say 'this person did this', they see that, and so they are bound to say just that, no?

Ideal interaction through Agnas

Dadashri: What kind of interactions do you want?

Questioner: Absolutely ideal.

Dadashri: What is the point in having ideal interactions when you become old? Your interactions should be ideal from the beginning of your life.

If there is only one person with ideal interaction in this world then it is possible for him to change the whole world.

Questioner: How can we achieve ideal interaction?

Dadashri: Remaining in the state of the Self, that you all *mahatmas* have received, will bring about ideal interaction automatically. In this state, no interference of any kind can occur. If you experience interference, then it means that you are not abiding by my Agnas. The five Agnas are capable of keeping you

in the same state as the state of Lord Mahavir. My Agnas are not restrictive or obstructive in your interactions. They help maintain your ideal interaction. This Gnan can make your interactions completely ideal. Who achieves liberation? It is the one with ideal interactions. Dada's Agnas bring forth ideal interaction. It is not ideal interaction if a slightest mistake occurs. Liberation is not some figment of the imagination. It is real and a fact. It is not something someone has invented, it is a fact.

Remain in vyavahar keeping nischaya in awareness

I met a man in a very prominent *ashram*. I asked him what he was doing there. He told me he has been living in that *ashram* for ten years. I informed him that back home in his village his parents were slowly dying from poverty and old age. He said, 'So what can I do about that? If I try to help them, then my work of my religion suffers.' How can you call this a duty of religion? Religion is when you take care of your parents, brothers, and others. Your conduct should be ideal.

You should be immersed in worldly interaction but You should not let go of *nischaya* (the Self), either. You should be aware of (*dhyan*) the Self (*nischaya*), while being involved in the worldly interaction.

How can any conduct or interaction that shows contempt towards your duties, your parents etc., be considered your religion? It is also a terrible mistake to curse someone, even in your mind. Equally deleterious are actions carried out in secrecy. The person may think to himself, 'No one will know,' or 'Who is going to find out?' You fool this world is not haphazard by any means; it is not without laws. These are terrible and grave mistakes and these very mistakes are the causes of suffering.

Your interactions should be ideal.

Kashayas will arise if you become small-minded in your interactions. This life is like a tiny boat. Enjoy as much of it as you can while you are in it but realize that with this boat, you have to get to the other shore.

What this world is looking for? No matter what your religion is, whether you have attained God or You have become God but show your *vyavahar*. *Vyavahar* must be ideal, without any weakness! Such should be the *vyavahar*. This is not baseless. This is pure, this is pure not only 99.95, ninety nine point ninety nine will not work, a hundred percent is a must, complete. Not even a cent (percent), no space even enough for a hair!

Moksha, where there is ideal worldly interaction

If *vyavahar* is clean and clear then only this *Atma* (the Self) is clear. Empowered with energy. Complaint of any kind should not be there in *vyavahar*. You should not get a complaint from anyone in *vyavahar*. If *vyavahar* is ideal; superior to the *vyavahar* of the worldly people, then we can say that one has attained the Self (*Atma*). You cannot say that one has attained the Self just like that, can you?!

Moksha exists verily there, where there is ideal worldly interaction. *Moksha* begins the moment *vyavahar* becomes clean. *Moksha* will remain weak as long as there is stain in the *vyavahar*. Otherwise *moksha* is verily the nature of the Self. It is one's own nature. All veils (*avarana*) will break the moment *vyavahar* becomes clean. The light of knowledge will manifest the moment the veils are broken. This is with You only, there is not anything else in this.

The need of *saiyam* in *vyavahar*

Questioner: So Dada give us *mahatmas* some guidance in this matter so that others will benefit, because people usually look at the *vyavahar* only.

Dadashri: They look at the *vyavahar* but with 'us' it is like this; the guidance is that regardless of what kind of *vyavahar* (worldly interaction) one is in, *saiyam* (the non-reactive state of being free from anger-pride-deceit-greed) should be there. One will have to arrive to this level of *saiyam*, no? *Purushartha* (being the Self through the five Agnas) towards *saiyam* must be there. *Saiyam* is in one's hand. *Vyavahar* means conduct and speech, and all that is under the control of other entity but *saiyam* is in one's own hands. If there is *saiyam*, people become very pleased. If a hundred of those people become very angry but You do not, and remain calm, then will the people not be pleased? Will you not make an impression of 'there is something here!'? So slowly these energies will arise in our *mahatmas*. These inner energies have arisen in them. But as the external happiness and external energies manifest outside, people will begin to accept. How are they to accept, otherwise? If the energies do not manifest openly, then how can they accept?

Understand and conform

So who is more beneficial? Those who do not become engrossed in the worldly life interaction are more beneficial to the world. Such beings are beneficial to themselves as well as beneficial to all others. They are beneficial in every way. Even for You, 'we' have paved such a way, that you will not become engrossed either. Our Gnan is such that You will be able to remain in Your own place and not wander off to an alien (non-Self) place. The alien place is Chandubhai.

Therefore understand what I am saying. You only have to understand what the Gnani Purush is saying. You do not have to do anything. Having understood, the one who conforms is the one who becomes *vitrag*.

~Jai Sat Chit Anand

Puja Deepakbhai's USA-Canada Satsang Program 2011

Venue	Date	Day	Program	From	To	Venue	Contact-nos
Los Angeles, CA	3-Jun	Fri	Satsang	6.00 PM	9.30 PM	Jain Center of Southern California	714-337-9000
Los Angeles, CA	4-Jun	Sat	Aptaputra Satsang	9.30 AM	12.30 PM	8072 Commonwealth Avenue	951-897-5318
Los Angeles, CA	4-Jun	Sat	Gnanvidhi	4.00 PM	9.00 PM	Buena Park, California 90621-0549	805-584-3110
Los Angeles, CA	5-Jun	Sun	Satsang	4.00 PM	7.30 PM	Boloram@sbcglobal.net	949-310-3883
Phoenix, AZ	7-Jun	Tue	Satsang	7.00 PM	9.30 PM	Indo-American Community Center	480-209-1472
Phoenix, AZ	8-Jun	Wed	Gnanvidhi	6.30 PM	9.30 PM	2809 West Maryland Avenue, Phoenix, AZ 85017	480-632-2466
Phoenix, AZ	9-Jun	Thu	Satsang	7.00 PM	9.30 PM	mehta.vidhi@gmail.com	561-843-1205
San Jose, CA	10-Jun	Fri	Satsang	7.00 PM	9.30 PM	Vaishnav Parivar-Haveli	408-578-5685
San Jose, CA	11-Jun	Sat	Aptaputra Satsang	10.00 AM	12.30 PM	25 Corning Ave, Milpitas, CA. 95035	408-921-8115
San Jose, CA	11-Jun	Sat	Gnanvidhi	5.00 PM	8.00 PM	j2p45@yahoo.com	408-910-6052
San Jose, CA	12-Jun	Sun	Satsang	10.00 AM	12.30 PM		408 646 4977
Houston, TX	14-Jun	Tue	Satsang	7.00 PM	9.30 PM	Shri Vallabh Priti Seva Samaj Hall (VPSS) Haveli	832-788-0219
Houston, TX	15-Jun	Wed	Gnanvidhi	6.30 PM	9.30 PM	11715 Bellfort Village Dr., Houston TX 77031	832-746-6725
Houston, TX	16-Jun	Thu	Satsang	7.00 PM	9.30 PM	Aanand.desai@gmail.com	832-646-4696
Dallas, TX	17-Jun	Fri	Satsang	7.00 PM	9.30 PM	DFW Hindu Temple - HCC Hall	817-329-4656
Dallas, TX	18-Jun	Sat	Satsang	10.00 AM	12.30 PM	1605 North Britain Road	817-583-0234
Dallas, TX	18-Jun	Sat	Gnanvidhi	4.00 PM	7.00 PM	Irving, TX 75061-2608	972-904-3499
Dallas, TX	19-Jun	Sun	Satsang	10.00 AM	12.30 PM	dallasmahatma@yahoo.com	214-316-8123
Toronto, Canada	20-Jun	Mon	Satsang	6.30 PM	9.30 PM	Arya Samaj Vedic Cultural Center	416-675-3543
Toronto, Canada	21-Jun	Tue	Satsang	6.30 PM	9.30 PM	4345, 14th Ave, Markham ON - L3R 0J2	416-299-9794
Toronto, Canada	22-Jun	Wed	Gnanvidhi	6.00 PM	9.00 PM	info@dadabhagwan.ca	416-746-3023
Chicago, IL	24-Jun	Fri	Satsang	7.00 PM	9.00 PM	Forest View Educational Center,	847-980-5759
Chicago, IL	25-Jun	Sat	Aptaputra Satsang	10.00 AM	12.00 PM	Field House, 2121 S. Goebbert Road	847-885-8576
Chicago, IL	25-Jun	Sat	Gnanvidhi	4.00 PM	7.00 PM	Arlington Heights, IL 60005	847-634-3636
Chicago, IL	26-Jun	Sun	Satsang	10.00 AM	12.00 PM	atul.pandya7@gmail.com	815-284-3881
New Jersey	28-Jun	Tue	Satsang	6.30 PM	9.30 PM	Vaikunthdham (Kearny Temple)	201-229-1483
New Jersey	29-Jun	Wed	Aptaputra Satsang	10.00 AM	12.30 PM	156 Schuyler Ave	732-322-2639
New Jersey	29-Jun	Wed	Gnanvidhi	6.30 PM	9.30 PM	Kearny, NJ 07031	856-875-4775
New Jersey	30-Jun	Thu	Satsang	6.30 PM	9.30 PM	eksoul@hotmail.com	609-233-2049
New York, NY	2-Jul	Sat	Satsang	5.30 PM	7.30 PM	Queens College (Kupferberg Center)	516-300-0434
New York, NY	3-Jul	Sun	Aptaputra Satsang	9.00 AM	12.00 PM	65-30 Kissena Boulevard Flushing	917-270-0922
New York, NY	3-Jul	Sun	Gnanvidhi	5.00 PM	8.00 PM	NY 11367	718-347-0050
New York, NY	4-Jul	Mon	Picnic	9.30 AM	2.15 PM	raiensuddhatma@gmail.com	718-224-3043

Puja Deepakbhai's USA-Canada Satsang Program 2011

Venue	Date	Day	Program	From	To	Venue	Contact-nos
Jacksonville, FL	5-Jul	Tue	Satsang	7.00 PM	9.30 PM	Landmark middle School	904-704-6966
Jacksonville, FL	6-Jul	Wed	Aptaputra Satsang	10.00 AM	12.30 PM	101 N. Kernan Boulevard	904-262-1795
Jacksonville, FL	6-Jul	Wed	Gnanvidhi	6.00 PM	9.00 PM	Jacksonville, Florida 32277	973-618-6775
Jacksonville, FL	7-Jul	Thu	Satsang	7.00 PM	9.30 PM	needom@gmail.com	904-737-1674
Atlanta, GA	9-Jul	Sat	Satsang	10.00 AM	12.30 PM	Loews Atlanta Hotel	229-425-5453
Atlanta, GA	10-Jul	Sun	Satsang	10.00 AM	12.30 PM	1065 Peachtree Street	678-595-9631
Atlanta, GA	10-Jul	Sun	Gnanvidhi	4.30 PM	7.30 PM	Atlanta, Georgia, 30309	678-778-0109
Atlanta, GA	11-Jul	Mon	GP - Shibir	9.30 AM	7.00 PM	Phone: (404) 745-5000	404-538-5000
Atlanta, GA	12-Jul	Tue	GP - Shibir	9.30 AM	7.00 PM	Fax: (404) 745-5001	404-538-5000
Atlanta, GA	13-Jul	Wed	GP - Shibir	9.30 AM	7.00 PM	http://www.loewshotels.com/en/Atlanta-Hotel	
Atlanta, GA	14-Jul	Thu	Murti Pran Pratistha	9.30 AM	12.00 PM	nitimapatel58@yahoo.com	
Atlanta, GA	14-Jul	Thu	GP - Shibir	4.30 PM	7.00 PM		
Atlanta, GA	15-Jul	Fri	Gurupurnima	8.00 AM	2.00 PM		

Aptputra's USA-Canada Satsang Program 2011

Portland, OR	5-Jun	Sun	Aptaputra Satsang	3.00 PM	5.00 PM	Gujarati samaj Community Center hall	503-916-9165
						1493 NE Cleveland Avenue	503-581-5140
						Gresham, OR 97030	503-501-8797
Minnesota, MN	22-Jun	Wed	Aptaputra Satsang	7.00 PM	9.30 PM	Days Inn Bloomington Meeting Room.	612-229-7454
						7851 Normandale Blvd, Bloomington, MN 55435	507-363-2575
Champaign, IL	23-Jun	Thu	Aptaputra Satsang	6.30 PM	9.00 PM	Activities and Recreation Center (ARC)	217-689-1075
						201 E. Peabody, Champaign, IL 61820.	217-689-1035
						mehuljlik@gmail.com	217-693-1308-
Philadelphia, PA	26-Jun	Sun	Aptaputra Satsang	4.00 PM	6.30 PM	Punit & Manjula (Saroj) Patel	732-322-2639
						518 Clarendon Court, Yardley, PA 19067	201-286-1868
						eksoul@hotmail.com	215-321-6464
Berlin, NJ	27-Jun	Mon	Aptaputra Satsang	6.30 PM	9.00 PM	U.F.C.W. Local 1360	732-322-2639
						400 Commerce Lane -Rt.73, W. Berlin, NJ 08009	856-875-4775
Baltimore, MD	1-Jul	Fri	Aptaputra Satsang	6.30 PM	9.00 PM	Days Inn & Suites	301-351-0510
						9860 Washington Boulevard North,	732-766-7265
						Laurel, MD 20723	410-215-5545
Birmingham, AL	4-Jul	Mon	Aptaputra Satsang	5.30 PM	7.30 PM	Hindu Temple, 200 North Chandalar Drive	205-821-6298
						Phalham, AL 35124	

Spiritual Discourses & Gnanvidhi in the presence of Puja Deepakbhai

Mumbai

Dt. **5 to 7 May** (Thu to Sat) 6:30 to 9 pm-Satsang & Dt. **8 May** (Sun) 5:30 to 9 pm-Gnanvidhi
Venue : Ekta Ground, Nr. Saibabanagar Garden, Off Kora Kendra Road, **Borivali (W)**, Ph: 9323528901

Spiritual Retreat in Hindi at Trimandir Adalaj

Dt. **19 to 22 May**, Everyday 9:30 am to 12 pm & 4:30 pm to 7 pm - **Spiritual Discourses**

Dt. **20 May** - 3:30 pm to 7 pm - **Self-realization Experiment (Gnanvidhi)**

Dt. **23 May** - Whole day - **Ambaji-Mehsana pilgrimage tour**

Note : This retreat is for Hindi Speaking people. If you are one of them and wants to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj during 1st April to 8th May 2011.

Watch Puja Niruma on T.V. Channels

India ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (In Gujarati)
✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (In Gujarati)

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

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

UK ✦ '**Venus**' (Sky Channel 805) Everyday 7 to 7:30 AM (In Gujarati)

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

Watch Puja Deepakbhai on T.V. Channels

India ✦ **Doordarshan (National)**, Every Thursday-Friday 9 to 9:30 AM (In Hindi)

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

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

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

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

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

UK ✦ **Venus** (Sky Channel 805), Everyday 7:30 to 8 AM (In Gujarati)

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

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

What should mahatma's ideal life be like?

What should mahatma's ideal life be like? People around him at home and outside of his home would say, 'I must say, I am impressed!' Everyone will show him the 'green flag' (approval). When I leave Baroda, then all mahatmas give the 'green flag' for me. Yet if one mahatma shows me a red flag, I have to say, 'Stop, stop the car.' 'What is the problem, tell me?' I will give him a satisfactory solution and then leave, because I am subservient to that mahatma, he is not subservient to me. Therefore, our mahatmas should remain subservient to everyone.

-Dadashri

