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DADAVANI

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Infinite Glory to the Lord Who has Manifested
Within Atmgnani 'A.M.Patel'
'Dada Bhagwan na Aseem Jai Jaikar Ho'

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DADAVANI

Amazing enlightened conduct of the Gnani Purush

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EDITORIAL

The Tirthankara Lords used to be in the state of absolute *vitaraagata* absence of attachment or abhorrence, but in this *kaal* current era of the time cycle, in this world a Tirthankara Lord is not present so then how can we have the *darshan* of true *vitaraagata*?

From where can we attain the right understanding about the *vitaraag charitra* absolutely detached conduct? We can know and see true *vitaraagata* only from the absolute *vitaraag* Lord or the Gnani Purush who has attained the absolute state of *vitaraag*.

We are able to know and see the state and the conduct of *vitaraags* through the right understanding and experiential knowledge established by the living idol of *vitaraagata*, Gnani Purush Dadashri. Such matchless *vitaraag* conduct is the proof of the internal state of the One who is established in the experience of the Self.

The state of such a Gnani Purush is totally unrestricted by matter *dravya*, location *kshetra*, time *kaad* and inner intent *bhaav*, so the Gnani Purush does not have any bondage of *dravya-kshetra-kaad-bhaav*. No circumstance obstructs Him nor is He bound by any circumstance therefore He is in the bliss of uninterrupted freedom. The Gnani moves about according to unfolding of the karma therefore He is in the constant state of *samadhi*—the state in which no situation in the relative world affects the equanimity associated with constant bliss.

The Gnani Purush remains *vitaraag*, does not have any likes or dislike in any task. The Gnani Purush is devoid of *raag-dwesh*—attachment-abhorrence. The Gnani Purush does not have anger-pride-deceit-greed. He is always in the here and the now. The past is gone, the future is under the control of *vyavasthit*—scientific circumstantial evidence; what is left is the present. That is why He is always in the tension free state. He has *avagaadha pratiti* absolute conviction of the Self. Attributes like forgiveness-humility-straightforwardness-satisfaction are natural to Him. The Gnani's state is completely effortless state, He moves naturally with the unfolding of karma, He does not have *potapanu* 'I-ness' that is why He lives as Nature takes care of Him, He does not interfere, He is innocent like a child, you can see the state devoid of intellect-ego and weakness in Him.

The Gnani Purush has complete purity, He does not have beggary of pride-money-fame-sex. His state is *nirichchhak*—desire-free, beyond respect and insult. The Gnani's state is *nirantaraya*—obstacle-free, *niralumb*—the absolute state without any dependency. Becoming an absolute there is no interdependent relation. He is *sarvagnya*—knower of all elements—an Omniscient. The Gnani remains constantly in time as the Self *swa-samaya*, not one *samaya* (The minutest fraction of time which cannot be divided further) will He enter *par-samaya* time

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in the non-Self. The Gnani is completely *nirgrantha*—without any inner knots-tubers and we can see the laughter of the liberated state. Gnani Purush is the observatory of the world and has transcended the four Vedas.

How the conduct of the Tirthankara Lord would be? What kind of state would He be experiencing? We can get the evidence of His level of state of experience from the state of the experience of the Gnani Purush. For us the Gnani Purush is the Tirthankara who has failed the attainment of that state by four degrees.

We are able to attain *Atmagnan*—Self-realization, within just two hours from such a matchless Gnani Purush. From that moment onwards the intent of any abhorrence is destroyed and *vitaragata*—the state of absolute detachment begins. Our ultimate goal is to attain such a state of *vitarag* like a Gnani. As we continue to see-know and understand *vitarag charitra* conduct, such *vitarag charitra* conduct will certainly arise within us too. It is our ardent prayer that the current issue of Dadavani help us attain the right understanding with which to attain the complete *vitarag* state like that of a Gnani Purush.

~Deepak Desai

Amazing enlightened conduct of the Gnani Purush

(Please note that 'S' for Self, or 'Y' for You, refers to the awakened one in Akram Vignan, or the eternal Self. The 's' for self refers to the worldly self. For a detailed glossary please see: www.dadashri.org/glossary.html)

Who or what is it that creates bondage?

Questioner: One time in *satsang* the talk was about what is it that creates bondage? You had said that it is not matter *dravya*, space *kshetra*, time *kaad-kaal* and inner intent *bhaav* that bind you; it is the wrong beliefs that bind you.

Dadashri: One may be with or without wrong belief, but bondage is bondage, is it not? Therefore, it binds you. Even so, for our Gnanis—*mahatmas*, they are wrong beliefs. For worldly people it continues to bind. It is the non-Self and it verily binds one instantly. One man is bound by *jalebi* (sweet and flavored golden rings fried to crispness), so it will not stay without sending him to the restaurant. *Jalebi* binds him.

Addiction can cause bondage

I used to drink tea. For fifty-five years, I used to drink tea. I am seventy-two years old now. I used to feel that this tea drinking was not good and should not continue. At

present time though, I have no habit of any kind; the tea drinking went away two years ago. But on what basis did the tea stayed with me till now? Can you understand this?

What is an addiction? It is called bondage. And who is called a Gnani Purush? The one who is absolutely unbound by matter, location, time and inner intents is called a Gnani Purush. So I would ask for a cup of tea after some time, so that is bondage, isn't it?

This Gnani Purush who can give you Liberation *moksha* within one hour. So many people have achieved liberation through Him, and yet he drinks tea like this; now, how shall we address this wonder? And in my mind I feel that this shouldn't be there. This is not suitable.

Upon becoming a Gnani, I became egoless. Therefore, 'we—the Gnani and the fully enlightened Lord within,' are not able to let go of it. A *Saint Purush*—one who has not attained the Self, but has attained significant

purity due to decrease in passions—is able to quit. And as a Gnani, I am egoless. For that reason, Krupadudev has said that, for a Gnani renunciation and acquisition is not possible. Therefore whatever has remained; remains. It cannot change. What is the reason for this? The reason is that the ego of doership *ahamkar* will have to be done again. I have to create the ego, which has been gone. So now what do ‘we’ have to do? ‘We’ have to ‘see’ until it falls off. Do you understand this fact about falling off? Day by day, it would fall off by itself. Renunciation is a quality of the ego. Only through the ego can one renounce anything, otherwise one cannot renounce anything. Renunciation can be done only if egoism is there. Otherwise, renunciation can’t be done. This is how it falls off.

This is how my habit of drinking tea fell off, it didn’t even stay to inform me and it just fell off! After I had the last cup, I haven’t remembered it! This is called natural falling off. I didn’t want to quit and it left, it left by itself, everything would leave naturally.

Now ‘we—referring to the Gnani Purush and the fully enlightened Lord within’ do not have any bondage of matter, location, time and intent. Intellect is gone. Do ‘we’ have any property with us? I am not the owner of this body, I am not the owner of this speech and I am not the owner of this mind. The ownership has completely vanished. And yet, I have to become Ambalal again due to the four degrees and that too is a lifeless ego.

Always moves about unrestricted

Questioner: Even for the Gnani circumstances will arise according to matter-location-time-intent *dravya-kshetra-kaad-bhaav*, will it not?

Dadashri: *Dravya-kshetra-kaad-bhaav* will come together on the basis of circumstances. Circumstances are preset in a fixed arrangement.

The Gnani Purush will never get bound. The Gnani Purush moves about without being bound by anything, He is such a Gnani Purush that nothing can bind Him. Thing means circumstance, the Gnani Purush is absolutely unfettered from *dravya-kshetra-kaad-bhaav*.

Questioner: So the one who has known the Self; does he live beyond time and space?

Dadashri: Yes, He starts to stay beyond that. He is not concerned with time and location. So it means he is unfettered by time and location.

Questioner: So the Gnani Purush is not bound by *bhaav* inner intent.

Dadashri: No, no. No obstruction or bondage through inner intent, location, time. Restriction verily is bondage, isn’t it?

Questioner: What does unrestricted mean?

Dadashri: If you like some place, then you will feel that it would be better if I stay here or if it is not good then you will feel it would be better if I leave from here. It would be very difficult for you to leave that place. You would get attached with that matter—that which is experienced by the senses—and location. And ‘we’ would not get attached. So it will bother you if you have to leave and it will not bother ‘us’.

‘I am sitting here and I am fine hence I prefer this place,’ would not happen within me. If someone says, ‘no, you sit here,’ then I would comply. Then another person says, ‘sit here,’ then I will follow his instructions. If they say, ‘this is for dinner today’ then I would say, ‘that will do.’ So *dravya* matter may change, *kshetra* space-location may change, but the *bhaav* intent is not impeded. Yes, there is an intent-preference *bhaav* but it does not get bound or impeded.

If they ask me to sleep on the floor then

I will do so and if they ask me to sleep on the bed then I will do so. If they ask me to sleep in this room then I will sleep in this room, if they ask me to sleep in the bathroom then I would say, 'yes, I will sleep in the bathroom.' I do not have problem at all. I do not have any *bhanjghad* destruction-creation—interference with space and time. We remain in the *masti* pleased state of our own independence; beyond any control or influence of time.

What is the difference between you and me? Matter-space-time-intent will bind you; it will not bind me.

'Our' mind will not get bound. It is tested. If you were to show me diamonds even then it will not get bound.

There is no need for an *ashram*

I do not need any *ashram* (residence of a sadhu or a sage). So I have said from the beginning that the one who is a Gnani does not make the effort to construct an *ashram*. I will do *satsang* even under a tree, if there is no place else to do it. I do not have any objections. Everything is dependant upon unfolding karma. Even Lord Mahavira used to do *satsang* sitting under a tree; he did not go looking for any *ashrams*. I do not need even a little room or anything like that. I do not have a need for anything.

Questioner: The words '*Apratibaddha vihari*' (moving about unbound by anything) have been used for a Gnani.

Dadashri: Yes, I am a Gnani who moves about constantly unrestricted by *dravya* matter, *kshetra* location, *kaad* time, *bhaav* intent! Such a One is worth doing the *darshan* in the entire world!

Where God and devotee are one

In worldly religion, 'please do this for

me,' carries on, and if you comply, the *guru* will be happy. This is acceptable because otherwise how can one live without ego? But money and sex should not enter into religion. If I accept money, then it means that people around me are beggars and so am I. Then what is the difference between a Gnani Purush and other people? Therefore, a Gnani Purush is not a beggar of anything. I do not have any beggary for pride, beggary for money, beggary for sex, beggary for fame or beggary for disciples; I do not have any beggary of any kind. When there is no beggary of any kind then this state is attained. Wherever there is any kind of beggary, there God and devotee are separate. And where there is no beggary of any kind at all, then the devotee and God become one, there is no separation at all *abheda*.

Where does worldly control go down?

How many kinds of beggary must there be? There are so many types of inner needs and desires: the need for respect, the need for money, the need for sex, the need for disciples, the need to build temples, the need to be respected; any need of any kind is nothing but beggary. Amidst such rampant beggary how can one attain liberation?

How can one be called a God, if there is the slightest beggary for anything? There are varieties of desire. God is free from all desires. He is in constant *samadhi* unaffected by any evidences that are experienced by the non-Self complex of mind, speech and body.

The realm of the whole world comes in the hand of the one who becomes free from all needs of every kind. At the moment that control is in my hand because 'I' am free from all desires. One cannot attain real religion until one meets the One who is free from all passions—*kashaya*. Very rarely you will meet such a man and that is when your work will be done.

Only the pure ones can speak pure

Questioner: You say all this; no one else speaks like this.

Dadashri: Yes, but one can speak this way only if he has become pure, otherwise, how can he? They want to enjoy the worldly temptations and worldly happiness. How are they going to say such things? Therefore, purity is required. I do not want anything in this world, including all the gold and money in this world. I do not even have thoughts about women. I do not have any beggary (*bheekh*) of any kind. I remain continuously as the Self.

One attains this state after all beggary is gone

Even I felt great joy when the Gnan manifest within, the joy was of the magnificence of this Gnan. Tremendous *siddhis* energies that accomplish the ultimate—have arisen!

We had no beggary of any kind, and that is why this state has been attained. The highest of all great states of this universe, has been attained.

Still, it is all scientific circumstantial evidences. Now it is on the basis of this state that you attain that very same state. One becomes the one that one contemplates through inner vision *niddidhyasan*. This is a very rare event, and now that it has happened get your 'work' done.

Desire-free**Obstacles exist due to desire**

Questioner: When one has an intense desire for something, pain arises because one is not able to get it.

Dadashri: When there is a great desire for anything, one will get it for sure, but because of the intensity of the desire, one will get it later instead of sooner, and when the desire diminishes one gets it early. The desire creates the obstacle.

Questioner: Will we not get that which we have desire for?

Dadashri: You will get it. But when desire decreases then you will get it. You will definitely get the thing which you desire. Obstacles arise verily because of desire. Obstacles start breaking as the desires decrease. Thereafter, all things are available to you. Desire arises and then the event happens. Once the obstacles shatter, you get everything according to your desire. Why do 'we' not have any obstruction? This is because our state is complete *nirichchhak pad*—a desire-free state.

'We—the Gnani' do not have anything like desire at all. There are two kinds of desires: one is discharge desire and one is charge desire. Charge desire binds a new karma account. Discharge desire example: say a person is hungry and he looks for food in a certain way, we know that this person wants to eat. But this is called discharge desire. For 'us' when such discharge desire arises, before 'we' say anything, food is served to us readily. We do not have to make any effort. So many obstacles have been broken that 'we' get everything the moment a desire arises. This is called *nirantaraya* obstacle-free karma.

The discharging desires of the Gnani are setting like the Sun

'We' are said to be *nirichchhak* desire-free, the one who does not have any kind of desire. Yet if it is already one o'clock and if it is half past one then I would look inside, that why nobody is serving lunch today? Why would I say that? Is he a manager that he sees all this? But no, there is a desire to eat. What desire this *nirichchhak* a desire-free person has? He wants to eat. All these desires are discharge desires. These *bhaav* desires are discharge, the Sun rises and sets, it looks the same even when it goes down. But like the setting Sun, all those desires will stop.

Absolute desire-free state of the Gnani Purush

Desire verily is dependency. A desire-free man in the world would be only a Gnani Purush. Desire-free means the one who does not have any kind of desire. He is devoid of any ownership and authority over the body. Such a Gnani Purush can make us desire-free.

When can one stay in the applied awareness of the Self? When all the desires become dim. Some time or other one will have to diminish desires, will one not? A slightest desire is beggary. 'We' have become complete desire-free that is why 'we' have attained this state of a Gnani. When obstacles break then one gets everything according to his desire.

When all the desires of the one on the path of liberation are fulfilled then only he can go to *moksha*.

The Gnani Purush does not have a desire for anything and that is why he is in an obstacle-free state. Everything comes spontaneously and naturally for him. The Gnani has no desire for anything. You are a *Parmatma* absolute Self if your beggary goes away. There is bondage through these beggarly desires.

Obstacle-free state

Energy of the absolute Self obstructed due to desire

You are a *parmatma* (Absolute Self) but you do not get the full benefit of it because there is nothing but obstacles. An obstacle is created the moment you say, 'I am Chandubhai', this is because God within says, 'Are you calling me Chandubhai?' Even if you say it in ignorance, an obstacle is created.

A human being is a *parmatma*. There is infinite energy within at his disposal. The moment one desires anything he becomes a

human being! Otherwise the Self can attain whatever he wants. He is not able to attain because of obstacles. Your divine energy is covered up by whatever obstacles you create. Divine energy means whatever one desires, it will come in front of him. As many obstacles are created that much energy gets veiled.

The Gnani has obstacle-free state

We do not have any obstacles. We are in the obstacle-free state. Everything comes readily wherever I am sitting. I have not thought about that thing, yet it comes right there. Why does this not happen to you? This is because you have created obstacles. 'I don't know this, I cannot do this.' Then what will the thing say? 'If you do not know why don't you stay as you are? Why are you insulting me?' All these things that you see are *mishra chetan* mixture of the Self and the non-Self. This wood is also made up of a *mishra chetan*. It falls under the category of *pudgal* non-Self complex of growth and destruction. This is not a *parmanu* subtlest subatomic particle. This is a *pudgal*. If you ever create abhorrence for that, you will reap fruit for that too. If you say, 'I did not like this furniture,' then furniture will say, 'you and I have an obstacle.' That furniture will not come to you. People have created obstacles for themselves for sure.

One has created obstacles for everything himself. One creates an obstacle at every word. If one speaks anything negative then an obstacle is created whereas an obstacle is not created for positive speech.

Obstacle means one cannot accomplish according to his own plan and will—*dhaaryoo*. Otherwise willful planning means the moment the desire arises it will come right in front of you. Then one may ask, one does not have to do any *purusharth* effort? No; the effort is simply the desire, the desire has to arise. For us, most of the part, about eighty

percent of the time, the moment the desire arises, everything is ready. Things keep coming, even when there is no desire.

Questioner: You said that eighty percent happens this way, what about the remaining twenty percent?

Dadashri: 'We' are not concerned about that twenty percent. If desire arises and it does not come, then it will come later. Later means it comes after two to three days. But it gets settled. And that other which comes immediately, the moment the desire arises to go somewhere; there is a car at the door to take me there.

Questioner: No, so I wanted to know that why not a hundred percent? Why did you say eighty percent?

Dadashri: Not a hundred percent because 'we' also had created some obstacles, and they were mild ones. 'We—the Gnani Purush' do not have any obstructions, and whatever arises it is not twenty percent of the time, but some percentage is there. In stead it would look better if we say twenty percent, later I will not think that I made a mistake. There is no harm if I add five to ten percent more; is eighty percent not enough in this *kaal* current time cycle? You get eighty percent grade. Have you not noticed that all my necessities come right in front of me.

Questioner: What should one do to break obstacles?

Dadashri: Gnani Purush remain in the obstacle-free state—the state of the Self, where there is no obstacle at all. All obstacles break by sitting with Him, just by sitting near him. Even if 'we' are simply chatting—fun-talk with him.

I have shown you the way to break all the obstacles. I have given this Agnas, all the obstacles can break through this, so settle with equanimity.

Niralumb—the state of absolute knowledge

Human beings have much desire for *moksha*, but the path of *moksha* is hard to find. Therefore one wanders infinite life times and cannot live without dependency. He is looking for support. A human being cannot be *niralumb*—the absolute state without any dependency. Except a Gnani Purush, no body else can remain *niralumb*, one definitely seeks for some kind of support.

Only a Gnani Purush is not dependent, He is *niralumb*. No dependency of anything. The worldly people are living with support, with the help. When he becomes support-less from such support then he does *kalpaant* endless crying and weeping. Having become absolute the Gnani Purush does not have anything to do with the relationship between supporter and support taker.

Only the Gnani does not exist by the support of any thing in the world, He has the support of Atma—the Self, which is *niralumb*—not resting on anything-aspect of the non-Self.

Gnani never die. The body dies. That—the relative—is never the support on which 'we' exist at all. We are *niralumb*. We do not have even a little support of this body or money, or any such thing.

The Atma—the Self is *niralumb*, it does not need any support. It does not need anything for its existence. The Self is such that it can pass through these houses; it is such that it can pass through mountains. The whole world is dependent on something or the other. The entire universe, from the celestial beings to all the living beings of the four life form levels; are existing in support and interdependency. *Niralumb* is the free, the absolute state.

Niralumb state of a Gnani

Questioner: The state You are in, we

do see but we are not aware of it with real understanding *khyal*. How is that internal state of the absolute knowledge—absolute Self?

Dadashri: Yes, only ‘we—*amey*’ would know—experience that state. ‘I—*hoon*’ do not come out of *samadhi* the bliss of the Self, at all. Even at this time my *samadhi* is continuous. This Ambalal Patel is not ‘I’, this ego—*ahamkar* is not ‘I’, this *chit* is not ‘I’, ‘I’ am beyond all these. This Shuddhatma—pure Soul is also not ‘I’, Shuddhatma is what all these folks have become. I am not in the form of a word. I am as the exact *swaroop* Self form-state. ‘I’ am in *niralumb*—without any dependency on anything that is in the relative, *swaroop*—Self form-state, but I am short by four degrees. What is my desire until my four degrees are completed? Only this much: May people attain the bliss that I have attained.

You have the dependency on the word; ‘I am pure Soul’ is the dependency.

I have no dependency on the word either. You have also arrived at the independent stage; it is a great stage. Even the deities are unable to be at this state. This stage is such that even the great sages and saints weren’t able to see it. Therefore, you should get your work done.

Questioner: Once the man’s liberation has occurred...

Dadashri: He has become God then, he has become independent. There too, it is a state that is free from any support, no support is necessary. I am experiencing the bliss of the state that is free from any support. I have seen the state that is free from any support for a long time. No support is required in that state. And these people in the world look for some sense of security *hoonf* if they have to stay alone at night. If he is alone, he can’t sleep. I require no support.

From relative to absolute

We do not need any support; ‘we’ have become *niralumb* so no matter what kind of experiments you perform on us they will not affect us. This is because ‘I’ am in *niralumb*—without any dependency on anything that is in the relative, *swaroop*—Self form-state. It will hold to the one who has dependency; that ‘I am Chandubhai’, ‘I am somebody’, ‘I am Shuddhatma’, ‘I am a Gnani’, this too is called dependency.

No one is our superior or underhand, we are *niralumb* that is all, ‘we’ do not have any kind of dependency. Dependency verily is bondage. In spite of having this body ‘we’ can see and experience the state of *niralumb* and ‘we’ can experience the state of bondage too. We are able to experience both situations. The ultimate thing is *niralumb*! Then only it is called *moksha*.

‘We’ have taken hold of the *niralumb* state that is why any worldly thing does not touch us or hinder us. So ‘we’ have been in that state, *niralumb*. This ‘worldly position’ *sthiti* is such that ‘we’ do not have any divisiveness due to difference of opinion *matabheda* at any place, nothing of that sort. This is because no dependency will ‘touch’ ‘us’. ‘Our’ status is *niralumb*! Therefore ‘we’ are able to understand that even at this *dasha* state and stage- ‘we’ are able to remain *niralumb*—totally free from anything of the relative—then how *niralumb* the *vitrag* Lords would be?

Niralumb by nature

I am in the state of *niralumb*—absolutely independent at this time. Yet, there is *avlanban*—support, dependency and *niralumb*—no support, independent—too. I am able to experience the state of *niralumb*—absolute independence.

Questioner: You said that, ‘I am

dependent and I am *niralumb*—absolutely independent.’ So what do you have to depend on?

Dadashri: I am dependent on you all.

Questioner: You have to depend on this body too Dada, no?

Dadashri: There is hardly any dependence on this body. I do not have support of this body as much as I have your (you all) support. This is because my aim—goal is, how can you attain this bliss and how fast it can manifest? This body does not need support; the body exists as first neighbor. I have torn off that title. So I am not the owner of this mind, I am not the owner of this body and I am not the owner of this speech.

Simply the absolute *gnata-drashta-parmanand*—the knower—the seer—eternal bliss, that verily is the *param jyoti*—eternal light. Pure—*shuddha*, not mixed, that eternal light ‘we’ have seen completely—experienced and have become *niralumb*. Yet ‘we’ live with support. No one would reveal the ultimate thing, the absolute matter. This ultimate matter is being revealed today.

Questioner: You remain independent and yet you are dependent, please explain this little more.

Dadashri: Support has to be taken, no? It is such that ‘we’ remain *niralumb* as the Self and ‘we’ take support as ‘Chandulal’. When the one who is dependent exercises his *rof*—energy of superiority, imposing tendency, then at that time ‘we’ become *niralumb*—independent, that’s it! Until the time when ‘he’ starts showing his *rof*, we remain in *avlanban*—dependency. What do we tell ‘him’? We say, ‘that is it, enough of this, I don’t want this.’ Do you understand what is meant by imposing *rof*?

Those who have attained the support of the Self are Gnanis and thereafter they can

become *niralumb*. I will not need the support of this *pudgal*—the non-Self complex of thoughts, speech and acts. Now it is decided that I do not need the support of this *pudgal*. I will swim without that support. But still I have to take the support of this *pudgal*. All that is still previous account but it is decided that now if there is no support of *pudgal* then it will do. He will start to become *niralumb*. The one who does not take the support of a *pudgal* is a *Parmatma*—the Supreme Self. The one who lives with own support is a *Parmatma* and the one who lives with the support of a *pudgal* is man *jivatma* that which is embodied, lives and dies.

There are two kinds of Gnanis. One is the one who has attained Shuddhatma—pure Soul and remains as the Self, but this state depends on the word Shuddhatma, and the second kind of a Gnani would be *niralumb*—absolutely independent. Tirthankara Lords are *niralumb*; ‘we’ are also *niralumb*. ‘We’ do not have Shuddhatma pure Self state, in the form of word. ‘We’ are at the *niralumb* Self state. Where there is no *avlanban* dependency at all. The other one is dependent on the word and this one is independent absolute state. This is the eleventh wonder!

The Tirthankara who had been failed

You got the opportunity to see in this *kaal* current time cycle! You got chance to see the life without *raag-dwesh*—attachment—abhorrence. One may experience anger and annoyance *gusso* and yet it is not called anger. We got opportunity to see such our life, where despite overt *parigraha* acquisitiveness, we are *aparigrahi*—non-acquisitive.

I am in the *niralumb Atma* (absolute independent state of the Self). Such a *niralumb Atma* which Tirthankara Lords had, they do not have even the support on the word. You may say that I am a Tirthankara who did don’t pass the final examination.

The state of absolute knowledge in the end

Parmatma is absolutely *niralumb*, an exact *Parmatma*, where there is no dependency at all, nothing at all. Where there is no *raag-dwesh*—attachment-abhorrence or word at all. There is no word at all. And there is absolute bliss; by mere thought tremendous bliss arises. The Self which we have seen is *Kevalgnan*—absolute knowledge, *swaroop*—Self form-state. We have seen *niralumb Atma*—Self, means there is not even faith it is only *Kevada* absolute. *Kevalgnan* is verily *niralumb Atma* absolute independent state of the Self. So ‘we’ ‘saw’ *Kevalgnan*; that state did not remain in continuous experience.

What people envision *Kevalgnan* in this relative world is not the meaning of *Kevalgnan*. When ‘we’ saw *Kevalgnan*, that meaning came about wrong. Where there is *Kevada*, there is no word as even *Kevalgnan*, such *upayoga*—applied awareness as the Self is there where there is no dependency, it is Absolute knowledge only!

Let there be the *bhavna*—ardent desire for *jagat kalyan*—world salvation, but He has become an absolute! Absolute means *niralumb*. He does not depend on anything. Independent—*swatantra* absolute, only the absolute *Kavada ja*, there is no mixture with anything else.

Always remains in the present

What am I saying? Learn to remain in the present.

I have given you all the protections (5 Agnas) to remain in the present. And ‘we’ remain in the present without the need for any protection.

Questioner: How can one remain in present?

Dadashri: If you forget past then you can remain in present. Past is gone, so what

can happen if you remember it today? You can lose the profit of present. And that loss is there for sure.

We have entrusted the future to the control of *vyavasthit*—scientific circumstantial evidence; and the past is gone. So now do we not have to settle the files of the past which arise in the mind, at this very instant? Then you should say, ‘no, come tonight at ten or eleven o’clock. I have kept one hour, come at that time, we will settle then, not now.’ Even if the news of loss of money comes at this time, You should not miss out the present. So where should you stay?

Questioner: In the present.

Dadashri: Yes, if I remember that this person had told me such thing a few minutes ago, then I would lose the present. Whatever happened, settle that thing right there only.

If you go to the railway station and you have to get in the train, you are in hurry, you have to handle an important case of the day, you cannot get into the train and you miss your major appointment. That is now past and ‘what will happen in the court?’, is the future which is in the control of *vyavasthit*. Therefore, remain in the present. For us such analysis would happen immediately. All the Gnan will present instantly, and for You it may take some time.

Questioner: We had a talk with You that ‘*vyavasthit* should remain present at a time.’

Dadashri: All the Gnan, the five sentences (Agnas) must be present at the time. That which presents and is there instantly is Gnan indeed.

Questioner: So then what is our mistake that ‘at a time the Gnan—5Agnas—does not present and prevail?’ We do remember later on. Then it gets settled with equanimity. So

we want to know more regarding this matter.

Dadashri: The main and important thing about *vyavasthit*—scientific circumstantial evidence—is that *avyavasthit* (upset the orderly discharge through interference of ‘I am Chandulal’) is gone now and this *vyavasthit* is what is. Everything is *vyavasthit* in our life now. *Vyavasthit* means, one does not have to worry about the future, one forgets the past and thus remains constantly in the present. That is *vyavasthit*.

When I am eating a mango or taking a meal at that time I would not remember *satsang*. If you arrive outside in the home, and if someone has given us that *gnan*—information that Chandubhai has come, so at that time of eating the meal that memory of your being there arises, so then ‘we’ tell it—the mind, ‘come after some time. Right now let me finish eating.’ The information, ‘Chandulal has come’, has become the past. So we would remain in present. This dinner is in front now and so, ‘eat this *alphonso* mango at ease! Eat some but chew it well.’

Questioner: With applied awareness of the Self in all activities of the non-Self.

Dadashri: Nothing else at all; in the present only. We remain in the present. That is why people say, ‘Dada, you are tension-free.’ I said, ‘tension for what, *mooah!*’ If one remains in the present, would there be any tension? Tension is for the one who gets lost in the past, and for the one who is foolish to delve in the future. Why we would have tension?

The Lord says that the One who remains in the present continuously is a Gnani. Such a One is continuously and constantly in the present only. So he always remains in present. Therefore I remain in present and I teach you to remain in present. Is there any problem in that? Besides it is according to the law. The Lord has told us to remain in the present only.

Vitaragata

Not the doer but the absolute knower only

Questioner: We were able to see You and Your state after the accident (Dadashri and Niruma were injured in a major collision while traveling in a car) and we feel that we got a demonstration here of the kind of *upsarga* externally induced suffering, which came up on Lord Mahavira. Those who have not taken Dada’s Gnan, when such people ask about this incident then what answer should we give? I am at a loss to give them an answer.

Dadashri: What was the effect on these people who are not *mahatmas* (those who has not received Gnan)?

Questioner: Because generally You say that You are a Gnani, and also say that, ‘ask for and attain whatever you want,’ so these people wonder why the Gnani who moves about with such energies is not able to do something for himself with reference to this accident.

Dadashri: He cannot do anything, because He is separate. Yes, whatever has happened, He is separate from that, so if He tries to do something for the thing then it is called *raag* attachment and if He does not do then it is called *dwesh* abhorrence. So He does not have anything like, to do or not to do. He keeps ‘seeing,’ that is all.

Detachment in attachment is the seed of Liberation

The world has not seen the *sambhav* equanimity of the Gnanis in *dushamkaal* (this current era, the fifth one of the descending half of the time cycle in which there is lack of unity in people’s thoughts, speech and action). These other leaders who practice traditional Jainism are teaching about remaining detached *vitarag* in *vitaragata* in the detached state. Hey *mooah*—the worldly one who is dying, such a

thing cannot happen. *Vitaragata* in *raag* attachment is true *vitaragata*. You started doing *vitaragata* without *raag* attachment. You are bypassing the *raag* which needs to be dealt with. Hey *mooah*, there is no seed. What is the support? Will you need some support or not? They say, quit-renounce all *raag* attachment. Then how are you going to bring *vitaragata*? If the *raag* attachment arises for a Gnani, it is called *prashasta raag* and it will lead to liberation. It will definitely take you to *moksha*. The mad attachment, which you used to have was *aprashasta raag* worldly attachment. It became *prashasta* after meeting the Gnani. That will take you to *moksha*.

Constant state of Vitaragata

The Gnani Purush is constantly in *shuddha upayoga*—pure awakened applied awareness. A Gnani Purush is *nirgranth*—without any trace of tubers—inner complexes of pride, illusory attraction including sexuality, and greed—that reside in the mind, and therefore his *upayoga* higher focused attention does not get stuck anywhere even for a moment. The one with a tuber, which sprouts in the mind, will become stuck in the single thought play of the mind for periods ranging from a quarter to half an hour. A Gnani Purush does not become stuck even for a moment and that is why his *upayoga* is constantly revolving. His *upayoga* is never outside—in the non-Self. The Gnani Purush is in a state of worldly life *grahasth dasha* but he is not a *grahasthi* attached to or acquisitive towards worldly life; constant *vitaragata* – detachment from worldly life is His characteristic. For ‘us—the Gnani and the fully enlightened Self’ *upayoga* is over *upayoga*—Seeing and Knowing is of the One who is in *upayoga*.

Questioner: When we ask you questions, what state are You in at that time?

Dadashri: ‘We’ remain the Knower and the Seer of that; that is ‘our’ *upayoga*. These

words that are coming out; it is a record playing. ‘We’ do not have anything to do with it. The ongoing *upayoga* over these makes such that ‘we’ know where a mistake happens and where *upayoga* is not maintained. When you listen to a taped record playing, would you not clearly understand that there is a mistake here and this other part is correct? That is how it remains for ‘us’ when the taped record of ‘our’ speech is playing.

The fruit depends on the intent

Questioner: What do you give us in the *vidhi* (silent blessings and more performed by the Gnani for the salvation of the *mahatma* or the seeker)?

Dadashri: If we give then we would become bankrupt like a beggar. ‘We’ do not give anything nor do ‘we’ accept anything. ‘We’ remain *vitarag* without attachment or aversion, and so whatever you give, comes back to you multiplied a hundred times. If you give me one flower, you will get a hundred flowers in return and if you throw a stone at me, you will get a hundred in return.

Questioner: The grace that You bestow upon us; what is that?

Dadashri: That too is the same thing. Whatever intent you submit, will return to you multiplied a hundred times.

Absolute Vitaragata is God

You have been made *vitadwesh* without abhorrence, after meeting the Gnani Purush. Thereafter You start to become *vitarag* as the files get settled and when all the files are settled, You become a *vitarag*. Thus such a Gnani Purush is an absolute *vitarag*. There may be weakness of one to two degrees but otherwise He is an absolute *vitarag*.

As *vitaragata* increases, one becomes free from *raag-dwesh*—attachment-abhorrence, and that much one understands

moksha, and thereby the absolute state arises. Absolute *vitaraḡata* is called a God.

The scriptures say that if you do not have intent *bhaav* of attacking anyone then you verily are Lord Mahavira. I used to believe myself to be Mahavira indeed after my attacks on any other living being stopped; however I would not declare this to others. It is the same thing that the Lord has said, you do not have to look for anything else from me.

Yes, perhaps one person can be mistaken, but you cannot say that the *Vitarags* (The Enlightened Liberators) are wrong, unless say the writer made a mistake in his writing. I will never believe that the *Vitarags* are wrong. No matter how much one tries to convince me otherwise, I have never found fault in them. Even from my childhood, although I was born a Vaishnav (follower of Lord Krishna) I have never believed the *Vitarags* to be wrong. Such are the wise ones that the mere chanting of their name leads one to ultimate salvation.

A Vitarag is beyond the relative attachment

That is why Gnani are called *vitaraḡ*. They are such a *vitaraḡ* where they do not have the slightest *paudgalik* relative attachment. They do not have *paudgalik raag-dwesh*—attachment-abhorrence.

The one who is called a Gnani does not have any worldly activities. He does not have anger-pride-deceit-greed. The one who has become a *vitaraḡ* is called a Gnani.

If someone throws insults at ‘us,’ ‘we’ realize that the insults are aimed at ‘Ambalal’ – at the *puḡgal*, the non-Self. He does not know the Self, does he? So ‘we’ do not accept those insults. ‘We’ are not affected by the insult; ‘we’ remain free from all attachment and abhorrence (*vitaraḡ*). ‘We’ do not experience any *raag-dwesh* towards that person. And, therefore, after one or two lifetimes ‘we’ will attain liberation.

Conduct without attachment-abhorrence

Darshan enlightened Vision rises higher through *jaḡruti* awakened awareness and *charitra* enlightened Conduct manifests through stillness. Gnan (knowledge of the Self) - *darshan* (enlightened Vision) is that which I have given to you and *charitra* (enlightened Conduct) is to ‘see’ and ‘know’ and become still-tranquil. Whatever we have caused, everything will continue to occur the whole day, You just know-see and remain still. Keep ‘seeing’ only, what happens just keep ‘seeing’ only. If you incur loss then also keep ‘seeing’ and you earn profit then also keep ‘seeing’. If a child dies, then also keep ‘seeing’ and if a child is born, then also keep ‘seeing’. There is no problem in that. You just have to keep ‘seeing’. Do not have *raag-dwesh*. *Kriya* that which is happening will continue through action. The Lord has said that outer action, bodily action will remain the same like an *agnani* one who is not Self-realized, but if there is no *raag-dwesh* then it is considered that he has attained *vitaraḡ* religion. It is called *charitra* enlightened Conduct. To become devoid of *raag-dwesh* is called *charitra* enlightened Conduct. We do not have *raag-dwesh* at any place. No matter how much loss arises in business, and if you were a *nimit* evidentiary instrument in it, even then we will not have *raag-dwesh*.

The Gnani will adjust even with the person who refuses to adjust. If you observe the Gnani Purush, you can learn to make all kinds of adjustments. The science behind the Gnan helps you become *vitaraḡ*, which means freedom from attachment and abhorrence. Your suffering is because of this attachment or abhorrence that still exists within you.

Vitaraḡata arises where the attraction ceases. Here in *satsang* company of the Gnani, your attraction ceases. Now *vitaraḡata* will arise.

We also had the filled stock *karma*, but 'we' do not have attraction. We do not have the slightest attraction. Therefore *vitaraḡata* is there.

Absolute Vitarag in the market of illusory attraction-moha

I go in the wedding; does it mean it stuck to me? We go to the wedding, but 'we' remain completely *vitaraḡ*. When we go in the market of *moha* illusory attraction, we become complete *vitaraḡ* and when we go in the *bhakti* devotional worshipping, *vitaraḡata* will decrease a little.

Even the shop bows down to this Vitarag

In America, *mahatmas* take me to shopping malls. 'Lets go Dada', they would say. Even the shop itself 'bows down' to me and says, 'This is amazing, behold this man who does not want anything from us, and has not shown the slightest trace of desire.' I look at the merchandize in the shop but I am never tempted by anything, because nothing there is of use to me. You would be tempted, would you not?

Questioner: One buys what is necessary.

Dadashri: Yes. I do not get tempted but at the same time I do not shun anything either. I have neither likes or dislikes towards any material things. I remain completely *vitaraḡ* (detached). The store would say, 'Here comes the *vitaraḡ* Lord.'

Dada listens to suspicions through the magic of Gnan

This happened one time. 'We' had placed our hand on one lady's head just like 'we' do on everybody's head. Her husband became suspicious. Then 'we' may have unknowingly placed the hand on her shoulder. He became suspicious again. The suspicion of: 'Dada's intentions have turned bad' started

to play on his mind. 'We' understood that this poor man had suspicions in his mind, what can anyone do? We knew he must be suffering.

So he wrote me a letter saying, 'Dadaji, I am hurting in this way so I would appreciate it if you do not do this anymore. You being a Gnani cannot do this.' Later when that man would meet 'us', he would look at 'us' and realize that 'Dada does not seem to be affected.' Then he met 'us' again a few days later. 'We' greeted him with 'Jai Sat Chit Anand' as if nothing had happened. This happened six or seven times and when he did not see any effect on 'us' he got tired. He became very confused from within, 'what is all this about? I wrote him a letter. He received it and read it and yet I cannot see an effect on him at all.'

You silly man! Only the guilty one will be affected. How can there be an effect on 'us' when 'we' are not guilty? No matter how many letters you write or do whatever you can, 'we' have no problem. 'We' do not have an answer for the letter. 'We' have *vitaraḡata*- 'we' are detached. It is you who believes otherwise. Then later he tells me, 'Did anything happen to you?' 'We' told him, 'What can happen to 'us'? You have the suspicion but 'we' are not involved in it and so 'we' do not have a problem.' 'We' do not have any problems even if someone has suspicions about 'us'. Suspicion is his own weakness. If a person becomes suspicious of 'us', is he likely to be spared? It will haunt him even in sleep. Because of the purity within 'us', 'we' can make others pure (*shuddha*) too.

That is why Kaviraj has written:

'Even though we are full of suspicions from a misguided intellect,
He (the Gnani) observed with the profound magic of Gnan,
And yet never punished us. And He did not differentiate between Him and us.'

Has Kavi not written a powerful sentence about what suspicion is? This suspicion is of a misguided intellect. And I am a Gnani Purush and yet that man became suspicious of even the Gnani? Here the Gnani Purush makes you *nihshank* free from all suspicion. The Gnani makes everyone *nihshank* through the knowledge of the Self, and still you have suspicions about Him? But this is how the world is, what will one not say? I would listen to such suspicions with the 'magic' of Gnan, and then I regard everything with *vitragata*.

Vitragata yet meddling

I am considered a meddling *vitrag*; I am not a complete *vitrag*. I am absolutely detached in all aspects except one: I meddle by telling people. 'Come, I will grant you liberation'. I meddle all I can in order to bestow liberation onto others.

Questioner: I wonder why you do this. You are a *vitrag*, then why this meddling?

Dadashri: Why this meddling? But this One is a meddling *vitrag*. How *vitrag* 'we' are? A meddling *vitrag*! But when he does not understand these words then what is the solution for that?

Questioner: But Dada, those who come to you and understand then their *matabheda* divisiveness due to difference in opinion would leave, but those who do not come to you, they will have *matabheda*, will they not? It must be like that at the time of Tirthankara Lord too, no?

Dadashri: That is correct, but they would not meddle, would they? We would meddle. We would save one from this side and from this side to this side. The Tirthankara would speak, that's all. If the listener does not like it he would leave. We would meddle, we would ask him to sit repeatedly and talk to him.

The *Vitragas* (the fully enlightened Ones) are free from the slightest elements of attachment and abhorrence. Therefore, they can not do anything whereas for us (the Gnani and the enlightened Lord within) there is a deficiency of four degrees so we have the ability to do something. This is what gets the task done to completion (the final heave towards full enlightenment). They do not have the ability to do this, and in this here there is the energy to do so. That is the only difference.

We have like do this and that. And the full *vitragas* do not get involved with anything. One becomes liberated by His *darshan* only. One can achieve salvation (final enlightenment in Akram Vignan) merely by doing *darshan* of The Tirthankara. But one has to know how to do the true '*darshan*'. One's profit (spiritual) is dependant upon how much he knows in this regard. That is it. He is the *Vitrag*. The one who has recognized and known this *vitragata*—the state of the enlightened—then that state is his for the taking. The benefit is directly proportional to this realization. They themselves do not interfere—step out of the Self—in this. Their speech simply flows spontaneously and naturally. So the Tirthankaras are not meddling. I am a meddling *vitrag*, so I say, 'bring that lady here for her benefit,' because we know that this is not our final life (*avatar*). Therefore, I can say all these things here. The Tirthankara would not say, 'there is no father—boss over you, and no one has been born to hurt you in your life if it is not in your account.' They do not utter such words. This is because for them it is, 'those who are ready for the final liberation, do the *darshan* and attain; those who are not ready for *moksha*—liberation, so be it.' *Vitrag*. Whereas, for us here there is this residual insistence, 'get your work done—wake up, know who you are'. This is our *khatpat*—meddling and therefore we are called '*khatpatia vitrag*.'

When and how does vitaragata manifest?

Questioner: When and how will your *vitaragata* manifest within *mahatmas* (those who have attained Gnan of the Self)?

Dadashri: As you stay in touch with me, it will happen. You do not have to learn through memorizing, you have to learn through ‘seeing’.

People do look in the eyes. Why people, every living being look in the eyes? Then says, ‘one can read everything by looking in the eyes, inner intent *bhaav*! What are the intents, everything can be read.’ So people understand that and say, ‘do not let this person enter in the house.’ They will say, ‘this person does not have good intent in his eyes.’ Similarly you can see *vitaragata* (absence of attachment and abhorrence) in the Gnani’s eyes, you will not see any attachment or abhorrence. There is no deceptive intent playing in his eyes. The Gnani does not have beggary for money. He does not have anything except *vitaragata*. You can learn by repeatedly ‘seeing’ this. There is nothing else in this.

I am talking about business: once I told someone that, ‘what is a big deal in doing in this? You wasted time in doing just this little thing.’ Then he says, ‘but, no one has shown me how to do this. Otherwise I would have finished it faster.’ Then one day I showed him how to do that and then he did it the next day. Otherwise it was not being done in two months. So he learnt the art of doing it and therefore began doing it.

So you will not accomplish anything in theory, you will need to learn the practical aspect too. Theoretical is only for the information. What does practical mean? In practical, by observing a Gnani Purush, by getting in touch with Him you can attain everything. You can attain easily.

As a result a Tirthankara status

After becoming a Tirthankara, there is

no *bhaavkarma*. *Bhaavkarma*—charge karma was there in their previous life. I still have this pending *bhaavkarma* of wanting the entire world to attain salvation. The Tirthankara had charged for becoming a Tirthankara (Tirthankara clan—*gotra*) on the very day they had the inner intent of salvation of the entire world. He is simply discharging that lineage. It continues to only discharge. There He has absolute and pure compassion (*karuna*).

As far as Lord Mahavira is concerned, whatever actions we see them carrying out, they are not in the action itself. I am involved in the cause the intent. For Him, it is all an effect. Effect means He has become absolute. The effect is complete only when He speaks.

Questioner: But I feel why should one have *bhavna* after becoming a *vitarag*. Such beings are completely free of all wishes and desires, are they not?

Dadashri: They no longer have the *bhavna* to do salvation, but they did have the *bhavna* in their past life and are now reaping the fruit of that *bhavna*. They are enjoying the status of a Tirthankara. I do have the *bhavna* for the world’s salvation and so I am regarded as a ‘meddlesome *vitarag*’, whereas Simandhar Swami is considered a true *vitarag*.

This is similar to when a person gives an exam but then never goes back to school; the result (of the exam taken) is inevitable. The result will come, will it not?

Questioner: It will.

Dadashri: Similarly, this effect is through the name of the Tirthankara and here I am giving the exam. So I do have the *bhaav* that people acquire salvation. I do have the *bhaav* that just as I have achieved salvation, people do the same. The Lord does not have any *bhaav*. He did in His previous life and because of that He automatically became bound in the Tirthankara lineage and currently He is simply

discharging that lineage. These talks are of a very subtle nature.

There is no hurry to attain Kevalgnan

Questioner: But yet Dada, You can be called a complete *vitaraḡ*, can You not?

Dadashri: ‘We’ are not said to be a complete *vitaraḡ*. ‘We’ fell short four degrees in three hundred and sixty degrees...

Questioner: But Dada, when You reach three hundred and sixty degrees then that is verily a *vitaraḡ*, is that correct?

Dadashri: Yes, but one cannot become *vitaraḡ* in this *kaal* the current era of the time cycle, in this *kshetra* location. That is why we are not in any hurry. Why do we need to hurry too? ‘Our’ *purusharth* spiritual endeavor turned in this direction, so people can get benefit. If it was possible to become *vitaraḡ* here then we would have turned our *purusharth* in that direction. But it is not possible to become *vitaraḡ*; therefore we turned our *purusharth* in this direction.

Questioner: If you do lots of *purusharth*, even then four degrees cannot finish in this *kaal*?

Dadashri: Why would I do *purusharth* at all? There is not going to be an examination here, so why would I study? I would study if they are going to take an exam. If I start studying here now then people will say, ‘do you have an examination coming up?’ I would say, ‘no, brother, many days are left for the exam.’ Why would I take that headache?

However the Atma—the Self, which Tirthankaras have seen in Gnan, that Atma is verily the ultimate Self. And that Atma I have seen and known. That Self, is such that it can make you completely *nirbhaya* fearless, completely *vitaraḡ*, but I could not experience it completely. Due to the lack of *Kevalgnan* absolute knowledge, I could not experience it

completely. Therefore that much weakness has remained. However, it is worth knowing that Self.

Now why are ‘we’ doing these talks? This is for information. And again I am not doing these talks. This is a taped record. If I was the one doing the talking then I would get caught. I am not a person who can get caught. What did the *vitaraḡs* do? They remained unaffected in the whole world and became *vitaraḡ*. They remained unaffected in the world.

Naturalness

Naturalness means verily the effortless state

Questioner: What is the definition of *sahajata* naturalness?

Dadashri: Natural means completely effortless state. The mind-speech and acts are the doers of the work and from them all, the one who used to make the attempts—‘the doer’ leaves. The absence of the attempter-doer is the state of naturalness.

Who is said to be a Gnani Purush? The Gnani Purush is the one who is in the continuous effortless state. The whole world is in the state of making effort and you are in the state of exertion-effort. You are saying this is good and this is bad, and creating interference through that. You may wonder if this lineage of *pudgal*—the non-self complex of thoughts, speech and acts, will go away, then what will happen? The constant existence cycle of *pudgal* will continue. The Soul is *gnata-drashṭa*—knower-seer and inactive. It does not have to make an effort or do exertion either.

Questioner: You do experience the Self separate, so do you experience its separateness at every location—*pradesh*—with reference to its contact to the non-Self complex?

Dadashri: Yes, every place. It is verily separate, it is separate in you too.

With reference to the naturalness, after Gnan (receiving the knowledge of Self from the Gnani Purush), if the Self (the real You) remains the knower-seer then 'it' (the *prakruti*) will become *sahaj*. Once You interfere in 'it,' it gets ruined again. The interference is, 'It would be better if it is like this and it would be better if it is not like that,' and this makes the self become unnatural (*asahaj*).

Shrimad Rajchandra—Gnani prior to Dadashri—said that renunciation or acquisition is not possible for the Gnani. He does not renounce anything nor does He acquire anything. If you renounce that is also egoism and if you acquire that is also egoism. Natural! For the natural One, there is no renunciation or acquisition. He behaves depending on his unfolding karma. So he will go to Mumbai as if He is a package and he will come back like a package too.

The 'Gnani' is not unnatural

'We' are always in the state of naturalness. This naturalness is continuous. There is not a single moment out of naturalness. 'We' remain as nature keeps 'us', because we do not have *potapanu* 'I-ness'. How can you become spontaneous (*sahaj*) with even the slightest existence of 'I-ness'? When one gives up the last remnants of the ego (*potapanu*) he becomes natural. When one attains naturalness (*sahaj state*) he can continuously remain in the awareness as the Self (*atma upayoga*).

This is 'our' naturalness (*sahajikata*). There is never any problem in the state of naturalness. There is never any interference, of any kind at all. If you say it is this way, then so be it and if you say it is that way, then so be it. There is no remnant of *potapanu* (last traces of discharge ego, 'I-ness'). And you on

the other hand are not the kind to let go of this '*potapanu*', are you? To me if someone says, 'we are going by car' then it is fine and again tomorrow if he says, 'we will have to go by train,' then that is fine too. There is never a 'no'. 'We' (referring to the Gnani Purush and the fully enlightened Lord within) have no objection at all. 'We' have no opinion. This is naturalness. Naturalness is to follow the lead of the opinion of others; it is to do according to the wishes of others.

Questioner: How would be the *upayoga* the focus of awareness as the Self at the time of natural state?

Dadashri: Totally complete! When the body is natural then the Self is complete indeed—in the state of the Self.

Questioner: So it will not have vision towards outside at all?

Dadashri: All that will be complete, all that will continue to appear. Everything has come in to Vision and that verily is the natural state of the Self (*Sahajatma swaroop*), it is the absolute guru. The one whose Self remains in such naturalness is verily an absolute guru *Sahajatma swaroop Paramguru* !

Pragnya sahaj: Agnya sahaj

Questioner: What is *sahajatma swaroop* natural state of the Self?

Dadashri: If the body complex (non-Self) becomes *sahaj*, the Self (Atma) is *sahaj* anyway. When all the relative part (non-Self complex) becomes *sahaj*, Atma is *sahaj* anyway. The Self has no problems at all.

Questioner: Does one just have to come to You and thereby become *sahaj*?

Dadashri: Just *sahaj*! One will become *sahaj* just by observing 'our' *sahaj* nature. If, by observing 'us', he decides to become *sahaj*; then he will become natural *sahaj*.

Questioner: Then further on, you say that as long as intellect is present it will not allow one to become natural *sahaj*.

Dadashri: Intellect *buddhi* makes one wander in the worldly life and because of the intellect, the worldly life exists. And one cannot become natural and spontaneous (*sahaj*) as long as intellect is present. As much intellect goes down, that is how much one becomes natural.

Gnani has Gnan talk, not rationalism

‘Our’ state is like a little child. It is talk of Gnan—the Self *gnanvaad* and it is not based on and mediated through intellect *buddhivaad*. That which is based and mediated through intellect will always make one emotional and show differences of ‘mine and yours’. *Gnanvaad* does not show the differences and it does not make one emotional.

Questioner: Gnanis are natural, and so are the animals. So what is the difference between the two?

Dadashri: Animals, small children and Gnanis are all natural by nature. Wherever the intellect is working strong, there is no natural nature. Natural nature exists where there is limited intellect. Animals have limited intellect, small children have limited intellect and intellect is completely gone from Gnanis. Therefore, Gnanis are completely natural.

The Gnani is always natural

Questioner: But, what is the difference between a Gnani and a small child?

Dadashri: A child is natural in the presence of *agnanta* (ignorance of the Self) where as a Gnani is natural in the presence of Gnan (the Self). The other is in the ‘darkness’ whereas this is in the ‘light’. One cannot remain natural without the ‘light’, can he? Therefore, one can remain natural after the intellect goes away, otherwise he will not stop from becoming

emotional. Intellect will always make one emotional.

Gnani Purush and a child, these two are called as similar. The only difference that is there is that the child’s sun is rising and Gnani Purush’s sun is setting. The child has egoism but it is yet to be awakened and Gnani has zero egoism.

‘We’ may look naive but ‘we’ are very shrewd. ‘We’ may appear like a child but ‘we’ are very shrewd. ‘We’ will not sit around with anyone. ‘We’ will move on. ‘We’ will not hinder ‘our’ progress.

Where there is the natural intent, there is no ‘I—ness’ and where there is ‘I-ness’, there is no natural state; these two can’t stay together at one place. All these actions of ‘ours’ are natural, unfolding like a drama on stage-dramatic. Once it is done, there is nothing afterwards. No attachment whatsoever. No awareness about what day of the week today is. If you say that this is the day, I say ‘yes’ and if you make me say by mistake, that today is Wednesday I would say that it is Wednesday. I remain in a natural state.

Who comes first in naturalness?

Questioner: After attaining this Gnan, does the *prakruti* become natural or as the *prakruti* becomes natural the Gnan starts to manifest, what is the sequence in that?

Dadashri: When ‘we’ give this Gnan, the vision—*drashti* changes and then the *prakruti* starts to become natural—*sahaj* and later on becomes completely natural. Once the *prakruti* becomes natural, the Self is verily natural and then it is done, so both became separate. And as the *prakruti* becomes natural the external part—that visible to the world becomes a God. The One within is verily the God, in everyone.

Questioner: The One with complete

naturalness of body is a God. Naturalness of the Self is not called a God.

Dadashri: The Self is verily natural. The one with complete naturalness of the body complex is a God, that is correct, that is true. Once the body becomes completely natural then he is a God. Even if such a one were to body were to slap someone, then too he is a God!

Questioner: When the *atma*—the relative self becomes natural then body will become natural by itself, so what does it say?

Dadashri: When the *vyavahar atma* the worldly self becomes *sahaj* natural, then the body will follow suit naturally. The *mooda*—main, original Self is natural. The whole problem is of the worldly self only.

Questioner: You have said that a slap can be given to someone with *sahaj bhaav*—naturalness. How can a slap be natural?

Dadashri: Yes, it is possible a slap can be natural.

How natural the worldly interaction of the Gnani is!

Questioner: The *prasaadi*—blessed gift, ritual that Dada does while whacking some with a shoe on their backs....

Dadashri: All that is natural. Natural means that ‘I am hitting,’ does not exist in the awareness, established knowledge or belief. And when I smack with naturalness, no one feels the hurt of the whack.

Everything about us (the Gnani and the fully enlightened Lord within) is natural. So one needs to come into naturalness. No law law (The Law of ‘No Laws’) is there to lead to naturalness. How can one become natural if he has to follow any law? They (the place where the laws and etiquettes are the rule) will not sit in the easy manner I am sitting here. They will not touch anything if something like

this (cashews and dried grapes) is being passed along. Naturalness does not exist in their talks. Naturalness means one is at ease in all situations and adjusts with inner personal ease. He will not be bothered by thoughts about what others will say or think.

All day long I am natural and spontaneous. This is because we (the Gnani and the Lord within) are not the owner of this body even for a moment, not the owner of the speech and not the owner of the mind. The ownership of this body left twenty-six years ago. The bliss of the Self (*samadhi*—the state in which no situation in the relative world affects the inner bliss) has remained uninterrupted for the past twenty-six years and has not left even for a second. This *samadhi* remains even if someone were to slap me. We would bless him.

A body is effective by nature

The natural property of the body is to react and move. The physical body becomes restless, that is natural and the Self is unaffected by the effects happening to the body (the non-Self). The effect of being the Self is naturalness (*sahajata*). The physical body would become restless that is its nature. If you see the burning matchstick, you will notice that the end part of the stick starts to curl and lift. Why? This is the natural result. All the effects of the physical body would show a change. It will not change for the *agnani*, because he has the ego that has resolved to remain steadfast. The Gnani is free from the ego so he will have tears in his eyes, and you will see everything.

Questioner: Would the inner Self of the Gnani remain composed when his relative self (*prakruti*) reacts this way (crying)?

Dadashri: That is right.

Questioner: Would not the Gnani control the *prakruti* (relative self)?

Dadashri: *Prakruti*, the relative self

remains in its own nature. You don't need to control that. If You (the Self) remain the Self, then *prakruti* also stays (displays) in its own nature. Now if I have to walk across this marble floor on this hot day without any shoes, I would holler, 'Hey, I got burnt, I got burnt, I got burnt.' Then you will see the natural reaction of the Gnani. Otherwise, a person who attempts to control, won't say anything, and this is the reaction of the *agnani*. He will make the effort to bring forth a predetermined result. What is the meaning of being spontaneous? One will say as it is!

One can become natural by seeing the natural One

One undeniable aspect of the Self is that it is natural (*sahaj*) by its intrinsic nature. You have to make the non-Self, the relative self, the *pudgal* natural. Now, how can the non-Self become natural? One can become natural by observing someone who is natural. By observing the Gnani, by observing the Gnani's naturalness in daily actions one becomes natural and spontaneous.

If one stayed with a Gnani Purush, naturalness manifests by itself.

Unlimited restlessness has arisen in a person from infinite life cycles. That restlessness gradually eases into the stillness of naturalness.

If you observe the reaction of my naturalness when someone insults me, then wonder and amazement will arise within you. At that moment you will have learnt. Then if someone were to insult you, you too would be natural (in Your response). Otherwise, this is not learnt even in a million lives. Just by staying near the Gnani all such virtues manifest by themselves, naturally.

Dadashri's unique naturalness

Questioner: We are instructed to maximize the time with the Gnani. So when we stay around the Gnani, then there we are to observe all this of the Gnani, no?

Dadashri: Yes. The entire day you can observe his naturalness. How natural! How pure and spontaneous! How pure are the intents of the ego less state! You get to see the state devoid of intellect. These two are very rare; one never gets to see the state devoid of the ego and the intellect. Wherever you look you will see the people with intellect. Their words are filled with ego and arrogance. When they talk, they talk with puffed up nose (arrogance). Nothing is natural in them. Even when you try to take their picture their noses are high in the air with ego. And if a photographer happens to see me, he will take a picture even if he didn't want to. He will say, 'Here is a man who is natural and spontaneous and without any air of egoism.' A photograph of the stiff puffed nose is never natural.

When you take a picture and if you ask me to fold my hands together then I would do it, that's it. What else do I need? I will not think that this photographer is taking 'my' picture, otherwise I would become uptight and uneasy. I am always in naturalness. Many a photographer who comes in sees this naturalness of Dada and will push the button instantly.

There is no *pratikraman* for me as long as naturalness is the state. Even you do not have to do *pratikraman* if you are in the state of naturalness. Once this state of naturalness changes, (entry into 'I am Chandulal' in the discharge state) *pratikraman* has to be performed. We are natural only, however you see, whenever you see we would appear in same nature. Naturalness would not change.

Causal Sarvagnya

One attains the state of the Omniscient when he becomes abuddha

Commonsense is very important. It becomes applicable wherever it is needed. I

have one hundred percent commonsense. You do not have even one percent commonsense. Commonsense is to disentangle a piece of thread which has become entangled, without breaking it. Commonsense is when you can resolve a problem without causing any harm or damage. People instead, in their attempt to solve one problem create five more. How can they claim to have commonsense? The greatest of scholars have education but lack commonsense. The Gnani is without *buddhi* (intellect). I have no intellect whatsoever. Actually my intellect is fully developed but in the presence of the light of my Gnan, it is rendered powerless and remains in one corner. Intellect in front of full light of knowledge is similar as a little lamp in front of a Sun. 'We' have full light of knowledge. As one attains the state of *abuddha* (no intellect), there awaits the state of Omniscience with open arms. Only when he becomes *abuddha*—where intellect does not operate, where the light of Gnan prevails—can he become omniscient. I am without intellect and I am omniscient. *Sarvagnya* means the One who Knows everything, absolutely enlightened.

Sarvagnya brings about salvation through spiritual energy

The Soul and the non-Self are in a mixture form, with each maintaining its own intrinsic properties and that is why it is possible to separate the two. If copper, brass and silver were mixed with gold, a scientist would be able to separate each metal based on its properties. He could easily do so. Similarly a Gnani, who has infinite powers and has thorough knowledge of the properties of the Soul and the non-Self, can analyze and separate the two. I am the greatest scientist of this world. I analyze every atom of the Soul and non-Self, separate the two, and give you your pure Soul in your hand, within an hour!

The Gnani, who is omniscient, seals off

your causal mind and so there is no charging of a new mind, but only the discharging mind remains. Thereafter you only need to see and know the effect or discharge.

The Omniscient saw in Kevalgnan...

Questioner: This speech which the *sarvagnya*—Omniscient One speaks, would He be speaking by 'seeing' from *smrutignan*—memory knowledge, of infinite life times?

Dadashri: He would speak by 'seeing', He has no need for memory knowledge. He would just speak that which he can 'see' directly. He does not need anything else. He has no need for that which has or has not happened in infinite lives. If he applies *upayoga* applied awareness as the Self, then He can 'see'. However He does not have such need. He can see the whole universe in *Kevalgnan*—absolute knowledge.

Now, in *Kevalgnan* nothing else needs to be 'seen'. The elements *tattva* which are eternal and their phases *avastha* are seen in *Kevalgnan*, nothing else is seen. Our people get carried away with their imagination with reference to what might be seen in *Kevalgnan*.

Who is considered Sarvagnya — the Omniscient?

Questioner: Who is considered *sarvagnya*—the Omniscient?

Dadashri: The Knower *gnata* of one *tattva* element is called a Gnani. The one who has Known only the Self is called a *tattvagnani*. The one who Knows all the elements, and Knows what every different elements are 'doing', is a *sarvagnya*—Omniscient.

Kaviraj has used the word '*sarvagnya*' for 'us', but actually this is *karan sarvagnya*—causal Omniscient. Omniscient is when one is 360 degrees in Knowledge. I am at 356

degrees; I am nurturing causes for the state of perfect Omniscience.

When Omniscient One does not enter into the realm of the non-Self even for the smallest fraction of time *samaya* and constantly remains as the Self, then he is an Omniscient. I am totally in a state of being free from all *granthi* tubers of *raag-dwesh* consequences. Whatever attire—householder attire I was in when I attained Gnan, remains, it cannot be changed. I have no objection if you take away these clothes from me or if you leave them the way they are. I do not have any problems even if you were to rob me.

Questioner: How many karma are you unaffected by?

Dadashri: ‘We’ are free from all for all karma. All that remains is that which is necessary for the basic sustenance of this body. Even that karma is discharging without new charge karma. ‘We’ do not have any other thoughts.

Questioner: So infinite Gnan and infinite *darshan* has manifested within you?

Dadashri: Everything has manifested. It only lacks by four degrees. Whatever a *Kevalgnani*—the absolute Omniscient—can see in his Gnan, that is what I have in my understanding – my *darshan*. His is called *Keval Gnan* and mine is called *Keval Darshan*.

I am called as *nirgranth*—without any inner tubers of *kashaya*. For the person who may have no outer knot, he may still have an inner knot and that knot will pull him within, so he may be involved in some thoughts when I am talking! Unless these knots get exhausted, he won’t attain a knot-free state. First, he becomes knot-free. ‘*Paramguru nirgranth sarvagnya dev*—Absolute guru tuber-free omniscient God.’ Such a One is tuber-free, free from overt and subtle knots.

When certain knots form, the smile vanishes. As the knots get broken, the smile opens up. There should be *mukta hasya* the laughter of the liberated state.

The exact understanding of knowledge in real current time

Questioner: Would a *sarvagnya*—Omniscient One know all the phases of the past and the future?

Dadashri: It is the knowing of all the phases in the present time. Krupadudev Srimad Rajchandra has given a very good meaning of this. A *sarvagnya* would know at a time, that these *pariyaya* phases were like this and that they have become so now and this is what they will be in the future. Only the *sarvagnya* has *trikaalgnan*—knowledge of all time – the past, the present and the future.

So a *sarvagnya* knows all that at a time. It is not like the future time or the past time, everything is present time only.

The observatory of the world

The fruit of knowing the Self is *moksha*. Even in infinite miseries there is *moksha*. The one who has known the Self is the Knower-Seer of all the elements.

Do you like all this talk? This is a science. Nowhere in this entire world has this science manifest. This science is being revealed to the people of this world for the first time.

‘We’ have all the stock (Gnan—Self-knowledge). That is the only reason ‘we’ are saying that ‘we are *sarvagnya*—Omniscient.’ Those who did not have this used to speak ‘only You, only You’ and those who have It, say, ‘only I, only I’. ‘We’ have this stock which we are giving free of cost. This is the cash bank of divine solution in the world.

This is the observatory of the world. This ‘Dada’ is the superior of the four Vedas. That is why all problems in the mind are

resolved easily and then only the understanding that liberates is attained and thereby one's work is done.

Dada's conduct

Questioner: As I get *darshan* of Dada's conduct through close proximity, then the feeling arises that such conduct should manifest within me too.

Dadashri: Oh, it happens for sure. You don't have to worry about that. You need to know how to 'see' (Dada's conduct as the Self), that is it. In this where is effort of the doer (I am Chandulal, relative self)? The doer of all these (relative self) became the non-doer (the Self). How can the non-doer do any effort?

Questioner: When there is no effort left to be made, is that when naturalness (*sahaj* state) is attained?

Dadashri: Effort that happens is also natural, because it is the ego of the discharging state; not the ego that charges. The charging ego is of the doership state. Therefore, the discharging ego—which is the sufferer of the pleasure or the pain—is making the effort and that too is natural and spontaneous (*sahaj*). That is not an effort, but due to lack of the right word for it, the term effort (*prayatna*) is used. It is beyond the words.

Questioner: What can you say about this phenomenon, that a person learns to observe Dadaji's conduct and then it manifests within him? Absolute conduct of the enlightened Self *atmasharitra* has manifested in Dada. Yet what type of mistake is it that prevents one from seeing that?

Dadashri: One has not understood *atmasharitra*—conduct of the Self at all. What is the external visible attribute of this conduct? It is *vitargata*—no attachment-no abhorrence. If one wants to know whether internal conduct—*atmasharitra* has

manifested within someone, then he needs to observe the external conduct characteristics. When no trace of abhorrence arises if someone were to insult him with abusive words and no trace of attachment arises when someone greets him with a floral garland; then we can say with assurance that internal conduct has manifested within such an individual.

It is enough if you observe the conduct of an *Atmagnani*—the one who has realized and known the Self. This is indeed a new kind of conduct *charitra*. That *charitra* only has to be 'seen' constantly. It is not something to learn or study. Simply keep 'seeing', 'see' and 'know', 'see' and 'know'.

After the attainment of right conduct *samyak charitra*, absolute conduct *keval charitra* will manifest. There is nothing to do in *keval charitra*. In right conduct there is some inner subtle 'effort' to keep the Self separate from the non-Self, one has to hang on to the Self. In absolute *charitra*, no such effort of separation exists.

Questioner: It becomes natural *sahaj* by itself.

Dadashri: That which remains spontaneous and natural without any effort is conduct of a different order. Until that happens the wandering into the non-Self and the blockage of that is called right conduct. To not allow the two, the non-Self and the Self to become one is right conduct—*samyak charitra*. And that other—the conduct of absolute knowledge—is conduct of a very high order.

To let the non-Self mix up with the Self is deluded conduct (wrong conduct—*mithya charitra*). The right conduct is where this mixing is blocked. In addition, absolute conduct is beyond all efforts. It simply is there, spontaneous and natural as the experience of the fully enlightened One *Kevalgnani*.

~Jai Sat Chit Anand

**Spiritual Discourses and Gnanvidhi in the presence of
Atmagnani Puja Deepakbhai**

Trimandir Adalaj

25 July (Sat), 4-30 to 6-30 pm - **Satsang & 26 July** (Sun), 3-30 to 7 pm - **Gnanvidhi**

5 August (Wed), 9 to 11 am - Darshan-Bhakti - **Rakshabandhan Celebration**

14 August (Fri), 10 pm to 12 am - Bhakti - **Janmashtmi Celebration**

15 August (Sat), 4-30 to 7 pm, Shree Simandhar Bhagwan Small Murtis Pranpratishtha

Note : Those mahatmas who have taken Murtis for their home or office and Pratishtha is not done, can bring their Murti for Pratishtha.

Paryushan Festival at Trimandir Adalaj

16 August to 23 August - Spiritual Discourses on Pratikraman (Big) book.

29 August (Sat), 4-30 to 6-30 pm -**Satsang & 30 August** (Sun), 3-30 to 7 pm -**Gnanvidhi**

Note: Those who wish to attend any of above program are requested to register their names on <http://simcityarrival.dadabhagwan.org> webpage or at Trimandir Adalaj on +91-79-39830400.

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The true definition of Vitaragata

Vitaragata means there is no attachment or abhorrence. The one who is *vitarag* is beyond duality. He does not have pleasure or pain. There is no pain when insulted, no pleasure when honored. *Vitaragata* is not a state of mind nor is it an internal state; it is the state of one's Gnan—experiential awakened awareness. This is the state which is attained through the independent effort of the Self, it is not part of natural creation. Nature creates trees which bear lemons, guavas and pomegranates, not *vitaragata*. There is no tree of *vitaragata* anywhere, which will bear such a fruit. After receiving Gnan, the relative self and the Self become separate and therefore *vitaragata* will arise as much as You will make an effort to follow the *Agnas*.

- Dadashri



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