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D A D A V A N I



Infinite Glory To The Lord Who Has Manifested
Within Atmavignani 'A. M. Patel'
"Dada Bhagwan Na Asem Jai Jaikar Ho"

Editor :
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DADAVANI

**Eliminate fear by surrendering
to the 'Gnani'**

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EDITORIAL

When one surrenders to the One who is fearless, then one becomes permanently fearless. Gnani Purush Dadashri became the Akram Vignani in this era and through the Gnan Vidhi, a spiritual scientific process he establishes the experience of the Self in just two hours and fearlessness commences from that moment.

The wrong beliefs that have taken hold from infinity is the reason for fear arising in some worldly interactions from time to time. In this the Gnani Purush establishes the right vision and understanding, 'you are pure Soul, Chandubhai is separate,' and then where is the existence of fear? The Self has no fear component at all. Whatever fear that has been filled in the prakruti of Chandubhai from the past life, will discharge and leave after giving its effects. These are the echoes of the past life and where is the reason for fear in it? Thus one gets established in the state of fearlessness from all angles.

In every effect of the relative fear, Pujya Dadashri, makes fearless all who have attained Self realization by giving them many new and different understandings that, 'you are pure Soul, All these effects of the pudgal have no power to touch you.' Once this understanding is established then the anger, greed, delusion and pride that arise in the pudgal will not be taken as, 'this is happening to me' and this mistake is not repeated. This mistake is cast away by saying, 'not mine.'

In the worldly life every human being is without refuge, there is no protection from anyone. Yet due to the temptation or helplessness, one takes protection of the police or the boss or finally of some person, and these kind of protections are intrinsically built with fear and more fear. Whereas the refuge of the Gnani Purush renders one fearless and then one has no need to take the shelter of any worldly person. The Gnani Purush does not make a person helpless or miserable by giving him refuge. He says, 'once you become free from your karmic debts then you indeed are the supreme Lord, just like me. Then you are to let go of my shelter. You have to become the all knowing enlightened one.' This is the exclusive greatness of the all powerful Gnani Purush! The Gnani refuses to become the superior over the seeker and makes him equal in all respects to him, rendering him fearless.

As long as any kind of ignorance exists, there will be effects of fear. As each belief stemming from ignorance leaves, the fearless state gets increasingly established. At the feet of the Gnani one has to surrender all wrong beliefs of ignorance and this science of Akram Vignan has to be absorbed in its full thoroughness and thus one can attain final liberation in just one more life time.

In the current Dadavani many amazing keys have been compiled, which will bless the seeker with the increasing understanding of the Gnan and the Gnani Purush.

Jai Sat Chit Anand.

- Deepak Desai

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Eliminate fear by surrendering to the 'Gnani'

(Please note that great care has been used to convey the exact message of Dadashri. Here 'Y' or 'S' refers to the awakened Self or the Self. For glossary of the terms, please refer to: www.dadashri.org/glossary.html)

The effects of wrong beliefs remain

Questioner : In daily life I cannot get rid of the wrong vision (mithya drashti) and I want to attain the right vision (samyak drashti), so how can I reconcile with this?

Dadashri : After attaining this Gnan you do have the right view point only. Whatever wrong view appears to you, it is not yours. You are not fond of that vision anymore. Do you love the wrong vision? No, you are fond of only the right vision. You love the real vision. Where love is that is yours. Now the rest is the matter is to be settled. From the worldly perspective, if someone puts a rupee in my hand, then would I throw it away because it's wrong (mithya)? No. One cannot throw it away. Otherwise the world will say, 'He is crazy, he is not a Gnani.' Now when the Gnani puts it in the pocket, does it mean his vision has become wrong (mithya)? This is worldly life. If you go to the barber to shave the beard, does it mean it is wrong (mithya)? If you keep this long moustache, does it mean you have attained the right vision (samkit)? It is not like that.

Questioner : Yes Dada, that line of demarcation (between the right and the wrong vision) is important.

Dadashri : With that view point, you do have the right vision (samyak) only. That is why you keep having fear of the wrong vision. Before Gnan, you had no such fear. Were you concerned before receiving Gnan that your vision will become wrong? That is why you

feel the fear. This is only a doubt of yours about falling into wrong vision. It is not like that at all. This doubt of falling into the wrong vision tends to happen because of the old habit of looking with the wrong vision from infinite life times.

So these are old wrong beliefs only. If this belief become recurrent then get rid of them by shaking them off and then they will leave. By reading this Charan Vidhi (Spiritual book for the Mahatmas) all the wrong belief will be cast away. This happens because of the old habits of looking with the wrong vision for many life times.

Questioner : For infinite lives.

Dadashri : Yes, you are afraid of that unnecessarily, mooah (special exclamation used by Dadashri to shake up the listener)! What is the use of constantly harboring fear for something, which is bound to happen? What ever is going to happen is decided, and why harbor a fear for it unnecessarily? There is no element of fear in the Self. The pure Self (Shuddhatma) that I have given you has no element of fear whatsoever. How safe and blissful! For the bliss, there is no need for anything else. The Self is the abode of bliss by its own properties, and is absolutely Self sufficient and independent (niralumb). This Self I have 'given' you. Even at 79 years of age look how Dada is.

Our Gnan is such that it dispels all elements of fear. After that, will you take courage?

The relative self may be robbed, never the Self

The mind, speech and body are the three instruments of action (trikaran). The intoxication (effect) of these three instruments is the problem. We are possessed by these three ghosts. Due to these ghosts, the intent for the worldly life (sansar bhaav) exists. Otherwise, the Self (swabhaav bhaav, the state of The Self) prevails. But because of being possessed by these ghosts, worldly interaction (sansar bhaav) exists.

Once you attain the understanding that this worldly life is the impediment (the extra baggage, lafroof), then its weight begins to lessen. People do say that this worldly life is an unnecessary baggage but they do not understand this, right?

When this baggage of worldly life bothers you, at that time you have to say, 'Dada, Dada.' When the time arises, the nuisance will arise again and again as a complaint in your mind.

Questioner : I had a lot of fear, Dada.

Dadashri : No matter how much you would be afraid, you would be reminded of the fact that all the baggage of the world are expressing as problems. So during such times say, 'Dada, Dada.' You are burdened by this baggage (thoughts, speech and actions) and that is why the bliss of the Self has been obstructed. If one was to remain as the Self, what would bother You? The botherer is not visible. Yet, he prods from within, 'what if this happens? What if this happens?' Hey, it is not going to tumble this way or that way. 'Why are you here to give me unsolicited advice?' You need to say that. Do you think this Sun will ever fall down? Nothing is going to fall. Look, if this bag was meant to fall on me, it

will fall even if we tell it not to. So why fear about it falling? If it was going to fall, all our telling it not to fall, will not prevent anything. So why not think that it will not fall from the start? Why harbor any fear unnecessarily? And what are they going to take away or rob from us? The pudgal (the non-Self) will be robbed. The pudgal will rob the pudgal, the Self will not be robbed, ever. What do we have to lose? He (the robber) does not even know of us (the Self). Our nature is beyond all pain or pleasure (avyabadha). No one can render any grief or pain to us.

The Gnani removes fear permanently

Whoever gets to meet the Gnani Purush, and if a Gnani Purush feels that, this individual does not need to have fear, he will get rid of it for him. Otherwise, at this time all people have 'failed' (they will continue to wander life after life). Whoever has fear, has failed. Once the fear leaves then one's work in life is done.

That which makes one fearless is the real science

Fear leaves and vitaragata (state of enlightened world view, void of any attachment) expresses. It is called Vignan when fear disappears. All other sciences are wrong. Only the science that dispels fear and brings forth vitaragata is correct. Many great saints have said, 'first remove the fear and then vitaragata will come.' That is not true. It never happens in this manner. Without Self - realization fearlessness is impossible.

Questioner : Does fearlessness come in to existence only with Self-realization (Atmagnan)?

Dadashri : Otherwise, fearlessness cannot be established at all. As long as the belief, 'I am Chandubhai,' exists; fear exists.

Once, 'I am pure Soul,' is established, fear leaves. Do you understand?

Questioner : Is it true that fear exists as long as the physical body exists?

Dadashri : No. The physical body continues to exist. Even Lord Mahavir had a physical body.

Questioner : Yes, but he became enlightened. Fearlessness follows enlightenment.

Dadashri : Once Atmagnan happens, then the physical body becomes a blessed and helpful instrument. It becomes your friend. It becomes easier to settle all the karmas after the body becomes a friend.

This manifestation of Dada Bhagwan is for the salvation of the world

Questioner : I see these mahatmas (those who have acquired Gnan of the Self) have become fearless.

Dadashri : Yes, all the fear leaves. This young man here is fearless. The fear has been removed from that young fellow over there also.

Questioner : My fear has not gone.

Dadashri : How will your fear leave? If somebody can remove it, then only it will leave. Otherwise, it will not leave. Nobody's fear leaves. Gnani Purush means the One in whom Dada Bhagwan has fully manifest. This Dada Bhagwan is the Lord within. With the Lord's grace, what can we not attain? This process here is the direct instillation of the grace of Dada Bhagwan, the Supreme Self. The Lord within is the Lord of the fourteen worlds. This manifestation in this life is for the salvation of the entire world. The whole world is being tormented in a blazing fire. It is burning in the cold fire (the agony of material comforts).

Fear increases jagruti - awareness as the Self

The purpose of this life is for the realization of the Self only. If you do not realize the Self in this life, then go out there in the jungle and cry your heart out.

Does fear and terror bother you?

Questioner : No.

Dadashri : Where there is the pure Self, there is no fear and where fear exists there is no Self. 'I am Shuddhatma (pure Soul)', is not a psychological effect.

Questioner : So Dada, when I speak, 'I am Shuddhatma, I am Shuddhatma' ...

Dadashri : It is not necessary to speak. It will automatically arise from within. 'I am Shuddhatma.'

Questioner : So Dada, it comes automatically from within when I feel deep fear, it does not happen at other times.

Dadashri : That confirms that the Self has expressed (jagrut). The operation which separates the 'I' and 'my'; has been successful. When fear arises, then, 'I am pure Soul,' begins from within. This increases awareness (jagruti).

The divine and extraordinary path of Akram Vignan

Questioner : This path of ours is out of this world, divinely extraordinary (alaukik).

Dadashri : Divine, very extraordinary!! That is why we (The Gnani Purush and the Lord within) are saying that once in a million years such a path of liberation is available, and it is indeed out of this world. But the world has to come to understand it. As one progresses further in it, more and more will be revealed and one will be struck with amazement. All of it

comes without any effort or pain. Simply sitting with the Gnani Purush, one becomes a Gnani. That again, he simply has to sit in the environment free from all fears and worries. No fear at all, neither of this world nor of the worlds to come in future. There is no concern, 'what will happen in the coming life?' Alas! the people and the masses lack the merit karma to take the benefit of this. The awakening of such merit karma is difficult because such a simple and easy path to the Self is not easily attained. These sadhus (renouncers) leave their wife, children and the world and yet they remain bound and are unaware of this science.

The false alarm : There is no moksha

The statement 'there is no moksha,' is binding in itself. Once you say this, how can you become free? Hey, moksha (final liberation from birth and death cycle) is not here, but we can touch to the entrance of moksha and we can see all the palaces inside. The gates are transparent so it is possible to see everything inside! This is a false alarm, 'there is no moksha, no moksha.' Who shouted this in the first place? Then say, 'my guru's guru has said that.' Did you hear it personally from his mouth? If you search for this guru of the guru, there is no such person. This is all a false alarm reaction. It is akin to, the dog started barking when a tile falls lose with the strong wind out side. The owner rushes out shouting, 'thief, thief!!' And the neighbor joins in saying falsely, 'I saw the thief.' And then the entire neighborhood rushes out in alarm. This is the fear of the false alarm. There is simply no substance to it, but it multiplies. Alas! What can be done? These people must have it in their karma to continue to suffer in bondage. But now all that will come to an end for sure.

Kramik Path fractured: Enter Akram Path

Do not come here out of fear. This is the Gnan of the Vitarag only. It used to be in the kramik form but now it is appearing as Akram. This is because the whole basement of the traditional kramik path to liberation (step by step path) has corroded and fallen apart. What is the basement of the kramik path? It is the unity of the mind, the speech and the actions of the body. This basement is now broken in this era of the time cycle after the departure of Lord Mahavir 2500 years ago. Kramik path to liberation would work very well as long as the unity in thoughts, speech and actions remained. After the Lord left, the whole basement of the kramik path has been broken. At this time, the saints of all the religious sects have not progressed beyond the spiritual stage of Mithyatva (wrong vision, the non real taken as the real). They have carried the deluded vision to the extreme. So nothing of ultimate humility has remained. One should go before a Gnani Purush. He is the current wonder of the world as the extraordinary Purush (the enlightened One). I have to speak all this myself like a diamond has to speak itself, 'behold this magnificent sparkle!' When a diamond itself has to speak then it is obvious that all the jewelers have vanished.

The difficulties of the Kramik Path

The Lord has referred to the use of anger for welfare of others. To become angry for the welfare of the other, or for salvation of the world, results in one binding merit karma (punya). But these spiritual masters (!), they will not even bind merit karma. They get their results right here in this lifetime. These masters would stay irritated and very angry with the disciple the entire morning; the disciple in turn

remains frightened. This state of affairs remains all the way up to the tenth state of spiritual development (there are a total of 14 levels of spiritual development in the traditional Kramik path). This traditional path of enlightenment is very difficult. This Akram path is very rare in this universe.

Akram path gives moksha easily

In the Kramik path one has to progress spiritually step by step by renouncing step by step. The other path is the Akram path. This path comes around once every million years and is a wonder of the world. You can ride in the lift and attain liberation. In this path, there is nothing to acquire (grahan) or renounce (tyaag). This path of liberation calls for no efforts. It is an elevator path. This path is for the one who is very fortunate and once certified by the Gnani the person attains liberation. This is the cash bank of divine solution. This is the only cash bank in the world.

In the kramik path, if you are fortunate enough to find satsang you will climb up five hundred steps, on the other hand if you come across kusang (bad company) you may slip down a thousand steps. There is no guarantee in that path, it is very arduous. Akram path is a safe path. There is no fear of falling from the lift and you can fulfill all your worldly responsibilities and still attain liberation. Emperor Bharat had attained liberation while fighting wars and ruling an empire, through the Akram path.

The Self that has been attained renders one fearless without a doubt. The state of lack of any doubts (nishankata) is followed by the state of absolute detachment (asangata).

The exclusive refuge of the Gnani

The only refuge that is needed is the refuge of the Gnani. How long is this refuge

necessary? Until moksha, final liberation. After that there is no need for any refuge and protection.

Questioner : Later on, do we need to bring down all the scaffoldings?

Dadashri : No. Once you accept the refuge of the Gnani exclusively, you have to be prepared for all forms of abuse from the world. Otherwise, you will have to take the refuge of the worldly people. You have to surrender to the police officers and everybody else. Say you have not attained Gnan and if the police officer comes to your home and says, 'Is Chandubhai here?' At that time you would feel threatened and frightened. Now after Gnan, you will calmly say, 'Yes, brother here is Chandubhai, do you need something?' Then police officer will say, 'The sheriff is asking for you, here is the arrest warrant for you.' Then you will go willingly and calmly because you have Gnan. You had to lock your home everyday by your self. Now this police officer will close the door (prison) for you. No problem!

And whatever happens is vyavasthit (scientific circumstantial evidence). Your food and drink will come naturally according to your account. So you do not need to worry about all that. You do not need to lock the door; the police officer will do it for you. You are not likely of being led to a prison, but even if it does happen, you need not fear.

Has anybody's nature improved in the home? People do ask me, 'who made you wise and humble?' Only these worldly people have made me wise and sensible after a lot of abuse. People have straightened me up (loss of ego). So whatever I am telling you, it is from my experiences. Take heed and become straight, otherwise people will beat you up (abuse you) and make you straight.

Will people refrain from straightening you up (destroying the ego)? What are these family members doing day and night to you? They are straightening you up! You may complain that they are opposed to you. No they are not; they are shaping you up only.

Questioner : Where can we find such magnificent words of wisdom to listen, Dada?

Dadashri : Yes, but alas! What can happen otherwise?

Questioner : And everybody feels that Dada is talking about his very own life only, no one else's.

Dadashri : That is why; I say that from my childhood I had this cardinal desire. I have discharge karma left. It is that, whoever meets me must attain happiness.

One has to become tested in that

Questioner : Is there any relation between fear and Gnan?

Dadashri : There is no relation at all. There is no relation between fear and Gnan. But we do become aware of the fear that arises. Fear does arise. Fear should not arise. What do I mean to say? The fear should not arise at all, then only it is called Gnan, fully expressed. That much deficiency has remained. I had already experienced like that. I had put it to test. We should test our selves. Without putting anything to test, it is useless.

You meet a person who does not get along with you and starts using abusive language, insulting you in public. Is he against you or is he your thermometer?

Questioner : He is a thermometer.

Dadashri : Yes, now you can say that he is the thermometer for you to check whether you have the awareness of Dada's Gnan or

not. Further, who is he yelling the insults to?

Questioner : To Chandubhai (relative self), no?

Dadashri : He is telling this to Chandubhai. He cannot tell You (the Self) at all, right? He cannot recognize You (the Self) for sure. How can he recognize You? He will say all this to Chandubhai so, You to tell Chandubhai that, 'it must be your fault. That is why he is yelling, otherwise who is free to insult you thus?'

We need to check when even as much as a single subatomic particle (parmanoo) is disturbed within. Even when as much one parmanoo worth of fear arises, I become aware, because of the Gnan. The subtlest definition of fear is, 'I am Chandulal' (vikalp). This must not arise. If we are Shuddhatma (pure Soul) then nothing else exists. If there is the minutest effect then we need to check that, do we not? Have you put your self to this test?

Questioner : No.

The precise result of the Gnan Vidhi

Questioner : What should I do to decorate our palace (the worldly self) the best way?

Dadashri : Nobody should feel any fear from you. Nobody should get any hurt from you. One should have that much morality.

Questioner : Someone has taken this Gnan, and after that, if fear and deluded worldly behavior persists, and he is not able to remain unaffected (nirleyp) what should be said of him?

Dadashri : He should take the Gnan again. This is a science and it has to be understood exactly for its full benefit. The many

words I say in the Gnan Vidhi have to have their result word by word, because we have to get solution of everything in an hour. We have to destroy the spiritual loss of infinite lives in an hour. So there is the need to remain attentive in the Vidhi and repeat each word, point to point for the desired experience. At this place, if we would not know the right switch, the fan would be running in the winter time. That kind of mistake is happening here. Therefore, I would make him sit in the Gnan Vidhi again. I have made some sit in the vidhi up to five times and their work gets done.

Then one will not feel fear at all. After attaining this Gnan one should not feel fear. One definitely stays fearless. This is the science of the Vitarag. He will not feel fear at all because how can the Self ever have any fear?

To remain as Atma

All these kashayas; anger, pride, deceit, greed are happening in the pudgal (that which is constantly forming and disintegrating) but one says, 'this is happening to me,' and if one takes the ownership of the rest of the events then they will stick to him.

One becomes the Supreme Lord, if one does not get stuck with the pudgal. This means one maintains, 'it is happening to me.' If you do not understand anything, then just say, 'it is not mine.' 'It is definitely not mine.' Even if You (the awakened Self) say that, 'this, it is not mine,' it will separate from You.

You do not have anymore fear like the ones you used to have, no? Do you like these fears?

Questioner : I did not like it.

Dadashri : What did you do?

Questioner : I had no solution, so I just tried to sleep them away.

Dadashri : Why did you not get some help from your father? You could ask him, 'is it because, I took birth at your place that I am afraid?'

Questioner : Even he lives in fear. The whole world is wandering with fear, Dada.

Dadashri : Alas! Who can we tell? What would the father say? Go to sleep quietly.

Questioner : You are fearless Dada and you have made us fearless.

Dadashri : Will you become fearless too or not?

Questioner : Now we are staying fearless in situations of fear. Mentally we will not have fear. At this time, the curfew is on, and I will not have any fear of going from the office to home. We have not hurt anybody, so nothing is going to happen to us.

Dadashri : No, do not use that approach. 'I am Shuddhatma,' and therefore I am fearless. That is the right approach.

Questioner : Meaning, If I encounter a policeman at whom I had hurled a stone, then I would be afraid of being caught and punished.

Dadashri : That is all right, but the fear will remain if you use that approach.

Questioner : The fear will leave with 'I am Shuddhatma.'

Dadashri : Fear will not stay if you have awareness of the Self.

Questioner : We enter into the Self when circumstances of fear come up suddenly.

Dadashri : Then you have to enter in to the home department (the Self, 'I am Shuddhatma,' pure Self).

Questioner : At that time, he does not need to be told to get into the Self. It happens automatically.

Dadashri : At that time, one gets in for sure. He will open the door quickly and get in fast.

Questioner : When can we attain the state of complete fearlessness?

Dadashri : If we remain in the group of fearless people, we will remain fearless. If we enter a group of people who are afraid, then fear will arise. If the group of fearful people will run away, then you will also run with them. This group of people here will not run and then you will not run also.

Questioner : Dada, you just said that he will invite fear from nowhere.

Dadashri : He will invite fear.

Questioner : It is like, 'what if he will do this, what if one will do this?'

Dadashri : This is invited fear.

Questioner : It is like, 'yesterday on this street somebody got robbed, what if they will rob me today?'

Dadashri : Yes. There is no fear on this street. Even if they will rob, how are they going to rob You? Couple of sadhus would be passing by and one of them will think, 'what is he going to get from me? At the most, he will take this metallic pot. Then he will have a second thought, what can happen to me if they break my feet?' This idea, 'what will happen to me?' is to be condemned. You are the owner (the Lord, the Self) and how dare you say, 'what will happen to me?' Stop the ownership of the pudgal. And then you will become fearless.

Questioner : I have to revert to the

Self and stay as the Self.

Dadashri : You have become the Self. Now follow the Agnas.

Questioner : Staying the Self, follow the Agnas.

Dadashri : One enters the pudgal out of the past habits. Chandubhai is used to that old habit, no?

Questioner : How can we know when the Gnan is working?

Dadashri : One will not feel useless fear from external sources. Then only you can say that the work is done. If the Gnan is not working well, then false fears will be there with the effects.

Security against fear: Relative and Real

Questioner : When lots of inconvenience and problems arise, then I become somewhat disturbed and unstable.

Dadashri : Nothing can happen if this Gnan and the five Agnas remain. And despite the disturbances, this world will not fall or turn topsy-turvy. The Sun and the Moon will always be there. The world is fearless. There is nothing like fear in this at all. Only the ghosts and false alarm of fears come and go. Nothing else.

A crowd would be proceeding through the jungle, and some one will say, 'tigers, wolves and lions are roaming around here.' So fear will arise in the minds of all. The villagers around will advice, 'a tiger hunter lives in this village, you take him with you, then you will not have any trouble.' So the crowd will find out the tiger hunter. The tiger hunter will say that, 'brothers, I will charge you 10 rupees per day. It will take me three days to go there and three days to come back. I will charge 60 rupees for the six days.' Everybody agrees.

So the crowd will proceed comfortably with the tiger hunter. All of a sudden, they hear the growl of the tiger. It is a jungle, so you will hear the growl, no? When they hear the growling they look for protection at the tiger hunter. Then the tiger hunter says, 'relax, the tiger is growling from a cage! So everybody will be quiet again!' The fearlessness comes from, 'I have a tiger hunter with me, I am safe.' This is the only thing needed for security and to dispel fear.

There is nobody, not even a God above who is going to harm you. Nobody has that power. Not even God can do anything to you! Why would God hurt you? If He does, he will bind karma.

They can stay and sleep in the jungle, because that tiger hunter is with them, otherwise they will not. Otherwise, they will leave their food and run. Were you also doing the same thing? How long can you stay in this vast forest? As long as there is the security of the hunter fear is abated. If he were to slip away, the fear will return. Now the tiger hunter is not going to kill the tiger, so the fear is dispelled by our faith and courage that comes from the knowledge that he is going to protect us. So the courage is the tiger killer. Courage arises with the name tiger hunter! So, all runs on each other's support. Really, vyavasthit, scientific circumstantial evidence, is running this. Otherwise, all beings (those without Gnan) need a support.

Now you (mahatmas of the Gnani) do not need to have any kind of external support.

Dada Limited Company

After this Gnan, nothing will bother you. You will not be touched by any worldly induced sufferings (upadhi). It will not touch at all. This knowledge is such that, it makes a person

independent. Even God should not be your boss. Why is there a need to keep God as a boss? God is your own real Self. How can you afford the reign of a boss? Why tolerate the bossing for a day even? I could never adjust with the idea of any boss over me. I had a rebellious mind.

Why get so shaken up with false fear without any reason? This is of no concern to you. All these are paper tigers. One man got scared, when the tiger growled. I said, 'the tiger has been confined in the cage, why are you shaking for no reason?' And I am taking the responsibility then what is the problem? Am I not taking your responsibility? Have I not taken your responsibility?

Questioner : You have, you have.

Dadashri : Yes, I took all the responsibilities, then why do you need to be afraid? Do not be afraid. You should say, go to Dada. I have told him that when miseries come to you, send them to Dada. Tell the miseries, 'Go to Dada!' All these companies are running on his name. Please go there! There is nothing here. You should say, 'Dada Limited' is over there.

Shake up the miseries

What can a fox do to a lion's cub? What can all these cowards (foxes and worldly cowards) do? And even if they hurt anyone, they will only hurt the ones they know. How can they hurt that which they simply do not know (the Self)? They only know 'Chandubhai' (The relative self). Do they know You (the Self)?

Questioner : Yes, agree.

Dadashri : So never become a coward, and always make the miseries tremble and shake. Even the misery that comes will think,

'I have come to the wrong place, this one is not even afraid of me.' Once they (miseries) see us being fearless, then they (miseries) will feel fear. The nature of this misery is that once the person becomes afraid then it will increase its present force. This poor thing (misery) will get scared if the owner does not feel fear. So the miseries will get shaken up and lament, 'this home (this person), why did it fall under my task and part?' Always make the miseries tremble.

Gnan present, fear absent

All these external is nothing but that which needs to be settled with equanimity. There is the external experiment (that which is going on, happening in nature) and the internal experiment (that which is happening within). The internal experiment involves 'seeing', 'knowing', to remain the Self and in the Agnas. The rest is all external. In the external, once we stop one thing (not interfere in the relative) then everything else becomes weak and falls into place, as it loses its support (doer ship). The external is not obstructing. What obstructs is, 'what will happen, what if it bites me?' This is the false fear and the vikalp (I am Chandulal).

Where Gnan is present then the world ceases, and where the world is present the Gnan becomes 'absent'.

It is because we have all become free and natural that we sing without fear or concerns amidst crowds at the airport, even at this age. This will bite, that will bite, that will bite, all such bothers and irritations are gone. One forgets everything. That is the sign of work accomplished. I will notice only that much. I am not concerned with remembering anything. Somebody will ask, where did you come from? Then I will not remember, what is

the need for it? Why do you have to remember everything? Everything is already predetermined. The law of vyavasthit- scientific circumstantial evidence is such that if one does not think, then his vyavasthit would be exact and special and a person who thinks too much then his vyavasthit would be little bit misplaced. That is the only difference. Shuddhatma Lord is established within, is He not? Has He brought these kind of hassles in this life? The life of a mad person is also going on, is it not? The aircraft will land whether a person sleeps soundly or worries about a crash throughout the flight. And for You (mahatma of Dadashri), there are no thoughts. And what do you need to do? You need to stay in the home department (the Self, Shuddhatma). If You are in the home department, the Self, then when suddenly anything happens, the external, the foreign department, will take care of it self, and will not affect You.

While traveling in a car, if the tire gets burst, you simply wait until it is fixed. Can you do something in this? No. Instead, when you set the Gnan within as we begin the journey, then the events will take care of them selves.

The fear that happens in the non-Self is discharge

Indeed fear does not exist. It is only an irrational reaction to the fear. This will happen and that will happen. All this fear is destroyed with Gnan. These demerit karmas (paap) get washed off inside so the fear gets destroyed. Everything becomes light and easy, otherwise day and night the irrational fear continues.

Questioner : Dada, how can I do more uninterrupted contemplation of the Self (niddidhyasan) to tackle any residual fear that arises?

Dadashri : No, you don't need to do

niddidhyasan. The fear that arises is the discharge of that which was filled in the past life.

At the time of the vidhi, if a new kind of noise arises suddenly, the person will be startled, and his body will jerk. It is a body reaction only, nothing happens to the Self. Even I would notice the movement. This startle reaction also happens to me, and those of you who are doing the vidhi will notice the startle. This is the result of a reflex reaction in the body, and has nothing to do with the Self. That which was filled is being discharged. Once emptied, no new fear will fill. The Self is absolutely free of all elements of fear, is Vitarag. Everything said by Lord Krishna is confirmed.

This reflex reaction in the body is the discharge of the charged fear from past life. When it discharges, fear will arise for sure. It is something that is in the body (relative). It is not real (the Self). This charged life principle (chetan bhaav) is in the body. It is not real life element, the Self. It is in the form of a mixture (that which appears alive in the presence of the Self, mishra chetan). The Self never mixes. It is the result of a false belief, and this is the illusion.

Does it mean that a person feels fear just because he experiences a startle? No. The mahatma does not experience fear. Then why did he get startled? It is the associated reflex reaction, not the fear. It is not the real Self. That which was charged is being discharged. The Self is unaffected. The non- mahatma on the other hand, experiences fear and binds new fear. For a mahatma, it is simply a discharge. Even my body will get startled.

Questioner : I can 'see' (from the perspective of the Self), that when my daughter comes late....

Dadashri : No, No. It will not touch anything inside. We can 'see' everything that happens outside (to the non-Self), but it will not touch inside at all. This is what I call the associated reaction.

Questioner : Associated reaction.

Dadashri : Yes, associated reaction. The body may get startled but the Self is unaffected.

Questioner : Will the Self remain absolutely unaffected?

Dadashri : There will not be any problem to the Self. It is absolutely different and separate. This startle reaction is the effect of the previous life. We call this a discharge, effect reaction. The one who is awakened is not in it.

Until the fear leaves, the entanglements of this world will persist. First of all the fear should leave. Attachment, abhorrence (raag-dwesh) and fear, these three things must go.

The past life fears express in this life

Questioner : Dada, after becoming fearless, there is no need to ask any questions.

Dadashri : But why would you?

Questioner : Dada, we have realized that we have become fearless, but can you tell me how to know the total science by which to reach the point where we can experience the fearless state?

Dadashri : Have you not realized that, you have become fearless?

Questioner : Yes, I have.

Dadashri : So that means you have become fearless. First comes the knowledge for the state of the fearless and then comes the realization. Then you have become fearless.

Questioner : We are fearless, we attained that kind of knowledge, attained that kind of awareness, now we need to know the science by which the total experience of fearlessness will prevail. Then only the fearless state will remain, no?

Dadashri : Yes. After becoming fearless, all that would be in action and in experience. Your physical body may move, while doing the vidhi due to a loud explosion that does not mean that it is due to fear. It is due to associated reflex reaction representing discharge of past life fear. There is no fear after Gnan. If you have fear that means you are still Chandubhai (relative self) only.

Questioner : In a satsang you talked about your experiences in a tiger's den in the jungle. It was about fear of the present versus fear of the future. You said that, 'A.M. Patel felt fear and that You became separate from that fear by saying that the one who feels fear is not 'I'. You also said that in the final state even A.M. Patel would have to become fearless. That fear of the present should go.' Please tell us more.

Dadashri : No, but he (A.M. Patel) is fearless definitely. This is still in the relative interactions. In a way, A.M. Patel has become fearless completely of the future. Just for testing for the existent of fear of the present, I had gone to investigate in the tiger's den, and I failed. Then I put it off. This is because I came to know that the stock of fear was there in A. M. Patel, from the past life. But now I have become fearless. I have not felt fear of any kind, at any place, any day or any time. And if a bomb explosion occurs, even then, I will not be afraid and I am aware, at that time. They don't know me, how can they catch me, if they don't know me (the Self)?

Questioner : It should be the same for us too, no?

Dadashri : It is the same for you too. But you become Chandubhai. Hey mooah, are these not ghosts of the mind, the speech and the body? You are the Supreme Being. Do You not feel fearless as well? Who are you afraid of?

Questioner : I am afraid, Dada.

Dadashri : Is it like, 'what will happen?'

Questioner : No, not like that.

Dadashri : Then? The fear of the future is gone. The fear of the present remains, no? That is happening to Chandubhai, no? You (Self) do not feel fear, right?

Questioner : It does happen to Chandubhai, not to me.

Dadashri : Done then. Then what else? How is it with you? (addressing another person)

Questioner : Dada, I am afraid of these dogs and cows. When I was young, a cow had struck me with its horn once.

Dadashri : But is it not a Shuddhatma? Some one sees water and is afraid. In his past life, he had drowned. Mooah (addressing the disciple to awaken him), the effects of past life have remained. Before even looking at the snake, one gets real nervous and sweats. He had died in the past life with snakebite. When you see your wife, and feel tense you had been abused by your wife in your past life. That effect has remained. Nothing new arises. All the experiences of the past life are unfolding.

The interference of the non-Self

Questioner : This fear that arises in the non-Self, is it because of nature or past karma effects (sanskar)?

Dadashri : What has the nature to do

in this? Nature has no concern. This fear has been evolved with the endorsement of the relative self. Without the endorsement of the relative self it would not exist. So this exists because of karma (sanskar).

Questioner : Does this fear instinct also exist due to karma?

Dadashri : It is due to karma only. Nature cannot do anything to us. Nature is only helping us. Nature will definitely help, if the worldly self (vyavahar atma) does not misbehave. Nature is impartial in all respects.

This is only instigation of the relative self within, it is a vibration that, 'do this way, not that way.' That is the interference! Otherwise, nature is helping indeed.

Fear gone, danger gone, worries gone

The world is the puzzle itself indeed. Did you experience, that it is a puzzle, isn't it? This is the puzzle, how big is this puzzle? Do you feel happy after being liberated? No sufferings at all, what is the trouble after acquiring the status of the Supreme Soul? No suffering at all, right?

Questioner : Dada, sometimes I do get a slap from the old habit.

Dadashri : You just come out of the entire ocean, this is just the roadside puddle. Now you don't have any fear to get drowned in this shallow puddle, do you?

Questioner : No.

Dadashri : Fear has gone, danger has gone, and agitation has gone. Worries do not happen at all. Did you have any worries after attaining Gnan?

Questioner : I do not have any worries.

Mind speech and body are effective

Do you like to live with fear? Constant fear? You do not like it, do you? But what can one do? Where can a miserable fellow go? This fear has arisen out of ignorance of the Self (agnan). When ignorance is dispelled, fearlessness and vitaragata arises.

At bedtime, you say you do not need a blanket. Late in the night, the temperature goes down and it is very cold. Will you be affected?

Questioner : Yes.

Dadashri : Will you be affected?

Questioner : To me means the body and later the mind will be affected.

Dadashri : Will You (the Self) also be affected?

Questioner : It's the same, when the body and the mind are affected, I am affected.

Dadashri : So the body is effective, no?

Questioner : Yes.

Dadashri : And is the mind effective?

Questioner : Yes.

Dadashri : Will you be affected, if somebody speaks in a language that is abusive?

Questioner : It will happen to the relative part (to Chandulal).

Dadashri : So these three batteries of the mind, speech and body are effective.

Questioner : Effective in which way?

Dadashri : They are effective in every way. Now, if a hot coal piece falls on your hand, it will affect you right away, will it not?

Questioner : Yes.

Dadashri : So the causes are created inside. A child would be crying due to the cold, and at that time he is having causes of abhorrence (dwesh), but if we cover him with a blanket, then will he feel happy or not?

Questioner : Yes.

Dadashri : He will be happy, if we give him a sweet candy and if we make him to drink a bitter thing, then?

Questioner : He will be unhappy.

Dadashri : This like and dislike are the causes. Attachment and abhorrence (raag-dwesh) is happening within. If you give him, a sweet then attachment arises and when the bitter is given, abhorrence arises. Do little kids create abhorrence or not?

Questioner : Yes.

Dadashri : So from the very early childhood, attachment and abhorrence is happening. Effect happens to this (the pudgal, the relative body). The Atma (Soul) does not have effect. But one believes, 'this is happening to me.' This is the ownership.

The ignorant ones experience fear. Those with Gnan are intermittently aware of the one who is suffering the fear and those who continuously observe the effect of fear are in the realm of absolute Gnan only.

The ignorant (Agnani, the one without Gnan of the Self) is subject to fear. All his fears are irrational, and do not have any substance. These irrational fears are very real to him because of ignorance. And for you all after Gnan, fears do not arise, and You become progressively fearless. Are you still subject to fear?

Questioner : No, now it has decreased a lot.

Dadashri : Then stick to the Gnan sincerely.

The conversation that liberates and establishes the separation

Questioner : Now, there is no need to harbor any fear.

Dadashri : We should not have any fear at all. You are Shuddhatma. Nobody can see You. Nobody can kill You. Nobody can challenge You. Nobody can hurt You. There is nothing anybody can do to You. This world remains because of your ghosts (effective mind speech and body) and irrational fear. Nobody interferes with You.

If due to your effects of fear, Chandubhai is down a little bit, then You need to help him. The two of you are separate. Stand in front of the mirror and pat your self on your own back and tell Chandubhai, 'I am with you, up until now you were all alone, and puzzled. You had no one to confide your problems to. Now I am with you all the way. Why are you so worried? I am the Lord. You are Chandubhai, therefore do not be afraid.' If he is depressed, pat him on the back. If he is elevated and flying high, then do not say the above but tell him, 'You are flying high because of my realm.' Run the foreign department by sitting in the home department. This Gnan is without any connection with the non-Self (nirleyp) and therefore nothing will touch You.

Questioner : Knower-Seer (Gnata-drashta).

Dadashri : Knower-Seer and eternally blissful (Gnata-Drashta and paramanandi). Gnata Drashta is the Self.

Now you do need to understand this very carefully. What is this in fact? You need to know the keys. The mind will show, 'why is this policeman roaming around my home? Is

there going to be a riot?' Then You (the enlightened Self) should say, 'no, they are building a new police station for you. It will protect you.' You think that policeman has come here to hurt you, but he would have been doing you a favor. The mind is neither male nor female; it is of a neutral gender. So there is no reason to be afraid of it. My mind does not stick in any one place (bothering with recurrent thoughts), whereas yours will stick to a bothering thought, because your mind tubers (brought forth from past life) are big. You have to remain in the awareness of the Gnan that Dadashri has said that, You are the Knower and the Seer of the mind, no matter how much it shouts. Let it scream saying, 'scream and shout as much as you want.' You need to remain steady as the knower and the seer.

Free from conflicts of time

Suppose you have to attend a major satsang (spiritual gathering) scheduled at certain place, and some famous person is going to lead the satsang. You have to be there at 5.00 PM, and you are ready to take your evening meal at 4.45 PM. You are following the discipline of finishing your supper before sunset (choviar, vow to eat before sunset, followed by many Jains). At the dinner table, you are told that the vegetables are not yet cooked and the milkman has not arrived. The time conflict of satsang and dinner arises, leading to a puzzle. Here for us mahatmas, there is no puzzle. One would wait, finish the supper when it is ready and go late for the satsang without any apprehension of missing the timing of the meal or being late. Otherwise, there is guilt and apprehension in both matters.

I am talking about all these things, to remove all fears from your mind. There is no reason to fear at all. Be fearless and keep

doing your work. Follow the Agnas, which I have given to you. Look, are these five Agnas difficult, at all?

Enjoy but do not become the enjoyer

Questioner : So Dada, do we need to remove all the fears through this science?

Dadashri : That will go away by itself. All the fears will go away. All the fears are irrational and wrong. Most left on the day you received the Gnan.

Questioner : Many left on that day. But now day by day you are introducing new exceptions. About vyavasthit, scientific circumstantial evidences, now you say that it is not for those without Gnan, later it is not for those who use their intellect to interfere in what is happening, so then how exactly is vyavasthit?

Dadashri : That is why (because of vyavasthit) all the fears have gone.

Questioner : Lot more conditions have been introduced. You were saying before that you have the right to enjoy but do not become the enjoyer; to enjoy sex but do not become the enjoyer (get used to) of sex. And elsewhere, you have also said that nothing is going to hurt my mahatmas. How are we to understand all this?

Dadashri : Always in life some issues are such that if restricted, they lead to harm. By placing such restrictions, the mind tends to hover on the very same issue. This creates more difficulties in what is otherwise a simple task. Then one will not know how to get the work done.

Questioner : In the eyes of the Lord, it does not matter, 'what is right and what is wrong.' Then, no question arises.

Dadashri : That is the vision of the Lord.

The question arises here (worldly interaction). We have not become fully enlightened yet. Until we take care of our worldly interactions (karma) we remain bound.

Questioner : But then, the question, 'what is right and what is wrong,' becomes mute, does it not?

Dadashri : No. One must have the regret within for all the wrong that happens. I am not using these words to be misused by anyone. Whatever I utter, is meant to remove your botheration. No one must feel in their mind that, 'I will bind new karmas.' That is why I speak so freely and openly. Otherwise, I would also warn repeatedly, 'if you do not behave or do it in this manner, you will bind new karma.'

I have given you all kinds of freedom. I am saying, 'Only in matters of sex be very aware.' In this matter, I give you the permission to be free with what is yours only, between married couples only. I am warning you against illicit sex because there is a very grave danger in it. This is the only danger station, which exists in our Akram Vignan. In all other respects, we make you fearless.

The Self has never enjoyed sex

Dadashri : We have to be aware like this. One will not jump in to a well, right?

Questioner : But Dada, one matter bothers me tremendously. It is my sexual passions and activity. They harass me continuously. I feel that this may be because I am of a low cast. What is the reason behind this?

Dadashri : Are you the enjoyer of sex (vishayee) or are you the pure Soul (Shuddhatma)?

Questioner : I am Shuddhatma.

Dadashri : Then what is the need for You to be bothered in it? If You remain as the Self then you can follow the Agna. How can you follow the Agna if you become the enjoyer of sex (vishayee)?

Questioner : But Dada, if that mistake (sexual) occurs then I become very apprehensive that I have done something wrong.

Dadashri : Does Chandulal become apprehensive or does Shuddhatma become apprehensive?

Questioner : No, it happens to Chandulal. Chandulal is the one who feels guilty and apprehensive.

Dadashri : So if this is happening to Chandulal, know that Chandulal was always that way; fearful and apprehensive.

The danger of new accounts through kashayas

At every place, there would be a danger zone. This danger zone is the red flag. What is the red flag in Akram Vignan? For us the red flag is that do not interfere with (introduce new kashayas) any living being. If Chandubhai ever begins a new account (instigation through anger, pride, deceit and greed) with anyone, then scold him by saying, 'why are you doing this? How can you do this after receiving the Gnan of Dada?' In this manner, make sure that Chandubhai apologizes and does the pratikraman. Now upon a seeing a leper, Chandubhai, out of old habits (ignorance of the Self) would feel disgust within. At this time, tell Chandubhai, 'this must not happen, see the Self in this leper.' So scold Chandubhai thus.

This is Akram Vignan. In this science, the only caution is to ensure that you do not

create a new account with a living being. Otherwise, you are free to enjoy all kinds of good and delicious foods, wear all the beautiful and fashionable clothes you want, wear all the saris you want. But ensure that another account is not created with a living being. If it happens because of old habits and account effects, then make sure that Chandulal asks for forgiveness.

This is the only danger zone. If you see a lame person and you feel like laughing or criticizing him, how can you do it anymore? Ensure that no living being is hurt to the slightest extent by Chandubhai and 'see' that much.

So, 'see' the Self in the living being that comes across You. And if you want to get married, there is no objection, but make sure and see that new accounts (kashaya) are not initiated. I know, on what basis a person gets married. That is why, I am giving you the permission; but the new accounts are still dependent on You, and the only danger is in these new accounts. If a bad thought arises on seeing anyone then scold Chandubhai instantly by saying, 'After the Gnan of Dada, how dare you have thoughts like this? I will slap you if it happens again.' Such a scolding is sometimes necessary. In the past, before Gnan, people used to scold you, because you did not know where you were making mistakes. Now You know your own mistakes and therefore You have to scold your self.

I am showing all these danger zones. If I do not show you these danger zones, then the wrong thing may happen. In this satsang with all these fortunate people around, this new matter has come to be discussed. Otherwise, how can one know the intricate details? And why would I go so deep in this? It just happened.

Every human being is prone to mistakes. If you admit your mistakes to the One who has the capacity to destroy the mistakes then the path is cleared.

Fear of sins is not of the Seer

Questioner : But Dada, after attaining this Gnan the awareness is such that, I can see my own faults and upon seeing so many of them, I feel afraid.

Dadashri : What is the benefit of harboring any such fear? What can happen to the observer (seer)? Will the observer of the fire of the Holi (a ceremonial bonfires ignited as a part of annual celebration in India) be ever burnt?

Questioner : No.

Dadashri : The Holi will burn, but the viewer of the Holi will not burn! It will happen to Chandubhai. At such times, console him by tapping the shoulder (in the mirror), 'It happens brother, those that have been done (karma) are unfolding.'

Questioner : But, I feel the heat of the blaze from a distance too.

Dadashri : Yes, you will feel, you will feel.

Questioner : Dada, I have done so many sins, that I feel, 'when will I get out of this?'

Dadashri : Yes, those countless ones.

Questioner : And when I see them (sins), I feel that, what would have happened to me if I had not met Dada.

Dadashri : No but if You are observing, and seeing your sins, your faults, know that You are rising higher spiritually. Nobody can see his sins in this world. Nobody can see his own faults. If one can see the fault (own), he

can be a God (Supreme Being). If one knows how to see one's own fault, he can become a God.

The doubts increase fear

Dadashri : This is a good science, no? What fear remains now?

Questioner : There is no fear of anyone.

Dadashri : The ones, who are going to shoot, are all still living.

Questioner : Even then, there is no fear.

Dadashri : The shooters are not going to die that easily. The people will die, but the shooters will remain. New shooters will arise. These shooters existed even in the time of Lord Rama. At that time they were not using bullets, but were using bows and arrows, but their intent (bhaav) was the same, these weapons are, anger, pride, deceit and greed. These have not changed. The weapons change, the intent does not.

Questioner : Now Dada, one does not fear the faults that have been committed because one has separated from them after the Gnan.

Dada, these karma were being bound again and again because of fear.

Dadashri : Yes, they used to keep increasing. Yes, fear increases all karma. In this world, fear and doubt are the two means, which increase karma. As soon as a doubt arises, one looks at the other with a bad vision, suspicion, the entire night. There is no basis for anything in a doubt, and yet it makes one see faults in this person, that person, everyone.

Questioner : Correct, yes.

Dadashri : One does not need to harbor any doubts of any bullet coming his way. Does one keep any doubts whether one will be given a gift or not?

Questioner : No.

Dadashri : Do you ever doubt when you are given a lottery of five hundred thousand rupees? When its time arises, it will come for you. Likewise, even this hurtful kashaya, will also come in front of you when its time arises.

Talk instead of feeling fear

Questioner : I keep having a lot of fear, even if I go home now, I feel, 'she will tell me something, she will scold me.' I keep this fear.

Dadashri : Instead of, 'she will say something, she will scold me,' if You tell Chandulal, 'she will scold you, she will abuse, you need to be told off,' your fear will leave. Do this repeatedly.

Support of Dada

This used to be the effect of that which had commenced how many previous lives ago? Infinite. Whereas, this that you have now (after Gnan), is the effect of how many years? Only a few. So this result of just a few years of the Gnan has brought you so much bliss and fearlessness. Now, is there any doubt left about the clearance of the effects of all those previous lives with ignorance? The moment Dada comes to mind, instant bliss arises, no?

Questioner : Right away.

Dadashri : All right then, this is the biggest solution. Otherwise, will the fear leave once it enters at bedtime? And what if you took Dada's support (Gnan's help)? All the sufferings leave. Why are you not saying anything today?

Questioner : No, Dada, I am listening to you.

Dadashri : Say something. Then courage will arise.

After surrendering to Dada

What kind of fear will come, what do you think?

Questioner : Dada, you must have known something about me, what do you have to give, what do I need to do. After surrendering everything to you, what need is there for me to know anything?

Dadashri : No, but, do you keep having any kind of anxiety even? Surrendering means there is no reason for any anxiety or faltering. Surrender is such a beautiful thing that anxiety or fear will not stay. It is all up to you. The better you surrender, the greater the bliss. Then, go have your dinner peacefully; there is no father boss (bapo) above to scold you. There is no boss at all. The only bosses were these blunders and mistakes. Dada has fractured the blunders and you will have to wash off the mistakes.

Fearless with Dada

Dadashri : Wherever you see, you see Dada, and then you will not feel fear at all, right?

Questioner : I have become a lot more fearless Dada. Otherwise, in the beginning, when I met you I used to feel fear all the time. Now I am not afraid of anything. I do not feel fear in any situation.

Dadashri : Yes, you are correct.

Questioner : Right. Mahatmas become fearless due to that Dadaji! Some may be impolite sometimes, but they feel no fear in

any way. Otherwise, in front of a reputed religious leader if there is such an error one is filled with fear of retribution. On the contrary, with Dadashri, we do not feel fear that he will scold us or we do not feel the guilt either of having made a mistake or being ashamed.

Dadashri : Where there is fear, the Self does not exist.

Questioner : But Chandulal will feel fear, if he becomes discourteous, right?

Dadashri : He will feel, if he (Chandubhai) does not feel apprehensive then You should scold and correct him.

Questioner : It is better if he would be afraid a little, so the next time around he will be careful and not be discourteous.

Dadashri : Yes right. So even if I point out his mistake, he will not feel fear at all. Otherwise, he was so much scared that before even talking about one mistake, he will sketch so many things in his mind, and would plan his answers through his intellect. This protection of the non-Self is to be avoided. I would understand that it is out of fear of being scolded, that he is protecting his worldly self. He had the false fear of being insulted in front of the group and he would go on the wrong track.

A guarantee of not a single worry

I have said that, if one follows these Agnas (Dadashri's five divine dictates), and experiences any worry then he can claim 200,000 dollars from me. Yes, it should be with guarantee. They are saying 200,000 dollars in America, equal to 2,400,000 rupees in India. The mahatmas in USA are all right over there after Gnan. People here, are a little tight with ego still. The tendencies for people

here, in India is, 'Let us get it from here and there, and save it.' And those people (USA) do not have such botherations. They used to have fear, 'I will lose my job'. They used to have this kind of fear, but due to the Gnan their fears are gone. And they follow these five Agnas constantly. And they are doing excellent satsang there. We get letters from them and we think it is wonderful.

In this era of the time cycle, it is good if one gets the refuge of Dada Bhagwan. At least, fear will leave. Otherwise, in every little thing fear will arise.

The freedom with the Agnas

Questioner : Dada, how is it that these Mahatmas of yours are wandering around fearless?

Dadashri : What is left for them to worry when Dada has taken their responsibilities?

Many people are taking the Gnan. Yesterday I gave Gnan. I had a cold before the Gnan. But for the length of the Gnan Vidhi the cold stopped. After the Gnan Vidhi it came back.

Questioner : Dada, sometimes Mahatmas appear to have some worries, but is it really worries or something else?

Dadashri : Worry does not happen. One who has met me and after following my Agnas there is no worry. Worry leaves the one, who meets a Gnani.

Mahatmas have become wise. People also say, I came in the satsang at your place, I was very happy to see the glow on the faces of the mahatmas.

Questioner : Yes. Everybody would be smiling, Dada. Everybody would be smiling while observing Dada, everybody would have smiles on their faces.

Dadashri : Yes, but what happened? I tell them that, there is no father boss over you and therefore their fear is gone. The speaker of such a sentence takes this responsibility. I am taking that responsibility. One has to follow my instructions.

Questioner : Yes, we must follow the Agnas.

Dadashri : You cannot follow 100%, but at least follow 50%, 60%. But one decides to follow 60% Agna. What percentage of Agna are you going to follow?

Questioner : I am ready to follow all of them.

Dadashri : Yes, keep that kind of willingness.

**Matchless devotion to Gnani is
ananyapanu**

Questioner : Give us the meaning Dada of ananyapanu (exclusive, matchless devotion).

Dadashri : The entire world's spiritual and religious quest is relative. The whole world's religious and spiritual quest, including these saints', is in the realm of the relative and this ours is real-relative. This one is the wonder. Look at these young boys moving about with this Gnan. Nobody in the world can scare them. The understanding that this Gnan is the matchless thing in the world, is the ananyapanu. The Gnan is the exclusive (ananya) thing. Those who are ready to even die for it have arrived at the level of ananyapanu. Tremendous amount of merit karma is required to arrive at this matchless devotion. This is because such universally acceptable (syadvaad) speech has never before been heard in this world. Now, one has to understand the meaning of the term syadvaad. If not, it is valueless. This speech

that stems forth (Dadashri's) is syadvaad, and that which is heard all around is partial (ekantik). In this entire world the speech of every human being is partial and one sided; whereas this speech is universally accepted because it is absolutely impartial and accepts all view-points, as correct. Once this is understood by one, I take his responsibility. This matchless devotion has to arise. Here one's intellect has to step aside.

Get your work done upon meeting the Gnani

One should know what to ask from the Gnani. When the Gnani does not ask for anything in return, why have any fear? If you had to repay a loan to the government, then you will have the fear of paying it back. Why do you need to have any fear, here?

You have met the Gnani, now get your work done. Otherwise, the wanderings in the four worldly life forms (chaturgati) are there already. Wander wherever you want to wander. Even in the Siddha kshetra (where all liberated souls reside) the ownership is ours and this chaturgati, is the web. To get liberated from this web is extremely difficult.

Bapo : father boss is a myth

One mahatma had brought three people with him. Two people were from Sojitra (a town in Gujarat) and one was from Karamsad (a town in Gujarat). They were up to date (well dressed), then we asked them to take a seat. I asked mahatma (privately), 'what did you tell them, in order to make them come here? Did you tell them, 'come for darshan of Dada?'

Questioner (Mahatma) : If I used the term 'darshan' they would not come. So I told them, 'let us go home.'

Dadashri : After they arrived, the first question of mine scared them. So I told them, 'do you feel separate from me. Am I a stranger to you? I am with you. I do not feel any separation from you, even for a second, then why are you so estranged?' They got even more scared. They wondered, 'what is this person saying?' Then I really gave it to them. I opened up my strong language with them. I thrashed them with my words with such intensity that it must have rung in their minds all night long. I had to do this to break up the thick veils of their worldly delusion.

I told them, 'there is no father boss up there anywhere, why are you running around so scared and meek? 'This will happen; that will happen.' There is no body up there, no 'bapo' (father boss) up there, is going to do anything to you. You are the reason for your miseries and then you go on to blame the God above.'

Questioner : Yes, Dada.

Dadashri : There is no 'bapo' father boss up there and that is why the word 'bapo' was used. So people later will search, from which country did this word, arise? From where did this unique word 'bapo' arise? Who coined such a word?

Questioner : Patel from Charotar (the region between the Mahi and the Sabarmati in Gujarat).

Dadashri : Yes, Patel from Charotar. They will investigate later, only a Patel from Charotar can speak this, no? Nobody else has that power, right? Our Patidar (name of the Patel community) people's faces light up when they hear this word bapo.

That is why I am telling you that, there is no one, no bapo as a boss father up there

or anywhere over you. Therefore, become fearless.

Once in a million years, when such a magnificent Gnani Purush arises, then he himself has to speak. I am telling you with guarantee and authority that nobody is your boss. And there is no father boss, bapo up there over you. Then will you have any fear at all?

Liberation brings fearlessness

Questioner : Once we attain the liberation, then we can be fearless; the state of fearlessness (nirbhaya, abhaya). Then we will not have any kind of fear. So is there any other sign of liberation other than fearlessness?

Dadashri : That is it, fearlessness. Without liberation, fearlessness will not arise at all. Now from the beginning of the Atmagnan (knowledge of the Self) up to the end (final liberation) fearlessness will be there.

After Gnan one is not impressed or surprised by any worldly thing

Some may proclaim that this Akram Vignan has been created by an egoistic person. It is not so. In the ego oriented religions, there is the continuation of fear and unexpected surprises. No such thing exists here. Here all surprises and fear end. In the ego oriented religious paths, whenever something unusual happens there are surprises, awe and fear. Here what you see is accepted without surprise, questions, doubts or fear. Surprises stop. Wonders stop. Fear stops.

Questioner : One is not impressed easily.

Dadashri : Yes, one will not get impressed. Then there is nothing left to be impressed.

The Self

Atma is absolutely independent (niralumb). Absolutely so. Nothing can touch the Atma. Such Atma exists in you. And the same Soul exists in this person also. Even if they hang you, the body will get strangled, not You (the Self). If somebody pierces your body, it will not pierce You, the Self. The One who is the Self, will have no fear whatsoever.

Gnani : The eleventh wonder of the world

So accomplish the task. This thing, this is not mere paper talk or mere words. This is a secret matter. The one who is fortunate will come here by himself and will get his work done. This is the wonder of this era. After a million years, this is the eleventh wonder. Eleventh wonder! There have been ten wonders, this is the eleventh wonder. So get the work done. I will leave after telling you this and, then if you would like to get the work done or not, it is your wish. I will just let you know what is available in this 'shop'. This is a shop of pure gold and everything is free of cost. Rob as much you can. You will have fear and other kinds of anxieties if you rob a gold shop, but here by robbing you loose all fears. This gold (Gnan) makes one fearless, makes one Vitarag. And it will make one's intellect vanish. You come here if you want to attain all this. After the intellect vanishes, tremendous light expresses within. Intellect is a light and Gnan is also a light.

What is there for you to be afraid of? You are the Supreme Lord (parmatama). Only the world shakes, not You. You are beyond the relative self, the prakruti.

- Jai Sat Chit Anand.

DADAVANI

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A key worth applying in all situations of life !

One should adopt one principle in life. One should always remain positive. Never give any support to the negative. When any negativity arises, one should remain silent. **- Dadashri**