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DADAVANI

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

Editor :
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**Events in Married Life of
Gnani Purush Dadashri (Part-2)**

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EDITORIAL

In Indian culture autobiography of spiritually renowned people is considered an invaluable treasure. What is the significance of this? Their approach of practicing worldly life and their divine speech of knowledge becomes a helpful guide for people in this era of the current time cycle and for the future generations, for ideal worldly interactions and spiritual progress.

That renowned person may be a renunciant, a saint, a spiritual master, a family man or a Gnani; his teaching becomes a helpful support for many human beings to swim through the ocean of this recurring worldly life.

In the same way, that which has unfolded through the great Gnani Purush of this era, Dadashri, the Akram Vignan, is very beneficial for spiritual progress, and equally beneficial is his knowledge of worldly interactions to bring about ideal worldly interpersonal relationships.

The vision and understanding with which Pujya Dadashri has given justice to His worldly life is very admirable as well and it sets an ideal example for an ordinary person. If we thoughtfully study his married life events, we will surprise that we too can live life with naturalness, simplicity and full love.

We learn how Dadashri stayed away from the intoxicated ego of *dhanipanu* dominance as a husband in married life with his wife Hiraba. His worldly interaction was with such awareness that *matabheda* divisiveness due to difference in opinion did not arise at all and during certain events if *matabheda* arose then how he rose above it with ingenuity by accepting his own mistake, with his exclusive insight and the art of living a worldly life by this aphorism '*samaya varte savdhan* – exercise caution according to the event in time'. Also he did not let any *kashaya*: anger-pride-greed-deceit arise. He maintained the ideal company of wife by saying 'promise to pay', during any event he interacted dramatically yet lovingly with her, and until the last moments he assured her that he is with her. At home he remained as a guest with her all his life. He accomplished *brahmacharya* celibacy even in married life and unfolded its special importance for spiritual progress. He remained as a friend for his wife.

Married life events of Pujya Dadashri are common from a cursory view but the way his insight, ingenuity, understanding and conduct unfold is simply wonderful to read and absorb. It is our ardent prayer that let us start making the spiritual effort by studying in detail these qualities and the experiences of his ideal worldly interaction and after evaluating the essence we can become free from the faults of *prakruti* the non-Self complex and begin ideal worldly interaction. And we can make our worldly life happy as well, by following five Agnas and applying the supporting knowledge of Dadashri.

~Deepak Desai

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Events in Married Life of Gnani Purush Dadashri (Part-2)

(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)

'I am a guest of nature. I am not a husband, a brother or a father of anybody. All we have to do is to settle with equanimity whichever way possible.'

You are the guest of nature so live as a guest

I do not want anything. This 'Patel', does not want anything. He does not want any physical shape *aakar* nor want any *vikar* sensual pleasures. He (addressing file one) has brought everything with him, he is complete with division and multiplication. That is why Kavi has written:

'Gunakaar-bhagakaare purna purna purushottam,

Avibhaajya nirvishesh muda parmesh chhu.'

'I am the completely enlightened Self, with reference to any divisions or multiplications,

I am original indivisible Self, devoid of any remainder.'

What does he say? He says that, 'I—The Lord within the Gnani Purush' do not have any remainder. For you when you divide then there is a remainder and when you multiply then it increases.

'We—The Gnani Purush and the fully enlightened Lord within' say that 'we' do not want anything. We are not in this body. And this body does not need anything. Because by division – multiplication this body has everything. By division – multiplication, the one who does not have everything, has to extend

his hands and say, '*bhikshan dehi*' the begging phrase of the monk—please give me some food.' Here there is no need to extend the hands, such is this *vitaraag*—absolutely detached—who has manifest. There is no need to hang out in *upashraya* a Jain monastery. I live at home, yet I live like a guest of Hiraba (Dadashri's wife). I am a guest. If she says to invite someone then I would invite, otherwise I would not. How can a guest invite someone? And I am a Gnani Purush. So I would not have words like, 'welcome and leave'. For me everything is yours and you are mine.

I have openly declared that I do not have any *chalan* authority to rule—in the home, and therefore, no one would ask for even a cup of tea, would he? And if Hiraba wants to treat some one with tea or dinner then it is fine. I do not have any concern there. And I say to Hiraba, 'I am your guest, uninvited guest'! If it is my home then I have to take care of the guests, by requesting her, 'please, prepare some *shiro* (dessert made of cream of wheat, ghee and sugar), or prepare something else.' And now there is no *chalan* authority, so if she feeds *shiro*, *ladoo* (Indian sweet balls) or *rotla* (Indian hard bread of dark millet), I do not have any problem. This has gone away from my heart too, since a long time. I simply do not want such interference. For a long time it has become established that even if someone were to give me an entire kingdom, I would have no interest in meddling in the home. I have all this inner lordship! Such beautiful splendor!

Questioner: But it is true that once it comes to our understanding that we should

not maintain power over—*chalan* (the wife in the home) and once this becomes true, one becomes free.

Dadashri: Only then will freedom come; otherwise you will not be free. If you accept each and every opinion of this Gnani Purush then there is liberation. His each and every opinion is such that you feel you are free in spite of staying in this *sansar* worldly life. Yes, each and every opinion! Like a worthless coin!! Stay in the home like a worthless coin! Did you understand?

Live as a guest in your home. If you do not attain happiness as a guest of nature then how are you going to get happiness from your in-law's home? If you are a guest in someone's home, should you not behave as a guest, with humility? If I am a guest in your house, should I not be polite and mindful? If you tell me that I do not have to sleep here, I have to sleep over there then I should sleep over there. If my lunch is served at 2:00 pm, then I should eat quietly. If as a guest, you interfere in household matters, who will allow you to stay? Eat whatever they put on your plate; if they serve you *basundi* (dessert), just eat it. You cannot say, 'I do not eat sweets.' Eat leisurely whatever they serve you. If they serve you salty food then eat it, you are not too fond of what they serve you, eat little, but eat you must! Be mindful of all the regulations a guest must comply with. The guest cannot do *raag-dwesh* (attachment-aborrence). Can a guest do *raag-dwesh*? The guest always maintains his boundaries.

Wherever you live as a guest, you should not trouble the host. Everything I need comes my way, all I have to do is think about it, and it comes. If things do not come my way, I have no problem. I am a guest of nature. What will a guest do? A guest will not ask you why

you did not prepare *veydhami* (flat Indian sweet bread) today. He will not ask, why you did not prepare potato vegetable? Will he speak such a thing? And if the host asks then he will say, 'it is very good, very good.' See, he is playing a drama, isn't he? Or is he telling the truth? He knows that he is a guest so that is how he behaves. He stays at the home of the host, so he will feel obliged for whatever they serve him. Likewise to a guest of nature, nature supplies everything. Nature *kudarat* provides air, water everything. If nature were to stop supplying then the whole world would be destroyed. If it stops the air supply for only three hours, all living beings will be dead; there is no need to create a famine. Only air supply is blocked! So we are the guests, a guest will not go in the kitchen to cook *kadhee*. He has to stay in the guest room only, and if he goes in the kitchen then host will surmise that this is a useless guest. The guest is to remain in his room and if they call for dinner then he will go otherwise not. Even he were to feel hungry he will sit there; his behavior will be appropriate for a guest.

Questioner: But for us women, we cannot act like a guest, can we? We have to go in the kitchen and help out in everything.

Dadashri: Yes, you have to, but you are a guest, if you have to do that means nature makes you do the work, but you are a guest. If nature calls for going to the toilet, then only you are able to evacuate your bowels, no? And what if the stools do not move within? Then no one would visit the toilet. So you should do as much nature makes you.

When I go home to Vadodara, I live as Hiraba's guest. Hiraba would have a problem if a dog were to come into the house, but not a guest. If a dog were to come inside the house and do some damage, it would be a

problem for the owner, but not for the guest. The guest merely observes everything. He can ask what happened and if the owner tells him the dog ruined the *ghee*, the guest will say 'That's too bad'. He may say this but he speaks superficially. He has to say 'That's too bad', because if he said 'That's good', he will be thrown out!

She, the Prime Minister and I, the President

Therefore, I had discovered a straight and simple path; I would say that 'the *chalan* authority is of Hiraba only'. I am the President and she is the Prime Minister.

Questioner: Dada, is that why it is said that 'A king can do no wrong'?

Dadashri: No, who were to ask him if he does anything wrong? No one can ask him that is why it is written like that. 'Can do no wrong', what does it mean? So who is there to say it is wrong or it is a fault? That is a proverb, but what I am trying to say is that, the president has to sign, what is essentially is worthless. So I do not have any authority in the home. 'We' do sign routinely, since we have the moustache—the man of the house, so they need our signature. They do not have a moustache so who will sign? Thus interference would not arise. If you ask Hiraba, she will say, once in a while, 'Dada's nature is very strict and short tempered.' If they get out of hand, then one has to become a little strict. So I had become stern one day. Did not I? So then she can remain stable otherwise the train will get derailed. I have to see that it does not get derailed, don't I? So this opinion remains in her mind that I was short tempered, she is not to upset me. And I would let it go. Thus our life continued.

* * * * *

'Why should you maintain a stern stance? It is so that she would not take a misstep and stray and fall. For this reason maintain sternness in one eye and love in the other eye.'

Eradicated her disease by doing *ragu* manipulative tantrum

Questioner: Dada, you used to live as a guest then why would Hiraba say that Dada is hot tempered like a wasp.

Dadashri: This is what happened. After 'we' attained Gnan, young girls used to come to 'us' for vidhis (special spiritual blessing from the Gnani Purush by touching His feet) when we lived in Mamani Pod in Vadodara. Hiraba was innocent; she is a good person. But women in the house across from ours instigated her by telling her, 'Oh my goodness! Young girls come to Dada and touch his feet. It looks bad. It is not appropriate, is it? Dada is a good man, but this looks bad. What about Dada's reputation?' People made all kinds of innuendos and brainwashed Hiraba in this way. She worried that our reputation would be ruined. She is a good woman but people put 'salt' in her (they instilled suspicion in her mind). What happens to milk when you put salt in it?

Questioner: It will go bad.

Dadashri: I knew that people had started to add 'salt' in her and that one-day she would go 'bad', but I waited. One day when a young lady was doing vidhi, Hiraba deliberately hit the door as she was sweeping the floor. She had never done that before. There was no such practice in our home. She did it to scare the girl away; she did not do it to scare me. The girls became anxious that Hiraba would scold them. So this girl got scared. I immediately understood that there was some kind of mischief behind this act; can

one not recognize the mischief behind it? Do you think that I was as naive back then as I am now? So then, I told Hiraba, 'From today onwards you and I have to separate. We cannot afford this. You go and live in Bhadran. I will arrange to send you seven hundred or so rupees every month for your expenses. We should no longer be staying together from now on.'

Hiraba then started to make tea and while doing so, she kept banging the stove. I said to myself 'I will have to tighten the screw before this gets out of control.' So I went into the kitchen and started to throw cans of tea, sugar, oil, kerosene etc., on the floor. It was as if a 400-volt current had touched it all. I made a mess of everything. The women who had instigated Hiraba came to see what was going on. I asked them, 'Who poisoned this Goddess of a woman?' They responded, 'You are a Gnani, you cannot become angry like this.' Well only the anger of the Gnani Purush is worth seeing. I then told them, 'It is your instigation that has created this situation. Why did you feed her all this? What have we done to you?' They responded, 'We did not feed her anything. We simply told her a few things.' I asked them, 'Why did you have to ruin her life?' They replied, 'How have we ruined her life?' I told them, 'Now she has to live alone. Hiraba has to live separate in a new home in Bhadran. I will give her a monthly allowance.' They said, 'you cannot do that. How can you do that at this age?' I asked them, 'what good is a pot that has a crack in it? It will not hold water anymore; whatever you put in it will drain out. Can you keep a pot with a crack in it?' The neighbors all got worried when they realized that Hiraba would have to go live separately. Yes, there should not be any negative effect on *dharma*; Atma dharma – in spiritual matters regarding the Soul.

'We' did *ragu* once. Arey! I threw things on the floor; I threw utensils, containers of sugar, tea, cooking fuel etc. I made a big mess. There was a big mess on the floor.

Questioner: Was it to have your own way?

Dadashri: Yes, that was the only *ragu* I did in my whole life. It is called a *ragu*. It was done for asserting control. And it was done for others; it was done for the sake of *dharma*, not for me. It was done because 'we' had to convey to Hiraba, 'You should not act this way.'

That day tea, sugar and everything else were all mixed up. But that act was carried out without any attachment or abhorrence (*vitarag-bhaav*); or any inner reaction. I told Chandulal and the others sitting there, 'go home and learn.' What was the outcome of this act the next day? The women started telling Hiraba 'Don't do anything to cause problems. Let whoever wants to come and see Dada. You do not get involved in it.' They started to tell her just the opposite because they got worried that they would be blamed if anything were to happen. They knew they had to be very careful. I had created that scene in order to ensure that they would never do what they did again. I have never had to repeat that act either. I had come up with that much remedy. They may still remember the incident. Hiraba too was swept up in the rut. She would have never behaved that way on her own accord, it was the other women who led her to believe that if she behaved this way, the girls would go away and never return.

The presence of a Gnani is very rare in this world. Would the poor girls not come to do *darshan*? They come here because they do not find peace elsewhere. At least let them

do *darshan* peacefully. Those women even told Hiraba that Dada would marry one of the girls! They also coached Hiraba that these young girls would take Dada away from her. Arey! How can that happen? I am an old man, what kind of nonsense were they teaching Hiraba? What fault is it of poor Hiraba? She too realized she was wrong. Although the girls used to come to satsang, she was one hundred percent convinced that I was morally upright and sincere, but she told me to stop because it looked bad to others. Is it possible to leave this role of the Gnani even if I wanted to? This is all vyavasthit and she said it out of lack of understanding. Is it even possible to do? Besides can this 'railway' line – this path of Akram Vignan - be just plucked up and removed? Therefore, I had to find a solution. An ordinary 'cork' would not have worked; I had to look for a 'cork' that could be screwed on so tight that it would never come off! (Dada had to resolve the situation once and for all).

Questioner: The acting you did, is that not considered deceit (*kapat*)?

Dadashri: No. There is no deceit (*kapat*) in it. There is no deceit in removing heat from under the milk when it is about to boil over. Is there deceit in that?

Questioner: But the aim was to do something good, is it not?

Dadashri: It was to cleanse her. Everyone sitting around were stunned. Besides I would only assail her reputation in the presence of others, otherwise I would not even attempt it; it would not have any affect on her. Otherwise she would swallow the insult. She will think, 'Oh! No one was present!' She would have just swallowed it and my effort would have gone to waste. Hiraba had the experience and knew that I was moral and

sincere. It was only in this one case that her mind became poisoned and it became a little difficult to remove the impurity. The impurity did not come out by way of gentle words and so I had to resort to this other method. Further more this remedy was such that whenever Hiraba went to do something, she would say, 'Do not do that. We must not interfere in what he is doing. He is very strict. He is just like Mahadevji (referring to the angry form of Lord Shiva).' This big an impression I left on her. Hiraba says, 'Even now he is like a hot chili pepper!'

It is not easy to be a Gnani. If a sprout like this were to germinate in someone, the Gnani would remove that sprout from its very roots; otherwise it would grow into trees! The women then used to tell Hiraba, 'Do not say anything. You should not say anything.' I reassured Hiraba, 'I am not going to do anything. Who is going to do anything to Dada? What are these girls going to do?' Those women then realized, 'Why should we take on the quarrel unnecessarily. We will be held liable for it.' I told the women directly on their face they were responsible for creating the entire problem. What could be done now that the pot had a crack in it (a crack in the relation)? I told them I will patch the crack just this one time but I would not do it again and that the next time I would just leave Hiraba. I sealed the crack one time.

Questioner: Hiraba's banging on the door and slamming the stove, is that obstinacy (*aadayee*)?

Dadashri: Then what is it if not obstinacy? But it is actually a *tragu*. A person does *tragu* when he cannot have his way. Anything you do to make others do things your way is a *tragu*. When one resorts to whatever it takes, including scare tactics to

achieve his will and desired result; is all *ragu*. Throwing things, creating a commotion, fighting and beating, is all *ragu*. The one who is meek and mild will get scared very easily and give in. It was a *ragu* on a smaller level. I did the big, heavy one!

Questioner: So does one have to use force like that in order to be rid of the smaller *ragu*?

Dadashri: Yes, 'we' had deliberately done the *ragu* and she did the *ragu* according to her karma. 'We' did it on purpose, all the while remaining in the Gnan. There were five or ten *mahatmas* sitting there, one of them told me, 'How can you do something like this?' so 'we' replied, 'Learn, Let me teach you. Just sit there quietly. 'We' are teaching you a lesson. What method will you employ when your wife causes problems for you at home?'

Questioner: You said that you did it while remaining in Gnan. Can you tell us how to remain in Gnan while doing it?

Dadashri: Just by this Gnan; the Gnan that 'Ambalal is the doer'. Is the Gnan married to Hiraba? Besides, just look how we (Dada and Hiraba) spent all the years without *matabheda* (separation due to differences in opinion). Even now, 'we' stop any separation due to differences of opinion even before they arise. Later Hiraba even took Gnan again. Then 'Dada' came into her dream.

Questioner: Hiraba is very guileless with inner purity.

Dadashri: Yes, she is naïve-guileless, but she will learn what other people teach her! She insists, 'I am not a person who will be taken for a ride.' She keeps such a stance in her mind, but people will poison her mind.

Otherwise, she is not gullible. But if they keep telling her repeatedly then it can get her. She is a good person.

One man asked Hiraba, 'Dada's nature is very nice! Was it like this from the beginning?' Then she said, 'He is changed now. In the past he used to be hot tempered.' She will not forget what she had seen before. (Women tend to remind their husbands of their past, by their nature). I keep changing the film; I would not reopen the past film. She would reopen the past film also. I would just show this present running movie.

I would not say anything that would hurt Hiraba, because even if a little something happens, it hurts her. Because of purity of her nature (lack of deceit), she would say anything that arises without caring about who was around listening.

One doctor was taking care of Hiraba without taking any fees. Yet she will say, 'this doctor is very short tempered.' I told her, 'we cannot say such a thing.' However, she had said this naturally (without ill feelings), so even the doctor would smile at her. Because of all that purity within, whenever she said anything, nobody felt bad.

Hiraba would tell it as it is. She would openly say to the person that I would not get along with you. She would not care that the person is serving her, she would not deviate from the truth just because of her own selfish interest. She would talk with me also very openly.

What would she say of me? I am short tempered like a wasp. Now she would know that such sting does not exist in me.

Questioner: Had you kept a lot of strictness?

Dadashri: I had kept silent strictness *karap*. This silent strictness is necessary with the female kind. Along with the *karap* silent strictness, *laagani* kind feelings have to be kept. Both have to be kept simultaneously. Yet she will say that I am very difficult and short-tempered person. I had maintained this drama like set-up in the relationship. One does not reveal everything in this relationship. Some subtle authoritative weight is needed. Otherwise I am very strict. She would feel that heat. I do not become angry, in spite of this she would feel the heat. How will it work if I were not strict? ‘We—the Gnani Purush and the fully enlightened Lord within’ have the *prataap* the silent aura of sternness and purity, and *saumyata* the ever present aura of cool harmony.

Otherwise, ‘we’ have not been ill at ease with anyone for the past forty years. ‘We’ have not raised our voice or been irritated with anyone for forty years! People too recognize and have understood this. They even say that I am like God. So maintain sternness in one eye and friendship in the other eye.

A man is capable of all that. When I was about thirty years old, whenever I came home, Hiraba will be visiting with other ladies. Not only Hiraba but also all the other ladies would see in my eyes, strictness in one and reverence in the other. The ladies would be sitting with their faces in a veil. But they would all stiffen up. Even Hiraba, she would be scared even before I entered the home. The minute she heard my shoes, she became scared. Maintain strictness in one eye and love in the other eye. A woman cannot live without this control and love from a man.

But you don’t have to scare her unnecessarily. As soon as I entered, everything became quiet. Everything cools down, the instant my footsteps are heard.

Questioner: She would understand that all this is play-acting, would she not?

Dadashri: She would not have that much understanding. She would just know that I am a difficult person.

* * * * *

‘I attained all kinds of experiences. Then I did the assessment that now if I interfere-prod her more, then she will react with more quarrels. Instead why not clear my own account?’

The Gnani Purush speaks that which is evident in His conduct

I never felt ill intent-feelings for her. Even if she did anything wrong, there would be no ill feelings. Why should ‘we’ ruin ours? These are the relations of this one life, so we need to fulfill them. We have to fulfill to the extent possible, and then when it is not possible, we have to let go.

Now we started this business of *sansar* – worldly life that is why there is *bhanjghad* – clash-making up-destruction-creation. What if we did not start this business—relationship with the opposite sex—in the first place? And if you have begun it, then live together as a *brahmachari* celibate, is there any problem with that? If you commenced it, then live like a friend. Live the entire life with friendship. Hiraba and I lived that way, did we not? If she says that this time around I stayed in Mumbai a little longer, then I would reply that I don’t like it, but I had no choice. So she would think, ‘Oh yes, he does care for me.’ Will she not feel like this? We are friends, are we not? And I did not have a sexual thought even in my dream.

Questioner: Dada that is why this is called love in the true sense.

Dadashri: No, I would be constantly aware and maintain concerns and feelings about how to avoid the slightest hurt and difficulty to her. She might say the things to me, and if she makes mistakes, there is no problem. She may make a mistake but it is not her intention. That is her untrained and inexperience related weakness. There is no problem if one has weakness due to lack of trained experience *kachaash*.

Questioner: What can happen when the whole day there is bickering, Dada? If you take care like this then she will not get hurt.

Dadashri: Yes. I take care such that she will not feel the hurt even for a moment. I do not need this *bhanjghad* – clash-making up-destruction-creation. I do not have any load-weight of this world at all. The separation with Hiraba was done, was it not? I separated with the home too. I left everything yet in *vyavahar* worldly interaction, I visit Hiraba. But I have separated from all through the mind. I have released the hook. Had you seen the railway engine? The engine is connected with a hundred compartments, interlinked with hooks, but what if we release that first compartment behind the engine? Let the all the carriages be connected together but if you disconnect the hook of first compartment then engine would move around freely, would it not? Nothing else needs to be done.

Questioner: Dada, would Hiraba not feel the hurt?

Dadashri: No, no, no, I have abandoned, I have left everybody, the whole world; I have left this body too.

Questioner: That is correct.

Dadashri: I have to fulfill *vyavahar* worldly interaction. If Hiraba says, ‘You came so late?’ Then I would tell her, ‘I do not like

to be without you at all. What can I do?’ I have to satisfy her mind at least. She should not get hurt to the slightest extent.

Questioner: Dada, is that not considered as having deceived *kapat* her?

Dadashri: We have deceived the whole world, haven’t we?

Questioner: No, but such a noble *vyavahar* worldly interaction.

Dadashri: The Soul—Self is not involved in this, is it? The self has never done this. That is verily what we are. This other is selfishness of those interacting with each other. She is simply asking and A. M. Patel is doing his service but ‘I’—the Self am not in that.

Questioner: ‘Dada is of the whole world,’ ‘Dada is not only of Hiraba,’ is that so?

Dadashri: I am for the whole world. I have not seen tension in the past twenty-seven years. One will need to understand this world. How long can this falsehood go on? Can the world be so false and without foundation?

* * * * *

‘I am the embodiment of pure love. If you become intoxicated with this love, you will forget the world. Find this love, feel its intoxication and your world will run harmoniously and ideally.’

I do not like to be without you, is the play-acting

At this time if Hiraba tells me, ‘it has turned dark outside.’ Then ‘we’ would say, ‘Hiraba, we are requesting, can you check a little. There is still daylight.’ If she still insists that it is dark, then ‘we’ would say, ‘you are correct.’ ‘We’ do not have *matabheda* divisiveness due to difference in opinion. It is

not the way of the worldly people. 'We' are saying scientifically that it is correct 'we' do not have *matabheda*. People will say in a different way. Our servants will say to soothe the dictating master, 'yes boss', 'yes sir', 'yes sir', ours is not like that. 'Ours—The Gnani Purush and his Akram Vignan' is scientific. Divisiveness and separation due to differences in opinion *matabheda* does not arise.

I have never had any *matabheda* with anybody at all. So there is no chance of having any *manbheda* separation of minds with anyone. If there is no separation due to differences in opinion, there can be no separation due to differences in the mind. I am the embodiment of pure love! Everything is my own. It is through that love that all this is so.

Even if you do not like staying at home, you have to say to her that 'I do not like being away from you'. Only then will you be able to attain liberation. Now that you have met Dada, you will definitely attain liberation.

Questioner: Do you say that to Hiraba?

Dadashri: Yes, I say that to Hiraba, even now.

Even at this age I tell Hiraba that I do not like going out of town and being away from her. She may be thinking, 'I like it, why does he not like being away?' If you say such things, your worldly life will not worsen and slip. From now on why don't you do the same? Add some richness to your life otherwise it will become bland. Pour some sweetness into it. She will ask me, 'You think of me too?' I tell her, 'Very much. If I think of others why would I not think of you?' And truly I do think about her, it is not that I don't.

Our life is ideal. Even Hiraba will say come home early.

Questioner: Had you asked for permission from Hiraba to go away from her?

Dadashri: Yes. She would give me the permission. She would say, 'please, go and help all the people and come home soon.'

Questioner: It was her greatest nobility that at this age she used to let Dada travel for the salvation of the world *jagat kalyan* all over the world.

Dadashri: She herself used to give blessings and every time she used to say, 'go and take care of everything and do good for the world.'

You may think that Dada does not have anybody. 'We' do have Hiraba at home! Will I not have feelings for her? You do feel for your wife and children, don't you? She keeps sending a message since two days, 'come early, come early.' Last year she had come for *janma jayanti* birth anniversary celebrations to Khambhat (city in Gujarat) and she sat with me in the horse drawn procession carriage.

See, I am seventy-five now and she is seventy-three years old. She has all this troubles because of her arthritic leg. But look, she remains in bliss the whole day. She remains in her own intoxication of joy, because she does not have any other kind of thought, that this is good and this is bad, none of that *bhanjghad* destruction-creation. Everything is good.

But when I am in Vadodara then I have to go and show my presence to her. This is just like the many folks who have to show their presence at the police gate everyday. They have to be present. After I do the vidhi (silent auspicious blessings performed by the Gnani for the salvation of the disciple) for her I am free to return. I would do vidhi for her. She cannot come there so I have to come here to

do vidhi for her. I do have to take her to moksha – liberation, don't I?

Questioner: You got cough so she did not sleep whole night. When she was talking, I was watching her feelings on her face. She says, 'he did not sleep. He has so much cold.'

Dadashri: Then I made a fun. I said, 'tell Hiraba. You did not even come to see Dada?' Then she sent a message, 'how can I come? I cannot walk.' Then I said, 'then I am coming.' Then I went to see her. Then she says, 'why did you come?' I said, 'I am better. (My health is good).' I said, 'if you feel better then you come and visit me.' Then she says, 'I cannot walk.' But I said, 'did you not come here to see Dada Bhagwan? People came to see me and only you did not come. You have to come to see me, don't you?'

Questioner: She needs to, but her feelings are to let all these people come and visit you.

Dadashri: That is all. So there is only the value of *bhaav* feelings and deep inner intent. What else is important? The value is of *bhaav* feelings and intent. Is it not?

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Came to understand and know the prakruti only after Gnan

I stopped all *matabheda* in my marriage after eliminating the interfering intellect. Only then I came to really know my wife. When did I come to understand Hiraba? When I was sixty years old. I got married at the age of 15. For 45 years I maintained a very close observation, then only I came to understand what she was like.

Questioner: So you understood after you attained Gnan?

Dadashri: Yes! After I attained Gnan,

then I came to understand her. Otherwise one will not be able to understand. A person does not have the capacity to understand or see his wife. A man is not able to understand himself, as to what he is all about, let alone the wife.

Questioner: Dada, how did you come to know Hiraba? What did you do to really know her as she is?

Dadashri: I did close observation to see how the *prakruti* inherent nature of the non-Self complex is. I started to learn her *prakruti* and all human living beings are verily dependent on *prakruti*. They are not independent.

Once it happened that some *mahatmas* had arrived at 11:30 pm, and along with them one of our relative's wife also had visited. Now all those *mahatmas* had gone to sleep but that lady started to light the *bumbo* copper water heater usually lit by burning firewood through the middle cylindrical part. I said to myself, 'what kind of a person is she? We just have gone to bed and she has started to heat the water for the morning bath?' I kept my patience I did not say anything. Somehow I spent the night. 'We' are the Gnani, so I would spend the night by staying in Gnan—awakened awareness, but then I investigated, what is this? What is the secret behind this? Then her husband told me, 'her *prakruti* is such that she gets up 3:00 o'clock early in the morning everyday. Now what can I do?' I could not stand this for even a night, how could her husband stand this? So then I thought, this *mooh* (the one who is dying, special exclamation used by Dadashri to shake up the listener) husband must be very strong considering this! I said to myself, here I am a Gnani and yet I cannot tolerate this stress. How the husband would have been tolerating this stress?

Once you understand each other's *prakruti*, there is no *dakhal* interference of ego at all. We are trying to understand and know the *prakruti* because we have to live with love with her. We do not want bondage. Even so, really speaking there is no bondage and we still want to connect with true love and that is why we are trying to understand it minutely. And this other way of straighten and correct it anyway you can, is not the way to understand it—the *prakruti*. One should not attempt it in that way.

Questioner: Please explain to me how I should come to understand. How can one slowly and subtly understand her with love? How can a husband do that for his wife, please explain this.

Dadashri: When can you understand? When you make her your equal. Next, give her space. When you play the game of checkers, you enjoy the game only when both sides have equal rights in taking turns. However, here where do they give equal rights? I give equal rights.

Questioner: How do you do this? How can this be done practically?

Dadashri: Even in your mind you should not regard her as a separate entity, and she should not feel separate from you. Even when her speech is inappropriate, you should treat her as an equal; in this manner you will not bring any pressure on her. Hence, the saying, it is easy to play with and please a woman, but when she gets angry, she is a terror. I never had let her aggravated.

Questioner: What should I do when she—the wife gets into an explosive rage?

Dadashri: When she flies off the handle *vifrey*, the husband is as good as dead for three days. That is how far a woman can reach.

So be very aware. It is easy to play with and please a woman, but when she goes into an explosive rage *vifrey*, she is like a tigress. Women of today do not know how to get into a rage.

Questioner: Dada, please do not teach these women to get in to a rage. Otherwise we will be in trouble.

Dadashri: No, I will not teach them. She will wind the string (of karma) in the wrong direction (bondage). If she were to get into an explosive rage, I will make her to stop. There is no happiness in this. It is the wrong way; it is the way to take a beating. This was the discovery of former experienced people.

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‘We have to suffer through what we have ‘done’. There is no other alternative.’

Merrily He releases us by making us understand

One day Hiraba said, ‘I fell down and nothing happened to me. I got hurt but I did not sustain a fracture like you and you did not do anything and yet your hip got fractured. I have better *punyai* merit karma than yours.’ Then I told her, ‘it is a very significant merit karma indeed. And is it ordinary *punyai* merit karma, that you got married with ‘us—the Gnani?’

I make fun sometimes. I said, ‘I did not want to bring this old age, but it has happened.’ Then she says, ‘everyone is bound to become old, it will not leave anybody.’ I make her say this deliberately.

(In final days of Hiraba) We had stayed together for three months, twenty four hours together. She would do vidhi at night. She used to do vidhi by touching my feet on her forehead. She had high blood pressure, and it

became normal with the vidhi. She used to do vidhi everyday till the final days. Even on the last day she had done the vidhi. She would place both 'my' two feet on her head and do vidhi for ten minutes everyday.

I was not able to lift her body (Hiraba had suffered a stroke rendering her left side—arm and leg paralyzed and then weak and stiff) and moreover, she would not even let me touch her. She would say, 'do this much vidhi and she would say 'Jai Sacchidanand'.' As soon as 'we' do the vidhi, she would say 'Jai Sacchidanand'. She would speak as much loudly as she can but I could not hear it. But all these people tell me that she said so. How can we say that she did not speak if I could not hear it (Dadashri was hard of hearing)?

Is there anybody to look after her? She does not have any children, does she?

Questioner: She has such merit karma *punya* that someone is there twenty four hours a day to take care of her.

Dadashri: Isn't that great merit karma?

Look, she does not have any son or daughter-in-law, however how many people are there to take care of her? Everybody is ready when she needs help. However, some people they have to depend on a neighbor for a glass of water in spite of having four children. Would children be able to help at that time? He might have gone abroad to earn the money. This is how the world is.

I used to tell Hiraba, 'I do not like to be without you. I travel abroad but I do not like to be without you.' If I say this much she would become happy, that is it. By saying such statements I would make Hiraba very happy. On the contrary Hiraba will say, 'Hmm, you are a very nice—enlightened man, why do you say this?'

Questioner: Hiraba would take it as a fact too.

Dadashri: Yes, it would be true for sure. 'I' would not let it touch within.

Questioner: So then how would it be true?

Dadashri: It would be definitely true but I would not let it touch inside, it is not deceitful. It would be true but only for the sake of *vyavahar* worldly interaction. The relative is kept as the relative. You are separate and I too am also separate, you have relation with 'Ambalalbai – the relative self', not with 'I-the Self'. Thus I used to adjust with everybody.

Dramatic and yet loving interaction

So everything of 'ours' is a drama only. Hiraba is seventy-three years old and yet she says to me, 'you come early.' I told, 'Even I do not like to be without you!' When I perform this play act, how happy she feels! 'Come early, come early', she says. She says this because she has such feelings. Therefore 'we' too would reciprocate. One's speech should be *heetkari* beneficial to the others. If the speech that is spoken is not beneficial to others then what is the use of that speech?

Even at this age I tell Hiraba that I do not like to be without you. I say this much then she feels happy, that's it.

Questioner: When you talk to Hiraba, everything of yours feels right, seems truth only and when I speak like this, then she (my wife) feels that I am being deceptive and untrue.

Dadashri: Brother, I have given up *dhanipanu*—implicit dominance as a husband—forty-five years ago. Tell me, have you quit your *dhanipanu*? Her faith has taken hold because I have given up *dhanipanu* and

if I were holding a rein then how would she have any faith? I had given up *dhanipanu* for the last forty-five years then she felt the confidence. Otherwise one will not feel the trust.

Everything becomes pure *shuddha* by resolving the files with equanimity. You should clear the files. 'We' cannot afford to have any mistake of any kind and means. The moment a mistake occurs 'our' inner machinery would start working, so mistakes will not remain.

If you leave home after getting angry and clashing at home during mealtime, then she will feel the pressure and tension the whole day, it will continue until you meet again and you too will be under stress till then. There is no harm if you get late reaching the hospital where you work, but you should take some time and gently tell her, 'bring me some cardamom, bring some clove', by saying this you should settle the file and accept readily that, 'the faults are mine, however you are very good woman. See, what kind of dumb mistakes I make in hurry?' so it will settle. Do you have a problem in this?

So you should resolve this way. Your intent is not deceptive. It is wrong if you do this with ulterior selfish motives. You just have to give in and mend to clear her mind. The stones that you have thrown, those stones can bind *veyr* vengeance, *mooah!*

No matter how weak a person is, if he is suppressed in front of you, then the mental stones that have hurt him, will bind *veyr* vengeance with you. So in that instance you should clear his mind by any means. You should say, 'I was dumb like this from the beginning, I am a crazy, please forgive me.' Then he will say, 'you are a good person even if this has happened.' He would immediately remove your

name from the book. He will tear off the intense mental note *nondha*. Will you be able to say thus, that I am a crazy person?

There cannot be any dramatic *mamata*. But I do the drama. How I inquire about Hiraba's (Dadashri's wife) welfare! Once a fortnight she would tell my nephew, 'Please ask Dada to come and have dinner today.' And so 'we' have to go, 'we' have to make the time, no matter how busy 'we' are and go there for dinner. 'We' have to please her. 'We' would lose whatever little respect there was, if she were to get upset. But 'we' make sure she never gets upset. So 'we' go to Hiraba's home for dinner. If Hiraba tells 'us' 'Come tomorrow', then 'we' would go again. Everyone will also comment, 'Dada had come today to eat.' But what a drama 'we' play, even Hiraba would not realize 'we' are acting. 'We' would even tell her, 'I do not like it if you are not with me.' She would not know that 'we' are saying it 'dramatically'. I am telling you this.

If I keep in the mind, 'she is in my heart', it will not do. 'In my heart', keeping this how will it do in *vyavahar* worldly interaction? *Vyavahar* worldly interaction should be there. I would also ask Hiraba, 'how is your health? Are you all right? Tell me, why were you laughing?' Then she will say, 'I cry too!' Then I said, 'why are you crying again?' Then she says, 'I feel like crying because it hurts here otherwise I feel like laughing.' So I have to ask. *Vyavahar* has to be done.

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'We should not do anything that harms others. Those poor people have lack of understanding, but we should not be a *nimit* an evidentiary instrument. Try to decrease hurt as much as possible.'

Beautiful vyavahar through innocent fun

I still talk about everything with Hiraba. I make a fun, so she feels better. I talk such things that make her happy. 'Dada has become such a great Lord and yet he cools down in front of me!' She would feel like that. And my repute is gone for sure. Now what more repute am I going to lose? Where do I have that reputation? She sleeps well because she feels 'I have *rof* some air of pride.' That is good.

Questioner: You are doing very same thing everywhere.

Dadashri: But do I have to deceive Hiraba in this? My duty is to see how other person feels the joy. I am not concerned with what other people will say in *vyavahar* worldly relation. People talk in *vyavahar* worldly interaction, they would say that 'they are like this, they are like that', wouldn't they? We say good things yet people speak the opposite, don't they? So we have to see how the other person feels the joy.

Questioner: Innocent fun.

Dadashri: Yes and Hiraba herself is a very innocent person. She never had a bad thought about anybody.

She would even tell me that people have more feelings for me than you. I said, 'yes, it is because of you that they have feelings towards me.' Our people would also say, 'Baa, you are totally different. You are special.' So poor Baa would believe that. This is because she is simple and straightforward.

Merit karma of Hiraba for sure

One nephew came to our home. Hiraba was his aunty. 'Aunty, you are such an aunty who is going to take my uncle to moksha!' he would say like this. So Hiraba says to me, 'See, people are saying like this to me.' I told,

'yes, because of you I am going to get moksha.' That is fine with me.

Questioner: You are able to say, 'I am going to attain moksha because of you.' I am unable to say that to my wife.

Dadashri: It is like this; without speaking like this, one will not attain energy *shakti*. After this our nephew told me that, 'our aunty will go to moksha and she will take you.' Then I said, 'Go and ask outside in the world whether you can get an aunt like this?' He said, 'but I have got one, no?' You got, so aren't you *punyashadi* holder of merit karma effects? I said, 'this is no ordinary *punyai* merit karma!'

It is more than enough if you compliment Hiraba. It is all right if you do not praise me. She is such an admirable person. After Zaverba (Dada's mother), she was the one, so she took care of the home. She took care like Zaverba. What else should we take care of? She has not scolded anyone and she has not hurt anybody. She has not interfered in anybody. Until the time of her stroke, she used to cook and feed everybody nicely. Later on she could not, she quit. She never scorned or had any aversion for any guest. She did her best for as long as she could.

Never expected any consolation

Even when I had a fever of a hundred and three degrees I never notified Hiraba in Vadodara that I had the fever. What is the use of such consolation? Hiraba will say quickly, 'let me get this and let me get that and something else.' On top of it all, she would notify people and they would come and visit me and create problem for me. Instead, '*ek nanno sau dukh ne hane* – one denial saves a hundred miseries.' People cannot do anything and cause useless trouble. And again if

someone were to come visit me then I have to invite him, and have to sit with him. So *mooah* (addressing A. M. Patel) why did you create this interference again? That visitor would think that if he did not come then I would feel bad. I would think, 'why did he show up at this time?' Then I have to ask him, 'how are you and all that for no reason.' Otherwise I would just sit at ease. Hiraba would ask, 'do you have fever?' Then I would say, 'no, Baa. I do not have any fever.'

Questioner: Suppose she touches your forehead and says that you have fever then what can you do?

Dadashri: Then 'we' may reply, 'it has come and it will go down, right now it is not worth informing anybody.' Then she will say, 'all right then.' Or please make me some *ukado* (drink prepared by boiling water and milk with ginger, black pepper, etc. with sugar added to it) and the fever will go down. There is no problem with that. But what can you do by telling everybody? And people who come to see you, will they take your misery? And those who you talk to, will they take your misery? If some *mahatma* tells me, 'Dada, I suffer like this and like that.' Then I would say, 'no problem, I am here for you.' Does it mean that I am going to take it away from him? This gives a person some relief.

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“Our’ *vyavahar* worldly interaction is ideal. However a human being cannot have such top class *vyavahar*.”

Unique history of The Gnani: The wife does vidhi at His feet

One day Hiraba tells me, 'I will speak the name of Lord Krishna, I will not speak yours.' From the beginning it was in her mind that I was following the Jain religion, so all this

is Jainism. But now she does vidhi and everything. She has taken Gnan—the knowledge of the Self. But this old thing would not leave. 'I get up 4:00 o'clock in the morning and chant Lord Krishna's name' she says. Someone told her, 'this is Dada Bhagwan.' Then Hiraba says, 'he is Bhagwan—God, but this Lord Krishna is my God!'

Questioner: We tell her that, 'Baa, this (Dada Bhagwan) himself verily is Lord Krishna,' then Hiraba says, 'no, not him. My Lord is that other one (Lord Krishna) only.'

Dadashri: We do not need to impose our understanding over her understanding. Whatever her understanding is, it is correct. Ours is the same and that too is the same, both are papers only. One may be a smooth paper or one may be a graph paper and some may be another paper but after all there is difference in the paper only, isn't it?

Hiraba tells me, 'how can you be a God?' I said, 'yes, you are right. Your statement is true.' After sometime I told her, 'God is God, how can I be a God?' Then Hiraba says, 'you are verily a God. Otherwise would these many people come here? Do all these people come for no reason? Are these people crazy that they would follow you? You are verily a God.' Thus if she says like this then it is so, and if she says like that then it is so too.

I remain within boundaries. I address Hiraba, as Hiraba. I address my *bhabhi* sister-in-law as Diwaliba. Oh, I even address a daughter-in-law as Kashiba. (Here 'ba' means mother or respect as a mother). I address an elderly man as 'tu' (as if he is younger) but if a woman is younger even then I address her with respect. Woman is respected as Lakshmi (Goddess of wealth).

One day someone asked me, 'What kind of a relation do you have with your wife now after your enlightenment? Do you still interact with her without calling her by her name? (this generation in India is such that they never address each other by their actual first names).' I told him, 'No. I call her Hiraba. She is seventy-six and I am seventy-eight, do you think I would still call her in that manner? I call her Hiraba.' He then asked me if she revered me. I told him that when I go to Vadodara, she would first come and do the vidhi, by touching her forehead to my toe and then she would sit down. She would do the vidhi everyday. People have seen all this. How well must I have cared for her that she would come and do the vidhi? No Gnani's wife has done such a vidhi to him before. So imagine how well I cared for her.

Even today when I go there, first I would do vidhi for her at the toes for ten minutes. I would touch my toe to her forehead for ten minutes, that's it. So this much was Dada's service to her. What service can I do? I cannot lift her and one leg was weak and one hand was also weak so she would remain seated. We had to lift her to bring her to toilet. She was careful and alert enough not to soil the place. 'Take me over there', she would say. Everybody used to take care of her very nicely. I also had to do this much service. She was not allowed to bend down. Four boys would lift and hold my chair this high and I would ask her to touch her forehead to my toe. My chair would have been lifted high in the air and she would have been sitting with her forehead touching to my toe. I have to do vidhi and she has to speak, 'I am Shuddhatma – pure Soul, I am Shuddhatma', Hiraba will speak like this.

Even now Hiraba would bow down to

me and do *darshan* 'see' with reverence every morning and evening and she would ask me to touch my toe to her forehead and do the vidhi. Our *vyavahar* worldly interaction is such even now. Our *vyavahar* did not change. She also had taken this Gnan of going to moksha – final liberation, from me. 'I also want to go to moksha', she says.

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'This is all the relation of circumstances coming together. Some stays ten years, some twenty years, some five minutes, and some ten minutes. It all dissociates by itself.'

Let her leave with respect at the time of her funeral

Till now Hiraba has not complained. And she has not suffered. She has not suffered even a little.

Questioner: In such a painful situation any other person would get irritated.

Dadashri: She has not got irritated or upset. Other people become irritated, what is the reason for this? A person feels the hurt himself, and he cannot tolerate this. She does not feel the hurt at all.

She used to be in *shatavedaniya* feeling that which brings pleasure, everyday and at the time of death there would be the death in *samadhi* oneness with the pure Self only. The mind would tell me, what if some *ashata* pain comes along? So I would pray for her everyday for not to have any *ashata*. *Ashata* would be hurtful for such a soft person.

Questioner: When you heard the news about Hiraba's death, what kind of reaction did you have?

Dadashri: 'We' were sitting on the bed

at the time when one *mahatma* came up from downstairs and said 'Hiraba is gone!' I had talked nicely with her during the night. At three o'clock she left.

Questioner: How did you know it was three o'clock?

Dadashri: Everyone was awake. People used to wake up and check on her. She became a little uneasy and then she left. This is how the worldly life is. Otherwise for the last eighteen years I never heard her complain and neither did anyone else. Generally people complain 'this hurts or that hurts' and cover up and go to sleep. In her difficult situation she was in a state of *samadhi* until the very end.

We were all sitting together with her. There was no discussion about her illness. Everyone was talking of the past. Then she went to sleep and so did everyone else. Then they went to check on her and one *mahatma* came up and gave me the news. I told him, 'I will do a vidhi, until then you take care of everything. My vidhi will last an hour.'

In the morning crowds and crowds of people showed up with lots of garlands. There were hundreds of sandalwood garlands and many other kinds. The palanquin was decorated with the garlands. They asked me if I was going to attend the cremation. I said 'Of course! Hiraba is leaving and it would be wrong if I do not come. So I am coming to leave her. Where has Hiraba gone? Only in name and space; the home she occupied is gone.'

So I went to the crematorium. I told them I would be coming in the wheelchair. People asked me, not by car? I replied, the road to the crematorium does not come in a car.

Questioner: Dada nowadays everyone goes in a car!

Dadashri: No, those are people with *rof* airs and impression. I don't have to impress anyone. I accompanied her in the wheelchair.

I have become a Gnani so people will be curious to see how I remain in Gnan during Hiraba's death. Not for one moment did they see anything else except constant Gnan in me. Not every second but every *samaya* (a unit of time which cannot be divided further). At that moment the Gnan of *samaysaar* (knowledge of the Self is the ultimate essence of time) prevailed!

Questioner: Dada why did you say like that? 'I have become a Gnani', when you already are one.

Dadashri: No, but those who do not have Self-realization will speak this way. 'So he's a Gnani! Let us see where he slacks off.'

So I set out in the wheelchair. The boys were pushing the wheelchair. People with cars told me Dada it will take too long in the wheelchair, why don't you sit in the car. I told them, 'No, today I will come behind Hiraba all the way. In the slow procession, people too can see what state Dada has been reduced to! People would know of this event from the obituary. We stopped in front of our old home for two minutes. People could see me; I constantly remained the knower and the seer. I have such wonderful Gnan that nothing affects me.

From Mumbai we had ordered tins of pure ghee, and whatever sandalwood we could find. Everything burnt well; all we need is to burn everything to cinders. This was not done for her but for everyone else. Otherwise the burning smell would ruin the atmosphere

amongst people. We performed the ritual of cremation and offering flowers for the people.

She left as *akhand saubhagyavati* a woman whose husband is alive

I had asked Hiraba, ‘we will need to go one day, don’t we?’ She said, ‘there is no choice without that.’ And I told, ‘I have become old.’ Then she says, ‘it is bound to come, but why are you complaining?’ She says it will come. I would talk to her to have fun. I said, ‘these people are saying that I have become old.’ That old age will come, if it is not so now, it will come. We have to leave.

I had a thought at the time of wedding, I am getting married but one out of two will be widowed. So it happened yesterday. Yesterday, it happened, did you see that? If someone were to ask, ‘what happened to Dada?’ Then tell him, ‘he is widowed only.’ Can you say that I have begun married life? Until Hiraba was there, we can say that we had married life. And now she left so I am widowed. People will say a widower, but this is native language and it is right. ‘*Maandvoo aney raandvoo*—to commence and to end.’ This statement will take one to moksha. *Gamthhi bhashaa*—the language of the village, liberates. Alas, if one has the Gnan of the beginning and the end, one becomes liberated!

Questioner: Hiraba was right about one thing. She used to say that, ‘when I will leave, Dada will be present. Yes, that is his promise to me. He told me that if she were to become sick in Vadodara, and if I was not around, but was present in Mumbai; she would not become uneasy with anxiety.

Dadashri: She had such confidence.

Questioner: Yes, confidence of surety. This is because you Dada, would come right

over, and then she would not be worried. Many years ago she had told me this. When you went to Mumbai for a fortnight, she had informed me during a routine conversation. She said that I have a promise with him that He would be present when I leave the body.

Dadashri: It is a great confidence. Such confidence brings forth tremendous spiritual results.

She used to tell me everyday to do such thing that she can leave first. She wanted to leave as *akhand saubhagyavati* a woman whose husband is alive—uninterrupted devotion for the husband.

Questioner: And it happened just the same.

Dadashri: So I cannot speak at all!

Questioner: Her wish fulfilled.

Dadashri: All her wishes fulfilled, not a single wish has been left out.

Fragrant Life!

Did she leave at least some *suvaas* – fragrance behind?

Questioner: She left lots of fragrance.

Dadashri: See, oh ho ho, how many garlands were there; it was a huge pile. Strings of beads were also inside. *Mahatmas* showered lots of love.

Now where is the need for crying in this? She has separated from here. The way I go to America that is how she is going. We were married in 1926 and separated in 1986. See, the nature of any circumstance is such that it is bound to dissociate. At the time of wedding, in the wedding alter I had a thought that one of the two will become widow, no?

The one who was *Sanyogi* traveling in

the body, has left. She knew how far such relationship has reached. 'Our' *sanyog* live company with father finished at nineteen years of age. 'Our' *sanyog* with the brother ended at the twentieth year. Afterwards Zaverba's (mother's) *sanyog* ended at the age of 48. And Hiraba's *sanyog* ended at my age of 79 in 1986.

'We' have ideal *vyavahar* worldly interaction. See I came to the crematorium, didn't I?

Questioner: I saw that. Everyone saw. Many people asked me, 'did Dada come?' I told, 'yes, Dada had come, until the very end.'

Dadashri: If I did not go to crematorium then people think that I am going to get married again. We have this saying, if a person is about 30-40 years of age and he were to marry again then he will not go to crematorium. People would understand that if a person did not go to crematorium then he would marry again. It is exactly like this. Once a person went to the crematorium he cannot marry again. Look at this, I told openly that I am not going to marry.

Dada remained unaffected in the crematorium

People thought that Dada might have been hurt a lot. If they check the 'temperature' of Dada then they would know that, for Dada, Hiraba's leaving or presence is one and the same. If she stayed then also the same and if she left then also the same, both situations are same. I do not have any effect at all. But I do tell in *vyavahar*, 'I would definitely feel the hurt inside, no?' I will not tell you all, but I would say outside in *vyavahar*. Someone asked me, 'do you miss Hiraba?' I said, 'yes, I do miss her definitely. Would I not miss her?' Otherwise he will think wrong. And he will say, 'what kind of thinking is this? How

can such thing happen?' the person would believe me, but I will not have any effect of any sort. There is nothing in the world that can affect me. I have eradicated your miseries, then why would I have any miseries? Do you have any kind of misery? It is done then, you do not have any suffering since you met Dada, do you?

I am not a Gnani if I feel the hurt, I do not feel the hurt by any way, and miseries never touch me!

Questioner: But pain like this, which is natural cannot affect you, can it?

Dadashri: Anything or any event does not hurt me; whether it is natural or unnatural, that is the mark of the Gnani. I do not stay in this body at all. If 'I' stay in the body, then I would get hurt, no?

Questioner: Yes.

Dadashri: So I do not have suffering at all. Even if I cry, I do not feel the hurt. This Ambalal cries, even then there is no suffering. So this state is a very different kind of state! In this event 'we' do not sustain the deep loss.

Questioner: I can understand this fact.

Dadashri: Not only I, but all these people (pointing towards *mahatmas*) too do not have any sense of loss or suffering. I have told all these people that if they feel even one pain, then it is my responsibility. Why should a human being feel any pain *dukh*? What mistake has been made that he should feel the pain? So even if someone were to die in their family, they do not feel the grief and pain.

If I believe, 'Hiraba is my wife', with the exact real and relative viewpoint, then I would not refrain from crying, would I? But in this case, neither would I smile nor would I

cry. People noticed me following behind Hiraba until the end. They did not see anything. 'We' would not miss the *upayog* focused awareness of the highest order, even for a moment, otherwise I would cry seeing someone else cry. 'We' do not cry for the dead, yes, we feel a sobbing in the mind, if we see a living man cry. I cannot see that. So in such instances, I would lock it to such an extent that even if I see someone cry, I will not have any effect. I stayed in crematorium until the end and there was no effect at all.

This is the illusion

Questioner: At the time of the passing away of Chandrakantbhai (Dadashri's close *mahatma* and the first one to receive Gnan from Dadashri), you were observed with an uncontrollable sob.

Dadashri: Yes. It did occur. I saw the weeping around and it was such that I could not apply that much *upayog* focused awareness of the Self. In such instances the exact focused awareness of the Self *upayog* has to be set in advance. If that *upayog* awareness shifts a little bit then it is all over. Here it did not happen till the end. And earlier when I was in bed and Rasikbhai (*mahatma* son of Dadashri's business partner) came to inform me, I said, 'there is no problem. You go ahead and make such and such arrangements.'

Afterwards his nephews came, his brother's sons. Two of them came. I saw them falling frail after seeing me, so I thought they will burst in to tears and cry. So I told them to sit outside. I had asked them to sit outside because they will cry a lot and put me in trouble. Therefore few drops of tears came out. There is no problem with few drops of tears but that is not called *vyavahar* worldly interaction of the Gnani.

This is all *laukik* worldly. And in this the true-kind hearted people cry out in grief, and a human being should cry because it is the effect of *mamata* 'my-ness'. If one does not cry and mourn, then it may choke up within. Those *parmanus* subatomic karmic particles should get discharged.

Why is it that the one, who is going to cry, does not start his crying the day before? Does he not know that the person is going to die? I am asking, why do you cry after the death? Why not cry before the death?

Questioner: Dada, please explain.

Dadashri: In the mind you know that he is going to die. Then why is it that you do not cry? So someone will say in the mind, that if I cry here in front of him, he too will be affected psychologically, therefore I cry in private.

This crying comes from seeing someone else cry. Who cries the most? The one who sustains the highest loss cries the most.

However the *goranis* wives of the family priests who conduct the death ceremony, were informing me. I said, 'all these people are crying, poor people are suffering.' Then she says, 'everyone is crying because they are remembering their own families.' Then I said, 'but they are pounding their chests forcefully, are they not?' (Old custom of the mob reaction of beating one's own chest as a show of sympathy for the family of the just departed loved one). Then she says, 'brother, you do not know. They are just beating on one palm over another palm, so you think that they started beating their chests. It will not touch their chests, it does not hurt them.' This is called *laukik*—worldly show.

What is the meaning of *laukik*? It is like that but not exactly like that. The way you

know, not exactly like that. But it appears similar to that.

Now how is man going to understand all these puzzles and entanglements (*gooncho*)? I have passed through all circumstances that had an effect. And having done so, I had 'seen' those entanglements as well as all this. And I am able to 'see' with the ultimate vision—elemental vision (*tattva drashti*), through and through.

Questioner: You had asked, 'why not cry on the previous day?' Kindly explain this to me.

Dadashri: It is like this. After someone dies, the person who is crying is crying for his selfish intent. And someone will say, 'I am crying for my love.' Then that person is crying for the selfishness of his or her love. Therefore all are crying out for their selfish intent. Therefore, they cry only after he is gone. If the crying was for real, then from the very beginning he should be crying, 'what will happen to me?' This is all so in the relative life.

One man in our family died when I was around ten to twelve years old. So his family members started crying loudly. How did they start the *ponk* loud wail? They pulled over their saris to cover their head completely, so you cannot see their faces. We cannot see whether they are weeping or playing a radio. We would not understand this.

So they cried profusely and it sounded such a terrible wail that I wept openly and I spoke with grief. I was so full of hurt that tears flew from my eyes. Therefore I knew that if I cried this much then how much they must have cried? And now I know that inside is *polumpol* hollowness and insincerity.

I had seen all this. All this is a *naatak* that which does not last, a drama.

Questioner: That was your experience at the age of twenty. Between that time and the age of eighty how many times did you cry, Dada?

Dadashri: Then it all stops. Crying happens in certain stages and situations. Yes, I did cry when Baa (Zaverba, Dadashri's mother) died. If I suppressed my feelings then it would choke up inside and lead to more agony, and therefore I cried with awareness.

So I would cry too, since my heart is tender. Who will not cry? The one whose 'heart' is stronger and has taken it at the level of the intellect, will not cry. Our heart would be very tender and we would cry like a child. But this Gnan would remain in our awareness. We have to keep this Gnan present. If I had moved even a smallest fraction of the second then tears would come out instantly. I would sit far a way from the one who cried a lot.

And there I have to stop laughing. This is *vyavahar* worldly interaction. And a gullible person would say, 'see his heart is like a stone so he is laughing in this situation.' He will get a chance to criticize. We would laugh in presence of our *mahatmas* (those who have received Gnan of the Self). We cannot do like that in the presence of others.

Now what does crying mean? It means to let go of the *upayog* awareness as the Self, and to see others crying and to breakout into a cry with them. *Upayog* has to be continuous and constant. I had *upayog* at the time of Hiraba's departure from her body. I did not stir even for a moment. I was normal like before. Hiraba did not want me to cry. People will not speak but they may think in their mind

that I am like a stone so I have to cry, however no one will tell me that I am like a stone.

Questioner: How did you maintain steady and unaffected state when Hiraba left?

Dadashri: If she is here even then we would have steadiness and if she is not around then too we would have steadiness. I do not remain in this body at all. I remain separate from this body. She has relation with this body. I do not have any relation with it. So I remain separate but our *vyavahar* worldly interaction was beautiful. I used to call Hiraba as Hiraba. I would have steadiness only. If someone were to insult me, beat me or slap me, even then I would remain steady. I would not lose my steadiness.

This is the cash bank of divine solution. He, who has manifested within is Dada Bhagwan, is a cash bank. That is why you experience bliss, otherwise you cannot experience bliss through any thing. You may feel peace *shanti* through concentration *ekagrata*, whereas here you experience bliss *anand!* You have 'seen' that, have you not?

Let the band play the music today!

Questioner: How old was Hiraba, Dada?

Dadashri: She was only two years younger than I. She must be in the beginning of seventy seventh year. She had lived a good age. She had a good age and a good death at a good age. This combination is rare, but see, how wonderful her *punyai* merit karma is! I got married when I was fifteen, so after sixty years of marriage she says I am leaving. It is clearly a great company, isn't it?

Questioner: It is a great one.

Dadashri: It is not any less. After this I do not have any regrets, do I? I told them if you have a band, then ask them to play. But people will not accept, would they?

I said if the shop is broken then it is better to build a new one. If you see one supporting pole on the ground, other one is about to drop and if you see the roofing tiles are falling even then you will insist on staying there only. You will not like to come out. Why don't you speak?

Questioner: I will not like to leave the home (body) at all.

Dadashri: Isn't it a wonder that one does not like to vacate - leave?

Hiraba was seventy-seven years old. The leaf (body) had become somewhat old. Therefore I told everyone that if I had a daughter today then (for her sake, not for mine) I would have called in the band to play music of celebration for the fact that the Self left so beautifully from such a broken and frail body. And yet our people turn it into a mourning process.

Questioner: When the son died then you distributed *pendas* (sweet). You distributed *pendas* when a child is born but you distributed even when he died. We had talked about this on that day. And today this talk came forth that you would have invited a band to play.

Dadashri: I had told one or two people immediately that if I had a band today then I would have asked them to play.

If we would have asked Hiraba to keep mourning after her (death), then she would have said, 'no, live with peace.' This is just that people do this mourning to show off.

The ideal worldly interaction

Questioner: You spent all this money in matters of Hiraba, celebrated and gave gifts to relatives in honor of Hiraba while she was alive. How is it considered in *vyavahar*?

Dadashri: It is considered good in *vyavahar*.

Questioner: We have to live in *vyavahar* worldly interaction only.

Dadashri: This will look good in *vyavahar*. I would not do it to look good in the world. It was Hiraba's wish and that is why I did it. I am not concerned about good or bad, and yet it should not look inappropriate, that is how I would do.

We are alive, aren't we! Were we not going to die? But we realized that now. We didn't know before. This one would know that it died. One 'sees' as the vision *drashti* is. The one who 'knows' that he is dead, knows that others too are 'dead' for sure. (The 'one—the Self', who is dead to the self, sees others as dying only.)

That (the dead or the dying) is not the Atma—The Self. The *vyavahar* interaction is because of the presence of the Self. Therefore 'we' need all this worldly interaction. I had accompanied the funeral procession of Hiraba until the end. I fulfilled all the *vyavahar*. If there is *vyavahar* then there is the Self. If there is no *vyavahar* proper worldly interaction, then one loses the soul. Atma – the state of the Self, means ideal worldly interaction.

The one whom the world considers a man of understanding will continue the grief and the one whom the world does not consider a man of understanding *samajdaar* will get

rid the sadness. These are two view points—visions.

As soon as anything happens in the world, instantly, 'what is this? —happens for 'us—the Gnani Purush'. This happened in *vyavahar* – the relative and at the same time we know that 'it is exactly like this' in *nischaya* – the real - the state of the Self. And this would occur by itself, naturally.

Now get your work done

'Get your work done!' 'We' are saying this repeatedly. Mine is done, so get your work done. All the other things are under the domain of some other thing; it is neither under your control nor is it under its control.

Questioner: It is a by-product that is what you have said, have you not?

Dadashri: Whatever by production was done in the past life, the by production of that is attained free of cost in this life.

Currently, whatever as much we do for the Self, is our main production. And while 'doing' for the Self, and keeping pure *vyavahar* worldly interaction, then as a result there will be a by product.

Questioner: Is by product called *punyai* merit karma?

Dadashri: 'We' use the word 'by-product' so people can understand. When one opens a factory, there is a by-product, but he has not opened this factory for the purpose of this by-product, he gets this free of cost, naturally. You cannot take into account this by-product for the calculation of profit. You have to keep the by-product as it is, untouched. You have to attain your profit by a different way.

~Jai Sat Chit Anand

Puja Deepakbhai Desai's UK SATSANG SCHEDULE (2008)

<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>City</u>	<u>Venue</u>
03 Apr 08	Thursday	7:30 - 10:00 PM	Leicester	<u>Shree Ram Mandir,</u>
04 Apr 08	Friday	7:30 - 10:00 PM	Leicester	Tilda Upper Hall, Hildyard Road, Leicester LE4 5GG
05 Apr 08	Saturday	6:00 - 10:00 PM	Leicester - GNAN VIDHI	
06 Apr 08	Sunday	4:00 - 9:00 PM	Leicester - follow up satsang	
09 Apr 08	Wednesday	7:30 - 10:00 PM	London	
10 Apr 08	Thursday	7:30 - 10:00 PM	London	<u>Kingbury High School,</u>
11 Apr 08	Friday	7:30 - 10:00 PM	London	Stag Lane, Kingsbury, London, NW9 9AT
12 Apr 08	Saturday	6:00 - 10:00 PM	London - GNAN VIDHI	
13 Apr 08	Sunday	10:00 AM - 10:00 PM	Full Day Program	
15 Apr 08	Tuesday	7:30 - 10:00 PM	ENGLISH SATSANG	<u>Kingbury High School,</u>
16 Apr 08	Wednesday	7:30 - 10:00 PM	ENGLISH SATSANG	Stag Lane, Kingsbury, London, NW9 9AT
16 Apr 08	Wednesday	Morning (exact time TBA)	ENGLISH - GNAN VIDHI	Venue TBA
18 Apr 08	Friday		<u>MAHATMA SHIBIR,</u>	<u>Pioneer Centre,</u>
19 Apr 08	Saturday	Shibir timing details to be advised nearer the time.	Please contact Utkarsh Vanjani for bookings and more details on +447723085095	Cleobury Mortimer, Shropshire, DY14 8JG
20 Apr 08	Sunday			
21 Apr 08	Monday			
24 Jul 08	Thursday	7:30 - 10:00 PM	London	
25 Jul 08	Friday	7:30 - 10:00 PM	London	<u>Kingbury High School,</u>
26 Jul 08	Saturday	6:00 - 10:00 PM	London - GNAN VIDHI	Stag Lane, Kingsbury, London, NW9 9AT
27 Jul 08	Sunday	8:00 AM - 7:00 PM	GURUPURNIMA CELEBRATIONS	
For more information pl. contact : London : Varsha Shah, Tel.:07956 476253, 0208-864-2833 Leicester : Trusha Nathwani Tel : 0116-220-8081				

Special Events in the presence of Atmagnani Pujya Deepakbhai Godhra

23 February - 9 to 11 AM - **Stone Laying Ceremony of Godhra Trimandir**

Venue : Opp. FCI Godown, Village - Bhamaiya, Ahmedabad-Godhra Highway.

Above venue is 4 KM far from Godhra bus-stand.

23 February - 5:30 to 8 PM - Question-Answer Session

24 February (Sun) 5.30 pm to 9 pm - **Gnanvidhi** – A Scientific Experiment on Self-realization

Venue : New Era High School, Nr. Science College, Godhra. **Contact :** 9924343468

Trimandir Adalaj

16 March, 2008 - Gnanvidhi - Afternoon 3-30 to 7 PM

19 March - 9 to 12 AM - **Special Bhakti on Opening of Pujya Niruma's Samadhi Bhavan**

Venue: Trimandir, Ahmedabad-Kalol Highway, Adalaj, Dist: Gandhinagar, Gujarat.

Jodhpur

4 March 2008 : **Gnanvidhi** – A Scientific Experiment on Self-realization

Time: 4:00 pm to 7:30 pm

Contact:

9414671813

Venue: Bhati (R.P.S.) Memorial Hall, Ram Mohalla, Nagori Gate Road, Jodhpur.

Ahmedabad

20 to 22 March - 7:30 to 9:30 PM - Question-Answer Sessions

23 March - 5:30 pm to 9 pm - **Gnanvidhi** – A Scientific Experiment on Self-realization

Venue: Naroda Kadya Patidar Samaj Hall, Nr. Khari Canal, Dehgam Road, Naroda.

Watch Pujya Dr. Niruma on T.V. Channels

India : ✦ Doordarshan (National), Mon-Fri 8:30 AM to 9:00 AM (In Hindi)

Watch same prog. at same time, In Tamilnadu in Tamil language

✦ **Doordarshan Marathi (Sahyadri), Mon-Tue-Thu 7:30 to 8 AM (In Marathi)**

✦ Doordarshan DD-1, Everyday 3:30 PM to 4 PM (In Gujarat, In Gujarati)

Watch same prog. at same time, outside Gujarat on DD-Gujarati

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

U.S.A. : ✦ 'TV Asia' Everyday 7 to 7:30 AM EST (In Gujarati)

✦ 'TV 39' (NJ) Everyday 7 to 8 AM

U.K.-Europe : ✦ 'MA TV' Everyday 7:30 to 8 AM

Watch Pujya Deepakbhai Desai on T.V. Channels

India : ✦ Zee Gujarati, Everyday 7 to 7:30 AM (In Gujarati)

✦ DD-Gujarati Everyday, 9 to 9:30 PM - 'Gnan Prakash' (In Gujarati)

U.K. : ✦ 'MA TV', Everyday 5 to 5:30 PM

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The chaos of believing the drama to be real

This worldly life is a drama. Will it do if you consider a wife and children in a drama to be yours? Yes, there is no harm if you speak dramatically that this is my older son, may he live for a hundred years. But everything should be superficial-dramatic. You have to do pratikraman because you believe all this to be real. With this belief, attachment or abhorrence begins and through alochana-pratikraman-pratyakhyan as shown by this 'Dada', there is moksha.

-Dadashri



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