

# Dadavani

September 2016



*I accomplished the work.*

*It was because of me that the work got accomplished.*

*It was because I was there that the work got accomplished.*

*Without me the work cannot be accomplished.*

*I did such wonderful work !*

*I do good work.*

## ‘Garvaras’

is the sweetness nurtured  
under the shadow of doership

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# DADAVANI

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## Garvaras is the Sweetness Nurtured Under the Shadow of Doership

### EDITORIAL

When a living being on the path of spirituality treads the narrow alleys to attain his goal of liberation, then many a time, he rises and many a time he falls. On this path, he appears to have surrendered his entire life; nevertheless, what hinders achievement of the expected result? Of the many obstructions on the path to liberation, one cause is *garvaras*. *Garva* means to believe, 'I am doing it' when in reality, one is not the doer. At that moment, the interest (*rasa*) that arises within, that interest is *garvaras*.

This is the sweetest of all tastes in the entire world, it is such that its sweetness cannot be compared to anything else. And which taste is that? Dadashri says, that sweet taste is *garvaras*. All other sweetness is bland in comparison to *garvaras*. All someone needs to say is, "You can explain very well, you know a lot," and that's it, it's over! The excitement definitely arises within, it feels good inside, and then sweetness continues to trickle within. Once it is liked from within, that's the end of it. Once it has been tasted from within, it will nest itself within. It starts in this way, and then as it lurks in the darkness, it increases and soon enough a thrashing follows.

Absolutely revered Dadashri has revealed the form of the ego in its entirety, starting from its very root spanning all the way to its leaves and branches; such as ego, egoism, pride, excessive pride, self-praise, taking the sweetness of doership, and wallowing in worldly pleasures.

In this sweetness, upon claiming, "I did it, I am doing it," the Indulgence in the pleasure that arises from doership (*garvaras*) arises. He is not the one doing it, yet he believes, 'I am the one doing this.' This sweetness alone is such that no one wants to let go of it. At its root lies the illusory belief of doership and to explain its dangers, Dadashri says, "*Garvaras* is the seed (cause) for a next life. It is due to this that worldly life is perpetuated."

In the current edition, the definition of *garvaras*, characteristics of it, examples of it, its dangers, and how to uproot it using the keys of Knowledge that have been elaborated in depth in simple language. For a seeker to know how *garvaras* hinders and creates veils of obstructions in his quest for the Self, it now becomes very necessary to understand to begin making progress to uproot *garvaras*. In this effort, rather than making a profit, it is very important to ensure that no new losses are incurred. Here, by continuously understanding absolutely revered Dadashri's speech, it is our prayer that awareness (*jagruti*) arises and a new vision is attained to recognize these faults of sweetness as well as a vigilant awareness against *garvaras* will help attain the exact result.

- Jai Sat Chit Anand.

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## Garvaras is the Sweetness Nurtured Under the Shadow of Doership

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

### Garvaras Emerges From the ego of Doership

**Questioner:** Dada, whenever I do something nice in worldly interaction, then for having done that work, the ego of doership (*garva*) arises that, 'I did this.' What is the reason for that?

**Dadashri:** (It is actually) The body that is doing it, the body's spare parts are doing it, and the ego just does the egoism of, 'I did it!' 'I did it' does not go away. 'I am doing' does not go away. *Garvaras* (the indulgence in the pleasure that arises from doership) is born from this, and one solely lives on the basis of this. 'I did it, I suffered pain, I enjoyed pleasure'; thus, one tastes the *garvaras*. The one for whom *garvaras* has ceased will be freed (from worldly life). For what reason has one been tasting this *garvaras* for infinite lives? It is because the bliss of the Self has never been derived before.

As long as the lack of understanding that, 'I am the doer, I can do anything,' exists in this world, as long as such ignorance is not removed, one will neither realize the Self nor will he come across a single point about the Self.

'I indeed am the doer' is an illusory effect; it is not an actual effect. In reality, one is not the doer at all. When, 'I am the doer' leaves and the Knowledge of, 'who the doer is', sets in; then his final solution arrives.

### Through Garvaras, a Noose is Tied Around the Neck

**Questioner:** (Dada, in connection to the song by Yashovijayji Maharaj,) "*Par-pariniti apani kari mane, kriya garve ghelo....*" Please explain further.

**Dadashri:** Someone else is the doer and you say "I did it," that is *par-pariniti*. '*Par-pariniti apani kari mane*' means that one believes the non-Self result (*para-parinati*) to be his own, he believes it to be the result of the Self (*swa-pariniti*), or in other words, 'I did it.' Then, the next line, "*Kriya garve ghelo,*" means one roams around arrogantly with the ego of doership (*garva*) saying, "I have done this and I have done that and I have done the other."

*Gnan sakal naya saadhan saadho, kriya gnanki daasi;*

*Kriya karat dharatu he mamata, yaahi gale me faasi.*

'*Gnanbhaav gnan sab mahi.*' There is knowledge (*gnan*) in all; whether it is referred to as the Self (*Atma*) or as *Gnan*, it resides within every living being. '*Shiva saadhan sadahiye (shraddhiye).*' It (the Self) is the medium of achieving *moksha* (it is) worth keeping faith in (that). '*...naam bhekh se,*' just by begging, your work will not get done. The intent should be with absolute detachment (*vitaraagta*), with neutrality towards the relative

(*udaseenta*). ‘*Gnan sakal naya saadhan saadho*’ means knowledge of every degree, there should be knowledge of all 360 degrees, or else there will be a difference in viewpoint. There will be a difference in viewpoint with those who are at 120 degrees, 300 degrees. ‘*Kriya gnan ki daasi*’ means that once the *gnan* is understood, then the activity will follow on its own. ‘*Kriya karat dharatu he mamata, yaahi gale me faasi*’ means one does all the activity and so a noose gets tied around his neck upon claiming, “I did this, I did it this way and that way.” The doer is someone else, it is the unfolding *karma* (*udayakarma*), and yet he says, “I did it,” and so a noose gets tied around his neck.

Activity (*kriya*) only falls in the domain of worldly life. This is because besides the ego, nobody has the ability to do anything. That ego only does activity which is for a worldly purpose. Activities are such that they are for those who are eager to go to a celestial life-form. On the contrary, God has disclosed the Knowledge to Know, ‘This is happening due to the unfolding of my *karma*.’ But one simply forgets (that this is due to), ‘the unfolding of my *karma*’ and instead says, “I am indeed doing it.”

**Questioner:** For this activity, the word *mamata* came up, please elaborate on it!

**Dadashri:** *Mamata* means, ‘I am doing it.’ ‘I am doing it’ is called *mamata*. *Mamat* is the insistence of the belief, ‘I did it this way and I did it that way.’ ‘I am doing it’; that is *mamata*. ‘*Kriya karat*

*hai, dharat he mamata*’ means ‘I did it.’ ‘*Yaahi gale me faasi*’ means one is sentenced to be hung. Is it for free? One may be shown a noose made of gold. It may be golden, but nonetheless, it is still a noose. ‘*Kriya, bina gnan nahi kabahu*’ means that activity can never happen without knowledge. Activity is subservient to knowledge. Upon knowing the directions from here to the station, activity is undoubtedly subservient to it. Activity; just see how the meaning has changed? One needs to know just once. If the activity’s knowledge (*gnan*) is not known, then in which direction will the servant (the activity) go! ‘*Kriya gnan dou milat rahat hai, jyu jalras jal mahi*’ means activity and knowledge are together, the way minerals remain in water.

Spirituality is not activity; it is a view (*drashti*). People of the world have a worldly vision. The *kramic* path is one of, ‘doing’ and the *Akram* path is one of understanding; one needs to come to a final resolution through understanding. The *Akram* is not a path of activity (*kriya*); it is a path to bring about settlement through equanimity. The Knowledge of *Akram* works on its own (*swayam kriyakari*). People of the entire world believe the state (*avastha*) of the mind, speech, and body to be their own. Really speaking, the Self is not the doer even to the slightest extent. Everything is a vibration of the ignorant state.

### Doership is Itself Egoism

Now, in fact, a person is really not the doer; what is your view on this?

**Questioner:** He is and he isn’t.

**Dadashri:** In what way is he and in what way is he not?

**Questioner:** If it is considered through (the vision of) *Gnan*, then one is not the doer. And in that which happens mechanically, if through ignorance (*aGnan*) he believes, 'I am the doer,' then he is.

**Dadashri:** But how do you feel about it? At present, what does your current experience say?

**Questioner:** Based on the level I am at right now, it feels like I am indeed the doer!

**Dadashri:** All the activity that are being carried out are a dance of the *prakruti* (complex of mind, speech, and body, which is formed as a result of *karma* bound in the past life). The *prakruti* dances, and you say, "I did it." That is called *garva*. That is indeed called egoism!

### It is Easy to Eliminate the ego

**Questioner:** But the ego is intricately connected with a sense of doership.

**Dadashri:** Yes, so?

**Questioner:** For worldly beings, it is not an easy thing to eliminate the ego of doership or any other ego for that matter.

**Dadashri:** No, it is the easiest of all things. The simplest of all things is to eliminate the ego! The simplest of all things is to eliminate anger-pride-deceit-greed (*krodha-maan-maya-lobha*). Otherwise, anger-pride-deceit-greed will

never leave through toil. No matter how much toil is put forth, no matter how much toil is endured, the ego still does not leave.

### Ego, Pride, Excessive Pride, Subtle Pride of Doership are not the Same

**Questioner:** Suppose I perform an operation very well and I say, "I performed an operation very well," then people will say I am conceited.

**Dadashri:** Yes, when they say that, they are calling you conceited, yet the ego is at the root of it.

**Questioner:** What is the difference between ego (*ahamkar*), pride (*maan*), and excessive pride (*abhimaan*)? So then *abhimaan* must be born out of *maan*, mustn't it?

**Dadashri:** No. When is *abhimaan* born? It is born when, 'my-ness' (*mamata*) is present. Ego (*ahamkar*) is a different state and *abhimaan* is a different state. These people have no awareness (*bhaan*) at all, they truly have no awareness. They keep using words inaccurately.

What is the definition of *ahamkar*, what is *abhimaan*, what is *maan*, what is *garva*; they are all different words. Don't people understand *garva* (subtle pride of doership) and *garavta* (wallowing in worldly pleasures) in their own way? These people are such that they will refer to *abhimaan* as *garva*.

### Ego Arises From Lack of Understanding, Whereas Excessive Pride Arises Deliberately

**Questioner:** Then Dada, what is

the difference between ego (*ahamkar*) and excessive pride (*abhimaan*)?

**Dadashri:** What is the difference between excessive pride and ego? ‘I am Chandubhai (reader is to insert his or her name here)’ is ego. To claim to be that which you are not, to claim, ‘I am’ where you are not, that is ego. And to show off that, “This is my bungalow, these are my cars” is excessive pride! One may have such possessions, but to make the claim for the purpose of showing off and tasting the subtle pride of doership (*garva*), that is called excessive pride. If that is the case, then why don’t you show people your grey hair? “Look, I have grey hair!” Yet nowadays people dye their hair black instead! They dye it! Therefore, ego has arisen out of lack of understanding and excessive pride has arisen deliberately. When one takes *garvaras* such as, ‘Look at my estate, look at this, look at that,’ then you should recognize that excessive pride is rising for that person.

When ego associates with *mamata* (my-ness), then excessive pride arises. Any kind of my-ness whatsoever! That is to say, when it is with any type of my-ness, it becomes excessive pride. When it is the ego alone, without my-ness, then it is called ego.

The ego can be eliminated, whereas excessive pride causes tremendous misery. What is the role of nature? The role of nature is to bring down excessive pride. As soon as excessive pride increases, one is brought down. He is knocked down from up there. There is no problem with ego.

As soon as one engages in excessive pride, his downfall begins. One should maintain humility. As one attains more and more worldly privileges, then corresponding humility is required.

**Excessive Pride is to Believe the Weight of the non-Self Complex to be Yours**

Have you understood what excessive pride (*abhimaan*) is? It is to believe the weight (importance) of the non-Self complex (*pudgal*) to be Your own weight. To believe, ‘I am important’ and to believe all things of the non-Self complex that are of importance to be yours, such as gold jewelry, watches, and ornaments, is excessive pride. One believes the weight (importance) of his bungalow to be his own weight. People say, “Look at my bungalow, look at this, look at that! Look at how amazing my bungalows are!” If they speak that way, then someone might say that the ego is speaking. Someone may say, “He is egotistical.” No, that is considered excessive pride. The taste of excessive pride can be very sweet. The moment he says, “These are my bungalows,” pleasure immediately arises within. Then it becomes a persistent habit for him, like going to the Havmor ice cream parlor.

There is no awareness of what is beneficial and what is harmful. The reason for this is lack of awareness (*ajagruti*). When complete awareness (*jagruti*) prevails, then one will not make even a single mistake. If even the slightest mistake happens, that is lack of awareness. Without clearing away all faults, one cannot become flawless.

## The Pilgrimage of the ego Towards Zero Existence

Up to the point I had not attained Knowledge of the Self (*Gnan*), the belief that, 'I am this body' (*dehabhimaan*) had not left. On the contrary, it started off as 25% and it became 125%. When I was born, it was 25% and as I grew up it increased to 125%. It caused aggravation when it was only 25%, so when it became 125%, would it not have caused aggravation?

**Questioner:** But in what you had said, that your *dehabhimaan* had increased from 25% to 125%, so then how did it go down to zero (*shunya*)?

**Dadashri:** All of a sudden! I did not do anything in that. This is but natural; it happened naturally. That is why I tell people that this is not something to imitate. It is natural; so what are you going to do? Now come to me, I will show you the way. I have found the path. But if you try to follow the path that I had taken, then you will get a thrashing. This is because I could not bear it when it went from 25% to 125%. Only I know how I managed to pass those days!

**Questioner:** There is a saying, 'Initially, *dehabhimaan* was 25%. As he became learned, it became 100%, and upon becoming a *guru*, it increased to 4,000%.' Now the only thing of importance is how to come down to 0%.

**Dadashri:** Now after attaining this *Gnan*, in which direction is Your progress as the Self (*Purushartha*) happening? It is going towards zero. What was the case

before? It (ego) would double in that (wrong) direction. Now it is headed towards its zero (*shunya*). So it does not make any sense to look for solutions here. Everything here is very systematic. It is headed towards zero, and it is bound to happen!

## The Difference Between Garva and Abhimaan

**Questioner:** Is there a difference between *garva* and *abhimaan*?

**Dadashri:** There is a vast difference. It is considered *garva* when one claims, 'What a great job I did!' In that case, I understand that there is the subtle pride of doership (*garva*) of having done that task. A lawyer will come and tell you, "You have no idea how I won this case for you. You have no clue, do you!" This is known as indulging in the pleasure that arises from doership (*garvaras*), it is not considered excessive pride (*abhimaan*). Did you understand this?

**Questioner:** (So this) self-complimenting (*swaprashansa*) and *garvaras* are the same, aren't they?

**Dadashri:** (No,) self-complimenting is when someone says, "You are a very sensible person. You are a very worthy person. It is hard to find a person like you!" When someone says this to him, he will forget everything else and all day long he will do everything that person asks of him. And *garvaras* means to claim, 'I did such a great job! I did it so well!' He enjoys the sweetness from '(I did) such a great job' for whatever task he does; that is *garvaras*!

### 'I did it' is Garva

Why did egoism arise? It is because of ignorance. Ignorance of what? Ignorance about who is doing all of this. That is why Narsinh Mehta said:

*'Hun karu, hun karu eyj aGnanta,  
Shakata no bhaar jeym shwaan taane,  
Shrushti mandaan chhe sarva eni pere,  
Jogi jogeshwara kok jaane!'*

'I am doing it, I am doing it, is itself ignorance,

Just as the dog believes, 'I am pulling the cart' (which the bullocks are pulling),

Everything in the universe carries forth on its own,

This is Known by the rare *yogi* or the fully enlightened One!

Is there any doubt in what Narsinh Mehta is saying? Many people claim, 'I did this, I did have studied the scriptures, I did penance, I recited chants,' so which is true? (They believe) 'I am doing it; I am doing it' so how can they progress further? And what is *garva*? It is when one says, "I did it," when in fact he is not the doer. He is not the doer; it just happens.

### Abhimaan is Quarter of a Pound, Garvaras is Forty Pounds

**Questioner:** Dada, please explain this some more.

**Dadashri:** If indulgence in the pleasure that arises from doership (*garvaras*) and excessive pride (*abhimaan*) are placed on a weighing scale, then how much will

they weigh? What if *garva* is placed on one side of the weighing scale and excessive pride on the other side? Excessive pride will be a quarter of a pound and *garvaras* will be forty pounds.

**Questioner:** Please explain in what way that is so.

**Dadashri:** People do not understand excessive pride, they do not understand *garvaras*. *Garvaras* is not *abhimaan*. *Abhimaan* is a different word, *garva* is different, and even *ahamkar* is different.

**Questioner:** So does *garva* mean, 'I-ness' (*hunpad*)?

**Dadashri:** No, the *hunpad* is ego. 'I am Chandubhai' is ego. At times, you may not even have excessive pride, you may not even have *garva*. To believe to be what you are not is *hunpad*. Those who miss out on the state of the Self (*Swapada*) are in *hunpad*. *Garvaras* is very sticky. The intensity of sweetness derived from *abhimaan* is docile in comparison, it is a quarter of a pound, whereas the intensity of sweetness derived from *garvaras* is forty pounds!

### The World's Sweetest Nectar is Garvaras

**Questioner:** Please explain *garvaras* with an example.

**Dadashri:** If you ask a person, "Sir, you did four *samayik* (self-study)?" Then he will respond, "Then who else would do them? I am indeed the one who did them!" So you will realize how intoxicated he is by his own ego! In his head, he may have all kinds of great notions about



himself! But if you ask him the next day, “Oh, how many *samayik* did you do today?” Then he will say, “Oh, my legs are hurting today, so I haven’t done any.” Or he might say, “I have a headache.” So, did you do the *samayik* yesterday or did your legs do it? Who did it? If you had done the *samayik*, then do not use your legs as an excuse. It is because your legs were fine, your head was fine, your stomach was not hurting, that the *samayik* happened. It is when everything is regular, and the circumstances are conducive, then the *samayik* happens. So why is it that you alone take it upon yourself? Therefore, it is under the control of something else, so what do you have to do with it? Do people not take on things in such a way?

*Garvaras* is so sweet that it is yearned to be tasted. It is due to this *garvaras* that worldly life persists. It is not due to alcohol, cigarettes, or tea that worldly life persists, but it is due to this *garvaras* that worldly life persists. This sweetness alone is such that no one likes to let go of it.

### ‘I am doing it’ is Garvaras

Whichever activity is visible in this world is the emptying (*galan*) of that which had been filled (*puran*). A person has nothing to do with this. In that very thing, he only does the egoism that, ‘I did *samayik*’ and with that, a *karmic* account is bound! He is entangled! He keeps taking enjoyment from the *garvaras*!

Now what is *garva*? After giving a lecture, the monk says, “What a great lecture I gave today,” that is *garva*. And

to actually believe it, that is *garva*. “I have done this and I have done that,” that is called *garva*. As soon he starts speaking this way, *garvaras* arises, that sweet taste of doership arises, and when he tastes that, he derives pleasure from it. He, himself, is not the doer but he believes that, ‘I am doing this.’ Therefore, *garvaras* arises and with this (belief) he then keeps on saying, “I am doing it.”

### With False Assertion, Garvaras is Tasted

It is just egoism that continues to be done. Scientific Circumstantial Evidence (*Vyavasthit*) does everything, but one claims, ‘I am doing it’ and that is *garvaras*! In excessive pride (*abhimaan*), one does not have the sense of, ‘I am the doer of all this.’ And in *garvaras*, he believes, ‘I am the doer.’ So by becoming the doer in one place, he in turn believes he is the doer of the entire universe. So *garvaras* extends very far and wide. Does anyone indulge in subtle pride of doership (*garva*)? Oh, there is subtle pride of doership in everything. The awareness (*bhaan*) of, ‘I am doing’ that is all subtle pride of doership.

What does *garva* mean? I will explain this to you. If someone says, “I have done four *samayik*,” then at that time, you will see glee on his face. Upon saying, “I have done four *samayik*,” he becomes inflated. And so if you ask him, “How many *samayik* did that other person do,” then he will tell you, “He is not able to do it. He only did one.” He takes pity on the person who does only one *samayik*. He will say, “The poor fellow, he is not able to do it.” First comes pity, then

rejection follows. Complications due to competition arise within him thereafter. That is one thing, and secondly, the *garva* from, 'I have done it' remains, and it is indulged in. So it (worldly life) persists as a result of *garvaras*. That is your own mistake! What can the Lord do in that?

So you are not really the doer. Some other entity is the doer. Here you make the false attribution (*aarop*), you make the false attribution that, 'I am doing this.' The *garvaras* from that gets sampled. That *garvaras* tastes very sweet and moreover *karma* gets bound due to that. The moment *garvaras* is tasted, false attribution is made, *karma* gets bound.

### The Liability of Garvaras With, 'I did it'

**Questioner:** But if I am not the doer, then why do I have to suffer the results of the *karma* that I have to do without choice?

**Dadashri:** 'I have done this.' One is not the doer and yet he says, "I did it." He tastes *garvaras* from it. Therefore, the liability is his. Such *garvaras* does not arise in 'us', therefore, 'we' do not have that liability.

What does a king say? He says, "I killed hundreds of thousands of people." The king is only doing egoism; he is taking *garvaras*. It was actually those who were engaged in the battle that did the killing. The king is needlessly taking on the liability! The bloodshed is done by the warriors, yet the king says, "I killed them." He speaks without awareness. What kind of result will these people get? The soldier becomes released. The rule is

that the ego which takes on the responsibility bears the consequences. When one claims, "I killed them," then it (nature) will say, "Then take it." Now, people don't understand the entire hidden element, do they!

**Questioner:** And they don't think about the liability at all.

**Dadashri:** There is no awareness (*bhaan*) at all, is there! Instead, one thinks, 'Oh ho ho! My prestige in this world has increased!' Yes, on the one hand, the prestige did increase, however it will bring result. You alone will have to suffer it. The one who expresses egoism will get the corresponding result. It happens on its own, the unfolding *karma* made him king, but upon expressing the egoism of, 'I did it!' he gets the beating.

### 'I am the Doer' is the Only Problem

**Questioner:** (So) In my own world, how and to what extent am I a doer?

**Dadashri:** Now, you are not a doer in the world, yet you believe, 'I am doing it.' Through illusion you believe, 'I am doing all of this. I have used the toilet. I fell asleep at night. I woke up.' Now there is no person in this world who possesses the ability to fall asleep or to wake up. There is no person who possesses the ability to evacuate his bowels. When I had said this to a group of foreign doctors, they became defensive. Then I said to them, "When you get constipated, then you'll realize. You only have the ability to go to the toilet as long as nature enables you. And what about when you become

constipated? That is when you'll realize that it was not your ability, won't you?"

Just think about it a little! Then they said, "Yes, Yes." I said to them, "Tell me, what do you have to show for yourself." So then they said, "We heal everyone." I said, "You are just an instrument (*nimit*), mortal one (*mooah*), who are you to be a healer? Which planet did you come from? So then why did your sister die? Why did your father die?" Here comes the big shot healer!

**Questioner:** So then, is there no point to all the scientific experiments that we conduct? Is everything predetermined?

**Dadashri:** That is how it is. It is just that the egoism takes all the credit in between, that's all. So, 'in between' means the ego tastes the pleasure that arises from doership (*garvaras*). What do you think? You realize that it is not in your power, don't you? What energy lies behind this? So everything happens on its own and on top of that, you claim, "I am doing it." This is the only problem.

Every leaf and branch of a Neem tree is bitter. What effort does the tree put in that? It is that which was innate in the seed which manifests. Human beings act according to the innate nature of their non-Self complex (*prakruti swabhaav*) and they merely express the egoism of, 'I am the doer.'

### As Long as one Tastes Garvaras, Liberation Lies Far Away

It is because people take the taste of doership that they are living. What are all these ascetics and monks surviving on

right now? On what do they live on? They are only taking in and living off the sweetness of doership. Right now, even the renowned scholars of scriptures live off the basis, 'I am doing it'; in such intoxication!

In comparison to this *garvaras*, he does not like anything else. He likes *garvaras* very much. He will say, "I have renounced everything. I have renounced women, I have come here having left behind so much wealth, and is all this not for the sake of liberation!" So I tell him, "Only you would know the reason for that. How is one to know which pleasures you still prefer to indulge in? You may not prefer indulging in wealth, but there are many other pleasures out there, there are many other means to attain fame." As long as a person tastes *garvaras*, he should not talk about liberation.

### Upon Tasting Garvaras, one Enjoys it

*Garva* means to believe, 'I am the doer,' when in fact one is not the doer. At that moment, sweetness arises, *garvaras* arises within. It tastes very sweet. And so he gets enjoyment out of it, claiming, "I did it!"

**Questioner:** Yet the environment around is such that people latch on to the *nimit* (instrumental doer) by giving further respect, in the form of garlands, letters of praise, thereby claiming, "You are the one who did it!"

**Dadashri:** Yes, they latch on by saying, "You are the one who did it; you did it!"

They take *garva* when they do something nice for someone else. They

even take *garva* for doing something bad. For example, “I have killed the most powerful of them all,” “I have made many people wealthy,” “I have made many people rich.” They take such *garva*.

In a case where it is hard to find good *paan* (mouth freshener made from betel nut leaf) and someone manages to find some, then he will keep singing about it, “It couldn’t be found anywhere!” That is *garvaras*. He will say, “It is because of me that we managed to get some. Otherwise, we wouldn’t have gotten any.” He indulges in the *garvaras*; he enjoys it very much.

### One Tastes Garvaras Through the ego

In *garvaras*, one says, “I renounced this, I renounced that, I renounced potatoes, I do not consume any root vegetables (*kandamood*) at all, I do *chovihaar* (practice the vow to eat before sunset).” So in this, what favor has he done for Lord Mahavir? He is doing it for himself. As if he were doing God a favor? He says, “I practice the vow of *chovihaar* daily as the Lord has instructed.” Oh you mortal one, how does God benefit from this? You are gaining from this. When one practices *chovihaar*, bugs and other things do not fly into one’s mouth at night. Food digests better. That is a science, what does God have anything to do with that? If the body stays healthy, then it only benefits you. Just quietly finish eating in daylight. If you eat in the daytime, then the food gets digested better in daylight. Food gets digested in the presence of the sun. For one, the digestive system remains healthy, and secondly,

bugs and insects do not get ingested. Therefore, skin diseases do not happen. All sorts of diseases arise, do they not? The ego does not remain without tasting *garvaras*, does it!

### Work is Accomplished Through Sooj, yet one Takes Garvaras

**Questioner:** Whenever I do some work, sometimes it is done through the intellect (*buddhi*), and sometimes many people have *sooj* (intuition), meaning *antar sooj* (inner intuition). So if I speak for myself, I have an intuition about things and with it the work gets accomplished right away. So the *sooj* arises and yet I believe, “I have the knowhow to do this, I did it.” Actually *sooj* makes me do it. Not only does that happen, but along with that, I indulge in *garvaras* by saying, “I have such great ability! No one can do it the way I can.” And other such beliefs. So the *garvaras* within continues to feel good and sabotages me. And that entire ego persists.

**Dadashri:** That means you are taking *garvaras* in that. It is due to this *garvaras* that it latches on to you. When the indulgence ceases, then you can scold him (Chandubhai; reader is to insert his or her name here), then that sweetness from it will not arise. Therefore, there is no enjoyment in it. The enjoyment leaves, but you become separate from Chandubhai! Only then can you apply Dada’s *Agna*!

**Questioner:** Yes.

**Dadashri:** You taste *garvaras* of, ‘I did it properly.’ There is joy in the mind,

and from what? Then you say, "I made the soup," and believe it. And the next day, if the soup gets spoiled, then you would say, "What am I to do about it?"

You are not actually doing it; it is the Scientific Circumstantial Evidence (*Vyavasthit*) that is doing it. It is the mind, intellect, *chit* (that which takes 'photos' within the *antahkaran* and sees previously registered scenes), ego, hands, and legs that all come together to do it. Otherwise, you would not even be able to remember where you had kept the herbs. It is simply that you are enjoying the *garvaras*. The *garvaras* seems very sweet.

When money is earned, you say, "I have earned it," and enjoy the *garvaras* and when you incur a loss, you become sad. It is due to false attribution (*aarop*) that there are pains. God is absolute bliss and that indeed is Your state.

**Questioner:** Dada, many a time I feel that it is 'file one' (referring to his relative self after having taken *Gnan*) who has done it! They both happen. That is how it feels, it sticks, such that, 'Yes, I had done it!' It seems sweet.

**Dadashri:** That is indeed *garvaras* and it will not let you become free.

### **Do not Filter the Talk of Gnan With the Intellect**

Now all of this is going to carry on. In that, one does not carry out anything; he has simply developed a habit of tasting the *garvaras* (indulgence in the pleasure that arises from doership)! So when a person learns that someone else earns eight hundred, he thinks, 'I earn eighteen

hundred so I have no issues with that. He only gets eight hundred!' And so it begins! As if no one earns more than eighteen hundred! There is always competition where there is someone higher up! What possible reason do you have for engaging in that? Is this some sort of a racecourse? Instead, why not simply admit that you have no sense? I just say, "I do not have sense. I lack worldly understanding!" I am being very candid, am I not! It is only then that they will let me be! It is when I say this that I become free of disturbances!

I do not even know how to shave. That is why I get cut by the blade while shaving! And I have yet to meet a man who knows how to shave! What an ego people roam around with! Only someone like me would make such a statement! There is a whole world out there. If there were a few people (who have the same vision as I), then there would be some support of votes, but here, I am alone in this vote. So then I do not raise my voice, I remain quiet. This is because I am alone in this vote. Otherwise, who would caution in this way? And why would I sit here to caution you? What a world one has entered and become trapped in!

Do you like to listen to all this talk? You are not bored, are you? Do not filter this talk, don't stick around to filter it. Just accept it as it is, otherwise the liability will fall on you. This is a pure thing; why filter it through the intellect?

### **Work is Accomplished When the Mistake of Garvaras is Broken**

The entire world is engulfed in the

attributes of the *prakruti* (the non-Self complex). The entire world is like a spinning top. It is actually the *prakruti* that makes a person do *samayik* (introspective analysis as the Self) or *pratikraman* (apology coupled with repentance) and the person takes credit and claims, "I did it!" If the Lord were asked, then the Lord would say, "You are not actually doing anything at all." If the leg ever hurts, then one will say, "What can I do about it?" The *prakruti* forcibly makes one do it, and yet one says, "I did it!" And with that, one sows' seeds for the next life. It happens due to unfolding *karma*, yet one takes subtle pride of doership (*garva*) in it. How can the one who takes *garva* from unfolding *karma* be called a monk? This one mistake of a monk of taking *garva* in the unfolding *karma*; if this mistake is happening and just this one mistake is broken, then the work will get accomplished! All that needs to be Seen is whether or not the monk takes *garva* from unfolding *karma*. There is no need to further examine his conduct.

### **Taking Garvaras During the Unfolding Karma Leads to Bondage**

Does anyone understand the meaning of, 'Taking *garva* in unfolding *karma*?' Who in India can understand this? It is only when 'we' give the explanation that it can be understood. It is written in the scriptures, 'The unfolding of *karma*,' but what is *karma*? And without having the understanding of that, what can be referred to as *karma*? Unfolding *karma* is one matter, but what is *karma*?

People say, "It is due to the unfolding of my *karma* that this happens to me," but what is unfolding *karma* (*udayakarma*)? And what has (one) understood *udaya* to be? Then one would say, "No sir, I do not understand it. It is because people say it that I too say it." Even the monks say, "People say it so I (say it) too." So if it is happening because of the unfolding *karma*, then stop doing *karma* from now on. Then one would say, "How is it possible not to do *karma*?" Hey! It is the *karma* that is doing it, you are not doing it. You are not the doer of this! Then he says, "No sir, I do not understand that. I, myself, am doing it and you are saying that I am not doing it? How can both be possible?" So if he gets it, then it becomes clear. Otherwise, even the monk will say, "I am indeed the doer. I have done penance; I have done all these *samayik*." If one were to ask the Lord, "What has this monk done? Chandubhai has done a *samayik* and this (monk) has also done it." The Lord would reply, "Chandubhai becomes free (from *karma*) and the monk gets bound (to *karma*)." So the monk would ask, "Lord, why am I being bound?" Then the Lord would say, "You are taking the *garvaras* of all the penance, *samayik*, and everything that you are doing."

What happened by taking *garva*? The neck has gotten caught in a noose. Forget about liberation, but one has created hundreds of thousands of lifetimes worth of obstacles towards liberation. One has taken *garva* of *samayik*! *Garva* of worldly life! One will say, "We went to this place." Oh ho ho, one even takes

*garva* for going somewhere! And it is as if he has earned a great deal! As if his worries and concerns have vanished! That is called *garva*.

### If one Does not do Garva, Then Vision Unveils

All these living beings too cannot become free from the subtle pride of doership (*garva*) in unfolding *karma*. Some may have more or less *garva*, however it is never completely gone.

**Questioner:** Dada, give an example and explain this. I did not understand anything.

**Dadashri:** The *garva* of, ‘I am doing this’ remains. ‘I am doing it, I did this *samayik*,’ the *garva* of this remains. *Garva* remains for the *pratikraman* that is done, *garva* remains for having done self-study.

The Lord had said, “If the monks do not take *garva* of unfolding *karma*, then they will get the Vision of who am I.” It is not possible to take *garva* of unfolding *karma* and to also attain this Vision.

### No Entry Until one is in the Realm of Right Vision

What does the monk say? “I have renounced. I left my wife, left my children, left my house, left behind millions.” When he says this, at that time, he keeps tasting *garvaras*.

So that *garvaras* is very sweet. All the Lords say, “You will never be able to come into the path of right understanding (*samyaktva*) so long as you taste *garvaras*.”

Even if you take renunciation and do penance for a hundred thousand births, so long as you taste *garvaras*, you cannot enter the realm (*kundala*) of right understanding. Have you understood *garvaras*? Why is it called *garvaras*? It is done by the unfolding *karma* and yet you say, “I did it.”

### The Garva of Unfolding Karma has Ceased

When the awareness of, ‘I am doing’ went away for Krupadudev (Shrimad Rajchandra), he attained the right Vision (*samkit*) and at that time, he stated that:)

*‘Das varshe re dhara ullasi,  
Matyo udaya karma no garva re.  
Dhanya re! Divas aa aho!’*

‘At the age of ten, the constant flow of bliss arose,

The subtle pride of doership in unfolding *karma* ceased,

Oh how blessed is this day!’

At the age of ten, the constant flow of bliss arose and the *garva* for the unfolding *karma* ceased. He (Shrimad Rajchandra) stated, it is done by the unfolding *karma* and the *garva* of, ‘I am doing it’ had ceased for him. But this has been interpreted differently by people. In the outside world, the meaning has been distorted, but I have figured out the underlying meaning of what he was trying to say!

**Questioner:** Please explain the meaning of that.

**Dadashri:** Yes. 'I am doing it' is called *garva* (subtle pride of doership) in unfolding *karma*. Who the doer is, is a different matter, but the *garva* of, 'I am doing it' has been eradicated. That is a very significant statement. It is precisely this state which is regarded as the first *samkit* (right Vision).

From the beginning of unfolding *karma* to its end, it is referred to as *karma*. It stays from the moment the *karma* starts to unfold up to the end of the *karma*. Now, unfolding *karma* is the result of one's own *karma*, it is not new *karma*. Therefore, its *garva* has been eradicated. It is someone else that does it, yet one says, "I am doing it." This *garva*, which is possessed by the entire world, has been eradicated for 'us.'

The entire world possesses *garva* in unfolding *karma*. There is no exception to that. This is because as long as one does not attain the Self, he is verily elsewhere (in the non-Self), and as long as he is elsewhere, *garva* is bound to be present.

### **Garvaras Persists as Long as There is Wrong Belief**

**Questioner:** According to your theory, it is Scientific Circumstantial Evidence (*Vyavasthit*) that runs everything. Nevertheless, *garvaras* continues to happen within, even after becoming the Self?

**Dadashri:** No, *garva* cannot arise at all! *Garva* only exists as long as it is decided that, 'I am Chandubhai (reader is to insert his or her name here).' There is *garva* as long as this wrong belief exists.

And once this wrong belief leaves, *garva* will certainly not remain.

### **Garvaras Departs When the Bliss of Saiyam Arises**

The awareness (*bhaan*) should arise that, 'I am not Chandubhai, Chandubhai is just a role in this drama (of the world).' Then *saiyam* (the state free of anger-pride-deceit-greed) will keep prevailing, and if inner *saiyam* prevails, then one will not taste *garvaras*. So much bliss of *saiyam* arises that one has no need to taste *garvaras*. It is because one does not have bliss that he tastes *garvaras*. When there is no bliss of that sort, at least there is this kind of pleasure!

### **When the Pleasures of Speech Leave, Bliss of the Self Prevails**

**Questioner:** Dada, (you) had said that pleasure should not be derived in speech. So how does one take pleasure from talking? Please explain this with an example!

**Dadashri:** When one speaks, everyone enjoys it. Therefore, he feels pleasure within and continues to talk more and more. If someone were to tell him to stop talking, he would still continue to talk because he finds it pleasurable. The pleasure derived from speech always prevails for me (A.M. Patel) when I speak. But what 'we' (the *Gnani Purush*) say about 'our' speech is that is a taped record that is playing. In this way, 'we' become free. By saying, "It is a taped record," 'we' become separate.

**Questioner:** So does (he) take the *garvaras* of talking?



**Dadashri:** Yes, *garvaras*. Whenever one talks and the listener starts to enjoy it, at that moment, pleasure arises within the speaker. So the bliss of the Self moves away at that moment. The speaker (ego) has developed a habit of tasting this!

### **In the Giddiness of Garvaras, one Gets Stuck to the Relative I**

‘I am speaking this, I am doing this,’ is just the ‘I’ (the ego) that haunts, it is just that this ‘ghost’ has possessed you. The moment you hear someone say, “You spoke very well,” ‘I’ latches on. ‘How wonderfully I spoke!’ He enjoys the credit of having spoken well. You must also be speaking poorly, that is why you consider this as having spoken well, is that not so? So who must be speaking when it is considered to be poorly spoken?

Even the attorneys speak in court and win the case for their clients and later say, “How well I pleaded the case! You heard that, didn’t you?” So the other person will say, “Yes sir, you pled very well.” So even the attorney takes *garvaras*. But it is a taped record that speaks, so why do you act so arrogantly about it?

One attorney tells his client, “I won the case for you today.” So the client replies, “Thanks, sir.” Then the attorney says, “Just thanks?” So the client gives him another three hundred rupees. And then in the next case, he loses. So when they return after losing the case, his client asks him, “Sir, should I thank you now?” Then the attorney says, “No, you lost the case. You have bad luck.”

Look at that! He says this when the

pleading fails, and when the pleading is successful, he says, “I did it. I spoke.” The desire to take credit! He does not yearn for a poor reputation. He just yearns for prestige! He goes ahead and takes subtle pride of doership when he wins, and when he loses, he speaks unfavorably.

Look at this contradictory conduct! How can this be called life? And if it is just luck, then what is the point of having an attorney? The attorney was involved in winning, but not in losing? Or was it luck? Oh look, here comes the big winner! The one who makes you win would never lose on your behalf, would he? So was it you who had spoken or was it someone else who had spoken? And why are you giving consideration to luck? This is a taped record, but the poor man does not realize that it was due to the original taped record that the case has been won, and it was due to the original taped record that the case has been lost.

### **Awareness is Lost in the Thrill of Garvaras**

‘We’ have nothing to do with good speech and ‘we’ also have nothing to do with bad speech. Even when good speech comes forth, it is not mine, and even when bad speech comes forth, it is not mine. Even when good speech comes forth, ‘we’ do not refer to it as ‘mine,’ and even when bad speech comes forth, ‘we’ do not refer to it as ‘mine.’ Whatever comes out is correct! ‘We’ do not take *garva* of this, such as, ‘I spoke so well,’ and other such things. This is because this is not my speech, so how can I claim such a thing?

There is no ownership of it. Whether the answer is right or wrong, it is of the taped record. Whether one is complimenting or criticizing, even then it is of the original taped record. That is why I have no need for the credit you give me. This is because it is the taped record speaking, what do I have to do with that? And I do not have anything to do with it even when you criticize.

And when people speak well, then they taste the *garvaras* of, "I spoke so well!" One is lost in the thrill of it; he forgets everything else.

### **'I did it' Provides Support to Garvaras**

All these people keep giving the ego support by claiming, 'I gave the discourse. How wonderful I did it!' All these supports are given!

If you were to ask him to repeat those very same sentences, then he would not know how to repeat a single sentence. When he has finished giving his lecture, if you were to ask him, "Let me hear you say it again," then what would he say? "I don't know how." Even the school children are better than him. If the teacher asks the student to repeat what he said, then he will repeat it. The children have memorized it, haven't they! *Garvaras* of this arises for all of them that, 'I spoke so well!' Then, when one criticizes, he will say, "What can I do?" It should not be so. Who gives this discourse? Does the Self (*Atma*) give it? Speech is not even an attribute of the Self. So then how do You speak? Therefore, to claim, "I am giving the discourse" is false.

### **Garvaras Leads to Intoxication**

One has read and reread scriptures for many lifetimes, but nothing has been attained. That is why Krupadudev said, "The solution does not lie in the scriptures; the solution lies in experiential Knowledge. Therefore, go to a *Gnani*." Why are you racking your brain reading scriptures and ruining your eyes? These people keep bragging on and on needlessly! If we were to pour water over a drunkard, then he would immediately get a jolt, but intoxication of the ego does not subside for these people. Even if the Lord himself was to present before them, the intoxication would not subside. People have their own imaginations even about God! This is because the intoxication of 'I know' has arisen. When will these people come out of this?

It is indeed due to tasting *garvaras* that the intoxication keeps increasing. Then they become very intoxicated. Now how will this intoxication come down? How will the intoxication of the illusory attachment (*moha*) come down?

And along with this, they also harbor a desire for respect (*maan*)! As it is, they have the habit of tasting *garvaras*. Would they let go of tasting *garvaras*? They would not let go of *garvaras*, would they! It is very sweet. By claiming 'I did this' and 'I did that' the *garvaras* keeps rising. The joy they feel when they show off what they have done! They feel a lot of joy, don't they?

'We' do not have this kind of *garva*. 'We' do not have any belief such as 'I performed this activity.'

## Seeds for the Next Life are Charged Through Garvaras

When you speak or listen to discourses, and do all of that, there is no Self (*Chetan*) in that. There is no Self in the discourses that are given either. And yet people believe it to be entirely the Self! They believe, 'I am indeed this' and then they try to improve and make it still. Hey, this is not the Self at all! This is power *chetan* (the worldly self that is unaware of the Self)!

Your presence is composed of two parts: one is *nischetan chetan* (mechanical self) and the other is *Chetan* (the Self). However, you believe the *nischetan chetan* to be *Chetan*.

The *nischetan chetan* is the mechanical self. Everything external is mechanical too. The physical machinery needs to be turned and wound up, whereas you have come already having wound up the subtle machinery from your past life. The fuel keeps getting added right now, but the handle does not need to be turned. The subtle machinery is the mechanical self but because one takes *garva* by claiming, "I did it," it gets charged, and seeds for the next life are sown.

The entire world believes the non-Self (*aChetan*) to be the Self (*Chetan*) and it also believes that the Self is involved in carrying out activity (*kriya*). The Self is not involved in activity (*kriya*), and there is no activity involved in the Self. Yet when will this be realized?

### Garvaras Itself is the Planning

Now, Scientific Circumstantial Evi-

dence (*Vyavasthit*) is within a set law. *Vyavasthit* is not a lie. What does set law mean? Whatever plans (*yojana*) that had been made in the past life, whether on paper or on film, it takes twenty-five to thirty years for that planning to materialize, some take forty years, but they all materialize within a hundred years. Until then, it does not come into effect suddenly. Therefore, the plans made in the past life mature (in this life), and one gets a taste of the result in this life.

The plans are simply designed, there is nothing else one is able to do. The rest continues to happen on its own.

**Questioner:** So, if one becomes tired of being a doctor and then designs a plan that, 'Happiness lies in becoming an attorney,' then is it possible that he becomes free of medical practice and takes on the practice of law?

**Dadashri:** Everything gets prearranged according to the extent to which he has drawn out the plans (in the previous life). No one is the owner. Death only comes according to the plans he has made. One might say, "I do not want to go to the hospital even in my dreams." So it will not happen even in his dreams, however he will keep taking medicines at home. This is all your own doing. You had decided, 'I want a French cut like this.' Then you will keep your beard like this. That is the design. And the barber will indeed cut it like that. Now, if you were to seat all the lawyers down and ask them, tell me, why do all of you go on strike?" That is how it has been designed, what did you do in it? They will say, "We

had gone on strike.” Then, when the policemen come to arrest them, they plead to be released. It is when they do not understand the main thing that they express egoism and taste *garvaras*.

**Questioner:** So is *garvaras* considered a part of the planning?

**Dadashri:** No, not a part of planning, it is itself the planning.

### In the State of Doership, Support is Given to the Plan

As a plan forms into an effective design, it is called a formed design, and there is no doership in that. Here then, one believes that he is the doer. Now, the plan has been formed, so it is going to happen on its own. Therefore, only the plan is designed and that too, one does not do it alone, but is only instrumental (*naimitik*). If one could do it on one's own, then it would be as per his will. But actually, there are evidentiary instruments (*nimits*) behind it. So everything is molded in accordance with all instrumental circumstances. However, it does not go according to one's will. One is not a *nimit* at the time of effective activity (*karya*)! He is a *nimit* at the time of independent effort to charge karma (*purushartha*).

**Questioner:** Is one a *nimit* at the time of planning?

**Dadashri:** He is *nimit* at the time of planning, not at the time of activity. Activity continues to happen naturally and one claims, 'I did it.' Hence, by taking the subtle pride of doership (*garva*), pleasure that arises from doership arises, and with this he receives a new next birth.

What does it mean to become a doer? It means to give support to the planning. What does it mean to become a non-doer (*akarta*)? It means to make the planning support-less (*niradhar*).

Changes can be made at the time of planning the design, but once the design starts coming into effect, it cannot be changed. This is because this world, itself, has evolved from subtle (*sookshma*) to gross (*sthul*). So it has come into the second stage; it is not in the first stage. It may be changed within the first stage. That which is gross is under the control of *Vyavasthit* and it is exact. And that which is subtle is designed by one (*potey*) himself.

### A Next Life is the Result of Garvaras

**Questioner:** Two things happen here, the first is that it materializes according to the planning one does, and then he indulges in the pleasure that arises from doership (*garvaras*) during the unfolding effect. So the result of this planning comes into effect. But what result does he get for tasting *garvaras* of that?

**Dadashri:** Another life is yet to come.

**Questioner:** But there is no planning for it, is there?

**Dadashri:** The planning will happen within him automatically. He likes the *garvaras* that he takes; its result will come later on.

**Questioner:** So it becomes reinforced.

**Dadashri:** He will encounter the same thing again. Where he does not like it, he goes about taking the *garvaras* that, 'I do not like it.'

### The Seed of Worldly Life is Garva, not the ego

**Questioner:** It is wrong to take *garva*, is it not?

**Dadashri:** Worldly life persists due to *garva*. The very seed for worldly life is *garva*, not the ego.

**Questioner:** In what way is *garva* a seed?

**Dadashri:** All this runs, subject to another energy (*Vyavasthit shakti*). Neither God, nor you, is the doer of this. The belief that, 'I am the doer of this,' is indeed the seed for next life! Will this not need to be understood one day? Nature will forgive the one who does not blame God for his own mistake, but rather takes it upon himself. It is a grave liability for the one who says that God does it when in fact He does not do anything at all.

So there is no taste to the ego. Therefore, the ego is bland. And this *garvaras* is tasty, it is very tasty! Pride (*maan*) and excessive pride (*abhimaan*) are also tasty, but not as much as *garva*. There is nothing as tasty as *garva*. You must have had a little taste of it, have you not?

**Questioner:** I have had a taste.

**Dadashri:** Is that so? How sweet does it seem? Does it taste as sweet as honey on the edge of sword! It tastes (sweet) and your tongue gets cut a little

as well. It burns when the tongue gets cut and yet it tastes sweet. Which one is better?

**Questioner:** Neither.

**Dadashri:** Why? Is the sweet taste not better? Everyone prefers the sweet taste.

**Questioner:** But then the tongue gets cut.

**Dadashri:** So they both must be together; your tongue would get cut as well! This is because these are pleasures of worldly life, they are not baseless. They are taken on loan and will need to be repaid. The more loans one takes out, the more he will have to repay.

### Due to the Habit of Tasting Garvaras, Worldly Life Persists

**Questioner:** When can it be said that pleasures of worldly life are received free of cost?

**Dadashri:** Pleasures of worldly life that are in the form of discharge, those alone are indeed free of cost. However, they are only free of cost if there is no charge in the discharge, otherwise if one uses up a hundred, and at the same time desires for more, then it charges again. New desires arise from it, don't they? Since You have *Gnan*, it does not arise; otherwise desires would arise, would they not?

**Questioner:** But are we not born with all this?

**Dadashri:** Yes, one is indeed born with it, but that awareness (*bhaan*) does

not remain, does it! And he continues to take the *garvaras*. He likes to taste the *garvaras* very much.

And so as long as this habit of taking *garvaras* continues, this worldly life persists. Will you not have to understand this? How can this continue so baselessly?

### **There is no Garvaras in the Principle of Acquisition and Renunciation**

**Questioner:** This morning that (new) point came up. A person will say that he ended his profession as a lawyer, so that which was acquired is what was given up. However, in that discussion it came up that one renounces, but one renounces only because one had acquired. Therefore, a lot of clarity (has come) from this point, that entire principle (has indeed unveiled).

**Dadashri:** The entire incontrovertible principle (*siddhant*) has become unveiled. It only happened today, it has never happened before.

**Questioner:** That which had been acquired is what is given up. In that, how is there any scope of taking *garvaras*? What is there left to say? He is at fault himself, for he had acquired.

**Dadashri:** Yes, forget even talking about *garvaras* to these people, what else is left to say? These people have given up what they had acquired, so where is the mistake in that?

**Questioner:** Having acquired it was itself the mistake.

**Dadashri:** Yes, having acquired it

was itself the mistake. And in the end, the time came to give it up. Had it not been acquired, there would not have been a problem, would there!

**Questioner:** So Dada, when the one who has renounced says, "I have renounced, I have renounced," when the one who speaks in such a way realizes all this, then he would feel, 'Oh! I had misunderstood the numbers!'

**Dadashri:** Yes, but he actually believes, 'I have renounced!' Tell me then, what have you (renounced)?

No one can renounce that which already was there! Only that which is acquired is what is renounced. How can one renounce that which already existed? The Self already exists, so how can one renounce this? So then you are only renouncing what you have acquired up to this point. That is why when 'we' give *Gnan*, do we not say that the cycle of acquisition and renunciation has ended, there are no longer any issues regarding this!

### **Let us Return to the World What we Have Taken From it**

**Questioner:** You had said that upon returning whatever we have taken from this world, absolute Knowledge (*keval Gnan*) will result.

**Dadashri:** That's it; that is *keval Gnan*!

**Questioner:** So just from the above statement, the entire principle opens up.

**Dadashri:** Yes, all of them open up (unveil). But that is an amazing point that

was disclosed. Even I felt surprised, 'What an amazing point came forth!' This point came forth because of him! In his mind he thinks, 'I let go of my profession as a lawyer, I gave all this up!' It was because he had acquired the legal profession that he gave it up, but how would he have given up the legal profession had he been in the medical profession?

So you gave up what you had acquired! Don't people say, people like 'us' say, "I gave up my business and everything." Oh you mortal one (*mooah*)! It is only because you had acquired it that you gave it up. So what are you even talking about? You will become liable, the statute of the law (of nature) will apply to you. A person who steals avoids accepting the act of stealing, does he not? Similarly, one avoids it this way! 'Mum' is the word for you and me. One has the habit of indulging in the pleasure that arises from doership (*garvaras*), and on top of this, people say, "Oh master (to the monk)! How difficult it must be to leave the wife and kids?" When people say this to him, the monk becomes pleased and so his life goes on.

### The Solution to Overcome Garvaras

**Questioner:** What is the reason behind the habit of tasting *garvaras*? In what way can it be overcome?

**Dadashri:** There is egoism behind it; there is egoism that, 'I am something.'

Where there is ego, there is indeed subtle pride of doership (*garva*). If there is no ego, then how can there be *garva*?

Therefore, they (*mahatmas*) do not have *garva*.

What is the solution for overcoming it? After attaining this *Gnan*, all of that has been overcome for you. Now whatever remains in the form of discharge is all that remains! You should remain separate from that.

**Questioner:** Dada, how can we remain aware (*jagrut*) even during discharge?

**Dadashri:** The meaning of *jagrut* is that one does not sleep (remains unaware as the Self), that is called *jagrut*. If there is awareness (*jagrut*), then a thief would not enter the home. You just have to keep Seeing whatever Chandubhai (reader to insert his or her name) is doing. You have to keep Seeing even when Chandubhai tastes *garvaras* and also continue to See when he gets pleased upon hearing praises about himself.

**Questioner:** If I have done something good, then I may even tell others, I go around telling ten people, 'I did this and I did that.' What should be done when I end up saying something like that?

**Dadashri:** Yes, but *garvaras* will only arise if one tells others! *Garvaras* is that which arises upon telling others. That is when one gets pleasure. And if someone is asleep, one may even wake him up after a while and tell him; that is when he will be satisfied!

### Scold the ego When it Takes Garvaras

**Questioner:** If *garvaras* is taken,

then should (file number one) be scolded?

**Dadashri:** You should scold it (a little) saying, “What kind of a person are you? What pleasure did you get out of this?”

**Questioner:** The scolding was not happening, Dada. The Knowing happens. On one hand, pleasure is taken and on the other hand, it is known, but it wavers, Dada. The scolding doesn't happen. It feels sweet therefore the scolding doesn't happen.

**Dadashri:** No, but scold it after some time. And You should maintain the *Gnan* that, “Now I want to come out of this mistake that had been happening.”

**‘You’ are not the one who Takes This Garvaras**

**Questioner:** Many a time I tell (file one), ‘Be quiet and sit down you sack of intellect!’

**Dadashri:** Yes, he will straighten out if you call him a ‘a smart aleck.’ Tell him, “You are not even worth four pennies!” Before they used to say, ‘Here comes the cargo full of intellect.’

So is that *garvaras* bitter or sweet?

**Questioner:** It tastes sweet. But what should be done to avoid taking the *garvaras*?

**Dadashri:** There is nothing to be done, just understand the Knowledge of the Self and of the doer (*Gnan*) that, ‘I am not the one who tastes *garvaras*!’ The awareness (*laksha*) of who You are should

be maintained. There is nothing to be done in that, is there!

Our *Gnan* is such that it will not let you taste *garvaras* and if it is tasted, then an apology coupled with repentance (*pratikraman*) should be done immediately. If at any time, something sticks, if the tendencies (*vrutti*) turn in that direction due to past habits, then it (*Gnan*) will immediately uproot them. So our *mahatmas* who have taken *Gnan* (scientific experiment for Self-realization which can be attained) do not taste *garvaras*. All the other people taste *garvaras*, because they have not found the path, have they!

**Do not Take Pleasure in the Discharge Prakruti**

For any worldly activity (*pravrutti*), its non-Self complex (*prakruti*) has been formed for sure; so do it as long as the *prakruti* makes you do it, but do not encourage it. Do not have interest (*rasa*) from within. This activity is not beneficial. Whatever work you are able to do, it is discharging. Whatever work is being done by you is discharge, but do not take the interest that you are taking in it. This interest is not something worth taking. It will misguide you and throw you off track. That which seems sweet, feels tasty, will make you fall!

Currently, You are not the doer (*karta*) of this non-Self complex which has arisen. It is discharge. Therefore, ‘we’ neither scold you in that which happens, nor do ‘we’ encourage you in it. In your mind, you may feel, ‘What on earth has happened here!’ Then you will botch things up! You do not know how much



medicine needs to be given to whom, and you will end up giving medicine to any random person without understanding. That is not your job. This is all the non-Self complex; keep Seeing it with a view of neutrality (*udaseen bhaav*). Do not take too much interest. See (remain aware) that no harm comes to anyone through this non-Self complex.

Do the work that is Yours. In fact, this non-Self complex has fallen upon your shoulders, it is filled with *karmic* stock; there is no choice in that. It will look for trouble and it will go there. It derives pleasure wherever it finds sweetness. Moreover, this sweetness is of the non-Self complex; it is not sweetness of the Self. There is still much to be done!

**Questioner:** Please explain that in detail.

**Dadashri:** These five *Agnas* (instructions of the Gnani Purush that preserve and complete the Self-realization in *Akram Vignan*) which you all follow; delve deeper only in them. As of yet, You are not able to completely follow the five *Agnas*, are You?

**Questioner:** This is the very reason for disclosing to you all the mistakes that happen. We have strong faith that we will definitely receive proper guidance from here. This is the very the reason for not hiding anything at all!

**Dadashri:** It is when the sweetness sets in that one starts to hide it from 'us.' Otherwise, initially, one would ask 'us.' Then, once a lot of sweetness is felt, one starts hiding it. Therefore, tread carefully.

### Wherever it Feels Sweet, a Beating Follows

**Questioner:** Then I should be able to See all these faults of mine, shouldn't I?

**Dadashri:** They will be Seen!

**Questioner:** The ego should also be Seen, should it not?

**Dadashri:** That too is Seen!

**Questioner:** So then what is the reason that leads one to fall?

**Dadashri:** It is indeed the ego that takes away all this nourishment. When *garvaras* is taken, it is indeed the ego that is making one do all of this, (by saying), 'This is very good, it is very good; people like it.'

**Questioner:** If one indulges excessively in the interest (*ras*) of the ego, is that the reason one falls again this way?

**Dadashri:** Of course! All this sweetness is bound to arise. Just as when these people say, "I did this," it produces *garva* of that activity. As long as a person earns money, *garvaras* arises, but when a loss is incurred, what does one say? "God did it!" Hey you, just drop it! When you were earning money, you claimed, "I did it." When *garvaras* arises, it feels sweet at that time. Wherever it seems sweet, know that a beating is coming.

### Tread Very, Very Carefully Over There

So if you want to complete the work (attain the absolute state as the Self), then stay vigilant. As far as possible,

do not give spiritual talks anywhere. Do not go around explaining this Knowledge of the Self (*Gnan*) to anyone. Otherwise, the actual meaning is one thing and you will end up saying something else. To speak even a word of the *Vitaraags* (absolutely detached Lords) speech is the gravest liability of all!

People will cling to you, what do people care? People will think that they will get something out of you. Will they not cling to you, if they think they are going to get something out of you? But simply tell them, "This is not a task for me." Not even a single word should be uttered; otherwise you will misconstrue the meaning into something else.

**Questioner:** But can we not at least talk about the experiences that we have had?

**Dadashri:** (You) Have no experience (of *Gnan*). All this talk that takes place (in *satsang*) is in fact words that 'we' have spoken; those words yield results. The experience (*anubhav*), however, comes very slowly.

So the entire *Vitaraag Vignan* (Science of the Self) should become present. No one knows even a fraction of this Science. It is 'our' speech that had entered within you that is coming forth. And if a person well-versed in the scriptures were to come along, then he would put you down, he would put you down with just a few words. Intellectual knowledge (*buddhigamy*) will not work, will it! Does the world not already have intellectual knowledge? Oh! People have

memorized volumes and volumes of scriptures! You will become confused if they utter just one word.

It is 'our' *Gnan* that has been given which produces results (*parinaam*). Upon obtaining those results, it grows again. That which 'we' have given remains in the form of a seed; it grows once more. At the most say, "Dadaji used to say..." But when speech flows in this manner, for a few days it may seem like, 'This man speaks exactly like Dadaji.' Then where will that lead! After a few days, it will sabotage you; it is inevitable, isn't it!

Therefore, if you want to complete your work, then remember only one thing; if someone asks you anything, just tell him, "I don't know, please go to Dadaji."

### 'See' Garvaras as Discharge

**Questioner:** Now when this is in the form of discharge, it is to be Seen continuously. So how is it to be Seen?

**Dadashri:** If this film has been recorded and you keep seeing it, (then) what is used in the process? These physical (*sthoor*) eyes are used and the subtle (*sookshma*) eyes are also used; both are used. When it is necessary, these eyes are used for the external part, for physical things. And the inner eyes are used to understand subtle things. So keep Seeing what it (the relative self) is doing, that is all! Just Know what it is doing.

Keep Seeing the excess *garvaras* (file one) tastes in this, and later, even say, "Chandubhai, why do you still

indulge this way? Why don't you straighten up?" Say this much, that's all.

### It is not 'I' who Tastes

**Questioner:** You also said that when tasting *garvaras*, I should See that 'he' (file one) tasted *garvaras*. So does that mean that it has become separate?

**Dadashri:** It should be present that, 'The one who tastes (*garvaras*) is not 'I' (*Hu*)'. The one who tastes is not 'I' however, if you say, "I tasted it," then you indeed become that. One tastes *garvaras* and he also feels within that, 'I am this.' Now, what does 'our' *Gnan* say? 'I am not this'; that is all it says. With that understanding, remain separate there and settle it with equanimity (*sambhaave nikaal*). Maintain, 'I am not this,' and settle with equanimity.

### That Which Makes one Overlook Upayoga is Rubbish

**Questioner:** Dada, the day before yesterday, (you) had given a short definition that anything that does not let me remain in the real applied awareness as the Self (*upayoga*) is all rubbish.

**Dadashri:** Yes, that which does not let You remain in *upayoga* is rubbish. That rubbish has been finished off. 'You' do not even have to clean anything; You just have to See it! Or else, when anything comes up, upon saying, 'This is not my true state (*swarupa*),' You become separate. No matter what comes, pain, pleasure, anger, or anything else, the awareness (*jagruti*) that, 'This is not my true state,' should prevail.

**Questioner:** So, those *lepayamaan bhaavo* (intents that tend to anoint) are themselves the trash and rubbish, are they not?

**Dadashri:** Then what else? That which coats and covers is *lepayamaan bhaavo*. And that which keeps One *nirleyp* (without coating or covering) is *upayoga*. However, this remains for two to three minutes; such *upayoga* does not always remain, does it!

### Counter Garvaras With the Awareness of Separation

**Questioner:** Is everything that does not allow pure applied awareness as the Self (*shuddha upayoga*) to be maintained supposed to be considered as rubbish?

**Dadashri:** Yes, so how long do I need to keep pointing this out? Now it remains for You to See. When the dishes reek, they smell because fungus has grown on them. Can you eat out of such reeking dishes? It should be purified to that level. So for once, purify it completely. For how long should I keep telling you this?

**Questioner:** No, Dada. I have written it down that the rubbish is to be meticulously cleaned out of the home (file one).

**Dadashri:** Do you understand this talk is so subtle that your mind is not able to grasp it? Are you able to follow this subtle talk? That is the job for the *Gnani*, is it not! So that is worth writing down. Then it will do all Your work! (This talk) Should not be forgotten, that is what was said. If it is written down, then it will be

read daily, then the awareness (*jagruti*) will be maintained for what remains. 'You' should inquire. On inquiring, it will be found. If the Lord within (Dada Bhagwan) has said, 'Just tell everyone'; for how long will You carry the responsibility?

I will not come to point it out; You alone will have to do it. So now I will not have point it out again, will I? From now onwards, I should not have to come to point this out. You alone should say, 'Chandubhai do this, do that.' This rubbish does not allow You to remain regular (in normality). Rubbish exists in the home, so You should tell him, 'Look Chandubhai, there is still rubbish remaining.' So Chandubhai will ask, "What do I gain from You becoming pure (*shuddha*)?" Then tell him, "If I become pure, then you will definitely be straightened out, that is a guarantee."

**Questioner:** It is only Chandubhai that I have to purify, right?

**Dadashri:** Yes. 'You' are indeed pure; You are indeed pure Soul (*Shuddhatma*). Now Chandubhai will say, 'I too have become pure.' Then You should tell him, 'No, everything has only been cleansed from the outside, but there still remains rubbish within. If you sweep it away, then you will become pure.' The dishes were washed, but they have been washed haphazardly, so some dirt can still be seen. He will say, 'They are wet.' (Then tell him), 'Scrub them, scrub them some more.'

Did you understand what I am

saying? So now the trash has to be swept up. When one task is finished, then show him the next. The extent to which You See it as separate, such that, 'It is he (file one) who has tasted *garvaras*,' the non-Self complex (*pudgal*) will separate correspondingly. Otherwise, it is not possible to become separate. Therefore, upon Seeing, You become separate and the non-Self complex also becomes separate.

### During Influx-Out Flux Remain in the State of the Knower

This filled *karmic* stock is called *pudgal* as it sheds off. They shed off on their own and they go away on their own. Then they will not bother you again.

That which was filled (*puran*) is being emptied (*galan*), and that very thing that is being emptied is what gets filled; make sure You See that. 'You' are *Gnanakar* (the Knower), *Atmakar* (the Self), so why are you becoming *kshetrakar* (the one seated on the seat of the non-Self)?

*Pudgal* (the non-Self complex) continues to undergo *puran-galan*, keep Seeing that, do not interfere (*dakho*) in it. The One Knowing this *puran-galan* is the Knower-Seer residing in eternal bliss (*Gnata-Drashta-Paramanandi*). That very *Atma* is *Paramatma* (absolute Self).

You should not derive taste from *puran-galan*. During *puran*, do not take subtle pride of doership (*garva*) and during *galan*, do not become disappointed.

## Keep the Book of Conclusions Ready

Nature supplies all necessary things to you, and yet you claim, 'I am doing it.' When everything is already ready, what can you claim to have done? To do something for what is not yet prepared is considered *purushartha*.

Should some conclusion not be drawn? Keep the book of conclusions with you. Say you go out to buy vegetables; that, is mandatory (*farajiyat*). However, if along the way you come across someone who greets you with respect, then your chest becomes inflated! You will only incur a loss there, won't you? Therefore, you should pull out the book and draw out a conclusion (by analyzing), 'Where did I incur a loss?' If you attend a wedding and someone says, "Welcome sir," then your chest becomes inflated and the Seer (*Jonaaro*) will recognize that, 'The sir has incurred a loss!' The other person is obligated to greet you with a welcome, but You should not fall short in that instance. Become so shrewd that you do not incur a loss anywhere! You may incur a loss once, you may incur it twice, or you may incur it twenty times, but ultimately you should draw out a conclusion, 'Is he greeting me or the One within?' God resides within; He is the pure Soul (*Shuddhatma*).

## Only Science Frees you From Garvaras

You should never believe the other person to be the doer at all. Just as 'I am not the doer,' he too is not the doer. But when you consider him to be the doer, then you too become the doer! One who

does not see others as the doer is the non-doer (*akarta*), the other person is also a non-doer. 'I am doing,' 'you are doing,' and 'they are doing'; these three states of doership should not be present in anyone. Nobody is 'doing' anything at all under any circumstance; that is how You should See it.

Now when You Know it as it is, such that, 'I am not the doer and it is Scientific Circumstantial Evidence (*Vyavasthit*) that is doing it,' You become separate from that point onwards. You should obtain such a Science (*Vignan*). Then there will be no attachment (*raag*) or abhorrence (*dwesh*), will there! Through this Science, You will be able to Know, 'I am no longer this.' All this that I am saying is not my own Science, it is the Science of the *Vitaraags* Lords (absolutely detached Lords)! It is the Science of the twenty-four *Tirthankaras* (the absolutely enlightened Lord who can liberate others)! And how can a person grasp this matter without the *Vitaraag Vignan* (the Science that leads to the absolute state free of attachment-abhorrence)?

## The Unique Discovery of the Vitaraag Lords

Everything has become disclosed through *Akram* Science. The Self that I have Seen is like this, it is such that it does not do anything, and all activity carry on in its presence.

There is some other energy that does the work. The ones who have written the scriptures have referred to it as the authority of the non-Self (*parsatta*).

*Swasatta* (authority of the Self) only arises after Self-realization. Until then, there is no *swasatta*. (Everything) Is within *parsatta*. Everything happens after one attains Knowledge of the Self. This very illusion (*bhramanti*) has infiltrated since time immemorial! Likewise, it takes a very long time to get rid of it. This is because it is so close together that one will not realize it. 'Am I doing it or is someone else doing it?'; the two are extremely close together. So this is the Science of the *Vitaraag* Lords. It is a very

great discovery, it has so much depth! Endlessly profound!

Now you should make the mind so firm that, 'No matter what happens in this life, even at the cost of this body, I want to accomplish some work.' This much should be decided upon. Then the work will definitely be accomplished on its own. You should decide on what is required for the Self. There should be no laxity on Your part. When all this is available to you, there should be no laxity on Your part.

~ **Jai Sat Chit Anand**

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## Just Try and Stop the ‘Wrong’ Thing

**Questioner:** Now what should we do if we cannot stop doing the wrong thing?

**Dadashri:** You should know how to stop doing the wrong thing! Where did you learn how to do the wrong thing? Did someone not teach you?

**Questioner:** The worldly dealings teach us how to say the right thing, do the wrong thing, it teaches us how to earn money; therefore, it does teach us!

**Dadashri:** Yes, but we learn those things if we want to learn them, and if we do not want to learn them then we will not learn them.

**Questioner:** If we engage in dishonest practices in our business, then how do we stay away from that?

**Dadashri:** But why do you engage in dishonest practices at all? Where did you learn it from anyway? If someone teaches you the right thing, learn from that. You have learned to do dishonest practices by learning from someone else; that is how you know how to do the wrong thing. Otherwise, how would you know how to do the wrong thing anyway? Now stop learning the wrong things, and burn all the papers of the wrong thing.

**Questioner:** But then the business will not run; the business is such that dishonest practices indeed need to be done.

**Dadashri:** What harm will it cause you if the business does not run?

**Questioner:** If the business does not run, we will not make any money, and we want to live in this world.

**Dadashri:** How did you know that the business will not run if you do not use dishonest practices? Do you have the entire ‘forecast’ for it? Without a forecast, how can you say that it will not run? Rather than the dishonest practices that you are using, just try doing the opposite for a few days. Just try doing this, then you will know what effect it will have on the business! If a customer comes and asks, “How much does this cost?” Then say, “2.50 rupees.” Then the customer will say, “Sir, what is the true cost of this?” Then you should tell him the truth that, “If you go to the market to buy it, you will find this item for 1.75 rupees’. Just trying saying this once, then see what happens.

**Questioner:** Then no one will buy merchandise from us.

**Dadashri:** How do you know whether a person will buy from you or not? You act as if you can see the forecast, as if you can see what is to happen, that, ‘Isn’t this what people do?’ If that customer does not take it, the next one will, or the one after him; someone will take it, right?

*(From Param Pujya Dadashri’s Book: ‘Aptavani 7’)*

**Pujya Deepakbhai's Fiji-NZ-Malaysia Satsang Schedule 2016**

Date	Day	City	From	To	Session Title	Venue	Contact No. & Email
18-Sep	Sun	SUVA	6-00 PM	8-00 PM	Aptaputra Satsang	Shree Laxmi Narayan Mandir, 5 Holland Street, Suva, Fiji	+679 9313879 dadabhagwanfiji@gmail.com
19-Sep	Mon	BA	7-00 PM	9-00 PM	Aptaputra Satsang	Shree Radha Krishna Mandir, Ganga Singh Street, Ba, Fiji	+679 9313879 dadabhagwanfiji@gmail.com
20-Sep	Tue	LAUTOKA	7-30 PM	9-30 PM	Satsang	Fiji Girmat Centre Hall, Tavakubu Road, Lautoka, Fiji	+679 9313879
21-Sep	Wed	LAUTOKA	7-30 PM	10-00 PM	Gnanvidhi		+679 9447678
22-Sep	Thu	LAUTOKA	7-30 PM	9-30 PM	Satsang		dadabhagwanfiji@gmail.com
23-Sep	Fri	ROTORUA	8-00 PM	9-30 PM	New Zealand Shibir		Holiday Inn, 10 Tryon St, Whakarewarewa, Rotorua 3043 New Zealand
24-Sep	Sat	ROTORUA	All Day	All Day	New Zealand Shibir	+64 9 9486119	
25-Sep	Sun	ROTORUA	3-00 PM	6-30 PM	Gnanvidhi	info@nz.dadabhagwan.org	
26-Sep	Mon	ROTORUA	All Day	All Day	New Zealand Shibir		
28-Sep	Wed	MELAKA	7-45 PM	10-00 PM	Satsang	Gujarati Vanik Sangh, 99-101 Jalan Banda Kaba, 75000 Melaka, Malaysia	+60126385035 info@sg.dadabhagwan.org
29-Sep	Thu	MELAKA	7-45 PM	10-00 PM	Satsang	Malacca Gujarati Samaj, No 186 Jalan Ujong Pasir, 75050, Melaka, Malaysia	+60126385035
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**Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai****Pune****21 October** (Fri), 5-30 to 8-30 pm - **Special Satsang for Mahatmas****22 October** (Sat), 5-30 to 8-30 pm - **Satsang & 23 October** (Sun), 5 to 8-30 pm - **Gnanvidhi****Venue** : Ganesh Kala Krida Manch, Nehru Stadium Campus, Nr. Swargate Bus Station.**22 October** (Mon), 5-30 to 8-30 pm - **Aptaputra Satsang**, For Venue pls **Cont.** 7218473468**Adalaj Trimandir****30 October** (Sun), 8-30 to 10 pm - **Special Bhakti** on the occasion of **Diwali****31 October** (Mon), 8-30 am to 6-30 pm - **Darshan-Pujan** on the occasion of **Gujarati New Year****Navsari****5 November** (Sat), 5-30 to 8-30 pm - **Satsang & 6 November** (Sun), 5 to 8-30 pm - **Gnanvidhi****7 November** (Mon), 5-30 to 8-30 pm - **Aptaputra Satsang****Venue** : Sanskar Bharti High school, Ashapuri Mandir Road, Navsari. **Mo.** 9924343479**A Grand 109<sup>th</sup> Birthday Celebration of Dada Bhagwan (Dadashri) in Valsad****9 November** (Wed) - 5 pm Onwards **Opening Ceremony**, 8-30 to 10 pm - **Satsang****10 November** (Thu) - 9-30 am to 12 pm & 7-30 to 10 pm - **Satsang****11 November** (Fri) - 9-30 am to 12 pm & 7-30 to 10 pm - **Satsang****12 November** (Sat) - 9-30 am to 12 pm - **Satsang**, 6-30 to 10 pm - **Gnanvidhi****13 November** (Sun) - 8 am to 1 pm & 4-30 to 6-30 pm **Birth Anniversary****Venue** : Opp. I. P. Gandhi High School, Nr. Vanki River, Jujva Village, Dharampur Rd. **Mo.** 9924343245**Important instructions for those who want to attend above programs:**

- ♦ Mahatma-Mumukshu who wish to attend this program must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir registration dept. (9am to 12pm & 3 to 6pm) by 23<sup>rd</sup> October 2016.
- ♦ For any information or help, pl. contact +91 8155007500 or send email to info@dadabhagwan.org

**Kolkata****18 November** (Fri), 5-30 to 8-30 pm - **Special Satsang for Mahatmas****19 November** (Sat), 5-30 to 8-30 pm - **Satsang & 20 November** (Sun), 5 to 8-30 pm - **Gnanvidhi****Venue** : G.D. Birla Sabhaghar, 29 Ashutosh Chaudhary Avenue, Birla Temple, Baliganj.**21 November** (Mon), 5-30 to 8-30 pm - **Aptaputra Satsang**, For Venue pls **Cont.** 9830093230**Bhilai****22 November** (Tue), 5 to 8 pm - **Satsang & 23 November** (Wed), 4-30 to 8 pm - **Gnanvidhi****24 November** (Thu), 5 to 8 pm - **Aptaputra Satsang****Venue** : Police Ground, Sector-6, Bhilai (Chattisgarh). **Mo.** 8349545600**Delhi****25-26 November** (Fri-Sat), 5-30 to 8-30 pm - **Satsang & 27 Nov.** (Sun), 5 to 8-30 pm - **Gnanvidhi****Venue** : Talkatora Indoor Stadium, New Delhi. **Mo.** 9810098564**28 November** (Mon), 5-30 to 8-30 pm - **Aptaputra Satsang**, For Venue pls **Cont.** 9810098564

## As Long as Garvaras is Taken, Liberation is far Away

Where there is ego, the ego of doership (*garva*) is indeed present. The Gnani indeed does not have an ego, so how can he have the ego of doership? During any activity, the belief, 'I have done it,' does not exist within me. Now it is due to tasting the sweetness of doership that these people are able to survive. Compared to the pleasure that arises from this taste of doership (*garvaras*), they do not like anything else. They will say, "I have renounced everything. I renounced my wife, I have come here having left behind so much wealth; and was all this not for the sake of liberation?" Then I replied, "Only you would know the reason. How is one to know which pleasures you still prefer to indulge in? You may not like indulging in the pleasure of wealth, but there are many other pleasures and many other types of fame!" As long as one is taking any type of pleasure that arises from doership, one should not talk about liberation. The One who does not indulge in the pleasures of doership, does not wallow in and remain stuck in worldly comforts, does not have any inner inclinations, does not swell up with pride; upon meeting such a pure Gnani, one attains liberation from the cycle of birth and death!

-Dadashri

