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Attachment is the seed of kashay. A large tree grows out of that. Abhorrence is the beginning of kashay and attachment is the sowing of a seed, which will then result in kashay. Abhorrence arises from attachment, and attachment arises from abhorrence.

Parayan on Aptavani-14 (Part - 2)

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Awakened Awareness Against the Sweetness of Kashay

EDITORIAL

What obstructs the path of *moksha* (liberation)? *Kashay*. Attachment-abhorrence, anger-pride-deceit-greed; all these generate pain [to others and the self]. That itself is what is referred to as *kashay*. The *kashay* of abhorrence causes pain; that has been experienced, but many times the question arises that attachment does not cause pain, so why is attachment referred to as a *kashay*? Dadashri says that attachment does not cause pain, but attachment is the seed of *kashay*. Seeds are sown through attachment, then when the result of that comes, abhorrence will arise on that day. And through that, worldly life perpetuates.

All living beings like favorable circumstances, circumstances associated with attachment or those that are sweet. If the slightest of unfavorable or bitter circumstances emerge, then those circumstances are disliked. Abhorrence arises towards those circumstances and efforts are made to get away from them. It is not that *kashay* only arise in unfavorable circumstances, *kashay* also arise in favorable circumstances. The *kashay* of unfavorable circumstances are pride and anger, which fall under abhorrence. *Kashay* that arise in favorable circumstances are characterized by 'coolness', they are sweet, they are the *kashay* of attachment, they include greed and deceit. The tubers of these are not destroyed quickly. Those *kashay* make one wallow in and remain stuck in worldly comforts, and make one wander for infinite lifetimes.

After attaining *Akram Gnan* through the grace of absolutely revered Dada Bhagwan [Dadashri], attachment and abhorrence do not remain at all for *mahatmas*. Now what is visible is discharging attachment and abhorrence. Now *mahatmas* should only carry out the *Purusharth* (progress as the Self) of maintaining awakened awareness against the discharging *kashay* of attachment and abhorrence.

Dadashri used to always say that before attaining *Gnan* 'we' used to be continuously cautious of favorable, sweet circumstances. This is because that sweetness (*meethash*) makes one 'doze off', it dims *jagruti* (awakened awareness), whereas bitterness increases *jagruti*. When it becomes understood that the bitter result is sweet and the sweet result is bitter, then it will be possible to go to *moksha*!

What is the basis of this sweetness? This sweetness prevails because of the ingrained wrong beliefs of worldly life due to ignorance of the Self, since time immemorial. After *mahatmas* attain the pure Soul, now whatever discharging sweetness arises, that they cultivate the *parinaamik drashthi* (the vision that can see the end result of anything) against that, meaning that from the point something feels sweet, they maintain the *jagruti* that they will suffer a beating, and alongside, the *jagruti* that the pure Soul does not experience that sweetness, the ego experiences it; that they carry out such *Purusharth* that the basis of the sweetness permanently breaks, and the *jagruti* rises against sweetness on the path of *moksha*; that is the ardent prayer.

~ Jai Sat Chit Anand

Awakened Awareness Against the Sweetness of Kashay

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Attachment Is the Seed of Kashay

Questioner: Are attachment (*raag*) and abhorrence (*dwesh*) the existence of anger, pride, deceit, and greed (*kashay bhaav*) or are they something else?

Dadashri: They are indeed the presence of *kashay* (anger-pride-deceit-greed). They are not separate 'elements' [from *raag-dwesh*]. Anger and pride are abhorrence, while deceit and greed are attachment. Anger-pride-deceit-greed hurt the self, they are all *kashay*.

Questioner: Attachment does not hurt anyone, yet why has attachment been referred to as *kashay*?

Dadashri: Attachment does not give rise to pain, but attachment is a seed of *kashay*. It gives rise to a large tree!

Abhorrence is the beginning of *kashay* and attachment is the sowing of a seed, that will later produce results. What result will it produce? It will produce *kashay*. Therefore, on the day the result comes, abhorrence will arise. At the moment, there is attachment, so it appears sweet.

That which constantly keeps a

person occupied in the pleasure that arises from doership gives rise to the feeling of a lot of coolness, gives rise to a lot of enjoyment, that itself is *kashay* and that is what makes a person wander [life after life].

The Kashay of Attachment Makes One Doze Off

Questioner: *Kashay* do not arise in favorable circumstances, while the *kashay* arise a lot in unfavorable circumstances, so what should we do about that?

Dadashri: It is not that *kashay* only arise in unfavorable [circumstances], many *kashay* arise in favorable [circumstances], but the *kashay* of the favorable are 'cool'. They are referred to as *raag kashay*. They consist of greed and deceit. One feels so much 'coolness' in them that the tuber (*gaanth*) keeps growing day by day. One feels happiness in the favorable, but the fact that it gives rise to pleasure, that itself causes the greatest difficulty.

Questioner: In the midst of the favorable, I don't even realize that this is *kashay*.

Dadashri: You will not know about

the *kashay* in the midst of that. But those are the very *kashay* that 'kill' you. The *kashay* of the unfavorable are actually straightforward, the poor things! The world immediately recognizes them. Whereas the *kashay* of the favorable, greed and deceit, flourish and enlarge! The *kashay* of the unfavorable are pride and anger. They both fall under abhorrence. The *kashay* of the favorable make one wander for infinite lifetimes. You've understood this, haven't you?

Questioner: Yes.

Dadashri: So both, favorable and unfavorable, are wrong.

Abhorrence (*dwesh*) is considered unfavorable (*pratikool*) *kashay*, whereas with regard to attachment (*raag*), that is considered favorable (*anukool*) *kashay*. You can let go of the favorable whenever you wish to, but you have to maintain a lot of *jagruti* (awakened awareness) in the favorable. The unfavorable feels bitter and when it feels bitter, *jagruti* arises instantly. The favorable feels sweet.

When 'we' did not have Knowledge of the Self, 'we' used to remain very cautious with the favorable. With the unfavorable, you will be made aware. It is indeed because of the favorable that we've wandered lifetime after lifetime. If a snake has entered someone's home and he has seen it, then you do not need to tell him, "A snake has made its way inside, so remain alert!" Therefore, it is worth remaining alert in this world. It is indeed the favorable that causes one to make mistakes and doze off.

The 'Thermometer' of Gnan During the Unfavorable

Questioner: Why is it that everyone wants only favorable circumstances?

Dadashri: The favorable means pleasure; to feel pleasure, that is favorable. To feel discomfort, that is unfavorable. The nature of the Self is blissful (*anandvado*), so 'it' [the developing I] does not want the unfavorable at all, does it! That is why even the smallest living being will move away from that which it does not find agreeable!

Therefore, you should understand the ultimate point; make that which is favorable and unfavorable as one and the same. As such, there is no value in this thing. It is like the coins with a picture of the Queen on one side and writing on the other side. Similarly, there is nothing to this. Favorable and unfavorable is all imagined.

You have become the pure Soul, so there is no such thing as favorable and unfavorable. As a matter of fact, as long as there is *aaropit bhaav* (false imposition with the belief 'I am Chandubhai'), there is worldly life, and only up to that point is there the interference of favorable and unfavorable. Now, whatever seems to be unfavorable to the world is favorable to You. It is only when the unfavorable comes that You can tell whether the 'temperature' of the 'thermometer' has decreased or increased!

When you come home and some external problem (*upadhi*) arises the minute you step inside the door, then

you will know that you still get affected. Otherwise, you would know that inner peace prevails. That ‘thermometer’ is needed, isn’t it? That ‘thermometer’ is not available for purchase in the market; it would be good if you have one of these at home. At present, it is *Kaliyug*, it is *Dushamkaal* (current era which is characterized by a lack of unity in thought, speech, and action), so there are bound to be two to four ‘thermometers’ in your home; there wouldn’t be just one! Otherwise, who would measure where You are [in the progress to liberation]? Even if you hire someone, they will not do it! A hired hand would insult you, but he would not have a look of displeasure on his face, so you would know that this is fake! Whereas in the other situation, it is exact! The face becomes sullen, the eyes become red. You couldn’t get that even if you paid someone to do it, whereas you are getting this free of cost!

This worldly life is such that it appears beautiful to the eyes. So how can one become free from it? Even upon taking a beating and getting hurt, it once again becomes forgotten. Don’t these people say that dispassion does not remain; how can it remain?

In reality, besides the pure Soul and circumstances, there is nothing else at all. There are, moreover, two kinds of circumstances: unfavorable and favorable. Of these, there is no problem with the favorable ones; only the unfavorable ones bother you. You have to take care of only those circumstances. And circumstances are, moreover, prone to dissipation by their nature. So, when the time comes,

they make their way out. Even if you tell them to stay, they will not stick around!

Painful circumstances do not remain for long. Why are people miserable? It is because they keep on remembering the painful circumstances and become miserable. It’s gone now, why are you grieving over it now? It is a different matter if one cries when he gets burnt, but now when it is in the process of healing, he still keeps on complaining, “Look, I got burnt, I got burnt!”

Now, even for You, only circumstances remain. You do not know how to utilize the pleasant circumstances. It is because you enjoy with ‘I am enjoying’ [suffer] the pleasant circumstances that you have to suffer the bitter ones too. But if You Know the pleasant circumstances, then the Knowing will also remain during the bitter circumstances! However, the old habits do not yet leave, that is why you set out to suffer (*vedavu*). The Self does not suffer at all; the Self simply continues to Know. The one that suffers is the illusory self; it is the *pratishtit atma* (the relative self). You should also Know it, ‘Oh! This *pratishtit atma* has become engrossed in the *jalebi* (an Indian sweet).’

Awareness as the Self During the Unfavorable

Questioner: Amidst the favorable, it mellows down, and amidst the unfavorable, more *jagruti* remains; why is that?

Dadashri: With the favorable, the fact is that he finds it to be pleasurable, doesn’t he! When a cool breeze is blowing,

an entire hour passes by, but when it is scorching hot, how difficult it is to pass an hour by! Whereas an hour in this [a cool breeze] will pass by easily. Similarly, when it is a nice meal, one will devour it in no time, whereas if the meal is not very palatable and he is hungry, then he has no choice but to eat it.

Questioner: But why does *jagruti* remain more amidst the unfavorable?

Dadashri: Unfavorable [circumstances] are a vitamin for the Self, whereas favorable [circumstances] are a vitamin for the body. Through favorable circumstances, the body becomes robust. Amidst unfavorable circumstances, the Self becomes robust. All those circumstances are beneficial. If you want to understand this, then all circumstances are beneficial.

Favorable and unfavorable [circumstances] are all of the external part; it is only the external part that prevails, the Self does not prevail. During unfavorable [circumstances], the external part becomes absent, the Self becomes present at that time. During favorable [circumstances], the external part is indeed present. Therefore, if You want the Self to be present, then unfavorable [circumstances] are better, whereas if you want the body to be present, then favorable [circumstances] are better.

If You want to become the Self, then unfavorable [circumstances] are beneficial, and if you do not want to become the Self, then favorable [circumstances] are beneficial. When You walk the path of *jagruti*, unfavorable [circumstances]

are beneficial, whereas on the path of unawareness, favorable [circumstances] are beneficial.

Questioner: If *jagruti* remains even during favorable [circumstances], then there is more benefit, isn't there?

Dadashri: It is not possible for it to remain completely. That is why 'we' make it unfavorable, if it is not.

Questioner: Favorable and unfavorable things are a matter of belief. Or are they naturally that way?

Dadashri: They are exact, but as long as the mind is there they will exist, won't they! As long as there is the support of the mind, they will certainly be around.

Questioner: Even this body finds things favorable and unfavorable, doesn't it?

Dadashri: Actually, it does not concern the body, it is the mind that finds it so.

Questioner: If one feels hot and suddenly becomes agitated, then is it the body that feels hot or is it the mind that does?

Dadashri: It is of the mind; the body does not feel anything. The intellect says something so the mind starts up. There is no problem if the intellect does not say anything. The intellect means worldly awareness.

Questioner: Unfavorable is actually favorable; such a contradictory belief can also be set within, can't it, through the intellect?

Dadashri: Yes. But for the one who wants to go to *moksha*, he sets that ‘this is indeed favorable.’ The true benefit lies in unfavorable [circumstances]. Even on a cold night, ‘we’ remove the blanket so that *jagruti* is maintained.

Questioner: What kind of *jagruti* do you remain in at that time?

Dadashri: The *jagruti* remains in *jagruti*, otherwise the *jagruti* sleeps.

Questioner: Sleep does not come on account of being cold. So upon waking up, You remain in *jagruti*, is that how it works?

Dadashri: Otherwise, sleep would come. And at that time, there is no one to wake me up, is there!

Questioner: What *jagruti* do You remain in within?

Dadashri: The unawareness decreases, doesn’t it! When you are awake, then You know, ‘I am pure Soul,’ it is certainly like that, isn’t it!

One Suffers a Beating When Something Is Felt as Sweet

What is referred to as *jagruti* is that one does not ‘sleep’ [remain unaware as the Self], that is referred to as *jagruti*. If there is *jagruti*, then a thief would not enter the home.

Questioner: Then all these faults of one’s own should also be Seen, shouldn’t they?

Dadashri: They are Seen!

Questioner: The ego should also be Seen, shouldn’t it?

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* (the pleasure that arises from doership) is taken, it is indeed that ego that is making one do all of this, [by asserting], ‘This is very good, it is very good; people liked it.’

Questioner: When one indulges excessively in the intensity of 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* (ego of doership) 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 feels sweet, know that a beating is forthcoming.

Karma Is Bound Through Intense Interest in Pleasure

So You are not really the doer. The doer is some other entity altogether. Here, you make the false attribution, you make the false assertion, ‘I am doing this.’ The *garvaras* from that gets sampled. Moreover, that *garvaras* tastes very sweet, and karma gets bound due to that. The moment *garvaras* is tasted, the false attribution is made, karma gets bound.

Now when You Know it as it is, that, ‘I am not the doer and it is actually *vyavasthit* (scientific circumstantial evidence) that is doing it,’ You become separate from that point onward. You should have such a Science. Then there would be no attachment or abhorrence, would there! Through this Science, You will be able to Know, ‘I am no longer this at all.’ What I am saying here is not my own Science. This is *vitaraag Vignan* (the Science that leads to the absolute state)! It is the Science of the twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others)! And how would a person grasp this matter without *vitaraag Vignan*?

Questioner: According to your theory, it is *vyavasthit* that runs everything. Nevertheless, *garvaras* continues to happen within?

Dadashri: No, *garva* cannot arise at all! *Garva* exists only as long as it is decided that ‘I am Chandubhai [reader should substitute his/her name here].’ There is *garva* as long as this wrong belief exists. And once this wrong belief leaves, *garva* certainly does not remain.

Questioner: But that wrong belief does not leave swiftly, does it?

Dadashri: The wrong belief leaves for sure! ‘We’ remove that for you. The wrong belief has departed for many people, hasn’t it! And there is not just one wrong belief; ‘I am his brother, his maternal uncle, I am his paternal uncle,’ there are so many such wrong beliefs that have been established!

Questioner: That wrong belief does not leave until You make us realize the Self, does it?

Dadashri: It does not leave. That awareness (*bhaan*) should arise. ‘I am not Chandubhai, Chandubhai is just a role in this ‘drama’; such awareness should arise. Then *saiyam* (a state in which separation is maintained even in the midst of anger-pride-deceit-greed and attachment-abhorrence expressed within the relative self) continues to prevail, 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*. As it is, it is because one does not have bliss that he tastes *garvaras*. When there is no bliss of any sort, at least there is this kind of pleasure!

Worldly pleasures are based on wrong belief. It would have even been fine if one were aware of this fact, but one does not even move beyond this wrong belief, does he! Even if he were to critically analyze the nature of these pleasures, he would be able to understand it as illusory pleasure. But as long as these wrong beliefs do not leave, he will find pleasure in these [transient things].

Pull out the Interest of the Ego

After attaining the Self, now the *ras* (interest) of the ego is to be pulled out [made insipid]. While walking down the street, if someone says, “Hey, you are senseless, walk properly.” At that time, the ego arises. That ego breaks quite easily, it gets strained, and the feeling of taking offense arises. What is there to take offense

in that? Now there is nothing left for You to take offense about at all. That *ras* of the ego needs to be pulled out.

Nobody likes insults, but 'we' are saying that it is in fact very helpful. Respect and insult are actually the sweet and bitter *ras* of the ego. One who insults you is considered to have come to pull out your bitter *ras*. When someone says, "You are senseless," then that *ras* has been pulled out by that person. As much of the *ras* that is pulled out, that much of the ego breaks, and that too without any effort on your part, someone else has pulled it out. The ego is full of *ras*. When someone removes it without your knowledge [in the ignorant state], then there is burning pain. So let the ego get cut easily, knowingly. If the other person is naturally pulling out the *ras*, then what could be better than that? The other person is considered to have helped so much!

In whichever way possible, if all the *ras* is dissolved, then the solution will come. The ego is useful, otherwise how will worldly interactions carry on? The ego's interest simply needs to be made insipid. That which you had to clean has been cleaned by someone else; that itself is your profit. 'We,' the *Gnani Purush*, are *abudh* (a state in which the intellect is not employed), and the *Gnani* has so much energy that He pulls out the *ras* of the ego on His own. Whereas you do not have such energy, so in your case, if someone comes of his own accord to insult you and pull out the *ras* from your ego, then you should be pleased. So much of your effort is

saved and your work will get done! All you have to see is where the profit is made. This is considered as having made a tremendous profit!

It is the nature of the ego to 'dramatically' [as in a drama] get all the work done, provided your *ras* of bitterness and sweetness has become insipid! The ego is not to be destroyed; it is to be rendered insipid.

When the fear of insults no longer remains, no one will insult a person; that is indeed the rule. As long as there is fear, the 'trading' exists. When fear leaves, the 'trading' ceases. Keep an account of respect and insult in your ledger. Whatever respect or insult someone gives you, deposit it in your ledger; do not lend it out. However large or small a bitter 'dose' someone gives you, accept it in your ledger. Decide that you want to accept about a hundred insults a month. So however many more come, you will gain that much profit. And if you get seventy instead of a hundred, then you have a loss of thirty. Then, in the following month you should accept one hundred and thirty. For the one who accepts three hundred insults in his ledger, the fear of insults no longer remains for him. Thereafter, he will 'sail' across [the ocean of worldly life]. So from the first of the month, start accounting in your [karmic] ledger. Can this much be done or not?

To have abhorrence towards the bitter and attachment towards the sweet is the inherent nature of ignorance. If ignorance goes away, then the bitter and the sweet do not remain.

When you understand the bitter effect to be sweet and the sweet effect to be bitter, that is when you will be able to attain liberation!

The One Who Drinks the Bitter Is Neelkanth

Questioner: Dada, when someone speaks bitter words to me, I cannot tolerate it. So what should I do?

Dadashri: Let me clarify that for you. Say there is a thorn lying in the middle of the road and thousands of people walk by it but no one becomes injured by it. However, as Chandubhai walks by, the thorn somehow pierces his foot through and through, even though it was pointing sideways! To experience that which is bitter is due to the karmic account. And when you experience the bitter, understand that from our account of bitterness, one has been deducted. However much bitterness you endure, that much of your bitterness will reduce. Even when pleasure is experienced, it is reduced by that amount from the account. However, when that which is bitter is experienced, you do not like it. Why do you not like it even when it is being reduced? If you tell the other person, "Give me some bitterness again," even then the person would not do so. As a matter of fact, the control does not lie in anyone's hands. Everything is with a calculated balance, nothing is baseless. There is accountability in everything up until death. This is in accordance with an account, such as there will be three hundred and one from this person, twenty-five from that person, ten from

this person. If *Gnan* remains present, then nothing at all has to be endured. In fact, these are all relative relations. Bitter or sweet, everything is received because of the karmic account. The one who mistreats you daily may one day be very kind and caring towards you! These are all relations of buyer and vendor based on past karmic connections!

'We' too have been served what's bitter! 'We' drank it all and now all the accounts are finished too! Whosoever served what's bitter, 'we' drank it up and on top of that, 'we' gave those people blessings! That is precisely why 'we' have become Mahadevji (Lord Shiva; the enlightened One).

Questioner: Is that precisely what is meant by exhausting the karma [karmic account]?

Dadashri: It is precisely that; when the bitter gifts come your way, you should accept them. However, when these bitter gifts arrive, one says, "Hey, why are you doing this to me!" By doing this, the karma will not exhaust; on the contrary, a new 'business' will start up. Those who have the Knowledge of the Self, meaning those who now want to get rid of this 'shop', they will bring about a closure to all this. Those who do not have the Knowledge of the Self, their 'business' carries on indeed, the 'shop' is running.

When a person is serving what's bitter, you will not like it as long as you don't know which account it comes from. But if you realize, 'Oh! It belongs to this account!' then you will like it. For Dada,

the entire account is paid off, so who is going to serve Him what's bitter? As it is, a person can only come to serve it as long as it is in the balance.

Jagruti Is Born Out of Bitterness

If the other person serves you that which is bitter, and you drink it while giving blessings with a smile on your face, then on one hand, your ego will get cleansed and you become free to that extent. And on the other hand, the other person, the one who gives the bitter 'drink' will also get a reaction such that he will also turn back. He will also feel better. Even he will realize, 'This bitter drink that I am serving is my weakness, and this person who is drinking it with a smile on his face is filled with great energies.'

If you were told to 'drink' something bitter on your own, then it's not like you would 'drink' it on your own, would you? Rather, the other person makes you 'drink' it out of his own initiative, is that not so very benevolent? The one who serves is considered a mother. Furthermore, it is not like it will do if you do not take it. To become *Neelkanth* (refers to the blue-throated Lord Shiva, who swallows all the poisons of the world, and in turn, blesses the one giving Him the poison), you will have to 'drink' that which is bitter.

'You' should tell Chandubhai, 'You will have to drink that which is bitter a hundred times.' That's all, then he will become accustomed to it. You have to force a child to drink bitter medicine. However, if the child understands, 'This is for [my own] good,' then you do not

have to force the child to drink it, the child will drink it on his own. Once you decide, 'Whatever anyone gives, I want to 'drink' all that's bitter,' then you will be able to 'drink' it. That which is sweet is indeed drinkable, but one should know how to 'drink' that which is bitter. Sooner or later, you will have to 'drink' it, won't you? Moreover, this is in fact a 'profit', so you should practice 'drinking' it, shouldn't you?

If humiliated in front of everyone, then it feels like a loss, but there is massive profit in that. Once this is understood, it does not feel like a loss, does it!

You do say, "I am pure Soul," so You definitely want to remain in that state, don't You? For that, the ego will have to be cleansed. When you put forth great effort and make the resolve, it will certainly be cleansed.

If a person from a low social caste has been made king, and after sitting on the throne, he says, "I am from a low social caste," then how would that appear? After attaining the state of pure Soul, One does not have anything else.

You want to move away from the bitter and sweet state of the ego, don't you? Then why do you keep your foot in it? After having come to a decision, is it acceptable to keep your feet on both sides? It is not acceptable. When is it that a person sulks? It is when someone serves that which is bitter. During the time of *vidhi* (sentences that increase awareness as the Self recited in the presence of the *Gnani* or the absolute Self within) we all say, "I

am pure Soul.” So then should one protect the Self or the other side? To make the ego’s interest insipid by yourself is a very difficult task. Instead, if someone makes it insipid [for you], then it is very good. With that, the ego remains ‘dramatic’ [as in a drama; without becoming engrossed] and everything within functions very well. If it is so ‘profitable,’ then in order to make the ego’s interest insipid, why not ‘drink’ it with a smiling face? Once the ego’s interest becomes completely insipid, the Self is complete. So decide, ‘I definitely want to render the ego’s interest insipid.’ Then it will certainly continue to become insipid in its interest.

If this ‘bitter medicine’ suits you, then no other interference remains at all, does it! Moreover, now you have come to know that this is profitable! However sweet it seems to be, it is filled with just as much bitterness. So, digest what’s bitter first, then what’s sweet will naturally be settled. It will not be very difficult to digest that. If this ‘bitter medicine’ is digested, then that is more than enough! While accepting flowers, everyone smiles, but what about while accepting stones?

The World Is Won by Being Defeated

If he comes across someone who defeats him, who tells him, “You have no sense” and a few other hurtful things, then he immediately becomes aware that ‘I am pure Soul.’ When everyone tells him, “Welcome, welcome,” then *jagruti* does not arise. If what’s bitter comes one’s way two to four times a day, then *jagruti* will be maintained.

After attaining this *Gnan*, the *dhyān* (internal state of being) of the pure Soul remains constantly for You. So every evening You should ask, ‘Am I Chandubhai or the pure Soul?’ If the reply is ‘pure Soul’, then it can be said that the *dhyān* of the pure Soul remained the entire day.

Questioner: If we were to say that, then people would say that we are mad.

Dadashri: If they say you are mad, then they are calling Chandubhai mad, no one would ever tell You that. They do not know You at all, do they! If they say that to Chandubhai, then You should say, ‘Chandubhai, if you are mad, then they will say so, and if they say so when you are not, then the liability is theirs. It is not your responsibility.’

Questioner: When someone says something like that to me, when they say, “You are mad, you are senseless,” then I don’t like it.

Dadashri: The fact is, you cannot have your cake and eat it too. You have to pick one or the other. ‘You’ want to go to *moksha*, so people will call you crazy and they will even beat you up, they will do everything. But you should let go of your view. So you should tell them, “Sir, I sit here defeated.” A man had come to visit ‘us’. I told him, “You will have to leave being defeated, instead I sit here having already been defeated. So you just have your meal and go to sleep peacefully! You have received what you wanted. You have a desire to defeat Dada, don’t you? Well I myself admit that ‘we’ have already been defeated.”

So how can such people be dealt with? All this is actually considered to be a botheration. It is better for the body to take a beating, but in this case, the mind takes a beating. That is actually a big problem!

You want worldly pleasure and you also want this [the bliss of the Self], both are not possible. In the world, if someone comes to defeat you, then you should allow yourself to be defeated and sit down peacefully. People will taunt you. “So you’ve become the mighty pure Soul?” They will even hurl such abuse at you. This is because that is the nature of people. They have not found the path to *moksha*, so they will not let others go either, that is the nature of people! This world is such that it will not allow you to go to *moksha*. So ultimately, you will have to coax and cajole them, be defeated, and tell them, “I have been defeated.” Then they will let you go.

These people did not obey anyone! Therefore, you should realize that they have come to defeat you, so tell them, “I sit here having been defeated. You have won, you have defeated me.” If you tell them this, then they will be able to sleep, [with the feeling], ‘I have defeated Chandubhai.’ So they will feel contentment!

With, ‘Why Does That Happen to Me’... You Have Derived Ras

Questioner: Often, when someone makes an accusation, the ego gets hurt, the ego feels a blow, so I feel hurt by the other person; that is what I am referring to.

Dadashri: That should be let go

of. On the contrary, it is good if your ego gets hurt. If someone’s ego gets hurt through you, then the responsibility of that falls on you. But on the contrary, this is a good thing, the biggest nuisance within has ceased!

Questioner: Even when I have all the understanding within that it is the ego that has been hurt, that realization is there, but even then, that wounded ego gives pain.

Dadashri: When it gets hurt, then know that a big profit was made today.

Questioner: Dada, that does not remain.

Dadashri: It will remain. If not now, then it will remain later on. Sooner or later, it will remain! Right now, you don’t have a habit, that is why it does not remain. You do not have the habit of drinking bitter tea, so then when he [Chandubhai, the ego] says, “Oh! This tastes good, it tastes like tea,” then it will taste good. It is because you have not drunk bitter tea; that is why you will not find drinking it agreeable from the beginning. This is because it is good when the ego is hurt. When the mind gets hurt, not much profit is gained in that. When the ego is hurt, it is very profitable. When you hurt someone else’s ego, a big loss is considered to have been incurred. You have to get rid of the loss that is there, don’t you! Did you not understand?

Questioner: What you are saying is in my understanding, but even then, it keeps hurting. What should be done so that it does not hurt?

Dadashri: The fact is, this much suffering has been written in your karma. If pain-producing karma (*ashata vedaniya*) is to be suffered, then it will keep happening. ‘You’ should Know that suffering, that he [file number one] is suffering. When you take *ras* (interest) in that, the karma adheres!

Questioner: What do you mean by taking *ras* in it?

Dadashri: ‘Why is this happening to me? Why is this happening to me? Why is he doing this?’ That is considered taking *ras*. When something like this happens, consider it to be very beneficial, ‘The greatest loss has been paid off today!’

Questioner: Dada, these are all external adjustments, such as, ‘I am greatly obliged to you for helping me get rid of my loss, it is a good thing that happened, bless you.’

Dadashri: Yes. It is only when these adjustments take place that inner adjustments will take place; otherwise, inner adjustments will not take place, will they! When external adjustments are taken, an inner solution will take place.

Questioner: I do know about all these external adjustments, but they only help me in certain ways, then they become ineffective.

Dadashri: So they start like that and then they completely come to an end. There is still that interest [of the ego], so you will not be able to bear it, the *ras* dives in it.

Questioner: It is not that I cannot

bear it; others may or may not know it, but the ego continues to hurt within.

Dadashri: That hurt is precisely what You have to See. The more it hurts, the better it is. You gain tremendous profit from it. That is where You have to bring an end to the ‘sufferer’ (*dukhi*)! He will become completely free from profit and loss! It is great when there is neither a loss nor a profit.

Questioner: Is this a fact or is it just for the purpose of consolation? If I say such things to the ego, it says that these are all consolations.

Dadashri: Then what else is it? If not consolation, then what else can You give it?

Questioner: It actually needs something solid.

Dadashri: It certainly is solid, isn’t it! ‘You’ should tell Chandubhai, ‘Accept it if you so choose, otherwise here ‘I’ am! Your loss will increase; what problem do I have?’ So this is the only consolation, what else can you tell him? Should You drink poison in front of him? He can drink it if he so chooses.

‘We’ have Seen the entire world in this way. On the contrary, I become very pleased when such situations arise.

Questioner: I am not able to find a solution. What do I ask? I am unable to find what I want.

Dadashri: No, if you do not get it, then it will come around on its own.

Questioner: Dada, there is no telling

whether it will come around on its own. How can it come around on its own? There is no meaning in that, is there? I just have to wait around for it, don't I?

Dadashri: To wait around is the best thing. Keep Seeing it.

Questioner: But what about the ego that continues burning within?

Dadashri: As it burns, it continues to reduce. 'You' want to reduce everything, don't You! 'You' want to burn the wood, so however much of it burns, there is that much less. On the contrary, it is better if more of it burns. Keep Seeing it. It is bound to burn, isn't it!

Questioner: But then I feel that I am burning a little within too... when it is burning, then I feel the flame, don't I, Dada?

Dadashri: When you feel that flame, then You should Know, 'There has been such a huge blaze, so the flame is being felt.' When the flame is felt, move away from there. This is because the Self is such that the flame does not affect it at all. If you believe in the mind, 'The flame touched me,' then that is wrong. It may appear to have touched, but it does not touch It. It does not give any pain to It. It may even feel as though, 'It has set me on fire.' But the Self is such that nothing touches It. There is one hundred percent guarantee on that. When You have been given such a magnificent Self, what is the need for such discussion! However much loss you suffer, that much will transpire.

Questioner: Dada, how can the

complete experience of the Self that you have given remain for the entire day?

Dadashri: Yes, but the one who was going the wrong way has now begun to go the right way, so you have to proceed moving forward by asking questions continuously! If there is a loss of five hundred, then it will be settled, but where there is a loss of five thousand, it will take time; there, You just have to keep Seeing that!

Questioner: That's true.

Dadashri: That which you had affection for is the very thing you should have aversion for. So if aversion prevails, then You should Know, 'A lot of affection used to prevail over here; we are getting the bitter [consequences] of that.'

If you side with that [the non-Self], then you will not understand. If You want to become free, then it is possible to understand all of this. What do You need from that side anyway? 'You' have nothing to do with it.

Questioner: Dada, I want to become free, but I cannot become free.

Dadashri: Mind you, You do Know that You want to become free, but cannot become free, so You will automatically, gradually become free if You keep going after it. You should know that a bandage is stuck here, which is not coming off. Apply water or something else, in this way, it will slowly come off. There is no choice but to remove it, is there!

Questioner: So should I keep hoping and waiting around for it to happen?

Dadashri: You should not keep hope at all, you should not wait around at all. ‘You’ should keep Seeing that which is not leaving. Who is the one who maintains hope? The Self does not have any hope. Are all the losses likely to go away in an hour? This is the loss of infinite lifetimes; it will take two to three lifetimes! Previously, they would not have gone after even a hundred thousand lifetimes, it has become this straightforward because of Dada’s *Gnan*. On the contrary, you should say, “I am so fortunate! I have attained this *Gnan* and I have met Dada!”

The Solution When Someone Respects You

Questioner: Beggary pertaining to all matters lies within. Now how does this beggary leave? I want to attain the desireless state (*ayaachak dasha*).

Dadashri: Forget about the state in which there is no desire to obtain [or attain] anything, but it is more than enough even if you get rid of the beggary (*bheekh*). As far as this beggary is concerned, it is as if you are walking through someone’s compound, and that person is someone who hurls abuse, yet you walk through his compound daily, you take abuse from him daily. However, You should endure it with *upayog* (applied awareness as the Self). Otherwise, a habit will form; you will become thick-skinned!

Questioner: What does it mean to endure with *upayog*?

Dadashri: If someone abducts your sister, then would you have love towards

the person who abducted her? What would you feel towards him?

Questioner: I would have abhorrence towards him.

Dadashri: Would you be in a state of sleep or *upayog*? You would be one hundred percent in *upayog*, in complete *upayog*.

Then if one sets out to steal, would he maintain awareness or would he be sleeping?

Questioner: He would have awareness.

Dadashri: Therefore, understand *upayog*. Here, those with *upayog* will be of use. When someone insults you and You realize that your face has become sullen, then there is no profit or loss. There is no loss and no profit! And externally, if the face becomes sullen, then there is a loss. Who incurs the loss? The *pudgal* (non-Self complex), not the Self. And if the face does not become sullen externally, if it remains ‘clear’ [neutral], then the bliss of the Self remains. There would be a gain for the Self, wouldn’t there!

Questioner: If the face becomes sullen, then what loss does the *pudgal* incur?

Dadashri: The *pudgal* has indeed incurred a loss, hasn’t it!

Questioner: But if one maintains *jagruti*, then his face will not become sullen.

Dadashri: Some people Know that their face becomes sullen when they are

insulted. I then ask him, “Do You Know that? Then he replies, “Yes I do.” But how is he going to fix it? Nonetheless, it should be fixed. Ultimately, One will have to come to the natural and spontaneous state. To become natural and spontaneous, it is when One listens [to this *satsang*] over a long period of time, that he becomes natural and spontaneous.

Questioner: I should to go back to the compound of the one who hurls abuses at me, but why should I go there?

Dadashri: If you hire someone to hurl abuse at you, then he will not do it. And if you hire someone, then it would not affect you. Nothing would be gained from that. When someone is hurling abuse at you naturally, then it gives rise to the greatest energy! So if you are lacking such energy, then you need to acquire some.

Questioner: You just showed me how to maintain *upayog* against insults, I understood that. But please shed some light on the *upayog* I need to maintain when someone is respecting me.

Dadashri: *Upayog* when someone gives you respect, what that means is that You should Know to whom he is giving respect. [‘He is giving it] Not to me, he is giving respect to my neighbor, he is giving it to the *pudgal*.’

Questioner: When someone gives me respect, it feels sweet, doesn’t it! So, like with an Indian sweet, I succumb to it!

Dadashri: When You say, ‘It is of the *pudgal*,’ then it does not touch You, does it! ‘You’ have nothing to do with

it. Respect and insult (*maan-apmaan*) are given to the *pudgal*, not to You. That is referred to as *jagrutipurvak* (with awakened awareness), *upayogpurvak* (with applied awareness as the Self). Respect is being given to Chandubhai; what do You have to do with that? So when respect and insult are given, then place the onus on him. Then it will be beneficial, otherwise it will not be beneficial.

Questioner: Now when someone gives me respect, instead what if I take it as that respect is being given to Dada, to the Self?

Dadashri: No, not like that. ‘You’ should Know that it is being given to Chandubhai. What does Dada have to do with it? Dada does not have any need for respect! The Self does not have any need for respect. A solution should come about for everything. You should agree to it, that is considered a solution. A solution only comes about through agreement. ‘You’ Know that this mistake is happening!

The [people of the] world will give you what they like. But You should not get into that habit. Not even if they give you respect, not even if they insult you. If you hire someone to insult you, then would there be any fun in that?

Questioner: No, there would be no fun in that.

Dadashri: And if someone hurls abuse at you in a drama, then would it affect you? If he says, “You are worthless, you are like this, you are a thief, you are a rogue,” then would it affect you? It would not. This is because that is all set up.

What happens when an effect (*asar*) arises is that when someone hurls abuse at you, then you feel, 'Why did he say this to me at all?' If the other person appears hostile, then tell [Chandubhai], 'He is the nicest person, it is definitely you who is wrong.' If you have multiplied in this way, then you should divide it, and if it has been divided, then you should multiply it. Why am I teaching you to multiply and divide? It is to bring ultimate closure to worldly life.

If you only do multiplication, then where will it lead? Therefore, you should do some division. The total sum and the remainder after subtraction are subject to nature, whereas multiplication and division are in the hands of humans. If this ego multiplies it by seven, then divide it by seven, so there is no remainder!

Sweetness Prevails Due to Bad Habit

I explained to you the method of multiplying and dividing, did you understand that?

Questioner: I understood, but please explain it more clearly, please explain it again. Does multiplying and dividing mean profit and loss?

Dadashri: These pluses and minuses that happen, they are all a natural adjustment. Now, people create problems in that, what was in the bank has become depleted. When the amount accumulates in the bank, they keep gloating [with ego], and when it becomes depleted, they keep wailing. And at night, they multiply and divide. 'Now I have bought two motels,

I will buy a third one and then I will buy a fourth one.' Did you understand?

Questioner: Yes, yes, that is correct. So is that considered greed (*lobh*)?

Dadashri: No, not greed. This is the habit since time immemorial of multiplying and dividing. It is not that he is intensely greedy, that's why he is doing this; he simply has this habit, the bad habit has formed. He does not apply awareness anywhere else. He applies all the awareness on this. Then he erases it before going to sleep, by saying, 'All this that transpired is wrong.'

Before going to sleep he erases it that, 'All this that transpired is wrong,' and [he thinks], 'Why did I waste time doing this?' However, that sweetness (*meethash*) continues to prevail.

Questioner: Dada, on what basis does that sweetness prevail?

Dadashri: It is a bad habit that has been formed in the past and one will say, "I used to drink this much, instead I will take this much, just a little bit."

Questioner: So what should I do to erase that?

Dadashri: If You become exact in our *Gnan*, then it will certainly decrease gradually and you should never protect it again. No matter how many times you are insulted, even then you should not protect it.

Questioner: So does that mean that I should learn to tolerate insults?

Dadashri: The energy to tolerate

insults will come once pride (*maan*) goes away. Anger is a bodyguard. Pride has employed a bodyguard and has told it to teach a lesson to anyone who comes to insult. And greed has also employed a bodyguard; it has employed deceit (*kapat*). That itself has been referred to as *maya* (illusion that deceives the Self). And if greed leaves, then that *maya* will leave. Anger is the bodyguard of pride. If someone tells you, “You are a fool, you don’t have any sense,” then you should tell him, “Sir, it is not just today; I have always been like this.”

Why Does the ‘Salty’ Worldly Life Taste ‘Sweet’?

Is worldly life for swallowing insults? When one is insulted it feels bitter, and then should he just forget about it? If one feels bitterness and forgets it, then how can that person be considered a human? How can one forget that he had once experienced bitterness? Why does he forget it? This is undoubtedly how worldly life is, fundamentally. Despite being so salty [unpleasant], why does it feel sweet? It is due to illusory attachment (*moha*). Worldly life feels pleasant and that is why one dives deeper into worldly life, instead the bitter is good.

In our neighborhood, a blind old woman lives with her son. The old woman takes care of the house the entire day and keeps on working. One day, the son’s boss came to his home. He [the son] is the boss of the home and the other is the boss at work! Both of them came home. The son felt, ‘If my boss sees my blind mother, then my reputation will be lost.’

So right in front of his boss, he tells his own mother, “Hey blind lady, get up, my boss has come!” He kicked his mother to protect his reputation in front of his boss! As if a greater boss has never been seen! This sack of reputation! Should the mother’s reputation be protected or the boss’s?

[When you ask a person,] “Why do you keep bringing these mangoes?” Then he replies, “For the pulp, for the taste.” This world is selfish! Therefore, the Lord within is real, and once You attain *moksha*, Your work is done, otherwise one will tell you, “Get up you, blind lady!”

Moreover, some people complain, “I do not have any children.” Do you want to put the children up on pedestals? Such children will harass you, so of what use are they? Instead, it is better to have no children, and in which life did you not have children? As a dog, cat, donkey, cow, buffalo, in all of these lives you have carried around offspring, haven’t you! You have attained this human life form after so much difficulty, so at least straighten up there! And search for some means to attain *moksha*, and get Your work done!

In my childhood, I saw this with my own eyes; I will tell you about it. There was a blind old man. When he would eat, children would go and throw tiny stones into his plate. He would get fed up and become agitated and begin shouting. Consequently, the children would get a kick out of it and throw even more stone dirt; this is how the world is! And moreover, there is no telling how many such lifetimes are yet to come! If the

seal of *moksha* has been stamped, then everything may even get settled in two to three lifetimes. But that seal has not been stamped and yet people have so much illusory attachment for this world!

The cat sticks its face into the pot out of intense greed (*laalach*). Then it gets stuck inside! Why does it stick its face into the pot? It is because of selfishness and intense greed, isn't it! That selfishness and greed are verily *agnan* (ignorance of the Self)! So what you need to learn is:

Who am I?

What do I have to do with this person?

Will these people ever become mine or not?

'We' have been brushing these teeth for the past sixty-five years, yet they have not become clean! So should you not understand whether this is something that is true or false? The tongue has been scraped clean throughout the life, but it has still not become clean! Every day, you take so much care of your teeth, you keep brushing them, but even then, they do not remain loyal to you, do they! Your tooth was hurting today, wasn't it! That is what the world is like! This worldly life is such that it will let you down in the hour of need. If a daughter-in-law massages her mother-in-law's feet every day, and if one day the daughter-in-law has a stomachache, then the mother-in-law will tell her to take some ajwain seeds. Everyone will give such suggestions, but would the mother-in-law take on the pain of the daughter-in-law? Hey! Would even

the husband or children take on the pain? This world is such that it works the bullock until it becomes crippled. And when it can't walk, they take it to a slaughterhouse! As long as the father earns money or is doing work, they have affection for him, but once he stops working, everyone at home will say, "You sit over here in the corner. You have no sense!" This is what the world is like! All of worldly life is a betrayal! If there was any good in it, then wouldn't this Dada say, "This much of it is true"? However, this is a complete betrayal. It is never truly yours. A living spinning top will never let you be in peace. Oh, if you want to come here to *satsang*, if you simply want to come to do *darshan* (devotional viewing), even then he will not let you come. So the fact that he lets you come is a very good thing.

Illusory attachment and *moorchha* (gross unawareness arising from illusory attachment) are filled in the understanding of the living beings of this *Dushamkaal*. For this reason, Krupaludev [a *Gnani Purush* who was also known as Shrimad Rajchandra] referred to the living beings of this current era of the time cycle as *hatpunyashali* (with inadequate merit karma)! All day long, people continue to carry on with anger, pride, deceit, greed, attachment, and abhorrence!

Pleasure Has to Be Repaid by Suffering Pain

When your son calls you, "Daddy, daddy," then that should feel bitter. If it feels sweet, then it means you have taken that pleasure on loan. You will have to then repay that with pain. When your son

grows up, he will say to you, “You have no sense.” Then you will feel, ‘Why did he say this?’ He is taking back that which you had taken on loan. So, be cautious from the beginning! ‘We’ had completely stopped this interaction of taking pleasure on loan.

Now, all these pleasures that you are taking, you are taking them all on loan. You will have to repay them. Therefore, proceed with caution. Pleasures taken on loan will all have to be repaid. The pleasure you have taken from your wife, from your children; you take that on a loan and you will have to repay it. However much strength you have to make a repayment, take that much on loan, otherwise you will not be able to bear it.

Questioner: In enjoying worldly life, we have ‘tasted’ pleasure, so then what kind of corresponding pain will come of that?

Dadashri: This loan will end up becoming so burdensome that you will get thoughts about dying and feel, ‘Where can I go and die!’ You will realize that when you have to repay this loan. The repayment letter is yet to come, so take out this loan with the understanding, ‘If I take out a loan, then I will have to repay it’; take it out with this understanding. You should understand, ‘If I take out a loan, then I will have to repay it.’ However many worldly pleasures there are, they will all have to be repaid.

Oh! There is infinite bliss in one’s own Self! Should that be cast aside for the sake of entering into this appalling filth?

It Feels Sweet Due to Attachment and Abhorrence

Where have you left the children of your past life? At that time, you did not even like to leave them. You felt in your mind, ‘It would be good if I could live longer, my son is very young.’ But you could not live longer, and you left your sons and daughters behind. Have you forgotten that? Is that so! And now this new body, this new world! You betrayed those other children and you have taken hold of these new ones! What have you done? Just look at all of this! And you have left a lot of loose ends all over the place!

Question: We have spent hundreds of thousands, millions of lives only in this.

Dadashri: Yes, you have gone through millions of such lives. So this time, in one lifetime or two lifetimes, You want to go to *moksha*, that is why I am telling you this, so understand this point! You will not meet this Dada again. If one comes across Him, so be it, otherwise one will not come across Him again. So understand this point! Then the wanderings of infinite lives will end and everything will get resolved.

Should a bit of *vairaag* (dispassion for worldly life) arise or not? ‘We’ are not telling you to run away or become an ascetic. Our sages of ancient India and their wives used to live together, and in their entire lifetime they would have only one child; whereas now one has five to seven children! One person told me, “At home, I don’t get enough milk for even a

cup of tea.” I asked, “Why?” He replied, “I have four daughters and two sons.” Hey, who forced you to have all those children? When the government passed a law, then should you have straightened out or not?

At least pull yourself together now. But he doesn't! Then when his son grows up and slaps him two to four times he will say that this worldly life is so salty [without any sweetness]. It is because of attachment and abhorrence that it seemed sweet!

This human life has been attained with great difficulty, so straighten up now! And seek out some means to attain *moksha*, and get Your work done!

If You Go Deeper, Worldly Life Feels Bitter

Questioner: Right now, this worldly life actually feels good.

Dadashri: It doesn't feel bitter?

Questioner: If I were to go deeper, then it would feel bitter.

Dadashri: There is so much bitterness, yet how the nature of this living being is! Then she cuts a mango, he eats it, and goes off to sleep! Hey, just now you were quarrelling with your wife, so what have you seen that you are eating the mango? What is the point of having a wife who cuts and serves you mangoes when fights happen with her? But do you make do with that or not? Then, even if you fight, she too will make do with that. What else can be done? Both are magistrates!

In the previous eras of the time cycle, people would make do even without food, drink, and clothes. Whereas today, there is no scarcity of anything, yet there is so much quarreling! Moreover, the husband has problems related to income tax, sales tax, so he is fearful of the tax officer. And if we ask his wife at home, “Why are you fearful?” Then she will reply, “My husband is disagreeable.” Do you like all of this in such a worldly life?

Worldly Life Feels Sweet Because of Moha and Moorchha

Now is it decided that you don't like worldly life, for sure?

Questioner: Yes.

Dadashri: That is certain, isn't it?

Questioner: Yes, it is certain.

Dadashri: That certainty is needed. It is considered a developed community when the women [of that community] say, “Now we don't like this worldly life at all.” That is considered a developed community. Otherwise, all women have a lot of illusory attachment. Even though they take beatings, they like it. But this community is considered developed because even the women have become aware as to, ‘What kind of pleasure is there in this!’ It seems bitter. Oh! It is salty [painful]! All water related to this worldly life is salty, yet what do people say? “No, it is sweet.” Tell me, how much illusion must there be! How much delusion must there be!

There was an elderly lady, she was seventy years old. She came out and

started to complain. “This worldly life is so salty, like a wild fire, I don’t like it at all. Oh God! Please take me away.” Then a boy who was there said, “Ma’am, every day you used to say that it was very good and why has it become so salty today? Every day, it would feel sweet like grapes and why has it become salty today?” The boy asked her this. Then the lady replied, “My son is quarreling with me and even in this old age he is telling me to leave from here.” Yes, this worldly life certainly feels damn salty like a wild fire, doesn’t it! However, it appeared to be sweet because of *moha* and *moorchha*. As long as the son did not say anything, it seemed sweet and when he confronted her, that *moha* departed. So it appeared salty and when she says, “It is salty,” then the *moha* departs, doesn’t it!

When a person’s son harasses him, *moorchha* disappears at that time and worldly life feels salty, but the *moorchha* returns again and he forgets everything! An *agnani* (one without Self-realization) forgets everything at a time. Whereas for a *Gnani* everything is present [in His awareness] at a time. For Him, the world is constantly Seen as it is, so then how would *moha* ever remain? The fact of the matter is, the other [*agnani*] has no awareness, that is why he takes a beating.

If the mother-in-law is unable to complete the work, then the daughter-in-law tells her, “Sit aside.” Otherwise, she makes her mother-in-law sit at the hand grinding mill. She tells her mother-in-law, “You sit and grind so you don’t come in my way.” Whereas this mother has always

held that, ‘When my son grows up, he will take care of me.’ She will find out later, whether he serves her or ends up hurting her! If you are bound, then you cannot become free, and if You are free, then You cannot be bound! If you have attained Knowledge of the Self, then You can become free from this worldly bondage!

Do you like bondage? Do you ever feel weary of this bondage?

Questioner: I indeed feel weary.

Dadashri: It is definitely tiresome. One does not become tired; it is indeed tiresome. Don’t you feel weary? You feel a little, not much? Do you feel weary even while drinking tea? Do you feel weary even when you drink very tasty tea?

Questioner: I don’t feel such weariness all the time. When I am very engrossed in it, I forget about it.

Dadashri: When you remain engrossed in it, you forget about the weariness, don’t you? So that is considered *moorchha*. After feeling weary once, after getting burnt by a fire once, if you forget about it again and again, it is indeed considered *moorchha*, isn’t it! After touching the fire once and getting burned, would you forget that?

This is always salty, yet it feels sweet due to *moorchha*. Then when someone hurls abuse at you, a loss is incurred, the house burns down, the *moorchha* diminishes. Until then, the *moorchha* does not diminish, does it! Everyone is in this *moorchha*, in intoxication, in

elation like a donkey. Just like when a donkey is in elation! This is happiness that stems from an entranced state that arises from excessive illusory attachment. Real happiness never leaves once it comes; it never comes to an end. That is referred to as eternal bliss.

If External Pleasures Leave, Then Inner Bliss Prevails

There is bliss only in *moksha*, and for *moksha*, it is not attachment and abhorrence that need to be removed but rather ignorance of the Self. The result in which there is no interest (*ras*) of bliss at all, there is *ras*, but it is only of pleasure and pain (*shata-ashata*), and in that too, there is endless *ras* of pain, so what bliss is there in that? When you are served bitter juice all day long and then you are served a little sweet juice, instead of that, why not drink all that's bitter? How can one afford to be fooled in this way? If half of it were misery and half of it were happiness, if there was fifty percent of each, even then it would do. We have even gone as far as to say that if there is fifty-five percent misery and forty-five percent happiness, even then it will do. This much has been said, but the misery is increasing, and there is five percent happiness and ninety-five percent misery. Therefore, you only get a trace of happiness, we cannot afford such intense greed. Abundant bliss lies within. Externally, if you don't remember a mosquito [annoyance], then that bliss would indeed prevail. In fact, your memory of external things are pulling away from the experience of the bliss.

By Saying 'Mine', You Have Had It Stick to You

Questioner: I know that it is not worth deriving this pleasure, this is wrong, yet the mistake is still being made. Is it because of the past karma that I have brought with me?

Dadashri: That is all the rubbish filled stock you have brought with you. It is the stock you filled without asking anyone! It is the filled stock that makes sense to those people without Self-realization. You will have to remove that, won't You? Whatever filled stock there is.

The understanding one has that the wrong stock has been filled; that is the Science of the Self, *Pragnya* (the direct light of the Self) is there that Sees it. *Pragnya* is the Seer. If you do *pratikraman* and say, 'This is not mine,' even then it is more than enough. By saying 'mine', it got stuck to you. Now you should let go of it by saying, 'This is not mine.' After *Gnan* it will remain nicely. It will not work without having been given *Gnan*. When 'we' give *Gnan* all the demerit karma get burnt to ashes, don't they! From that point onwards, One becomes light. Otherwise, the poor people would keep listening to *satsang*, but they would not gain anything.

Questioner: It has been five years since I took *Gnan*, but even then why do I not seem to get any resolution?

Dadashri: Now a resolution has been attained for sure. What kind of resolution are you seeking?

Questioner: In regards to these mistakes.

Dadashri: It becomes clean within. The stock will still continue to come out. The garbage that had been filled is bound to come out, isn't it? Otherwise, the tank would not empty, would it? Before, you did not even know that garbage was coming out. You used to think that good things were coming out, didn't you? That is referred to as worldly life. And to Know that it is all garbage; that is the sign of becoming liberated.

The fact is, as the years go by, the *moha* decreases, it does not increase. Then after a certain number of years, it exhausts completely. If You go to look in the tank, there won't be anything in it. At that time, there will not be any problems; at that time, there will be a lot of bliss.

Now I have No Desire for Any Temporary Thing

Questioner: When there is internal progress, I experience bliss. Then why does it decline again?

Dadashri: It certainly will decline! But when the past karma unfolds, it gives a jolt, doesn't it! When that jolt is felt, the bliss does not come. There are past karma, aren't there! When they give result, they seem pleasurable too, don't they! When you get a good meal to eat, you even find it pleasurable, don't you! At that time, it seems gratifying and the other seems bitter. 'You' will have to taste both the bitter and the sweet results. Subsequently, You will not have to taste the bitter and the sweet, there will be just one kind of bliss! 'You' will have continuous bliss.

When that which is sweet comes, you forget for a little while, don't You?

Questioner: Now, I have to increasingly do what I do not like to do.

Dadashri: You have turned what you like into that which you dislike. Now that you dislike it, it feels wrong. It certainly is disliked, but you had made it likable, and that is why you were trapped.

'I have no desire for any temporary thing of this world'; You have decided that, haven't You? Despite this, why do they [temporary things] come to memory? Therefore, do *pratikraman*. Despite doing *pratikraman*, if they come to memory once again, then understand that there is a complain pending! Therefore, simply do this *pratikraman* again.

Questioner: As far as that goes, Dada, as long as there is anything pending for him, *pratikraman* continue to happen, they do not need to be summoned.

Dadashri: Yes, you do not have to summon them. Once You have decided on it, they continue to happen on their own.

Questioner: The karma continue to unfold.

Dadashri: The karma will unfold. But what is unfolding karma? The karma that exists within is ready to give result. Then be it bitter or sweet, it depends on whatever is in your karmic account! When the karma gives its result, if weariness is visible on your face, then know that it has come to give pain, if there is happiness visible on your face, then know that the unfolding karma has come to give

happiness. So, when the karma unfolds, Know that it has come, clear it with equanimity.

Questioner: But at that time, the *prakruti* (non-Self complex) shows its force, doesn't it? The *prakruti* will show its inherent nature, won't it?

Dadashri: Everything comes out, even then 'You' should continue Seeing it. That is all your karmic account.

Do Not Enjoy Sweetness in the Discharging Prakruti

For any activity, it is just the activity of the *prakruti* that has arisen, so do it as long as the *prakruti* makes you do it, but do not encourage it. Do not take interest (*ras*) from within. This is not beneficial activity. Whatever activity [work] you are able to do, it is discharging. Whatever work you are doing, it is discharging, but the interest that you are taking from it, do not take that interest. This interest is not something worth taking. It will make you go astray and throw you away. That which you find to be sweet, find tasteful, will knock you over!

This *prakruti* that has arisen, You are not the doer of it right now, it is in fact discharge. Therefore 'we' neither scold nor encourage you in whatever has happened. In your mind, you may even wonder, '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 without understanding, you will end up giving medicine to anyone. That is not your job. All this is the *prakruti*; keep Seeing it

with a state of non-involvement (*udaseen bhaav*). Do not take too much interest. You should check and ensure that no harm comes to anyone through this *prakruti*.

Do the work that is Yours. This is a filled *prakruti* that has fallen upon Your shoulders. There is no choice. It will seek out that which is inappropriate, and it will go there. Wherever it derives a taste [likes it], in that it finds sweetness. And this sweetness is sweetness that is *prakrutik* (generated through the non-Self complex); it is not sweetness of the Self. There is still a lot left to do.

Questioner: Please inform us about that in detail.

Dadashri: Why don't you all just follow these five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*); delve deeper only in them. Even now, you are not completely following the five *Agnas*, are you! It's just that you feel that way, so 'we' say this and that. Meaning, 'we' were not pleased, yet 'we' had shown that 'we' were pleased.

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

Dadashri: It is when you feel the sweetness that you start hiding it from 'us'. Otherwise, initially, you will ask 'us'. Then, when a lot of sweetness is experienced, you start hiding it. Proceed with caution.

It Will Leave When It Tastes as Bitter as Poison

Questioner: Even after attaining this *Gnan*, if that [sweetness] arises within or the effects that are still remaining within, how can all of those be settled?

Dadashri: As long as they taste as bitter as poison, they will continue to discharge.

Questioner: Meaning that from wherever one is taking security (*hoonf*), whichever dependencies (*avalamban*) one may have taken in the past or one is taking at present, they should all taste as bitter as poison?

Dadashri: If you find them to be bitter, then you will definitely become free of them. As many circumstances as there are, there are that many dependencies.

Questioner: There can also be another way to become free of the dependencies, isn't it? Meaning that, they can even fall away through the awareness of *Gnan*, can they not?

Dadashri: If the awareness of *Gnan* prevails, then there is no dependency, is there!

Questioner: There is no dependency there at all?

Dadashri: It is because he still has a habit of dwelling in the other [the non-Self].

Questioner: He finds that to be sweet. What could possibly be the greater cause for dependencies [to arise]?

Dadashri: It is because of desires.

Questioner: That is fine, but which ones are the dependencies that create obstructions? For example, the dependency on the home, or the dependency on the wife?

Dadashri: Hey, that cannot actually be calculated.

Questioner: If not them, then what?

Dadashri: Actually, that is a big one. We have just talked about one circle, where there might be five to seven circumstances. A wife, a house; there can be ten million such circumstances. One has not limited himself to just a woman, one has gone everywhere. One has only five to seven circumstances. But from that moment on, He can be referred to as *niralamb* (free of dependency on anything relative). Even if He has five to seven circumstances!

Questioner: Does that mean that He would have attained the *niralamb* state to a certain extent?

Dadashri: From the moment One becomes *niralamb*, One can See Himself. To be able to See is not in the form of words. Words are actually a dependency.

Questioner: Would One be aware that He has been seized by dependency?

Dadashri: 'He' can Know everything indeed.

Questioner: So, what is the solution to become free?

Dadashri: 'One' should feel it [the dependency] to be as bitter as poison. Would You not Know what tastes sweet and what tastes bitter?

Questioner: Therefore, wherever the sweetness or bitterness is felt, the dependencies are still intact.

Dadashri: Circumstances are nothing but a dependency.

Questioner: But even You encounter circumstances, yet, Yours is a *niralamb* state; how is that so?

Dadashri: ‘We’ actually do not have any need for the circumstances, and these ones that ‘we’ are encountering, ‘we’ are settling them.

Questioner: What do you mean? Are you saying that the circumstances you are encountering today are the effects of certain dependencies of the past life?

Dadashri: They are an effect of the desires.

Questioner: Of the past life?

Dadashri: Today, the desire no longer remains, and the circumstances do end up coming together now, as an effect of the desires in the past life, but ‘we’ find them to be as bitter as poison, ‘we’ don’t like them.

Questioner: So, as they get settled [with equanimity], will the *niralamb* state arise in greater proportion?

Dadashri: For ‘us’ that state has already been attained.

Questioner: But, the settlement of those circumstances...

Dadashri: They are certainly being settled, because One is Seeing every circumstance, One becomes the Knower-

Seer! Nevertheless, even if a few are not Seen, yet One will have Seen His real form as the Self. And based on that, He can completely destroy all circumstances, otherwise He would not be able to do so, would He?

Questioner: It is only when One can See His own real form as the Self that the dependency will not remain in the form of a dependency, right?

Dadashri: From the moment One is able to See His own Self, He becomes *niralamb*. At present, He has come into the circle of ‘I am pure Soul.’

Questioner: All of our *mahatmas*?

Dadashri: Yes.

Questioner: Yes; this state as the pure Soul is a state that can also bring One into the *niralamb* state, isn’t it? Therefore, as the files start to get settled [with equanimity], then as a result, does that *niralamb* state start to arise?

Dadashri: Yes.

Questioner: You mentioned that there are two kinds of dependency: One is dependency that gives a sweet taste and the other is dependency that gives a bitter taste. Is that correct?

Dadashri: Two kinds of circumstances certainly exist, do they not?

Questioner: Yes. So, these two kinds of dependency, they arise within; but if One himself moves away from them, then can He move towards the *niralamb* state?

Dadashri: But how can He move away from them?

Questioner: Through the awareness of this *Gnan*. The circumstances may be there on the outside, but what if He were to move away from within, in accordance with the awakened awareness?

Dadashri: But how can He move away [from them]? If He can remain as the Knower-Seer, only then would it be considered as Him having moved away [from them].

Questioner: Because today, even You have worldly interactions (*vyavahaar*) and circumstances around You; it is the same for the *mahatmas* too, but it seems as if there is something in the middle which can keep You in the *niralamb* state.

Dadashri: ‘We’ prevail as the Knower-Seer (*Gnata-Drashta*).

Questioner: That very state.

Dadashri: ‘We’ remain *vitaraag* (absolutely free of attachment and abhorrence).

Questioner: So, how can one tell whether or not One has remained in the Knower-Seer state?

Dadashri: One Himself, will Know that. He will say, “I did not remain as the Knower-Seer.”

Questioner: You had also said, “As ‘we’ had Seen the real form as the Self, that is why the *niralamb* state could prevail on this side.” So, is it also the same with regard to the Knowing-Seeing (*Gnata-Drashtapana*)?

Dadashri: ‘One’ Himself can

recognize the Knower-Seer state. ‘You’ are able to Know that, aren’t You? ‘You’ Know whether You are remaining in *upayog* (applied awareness as the Self), You Know where the *upayog* remains, You Know all that.

Questioner: So, what I wanted to ask is, for One to prevail in the function of Knowing-Seeing and to have Seen One’s own real form as the Self, are these two states one and the same or is there a difference between the two?

Dadashri: They are different. Every person can remain as the Knower-Seer, isn’t it!

Questioner: So, that other [state] is much higher.

Dadashri: No one has [Seen] such a state.

Questioner: What do you mean? None of our *mahatmas* have [Seen] It?

Dadashri: They cannot have [Seen] It. And there is no need for that either. Why ask unnecessarily! When life is without any tension, the liberated laughter arises, then all of that comes together. Only after that can the real form as the Self (*Swaroop*) be Seen. It is not such a simple thing to attain! First, You have to prevail in the *Agnas*. Understanding is a different thing and prevailing in the *Agnas* is a different thing. That is all; there is nothing else.

For now, just remain in the *Agnas*. And then its result will come when it comes! Right now, if one is studying in the first standard, would he unnecessarily

jump up to the second standard, or the fourth standard, fifth standard, or all the way to the matric [10th standard]! As yet, the liberating laughter has not arisen, the tension has not gone. To understand it, is a different thing, but by unnecessarily wandering about and jumping around, one regresses and becomes lost. Therefore, why don't You progress gradually, by remaining in the *Agnas*! So, remain in the *Agnas* and nurture the intention of the salvation of the world. There is no telling whether it will be attained in this life or how many more lifetimes it will take to attain it! Why jump about unnecessarily!

Deluding Pleasures of the Prakruti Are a Red Zone of Entrapment on the Path of Liberation

Leave anything that interferes in the path of liberation and proceed forward. That is considered as following the goal, isn't it! 'You' should not stray away from Your goal, no matter how difficult the circumstance You encounter, You should not stray away from Your goal, that is how it should be.

For you, does it go according to Your goal? Nothing goes off track? It has all become natural and spontaneous, has it not?

Questioner: Well, I do have to keep 'turning the handle' within.

Dadashri: Do you have to keep turning it? But do the ones within listen to you? Right away?

Questioner: Right away.

Dadashri: Right away, it takes no time, that is good. However much they listen to You, that is the sign of becoming separate. That is the sign that You are separate from them by that much. The Self does not have any 'bribery'. Where there is 'bribery', it [the intellect] does not listen to anything. When You are taking its 'bribe', it will not accept Your view. When You derive 'taste' from it, then they [anger-pride-deceit-greed] will not listen to You.

This worldly interaction will indeed take one in the other [worldly] direction, won't it! Since time immemorial, that is the one path that has been followed, hasn't it! Regarding worldly interaction, one has formed a habit of that side, hasn't he! So even when he [file number one] goes towards that side, You have to steer him towards your own goal. If an ox sees the old path it is used to walking on, it will continue to walk down that path. Now You should follow the path according to Your goal. Do not go along any other path. 'You' should say, 'Come this way.'

So if You do not take a 'bribe', then they [the ones within] will immediately act according to what You say. But once you take a 'bribe', it leads to a beating, it leads to a beating in all matters. Hence, You should not deviate from Your goal.

Questioner: What is that 'bribe' like?

Dadashri: One goes and 'tastes' it. And upon 'tasting' it if he finds it sweet, then he will sit there. After having

'tasted' it, he will then drink some more, about one or two bottles. All this is considered a deceptive intent. He wishes to progress according to the goal but he has a deceptive intent; how can the two coexist? He should maintain a pure and clear inner intent without any 'bribe'. In fact, one has a habit of 'tasting' pleasures that delude (*masti*), so he sits there and dwells in the deluding pleasures.

Questioner: So is it the *masti* of the *prakruti*?

Dadashri: Then what else? One has become habituated only with that, hasn't he! So You should say, 'No, now I need to go this way. I don't want any deluding pleasures. We are going to act according to our goal.' The deluding pleasures of the *prakruti* will lead you in a web of entrapment.

That which leads to sabotage of Your goal is Your enemy. How can You afford to have your goal destroyed? Sweetness does arise in thoughts of sexuality, but what can be done? It is a grave liability, isn't it! Then your goal would become infected, wouldn't it! Decomposition would begin, wouldn't it!

Here, you should make your own mind so firm that, 'No matter what happens in this life, even at the cost of this body, I want to accomplish some work in this life.' This much should be decided upon. Then the work will definitely happen 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.

Now, to Break the Support Is Itself Purusharth

After attaining our *Gnan* one should experiment on the state of things. On what basis has worldly life existed since time immemorial? The support that has still not been destroyed. So, that support needs to be broken over and over again. The basis on which this world persists, worldly life persists, that support needs to be broken over and over again.

Now, on what basis does this world persist? It is because the [relative, the discharging ego] self becomes engrossed (*tanmayakaar*) in the phases of the mind, in the temporary states of the mind; that is why worldly life persists. Neither the intellect nor anything else harasses you. In fact, it is because the [relative, the discharging ego] self becomes engrossed in these, that worldly life persists. Therefore, you should keep destroying the phases of the mind. 'These are not mine, these are not mine'; this is precisely where You have to sit [in the seat as the Self] and continue shaking them up. As You keep destroying them, You become free. It is because of the old practice since time immemorial that one not is able to become free. It is because of the old practice since time immemorial that sweetness prevails for him. That sweetness does not prevail for the pure Soul; it prevails for the ego. So, You should keep breaking it down. Both have to be Seen as separate. They have to be Seen as separate, only then will there be a solution.

~ Jai Sat Chit Anand

The World Sustains on Dependency!

Questioner: But Dada, since time immemorial, it has been man's habit, 'One can only live with an *avalamban* (dependency).'

Dadashri: Without an *avalamban*, man would actually die. To live with an *avalamban* is known as worldly life (*sansaar*). And to live without dependency is known as final liberation (*mukti*). Where is the happiness in dependency? Moreover, that [*avalamban*] will separate from you, won't it! The One who is *niralamb* will attain liberation.

Questioner: But man cannot do without an *avalamban*, can he?

Dadashri: He cannot.

Questioner: He says, "I cannot live without an *avalamban*." If not one, then some other, but an *avalamban* is indeed needed.

Dadashri: Without *Gnan*, no one can exist without an *avalamban*. In fact, at night, when no one is at home, even then externally induced problems will continue to arise in the mind.

Questioner: So then, he reaches out to another *avalamban*.

Dadashri: He changes the *avalamban*.

Questioner: What do other people say? Come here, I will do something for you.

Dadashri: Hey! There are as many *avalamban* as one wants. So one keeps on changing them. Otherwise, he ends up saying, "I am 'dead' [in deep trouble]!" He takes such *avalamban*. Hey! Will that bring an end to the problem? Don't say that, you fool! But even then, he says it. Upon saying so, it does not calm down.

Questioner: He feels pacified, consoled.

Dadashri: What is this feeling of pacification for? [He has] Regressed. Whatever progress he had made, that was his development. Instead that development has lessened. Alas! He has died even though he is living!

Questioner: Even when he lives with dependency, what changes can be seen in his life? You say that a person living with dependency is congruent to being dead

Dadashri: Nevertheless, this entire world is indeed living [on dependency], is it not? The entire world, including the ascetics-renunciates (*sadhu-sanyasis*), the Self-realized masters (*aacharya*); all of them are indeed living with dependency. Nothing can happen without dependency, can it? *Sat* (the Self) is an element without any dependency (*niralamb vastu*). If you try and search for It with an *avalamban*, then how will you find It? For that, dependency upon the *Gnani Purush* alone, will help one succeed; because He is the ultimate instrument (*sadhan*)! The Self is *niralamb*!

(From Param Pujya Dadashri's *Gnanvani*)

Atmagnani Pujya Deepakbhai's Satsang Program – Via Live Webcast

December Parayan (Advance Study) of Aptvani-14 Part-2

26 and 27 Dec.	10 AM to 12 PM	Reading and questions and answers
	8-30 to 10-30 PM	Reading and questions and answers
28 Dec. to 1 Jan.	8 to 9 AM	Reading
	8-30 to 10-30 PM	Reading and questions and answers
2 - 3 January	10 AM to 12 PM	Reading and questions and answers
	8-30 to 10-30 PM	Reading and questions and answers

Note : Reading of Aptvani 14 Part-2 will continue from Gujarati page number 122, English Draft Copy page number 79, heading Where Does Niyati Come Into Play In This?

[The timings of the above schedule may change based on the circumstances]

Special Announcement

Due to the Coronavirus pandemic, in the current circumstances, satsang with Pujyashree in his live presence have been put on hold. They will be rescheduled once normalcy returns.

Please note - Keeping the above in mind, it will not be possible to conduct Parayan (Advance study) in Adalaj in the live public presence of mahatmas. Satsangs as well as event celebrations will continue online as per the current norm.

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Through Gnan, Do Penance During the Unfolding of Bitter or Sweet Effects

When the karmic account of the past unfolds to be paid, sweetness arises and bitterness also arises. Penance is to be done even when sweetness arises, and penance is to be done even when bitterness arises. The discharge karma will not refrain from giving its bitter or sweet result! When someone hurls abuse at you, you immediately know, 'This is the unfolding of my karma, he is flawless.' Penance is being done through this Gnan. 'You' do not have to do penance. The mind and intellect get 'heated' within; to See that with equanimity is referred to as penance. Do not become engrossed in that. For [people of] the entire world, when the mind and intellect get heated, then they too get heated. By doing penance, the degrees of the state of Knowledge as the Self increase. Penance gives rise to ultimate purity.

- Dadashri

