

Dadavani

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The Gnani Is Always Free From Opinions and Prejudice

EDITORIAL

The *Gnani Purush* (the One who has realized the Self and is able to do the same for others) can only be recognized through His speech, which is free from attachment and abhorrence (*vitaraag vani*). There is no other means in this era of the time cycle. In the previous era of the time cycle, people were so developed that they would recognize *vitaraagata* (total absence of attachment and abhorrence) upon looking at one's eyes. Even in worldly life interactions, the *Gnani Purush* is not devoid of *vitaraagata* for even a moment.

Now, how can one recognize this *vitaraagata* aside from His speech? It is from the findings of the incidences in His life. *Vitaraagata* means a state free of attachment and abhorrence, a state free of opinion (*abhipray*). In the current compilation, we get a glimpse of the life of the *Gnani Purush*, which is free from opinion, and we get to know about His spiritual state.

Absolutely revered Dadashri [also known as Dada Bhagwan] says 'our' mind always remains yielded to 'us', so 'we' don't ever form an opinion! The mind does not bother 'us' in the slightest, all the way until the end. The Lord's mind is *samayvarti* (prevailing in the awareness of the smallest unit of time), while 'ours' is *kshanvarti* (prevailing in the awareness of one moment to the next). 'We' do not have 'we-ness', so there is no problem. Since the time 'we' first saw you, came in contact with you, since then 'our' opinion has never changed. Then no matter how much you change, 'we' have observed through the inner vision that you are subject to your karma. Dada never lets the opinion set in that 'He is a thief' for one who is visibly a thief. A thief is subject to the unfolding of his karma. His filled stock of karma is unfolding; he has done it under the pressure of circumstances. While stealing, his inner intent may not be of stealing. This very same thief can become an honest person at any time. Through such multifaceted understanding that takes one towards the Real, Dadashri does not allow the belief to change, that fundamentally the other person is definitely the pure state as the Self.

In the current edition, Dadashri gives the understanding that has been perfected in His experience of how to set *jaग्रuti* (awakened awareness) where one has opinions for oneself, opinions for things, where one has formed opinions for others, and where others have formed opinions for oneself.

While giving details of his own state in the worldly interactions of life, Dadashri says that the *jaग्रuti* of the Self constantly remains for 'us'. *Jaग्रuti* becomes thwarted by the veils of ignorance of opinions. For infinite time, One's real form (*Swaroop*) had been completely forgotten; after attaining Knowledge of the Self, it has been reset in the form of conviction. The ardent prayer is that this invaluable life of *mahatmas* does not get wasted by getting sidetracked in the opinions related to good and bad, attachment and abhorrence; in trivial incidences of worldly life, and in becoming free from opinions, the progression of the infinite *samadhi* (a blissful state that comes about when one becomes free from the effects of mental, physical, and externally-induced problems) of the Self develops.

~ Jai Sat Chit Anand

The Gnani Is Always Free From Opinions and Prejudice

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.

Constantly Sahaj, Results in Samadhi

Questioner: Dada, it is written in *Aptasutra* 1183, 'For whatever matter you have formed opinions (*abhipray*) about anyone, if it keeps on bothering you and you let go of those opinions, then you can become *sahaj* (natural and spontaneous).' Please explain this aphorism!

Dadashri: If you want to become *sahaj*, then you should not have any opinions. 'We' are *sahaj*, constantly in *samadhi* (a blissful state within that is free from the effects of mental, physical, and externally-induced problems). There are never any problems. Even if someone hurls abuse at 'us', there is no problem; even if 'we' are imprisoned, there is no problem. Even if someone hits 'us', there is no problem. How much joy there must be, don't you think?

Before Gnan, the Understanding of 'Driving the Car in Reverse'

During childhood, 'our' intellect was like this; it would quickly form opinions about the other person. So, I can understand what must be going on within you.

So, when *Gnan* (Knowledge of the Self) did not yet manifest for 'us', and prejudice had taken hold within then what would I do? I would reverse it with 'He is a very good person, he is a very good person. In fact, this is definitely my own mistake.' So then I could see the positive [in him].

Before, when 'we' would have the opinion, 'He is bad,' then 'we' would immediately say, 'He is very good.' Upon saying this much, it would quiet down. What is an opinion? Upon 'driving the car in reverse' it stops. 'He is very good' should be said. If [the inner one] still does not accept it, then you should say, 'He is a benevolent (*upakaari*) person.' When you say, 'He is a benevolent person,' then it will be accepted.

The Unique Method of 'Plus-Minus'

One person said to me, "There is a prominent saint whom I visit. I view him devotionally (*darshan*). Now, on the contrary, I also have negative thoughts about him." I asked him, "What thoughts do you have?" He replied, "I have thoughts such as this saint is worthless, he is immoral. I even

bow down and touch his feet.” Then I asked him, “Do you like having such thoughts?” He replied, “I don’t like it, yet such thoughts arise, so what can be done about this?” Now, how can this be removed? How would you solve this? What would you do if this happened to you? Whose fault is it in this? So I told him, “Dear fellow, I will explain to you what you should do when negative thoughts arise, such as he is bad, he is worthless.” You do not have any control over such thoughts that arise, so then what is under your control? You should say, ‘He is very benevolent, he is very benevolent.’ The mind keeps saying, ‘He is bad, he is bad,’ and You keep saying, ‘He is very benevolent, he is very benevolent,’ so everything gets neutralized [plus-minus] and clears.

People have all kinds of thoughts within! Now, it’s not as though one himself is the thought. In fact, it is only the opinions that were filled in the past that are coming out, that, ‘This person is indeed like this.’ So such thoughts about that person keep arising, they are merely opinions. These opinions keep cropping up without considering whether they are right or wrong. This is because our filled karmic stock is like this. So, send over such stock that the other stock is rendered ineffective. And if we do listen to them [the opinions that were filled in the past], then we will go crazy.

The Mind Itself Is a Bundle of Opinions

The explanation of what the mind is has never been disclosed in the world. ‘We’ have disclosed some of it.

The mind is made of opinions. What is the mind? The mind is a bundle of past opinions. And today, you have received new knowledge, so the opinions change. Did you understand? The mind is a bundle of your own opinions and it indeed shows them back to you. But they are opinions of the past, the opinions have changed today. Do they change or do they not? As time passes, the knowledge changes, and accordingly, the opinions change.

I have referred to the mind as opinions, so has the value for the mind diminished for you or not? It is merely opinions, nothing else.

Questioner: It is our opinions that cause us difficulty, isn’t it so?

Dadashri: Those opinions are moreover our very own. Of what use is it to clash with them? So, You should decide, ‘I must have bound such an opinion in the past, so it [the mind] is speaking according to that.’ ‘Your’ knowledge today is new, so it appears different to You. In such a case, You should remain silent; You should settle it with equanimity.

Don’t such clashes arise for you?

Everyone certainly has clashes. This is because that knowledge is from the past; the opinions of the mind are from the past. They are your very own opinions. [The mind] Keeps them in the readily available store, and presents them to us today. The knowledge of today has changed. The world acts according to the opinions of the past, and useless clashes arise.

The Gnani Moves With the Current Knowledge

Questioner: Those opinions that arise and the karmic tubers (*granthi*) of the mind that create a ruckus, we end up getting drawn into their current at that time, don't we?

Dadashri: At least the realization of getting drawn in arises, doesn't it! When I was sixteen or seventeen years old, I was standing on a platform waiting for a train and the train arrived. I felt as though I was getting swept away with it; I said, "Hey, I am getting dragged along." Similarly, when opinions arise and you feel, 'I am getting dragged along,' that is your weakness! So you should keep deciding over and over again, 'I am not getting dragged along, this train is moving.' If this is understood, then nothing of the sort will happen.

Questioner: Dada, does your mind ever show you anything that is different from your current opinion?

Dadashri: No, it does not show anything different. Sometimes it shows something different; what is that like? It is like raising one's hand [when one wishes to speak]. Otherwise, it will not show [anything different]. If the same were to happen to you too, then Your spiritual work would be done, wouldn't it?

What does the mind say from within? 'Go ahead and eat it!' The knowledge from the past says, 'Go ahead and eat it!' 'We' say, 'This cannot be eaten. It is useless for you to create a commotion.' 'We' act according to 'our' current knowledge, 'we' act according to 'our' opinion of today.

You Turn the Way the Mind Turns You

Questioner: Is it because we have brought such a mind from the past that it shows us the wrong things?

Dadashri: Why question the mind? Your stability is not there. The poor mind is actually a neutral thing.

Questioner: What do you mean by mine?

Dadashri: You yourself.

Questioner: Is it of the ego?

Dadashri: There is no stability in your opinions, and when they change, you change. The mind turns you around. You should turn the mind around.

The Mind Is Created From the Duality of Opinions

If you stop forming opinions tomorrow morning, then the mind will come to an end. When you form any opinion, then immediately a new mind will be created for the future. That is it, it is only the opinions. The mind is considered a great thing, but the mind has been created from opinions.

The opinions that we give for every matter, duality is created from that, and from this duality, the mind is created. When the opinions come to an end, the mind comes to an end. Do you understand this?

Questioner: But is the mind not formed from desire?

Dadashri: Desire (*ichchha*) and the mind have nothing to do with each other.

All desires have certainly been formed from opinions. There is no problem with desire. There is no problem if you eat *jalebi* (an Indian sweet). That does not give rise to the mind. When you give the opinion, 'It is good,' it gives rise to the mind.

The Mind Can Be Controlled by Gnan

Somehow or other, the mind has to be controlled, otherwise the mind will become unrestrained. It will trouble you, nothing else. It does not take away Your *Gnan*, but keeps on intimidating. With the *Gnan* that You have, the mind can be brought under control. The fact that it gets out of hand will come to a stop.

The mind is something that can never be controlled by anything; the mind can be controlled by *Gnan*. It can only be controlled by *Gnan*. Otherwise, the mind can never be submitted to any control. It is a mechanical thing; nevertheless, it can be controlled by *Gnan*. In this way, day by day, the mind will continue to exhaust, so eventually it will come to an end. It does not get new energy and the old energy is continually being used up. So, the mind is going to come to an end. 'Ours' has come to an end, 'our' mind has come to an end in fifteen to twenty years!

The Gnani's Mind Unfolds Without Any Opinions

'We' do not have opinions about anyone and 'our' mind has come to an end, it has exhausted; nevertheless, the mind functions. 'Our' mind functions just as a fan rotates. 'Our' mind rotates just

as Lord Mahavir's mind did. It does not get stuck anywhere. It does not linger anywhere even for one second at any one place. The mind will certainly be there all the way to the end, but the mind does not cause any distress at all. The Lord's mind was *samayvarti* (prevailing in the awareness of the smallest unit of time), while 'ours' is *kshanvarti* (prevailing in the awareness of one moment to the next), so it is more gross. The reason for this is 'we' do not have complete *keval Gnan* (absolute Knowledge), so it is gross to this extent. Inevitably, one must reach the ultimate state.

Whereas your mind is like a fly that swarms and wanders around jaggery for a quarter of an hour, for half an hour, for one hour, for two hours. And 'our' mind does not stand still for even one moment. So 'we' remain free. Even the mind does not control 'us'. The mind controls you. If at half past ten at night a thought arises about a client, and if that thought bothers you, then it will keep you awake till midnight. 'We' make you *nirgranth* (free from karmic tubers) in the same way 'we' have become *nirgranth*. So, these tubers (*gaanth*) that have formed in your mind are such that they can likewise be dissolved.

Simply Change the Opinion

Questioner: I read somewhere about the *vedya* (the one who is engrossed in the effect) and *vedak* (the one who suffers the effect). The time for the *vedak* is different and the time for the *vedya* is different. Therefore, the *Gnani Purush* does not maintain desires.

Dadashri: What is this like? Say you feel like eating milky rice pudding (*doodhpaak*) today, but you do not get it. So that desire goes away automatically! Because you did not get it. Now, if the desire arises and you get it, then karma gets bound.

Questioner: And if I do not get it, then does it go away?

Dadashri: Yes, it goes away, then there is nothing.

Questioner: So is there no [charging of] karma for that desire?

Dadashri: No, there is no [charging of] karma. You simply need to change the opinion, 'It should not be like this,' then there is no [charging of] karma. There is [charging of] karma when one eats the milky rice pudding, enjoys it (*bhogave*); it is if his desire becomes fulfilled that karma is considered to be bound. And if the desire is there and he changes the opinion, then there is nothing. This is because he did not get it at the time the desire arose. When he does get it, there is no desire. Say a person did not find someone to marry when he wanted to get married, and then when he found someone to get married to, the desire to get married had left. Does that happen or not? The writers of the scriptures have examined this minutely and have written, 'Both of these things leave.'

The Gnani Never Desires

Questioner: Having desires leads to entrapment later on; such *Gnanprakash* (light of *Gnan* awareness) must be prevailing for the *Gnani*, mustn't it?

Dadashri: Yes. Desire itself is the fire. Any kind of desire that arises is akin to setting cotton on fire with a matchstick. Now as long as it does not extinguish, the misery and *upadhi* (externally-induced problems) on account of it remain. It is when it extinguishes that one feels satisfied. So it is when his desire is fulfilled that he feels satisfied. What does satisfaction mean? This desire that had arisen, that pain that was taken on loan, happiness for that comes later, from the satisfaction. It's like this; when a desire arises, one benefits from it after repaying that [in the form of pain].

Questioner: So He [the *Gnani*] says, "If I enter into desire, then *vyavasthit* (scientific circumstantial evidence) will not change immediately and I will not acquire that thing right away." Is that why He does not 'do' any desire?

Dadashri: No, He does not have any desire at all, does He! This is because after eating *jalebi* (an Indian sweet), the desire to drink tea becomes insipid. [One will say,] "I don't want to drink it now, leave it. My mouth is getting spoilt." Similarly, all the interests (*ras*) of worldly life dissolve! No desire remains at all, does it!

Questioner: You said that when a desire arises and one does not obtain the object [of his desire], then karma does not get bound for that. But then the opinion should be changed, shouldn't it?

Dadashri: If the opinion for the desire that had arisen is not changed, then the opinion remains, doesn't it! The belief that, 'There is happiness in this,'

that opinion remains, doesn't it! So the desire arises again. It will arise once again. When the desire arises, you know that an opinion has been formed for that. That opinion should be let go of.

The Gnani's Vision Is Without Opinions

If your opinions have left, then your mind has stopped. I do not have any opinions for anyone in the world. If someone says I am worthless, then I don't have any bad opinion for him, and if someone showers me with flowers, then I don't have any good opinion for him.

'We' do not have any kind of opinion. 'We' See you only through the elemental Vision (*tattva drashti*). 'We' do not have any need for any other discriminating vision (*vivek drashti*). Even if you hurl abuse at me or hit me, I would not See you through any other Vision.

See the Intent, Not the Commotion of the Prakruti

Questioner: Now, I want to know how you do not form an opinion. You have a higher level of development than we do, yet how is it that opinions do not form within you?

Dadashri: Everyone appears as flawless to me. What opinion is there for those who are flawless?

Questioner: Now, how does everyone appear as flawless? Outside, in the relative, people do appear to be at fault, don't they?

Dadashri: Flawless, they certainly appear to be flawless, there is no kind

of opinion there. Everyone appears to be flawless to me.

Questioner: No, but the *prakruti* (non-Self complex) is at fault, isn't it?

Dadashri: Say this man comes, now he may have even written me a nasty letter, yet I See him as flawless continuously.

Questioner: I would like to know the method by which that happens.

Dadashri: I know that his *prakruti* is making the poor man say this. He is engrossed (*tanmayakaar*) in the *prakruti*. At that time, the 'home' [the Self] is not in his awareness at all. It is because there is no *jagruti* (awakened awareness) that all this happens.

Questioner: So do You continue to See, 'His *prakruti* is causing commotion, as the pure Soul He is flawless'?

Dadashri: Do not see the commotion of the *prakruti*, so that's all, that is more than enough! I understand all his intents (*bhaav*), as to which intent he is prevailing in right now!

Questioner: Yes, how can we attain that?

Dadashri: It will still take time for you, won't it! You have been following me for five to six years in this life. I had been pursuing this for infinite lives.

The Attributes of the Non-Self Are Dependent on External Factors

Questioner: But if you attain it, then we get it readymade, don't we! If my father is a millionaire, then why would I make any effort?

Dadashri: You will attain it in a short time. The reason for this is no matter how much you have studied in the past, but You remain in the Self! You should nurture the intention, ‘After Knowing this, the energies should manifest.’ And they will, as a rule they will. You should not consider the *prakruti*, the *prakruti* is *paradhin* (subject to external factors). Why should you consider that which is *paradhin*?

Questioner: As we stop forming opinions, will the energy to See blossom? And as *vitaraagata* (the state of total absence of attachment and abhorrence) increases, does this energy increase?

Dadashri: Yes, all the energies increase in *vitaraagata*. The world should be Seen as flawless. That opinion should be maintained. [Everyone] Is flawless, the fact that [others] are seen as at fault is because of the attributes of the *prakruti*. It is indeed because of the pressure of the attributes of the *prakruti* that one binds opinions, it is because of that that [the other person] is seen as at fault. And the attributes of the *prakruti* are *paradhin*.

There Are No Opinions So There Is No Matbhed

‘We’ did business with ‘our’ partner for forty years, but there has never been a single *matbhed* (divisiveness due to difference of opinion). I have not had *matbhed* even for a second.

Questioner: That is remarkable. Otherwise, when there is a business partner, something or the other, sometimes...

Dadashri: No, there has not been *matbhed* even for a second. Up until what point is there *matbhed*? As long as there are opinions for the other person, there is *matbhed*! As long as there are opinions for any thing or for another person, as long as there is any opinion, there is *matbhed*.

Questioner: It is because everyone’s opinions are different!

Dadashri: Yes. So it is because ‘we’ do not have any opinions that there is no *matbhed*. When this man speaks, ‘we’ immediately understand, ‘He is speaking from his viewpoint.’ ‘We’ don’t have any opinions, so ‘we’ don’t have any problems. You should become like that sooner or later! So, you still have opinions.

‘We’ Accepted Everyone’s Opinion and Became a Gnani

You should not express your opinion first. You should ask the other person, “What do you have to say in this matter?” If the other person holds on to his opinion, then ‘we’ let go of ‘ours’. All ‘we’ need to take care of is in what way will the other person not get hurt? Do not impose your opinion onto the other person. You should accept the other person’s opinion. ‘We’ have accepted everyone’s opinion and become a *Gnani*. If I were to impose my opinion onto anyone, then I, myself, would fall short. No one should be hurt by your opinion.

If he insists, then ‘we’ regard his opinion as correct and proceed, so then no question remains of the formation of *matbhed*, does it? If he says, “No, let’s do it like this,” [then ‘we’ would

say,] “Okay, let’s do it like that.” Where things happen according to ‘our’ will, it happens, otherwise it is like currency that is out of circulation. ‘We’ did not express ‘our’ authoritative control with Hirabaa [Dadashri’s wife], did ‘we’!

To Live as a Guest Is the True Test

We’ have openly stated that ‘we’ don’t even have any authoritative control at home. So then no one will ask for tea, will they! And if Hirabaa wishes to serve tea, then she does, and if she wishes to serve a meal, then she does so, what concern do ‘we’ have in that? ‘We’ do not have anything to do with it. And I tell Hirabaa, “We are your guest, an uninvited guest!” If the home was ‘ours’, then ‘we’ would have to take care of the guests, wouldn’t ‘we’! Then ‘we’ would have to say, “Make this dessert, make this other item.” However, no authoritative control remains at all, so ‘we’ have no problem whether she feeds them this sweet or she feeds them that sweet or she feeds them flatbread, do ‘we’! ‘We’ truly [have no problem] from the heart. ‘We’ had let go from the heart quite a long time ago. ‘We’ do not want such interference at all! Even if ‘we’ are given the full authority, it is of no use to us, that had become established a very long time ago. ‘We’ have all the inner majesty! What majesty it is!

Questioner: But this much is true, once it is understood that authoritative control should not be maintained, then there is freedom from a lot of things.

Dadashri: There definitely is freedom, otherwise there would be no

freedom. If each and every opinion of this *Gnani Purush* were to be taken up, then there is indeed freedom. Each and every opinion of his is such that it gives liberation while living worldly life! Like currency that is out of circulation!

Only the One Who Understands Will Change

What we all have to learn is to live in a way that does not cause *matbhed*. If *matbhed* arises, then it is your own mistake, it is your own weakness. The other person should definitely have *samadhan* (closure and inner satisfaction) from you. The responsibility for the other person’s *samadhan* lies with you.

What would you think if the other person does not attain *samadhan* through you? You would think that he lacks understanding, wouldn’t you?

Questioner: Yes.

Dadashri: If a problem arises for you, then at that time you should change [your approach], but you should take an approach so that he does not have any problem. If you are an understanding person, then you will change [your approach] and give him *samadhan*. If you do not change, then you are not an understanding person. Besides, the other person will not change. That is why I never change anyone. I myself tell him, “I will change.” You should maintain an amicable environment.

If you tell me at 11 o’clock, “You will have to eat your lunch,” I would ask you, “Would it be okay if I eat a

little later?" If you say, "No, eat right now so that I can wind up," then I will immediately sit down to eat. I will adjust to you.

The Gnani Lives Like a Lifeless Bundle

The fact is, I remain submissive to everyone. What is the reason behind this? It is because I do not have 'I-ness' (*potapanu*). Therefore, I remain entirely submissive to the circumstances. I also remain submissive to you, so I would definitely remain submissive to the circumstances! Submission (*aadhinta*) means a completely egoless state! *Aadhinta* is actually a very good thing. 'We' do whatever the person who is with 'us' tells 'us' to do. 'We' do not have any opinion. If 'we' feel that there is still something lacking in what he is saying, then 'we' tell him, "Dear fellow, do it this way." Then 'we' are always going to remain submissive.

So, many people in Mumbai and Vadodara tell 'us', "Dada, it would have been good if you had come early." They say such things. Then 'we' tell them, "It is when they bring me along like a lifeless bundle (*potlu*) that I come here, and it is when they take me away like a lifeless bundle that I leave." Then they understand. They ask, "Why do you say 'like a lifeless bundle'?" ['We' reply,] "Hey, this is definitely a lifeless bundle, isn't it! Then what else is it? The Lord resides within, but on the outside it is definitely a lifeless bundle, isn't it!" So, 'I-ness' does not remain, does it!

'We' go wherever they pick 'us' up

and take 'us'. Often there are many things 'we' do not want to eat, yet 'we' eat them; there are times 'we' do not want to drink something, yet 'we' drink it. 'We' even end up doing things 'we' do not want to. And 'we' do not have a say in that. It is mandatory, isn't it! 'We' drink tea for the sake of encouragement for the other person. Even if the tea is too strong, even if it does not suit the *prakruti*, 'we' drink it because it will make you happy that, 'Dada drank my tea.' That is why 'we' drink it up.

During the journey that lasted this many days, 'we' did what others asked 'us' to. When they would say, "You are to stay here," then I would say, "Yes, I will stay here." When they would say, "Now let us go from here," then I would do that. 'We' do not have 'we-ness' (*amarapanu*). The 'we-ness' has been eradicated. As it is, 'we-ness' had been maintained for a long time. 'We' had very little 'my-ness' (*mamata*) from the beginning, so there was no problem.

When one's opinion enters even in the slightest extent, *samadhi* is interrupted. The 'I-ness' (*potapanu*) itself is to be shed off. If the opinion is maintained that, 'This certainly has to be done,' or 'This must certainly not be done,' then *samadhi* is interrupted! Wherever there is any 'I-ness' whatsoever, that is all interference!

Knowing That It Is the Authority of the Non-Self, He Does Not Form an Opinion

Once in 'our' ledger, there was a sum of about fifteen thousand rupees in the name of A.M. Patel [Dadashri's

worldly name; full name is Ambalal Muljibhai Patel]. ‘We’ had sold a house in Vadodara and ‘we’ had not written that money against the house, and ‘we’ had credited it in the account of Ambalal Muljibhai. The income tax officer caught on and said, “Pay income tax on this amount. This is not acceptable for us.” Then ‘we’ gave proof that ‘we’ had sold this house. Then he said, “This is not acceptable for us. You have not given any details here.” Then he slapped on a penalty of four thousand rupees. So what did the income tax expert say? [He said,] “Sir, do you know who this Ambalal Muljibhai is? I go to do his *darshan* (devotional viewing) during his *aarti* (devotional singing accompanied with burning oil wicks), so just think about this!” To which the officer replied, “No, I will come to do *darshan* with you.” I told the income expert, “Leave it, there is no need to make such efforts. This is my karmic account. The poor man is not at fault in this. What capability does he have, the poor man? If he wants a transfer, then he will not get a transfer and he will complain, ‘I want a transfer. But it is not possible. My wife is there and I am here!’ Even though he has all this authority! In fact, this is a place without any authority. Why uselessly blame and form the opinion, ‘This officer is so bad, he is a useless fellow.’ Look at that! Can you say such a thing?” I told the income tax expert, “Why are you bothering with this?” He replied, “No, I should say that this is a *Purush* (Self-realized person) whose *darshan* should be done.” On the contrary, the officer said, “I will come and

do *darshan*, but I will definitely have to do this. I have to fulfill my duty.” So ‘we’ immediately accept it. I said, “It appears I have made a mistake in my past life. I must have paid less money, so I have received this penalty!” It is all the result of mistakes. No one can do anything new at all. I have taken experiences in every matter myself.

Where There Are No Opinions, There Is Bliss

Nothing of one’s own should remain. Not a single thing of one’s own should remain. One’s own opinions, that itself is called the world.

Questioner: One’s own opinions should not remain?

Dadashri: That itself is the world. It is certainly because of this that you have to roam around in the world. I do not have ‘I-ness’ (*potapanu*). So then why would any opinions remain for me? Is this something you can understand or is it difficult? There is harmony and bliss, isn’t there? Have you ever seen the slightest change? What do you think? Have you ever seen even a hair’s worth of change?

Questioner: No.

Dadashri: You haven’t seen it, have you! So is there a need for me to tell you?

Where There Is Kashay, There Are Opinions

The One who is *vitaraag* (free from attachment and abhorrence) does not have opinions. The One who is *vitaraag* will

say, “This man’s disposition isn’t good, this man’s disposition is good.” They do say such things, but they do not have opinions. They have to say it in worldly interaction, don’t they?

Questioner: So are opinions formed through *kashay* (anger, pride, deceit, and greed)?

Dadashri: There are opinions only if there is *kashay*. If there is sweet *kashay*, then there is sweet opinion.

Questioner: So can One remain *vitaraag* and speak as if he has opinions? So it seems as though he is talking as if he has opinions such as, “This person is good, that person is not good,” yet he can remain *vitaraag*.

Dadashri: Yet He has no opinions. One who has *kashay* has opinions. That is referred to as prejudice. If someone has stolen something yesterday and if that person comes by today, then one will think, ‘Protect your wallet.’ He believes, ‘This person is a thief.’ Whereas the Lord says, “The unfolding of his karma was like this yesterday, the unfolding of karma today is different.”

Questioner: So the *drashti* (Vision) of the One who is *vitaraag* is indeed like that, so opinions are not formed.

Dadashri: There are certainly no opinions at all! *Kashay* give opinions. The entire world is filled with *kashay*, so they give opinions such as, ‘This person is bad and this person is good.’

Questioner: It is when no difference remains in the *drashti* at all that, ‘This

is right and this is wrong,’ that one is considered to be free from opinions, right? That is when One is considered to have become *vitaraag*, right?

Dadashri: It is when attachment (*raag*) and abhorrence (*dwesh*) do not arise that One becomes *vitaraag*.

Questioner: Is it possible for One to [have the opinion of] good or bad, yet He has no attachment and abhorrence?

Dadashri: ‘He’ refers to a good person as good and a bad person as bad. When a thief steals, He says, “He is bad.”

Questioner: But through His viewpoint of the Real, the one who steals is not bad?

Dadashri: ‘He’ does not say it through the Real viewpoint, He says it through the relative viewpoint. ‘He’ says it ‘dramatically’ [as in a drama]. ‘He’ says, “It is bad to steal, you will get bitter consequences for it. There will be good consequences for giving donations.” But He does not have the opinion that this person is a thief.

The Gnani Remains ‘Superfluous’

Questioner: You had said, “He is a very noble person,” so isn’t that considered as having formed an opinion?

Dadashri: No, it’s not like that. I am simply saying this for the sake of knowledge. ‘We’ don’t have an opinion in that. If ‘we’ have opinions, then attachment (*raag*) would form towards him. So there is no opinion. For the sake of knowledge, ‘we’ would have to say, “This person is noble.”

‘We’ don’t have any opinions. ‘We’ do say all of this to all of you, don’t ‘we’? Yesterday, ‘we’ were criticizing all of you, saying, “He was not able to speak well. These people don’t know how to explain things.” ‘We’ were telling everyone collectively, but ‘our’ opinion is not like that. ‘We’ do say everything. ‘We’ do say it as it is, but ‘we’ don’t have the opinion. If the opinion forms, then it would become spoilt for ‘us’, my ‘clothes’ would become spoilt. Why would I allow my ‘clothes’ to become spoilt?

‘We’ can see more faults of others than you can see. Why is that?

Questioner: You have more *jagruti* (awakened awareness), don’t you!

Dadashri: They can all be seen, all your subtle faults can be seen, but I remain separate, don’t I!

Questioner: How do you remain separate, Dada?

Dadashri: I don’t form any opinions, so I certainly remain separate, don’t I! On the one hand, I can see the faults, and I can also understand whose fault it is. So I don’t believe it is Your fault, I believe that it is Chandubhai’s [reader should insert his or her name here] fault. There is so much *jagruti* at that moment. I can see your faults at every moment, I can see everyone’s [faults], but what do I have to do with that? You have to clear your faults, what do I have to do?

All ‘we’ can do is caution you. Then ‘we’ cannot do anything if you take it the wrong way, can ‘we’! As a matter of fact, in Lord Mahavir’s

time, His disciple, Goshala, had turned against Him. While preaching in front of Lord Mahavir, Goshala said, “I too am Mahavir.” Now, what could Lord Mahavir do there? There were such wily people even in those days, so if we come across a few people like that today, can we oppose them? Besides, it is good if such people are around, isn’t it!

I remain ‘superfluous’ [superficial]. There are so many *mahatmas* (Self-realized ones in *Akram Vignan*) here, I know their secrets, but why would I interfere? ‘We’ do scold them, “You have no sense, you are foolish,” ‘we’ say all that, but ‘we’ say it ‘superfluously’ [superficially]. On a rare occasion, ‘we’ may even hit someone, but even then it is done ‘superfluously’ [superficially].

Questioner: But that person would be affected even if it is ‘superfluous’ [superficial], wouldn’t he?

Dadashri: No, not at all.

The Divine Karma of the Gnani Purush

The scripture writers have referred to every karma of the *Gnani* as divine karma (*divyakarma*). This is because he is completely egoless, he resides in a state that is completely void of doership. That is why He is considered to be *vitaraag*. Someone who is a complete *vitaraag* does not exist in this present age. ‘We’ are *vitaraag*, but not completely. ‘We’ are *vitaraag* with every living being of this world. The only exception is that attachment towards the karma of doing the salvation of the world (*jagat kalyan*) remains for ‘us’. A small amount of

attachment towards meddling for the sake of the world's salvation remains. That, too, that attachment is only to the extent of discharging karma. Otherwise, 'our' *moksha* constantly prevails for 'us'.

The Gnani Always Remains in Samata

If 'we' were to form an opinion that this person is like this, and if that person were to come here, then he would see a change in 'our' mind. He would not see *samata* (prevailing state of equanimity) in 'us', but immediately upon seeing 'us' he would understand that there seems to be some kind of change in Dada! So opinions have such effects. And when the opinions are let go of, then there is nothing. 'We' do not have any opinions about anyone, so *samata* constantly remains for 'us'.

Everyone's conduct is different towards 'us', but 'we' do not have any opinions. 'We' realize that is just how it is. Does a daughter-in-law not know what mother-in-laws are like in *Kaliyug* (the current era of the time cycle)? It is *Kaliyug*, so it would certainly be like this. So then why form any opinions there?

The Completely Flawless Vision in Conviction

Questioner: To you, no one seems to be at fault from the Real view (*Nishchay*), isn't it!

Dadashri: They do not seem to be at fault. This is because in reality no one is at fault. Others seem to be at fault through the vision that sees others as at fault! If your vision became flawless, then no one would seem to be at fault.

Now all these things that 'we' have to say, such as, "This is not proper"; having spoken that way means 'I' have stepped out of *syadvaad* (that which is accepted by all and does not hurt anyone's viewpoint). Nevertheless, it has to be said in order to put people on the proper path. However, what does the Lord say? He says that this is proper and so is that. The fact that a thief has stolen, even that is proper; that he has picked this person's pocket, even that is proper. The Lord is actually *vitaraag*, He would not interfere, would he! He would not meddle, would He! Whereas 'we' meddle in everything. This task of meddling has fallen upon me.

Questioner: But even that is to remove our 'disease', isn't it?

Dadashri: Yes, it is to get people ready [for liberation]. The intent behind this is good. This intent of 'ours' is for other people; it is not for our self. And alongside, it is in 'our' conviction (*pratiti*) that people are not at fault. In conviction, they are flawless. That conviction has completely changed. So, I am saying this with the belief that [the other person is] flawless. But it should not be spoken in that way, not a single word should be uttered. Why was even a single negative word uttered? But were such strong words spoken? Therefore, *pratikraman* should be done.

Through Pratikraman, There Is No Agreement With the Past Opinions

Questioner: You certainly remain in separation, even when you speak, so then why is *pratikraman* necessary?

Dadashri: Because there is separation, 'I' do not have to do *pratikraman*, it is the one inside who is doing and speaking who has to do it; 'I' tell him, 'You do *pratikraman*.' And it is the same for you, too. 'You' should not do *pratikraman*, tell Chandubhai to do it. 'You' do not have to do *pratikraman*. It is only the one who has done *atikraman* (hurt any other living being through the mind, speech, or body) who must do *pratikraman*.

Questioner: How do you do *pratikraman* for that mistake?

Dadashri: *Pratikraman* should be done later on. The mistake is not related to *Gnan*. If the principle of *syadvaad* (that which is accepted by all and does not hurt anyone's viewpoint) has been violated with a person, then sternness might have been expressed with that person. When there is *syadvaad*, sternness is not expressed. Total, complete *syadvaad*! This is actually referred to as *syadvaad*, but it cannot be referred to as complete *syadvaad*, can it! So, it is complete *syadvaad* when there is absolute Knowledge (*keval Gnan*)!

'Our' *Gnan* is without contradictions and the speech is not [completely] *syadvaad*. Someone may get hurt in the process. Whereas nobody feels hurt through the speech of a *Tirthankar*. It is completely *syadvaad*! They speak without hurting anybody. They speak similarly, but without hurting anyone.

'We' have to do *pratikraman*. Such words keep coming out of 'our' mouth. Just look, this is how mandatory this is!

Is it ever appropriate to speak this way about a religious head (*aacharya*)? For that matter, one should not speak this way about anyone. 'We' know that everyone in this world is flawless. So then is it right to talk about anyone?

Questioner: It is not.

Dadashri: This speech that is expressed, 'our' *pratikraman* immediately continues alongside. See what kind of a world this is!

The opinion behind the speech that is expressed is different. What a world this is! The opinion behind the speech that is expressed is, 'This is not how it is. This is wrong. This should not be so.' But 'we' remain in the *jagruti* of how this world runs and move forward.

'We' speak, and alongside, there is the *jagruti* of, 'It should not be this way.' This is because 'we' have seen the entire world as flawless. Only it has not come into experience (*anubhav*). Why has it not come into experience? It is because this speech interferes.

Questioner: It meddles, yet your awakened awareness is constant and continuous.

Dadashri: The awareness is there. However, as long as such speech does not come to a stop, the absolute state is not attainable, is it! How does this speech come forth? Continuously strong!

Now, when was this speech created? It was created when I did not see the world as being flawless; [when I held the view,] 'This person is at fault. Why is he

doing this? It should not be like this.’ This was filled and it is coming out today. The opinion of that time is being expressed today, and ‘we’ are not in agreement with that opinion today.

He Never Accepts a Changing Certificate

Now the *drashti* (Vision) has changed, hasn't it! The *drashti* continually changes. The *drashti* changes, the opinions keep changing, and after attaining *samyak drashti* (the Vision that shows the Real and the relative as separate) you come on one line, on the main line. *Mithya drashti* (the vision that shows the relative as real) keeps changing, it constantly keeps changing. The opinions keep changing, it keeps on happening. Today, a father will tell his son, “No one has a son like you.” And an hour and a half later, when he drops two to four cups and saucers, then the father says, “You are completely worthless.” So, we tell the father, “I bow down to you. I bow down even to your opinion, I bow down even to your certificate.” Instead, a certificate from a college is better; it does not cause any problems for fifty to sixty years, for a hundred years. A college certificate does not change, does it! Whereas his [the father's] certificate changes every one and a half hours. So people give me a certificate, they criticize me for failing the matriculation examination. So, I don't pay attention to their certificate. Why have a certificate for this? One moment they say something is good and the next moment they say it is bad. So when they say something is good, I don't pay attention to that either. When the other person's certificate is not reliable, why pay attention to it?

Questioner: The one who says something good about you, with what awakened awareness do you not pay attention to that certificate?

Dadashri: They are definitely going to say something negative after a moment, instead this is something that is entirely wrong. Instead, a college certificate is better. You should not pay attention to that certificate [of other people]. That is why I have gotten rid of that certificate. When something favorable happens, they say good things and if you say, “I lost my watch,” then they say bad things! Hey, where has the balance that I have brought forth from the past gone? All the balance is gone. [They had said,] “You are very good, you are very wise, you are intelligent.” Before it was like that and then the balance was lost! So speak after subtracting from the balance! No, but they don't have the capability, do they! They simply keep speaking! To heck with your opinions! Instead, what is wrong with the ‘opinion’ [certificate] from a college! You received an ‘opinion’ [certificate] for B.A. L.L.B. [Bachelor of Arts - Bachelor of Legislative Law], see how that certificate has lasted! Whereas this opinion [from people] does not last, does it! See, how the opinion has lasted all the way from way back when!

Questioner: The ink on that certificate has faded, Dada.

Dadashri: It doesn't matter that it has faded, but people still accept that ‘opinion’ [certificate] today. However, these people give opinions such as, ‘Chandubhai is very good, he is very

good,' but they say something entirely different after two to three hours! Has anyone ever said this to you?

Questioner: Yes, a lot. This is definitely what happens with worldly relations.

Dadashri: But I speak after having 'subtracted the numbers' [disregarding the relative]. When I did not have *Gnan*, I used to speak after having 'subtracted the numbers'. I used to speak after having subtracted the worldly stock I had. After giving an opinion, how can it be disregarded? Whereas people would entirely disregard me! So, then I simply removed the opinions for these people.

Questioner: Then what would you do, Dada? Would you not accept their opinions?

Dadashri: They are not to be accepted at all! There is no stability, there is no exactness of any kind, why should we accept their opinions? At one moment, they will say, "Very good," and the next moment, they will say, "You are worthless!" Instead, if you don't accept those opinions at all, then what problem is there? Is it as though we want to live off their opinions? Nevertheless, they will still keep giving opinions, but you should not accept them. Even if they become very happy, you should not accept it, you know that the next moment they will change it!

Questioner: In our lawyer lingo, we say 'noted'. So, we do not credit it. 'Noted' means there is no 'yes' or 'no', nothing is credited and nothing is debited.

Dadashri: That is correct. To keep on needlessly taking and accumulating! In which 'shop' will you store it? How many cupboards do you have?

Questioner: People are given certificates; they even hold on to those.

Dadashri: People even accept them and people even give them. They become so delighted! Why give it? They have no stability at all.

Questioner: So there is no stability in the opinions.

Dadashri: No, no there is no stability at all. This is because people have no control in their hands, do they! They simply believe that they have control; that is all. It is actually the unfolding of karma that makes one do everything. No one has any control in his hands, does he! This is carrying on without any control. If one says, "You have no sense," he has given an opinion. And if he says, "There is no one like you," he has given an opinion there too. Hey, why do you keep on giving opinions unnecessarily! No one is asking for your certificates. In fact, even your son talks back to you. As long as things are good, you say, "He is good," and when you say, "He is bad," then the son thinks, 'He is annoying me unnecessarily.' And he thinks, 'He has no worth, that is why he is saying this.'

Maintain Only One Kind of Opinion

How many opinions must an educated father form for his children? An uneducated [person] forms fewer opinions, but how many opinions must

educated, intellectual people form for their children?

Questioner: They form many opinions.

Dadashri: Suppose a child comes having forgotten his watch. If he is asked, “Where is your watch?” Then he replies, “I forgot it.” So what does the father say? He says, “You have been stupid from the beginning. You are completely worthless.” Now, three hours later, he completes a task very well. Then the father says, “You are a very smart person, you are very smart.” Hey mortal one (*mooah*), why were you calling him stupid and now why are you calling him smart? Try neutralizing it. Try clearing it. Just have one kind of opinion, mortal one. There should be only one kind of opinion. What do you have to say?

Questioner: That is correct, one kind of opinion.

The Accomplished Principle of the Gnani Purush!

Dadashri: My father would not change his opinion. I learned a great thing from that. I would not design a new certificate and there would be no change to the one that has been formed.

The opinions that I had formed when I was young, I have still not broken them. What does it mean? Say for instance you nurture a plant from the sapling stage, you grow it, and then someone says, “We want to make a road, so cut down the tree.” Then you say, “All right, cut it down.” How can that do? Then why did you

nurture it? An opinion is like a nurtured tree, how can it be broken down? You should say, “Make your road by going around the tree. I will not let you cut my tree down.” As it is, within an hour, people fracture opinions that have been nurtured for twenty-five years. These people are such that they do not have steadiness of the mind, they do not have steadiness of the *antahkaran* (the mind-intellect-*chit*-ego complex), they do not have steadiness of the *chit* (inner faculty of knowledge and vision). So what would their opinions be like?

From the beginning, my accomplished principle (*siddhant*) has always been that the plant that I had watered and nurtured, if I want to run a railway line through where the plant is, then I would take the track around it, but I would not uproot the plant! There should be an accomplished principle in place. Once you have built something, you should never destroy it. Forget about destroying it, but the opinion that was formed for you when I first met you, that opinion of mine will not change even for a second! Today, if I have decided that this person is honest, then if he takes money from my pocket, if someone tells me that he had himself witnessed the man taking the money, even then I would say, “He is not a thief.” This is because ‘our’ understanding is different. ‘We’ have seen what that person has been like all along, so ‘we’ would not make an intense mental note (*nondh*) of whatever he does that is dependent on circumstances. The entire world makes an intense mental note of that which is dependent on circumstances.

The Gnani's Vision Is From All Perspectives

To make an intense mental note (*nondh*) is something very different. What I am saying comes into my understanding, but it is a bit difficult to show others. I even tell many people to not keep an intense mental note, and they even understand that keeping an intense mental note has caused problems. 'We' do not keep an intense mental note of anything. All these situations arise, but we do not keep an intense mental note.

Questioner: What do you see at that time?

Dadashri: 'We' look at the whole picture and not just the isolated note that, 'He was the only one running.'

Questioner: But even in the whole picture, he was the one who was running, wasn't he?

Dadashri: That is definitely there, but 'we' look at the whole picture.

It Is Only Worth Considering the Motive

I have not formed opinions for many years. I have actually formed opinions for all these people, the levels of everyone, but I have never changed those opinions. I don't change them under any circumstance.

If this man ever takes two hundred rupees from the pocket of my coat, then he would not admit it to me. If someone tells me, "This man has taken two hundred rupees," then I would not say that he is bad. I would understand that

his circumstances must be such. It has happened due to circumstances. A Patidar [a member of the Patel community] would not do this. And if he does this, then there has to be some reason behind it. Necessity has no law. Only the motive (*hetu*) is seen [in the court of natural justice]. Theft and greed driven deceit (*loochaay*) is seen by those with eyes [mortals]; otherwise, only the motive is seen. One may steal if he has to pay the school fees. If he doesn't have to pay any school fees, then why would he steal?

'We' do not form any kind of opinions. 'Our' opinion is of only one kind; if 'we' meet this man once, then 'we' will never change 'our' opinion of him. [There is] Only one kind of opinion, then regardless of whether he steals, is cunning, harasses others, 'we' do not change 'our' opinion of him.

The Vision of Not Changing the Opinion

Even if God Himself were to come here and tell me, even then I would not believe that. If God Himself were to come and say, "This will happen to you, you are like this, you are like that," even then I would not believe it.

This is because I know about ten to twelve thousand people very well and when their relatives come, fifty thousand people come, but I have not changed my opinion for any of them. If I had made a note some forty years ago, the opinion that I had formed the first time I saw you, that opinion does not get changed.

Questioner: But it appears different from the outside.

Dadashri: Regardless of whether it is different, ‘we’ know that he is dependent on circumstances. But up to this point, ‘we’ have never changed ‘our’ opinion for anyone. Niruben has been with ‘us’ for the past twenty years, but ‘we’ have not changed ‘our’ opinion for her. ‘We’ have not changed ‘our’ opinion even for a second.

An Impartial Heart Is Needed to Recognize the Prakruti

So, I have received greater energy to see the *prakruti*; it is a natural gift! The *prakruti* is seen, and everyone’s *prakruti* is definitely different.

Questioner: I can understand that it is definitely different, but can we see it properly?

Dadashri: For that, you have to become impartial, the heart should remain like that! However, you don’t remain impartial, do you!

For all those people who come over to my place, as long as I keep asking them their names, I don’t form an opinion for them. Then when I stop asking them their name, I have formed an opinion for them.

You must know, before I would ask you what your name is, wouldn’t I? Whenever you would keep coming, what would I do? I would ask, “What is your name?” So he would reply, “Chandubhai.” Then I would forget. He would come back again; then when I had remembered his name, I would have formed an opinion about him, ‘This person is indeed like this.’ That is all, there are no other problems. ‘We’ study him for some time.

I Don’t Change an Opinion Once It’s Formed

Questioner: When you study everyone, do you do it while remaining in the Real or do you do it as part of the relative?

Dadashri: I am simply opening my *Darshan* (Vision), uncovered *Darshan*, I see it only through *Darshan*, impartial *Darshan*, then I don’t need to change the opinion. The opinion that has been formed for you, none of that will change. Someone may say, “Chandubhai did this,” but I do not believe any of that. So then there is no interference, is there!

Questioner: Your opinion has been formed through *Darshan*, not through thoughts.

Dadashri: Yes. Otherwise, the opinion would keep changing. If one is easily misled by others, then he would have an opinion about someone, and then it would change. Of what use are such opinions? And how disturbed would that opinion make you!

Questioner: We form opinions for everyone. We see everyone’s attributes and faults, so why is it that we see the faults first?

Dadashri: It is such that as long as one’s merit karma (*punyai*) is unfolding, he appears good to everyone, and when his demerit karma (*paap*) is unfolding, everyone’s opinion changes for him. However, I don’t change my opinion. A person prevails according to merit and demerit karma, and I don’t change my opinion in that. I form an opinion when

merit karma is unfolding, then I keep that opinion. Then anything may happen according to demerit karma! So there is no interference and *matbhed* (divisiveness due to difference of opinion) would not develop at all, would it!

The Gnani Recognizes the Prakruti and Then Interacts With People

Currently, in this time of *Kaliyug*, there are different plants in just one home. That is why the house has become like a garden. But people do not know how to recognize this, so what happens? That is indeed why pain arises, doesn't it! The world does not have this *drashti* (vision). Otherwise, no one is bad whatsoever. All this divisiveness due to difference of opinion is due to one's ego. The one who does not know how to see that, it is his ego. I do not have an ego; therefore, I have no divisiveness due to difference of opinion with the world. I know how to see, 'This is a rose, this is a jasmine, this is a tulip, and this is the flower of a bitter gourd.' I recognize all that [the personalities]. So, it has become like a garden. Has that not become a thing to admire? What do you think?

Questioner: That is correct.

Dadashri: It is like this; a change cannot occur in the *prakruti*. It has its own stock; it does not change. 'We' are familiar with each and every *prakruti*. 'We' recognize it immediately. Therefore, 'we' interact with people according to their *prakruti*. If you seek 'friendship' with the sun at twelve in the afternoon, then what would happen? Similarly, if you recognize

that this is [the heat of the] summer sun while this is [the heat of the] winter sun, then would you have a problem?

'We' recognize the *prakruti*, so even if you are looking to create conflict, 'we' will not let you create conflict; 'we' would move away. Otherwise, we would both get into an accident, and both our spare parts would break. If the other person's 'bumper' breaks, then what would be the state of the one sitting inside? The condition of the one seated within completely flattens, doesn't it? Therefore, recognize the *prakruti*. You should recognize the *prakruti* of everyone at home. Recognize the *prakruti* and interact accordingly.

If You See Someone's Fault, Then It Is Your Own Fault

If you become acquainted with the other person's *prakruti*, then *vitaraagata* (a state without any attachment or abhorrence) can be maintained with that person. For example, this is a rose plant and it has thorns that prick. So, once it is decided that a rose plant indeed has thorns, then you will not be irked by the thorns. If you want the rose, then you will have to get pricked. To become acquainted with the *prakruti* is knowledge (*gnan*), and with this knowledge, it comes into conduct, that is all.

Therefore, if we become acquainted with a *prakruti*, that this person has such an attribute, then there will be *vitaraagata* towards him. We will know that it is not his fault; his *prakruti* is like that! So if anyone's fault is seen, then it is our own fault. Our Science (*Vignan*) says that if

anyone's fault is seen, then it is your own fault. That reaction has come about due to your own fault.

There Is Only the Pure Soul and the Spinning Top

The *prakruti* is like a spinning top [toy]. What is a spinning top? The winding of the string around the spinning top is the cause; as the string is pulled away, the spinning of the top is the *prakruti*. There is skill and precision in the winding and there is also skill and precision in the unwinding.

We went to Bhadran [Dadashri's hometown], didn't we? There was no feeling of separation with the relatives, was there? One or two people from the town did not come, those who must be opposed to this. On the contrary, what did those two people do? They went around telling people, "Dada Bhagwan is here, watch it." So, one person even told me, "They will spread propaganda." Yes, they announced it far and near, "Do not go there to do *darshan* (devotional viewing)." And they kept spreading negative publicity throughout the village. This is how the world is! If 'we' were to come across him, 'we' would not have any opinion about him. If 'we' come across him, then he would not know, 'He knows about me.' This is because why should I maintain an opinion about him when he himself is a 'top'? There is the pure Soul and the 'top', just these two. What else is there?

Why Form an Opinion for a Spinning Top?

Nevertheless, if he comes across

'us', then he would not feel, 'He [Dada] is separate from me.' This is because 'we' do not have any separation. That poor man is a spinning top, why have an opinion about a spinning top? There is no authority in his hands, he does not have the authority to empty his own bowels. Whatever he is doing, he is displaying my own karmic account. Yes, of course, the poor man has no authority at all in that, does he! He is the pure Soul, and I bow down to his pure Soul. And he has no other authority at all. If we regard the one who has no authority as a culprit, then we are considered to be a fool. The one who does not have the authority to empty his own bowels, if you tell him, "Why haven't you gone to the toilet?" If we say that, then we are considered to be the culprit, aren't we?

Questioner: Yes, we are.

Dadashri: Similarly, this spinning top (*bhammardo*) has no authority at all. Did Nagin do this? Did Magan do this? Did Chhagan do this? No, it is your own karmic account. He is a spinning top. So 'we' don't maintain even the slightest suspicion towards anyone. He indeed is a spinning top, what is he going to do?

However many designs one has made, the spinning top will spin at all those places. You may have decided, 'It is good if the spinning top spins in this corner,' but then it goes to another corner and spins there. This is because it will spin according to its karmic account, won't it! Even though he is speaking in opposition, he is at least saying "Dada"; even then, it is said that he will attain salvation!

The Main Attraction Is Only of the Gnani Purush

Does dislike (*abhaav*) arise towards our *mahatmas*?

Questioner: No.

Dadashri: Is that so! Even if the dislike towards *mahatmas* leaves, that is more than enough.

Questioner: For our *mahatmas*, should we not maintain that, 'Our *mahatmas* should be like this'?

Dadashri: Not, 'They should be like this,' but 'Our *mahatmas* must indeed be in *Gnan*.' So, do not maintain, 'They should be like this.' *Mahatmas* remain in *Gnan* and the mind may even say ridiculous things, but you should not form an opinion based on that.

The people you meet here in *satsang* (company or association of those who promote the attainment of the Self), in our circle, they will be people who will 'fit' you. And the ones you meet who do not 'fit' with you, you were bound to meet them. They are unquestionably mandatory, so then what problem do you have? And they are going to leave on their own, you will not have to let go of them. This is because highly developed people get pulled here and come here. It doesn't matter if one has more or less money, there is no question about that, but the ones who still have some kind of sincerity and morality, only such people come over here. It has not completely disappeared. This is because this attraction is of the *Gnani Purush*

alone! All these people have gathered here, in that, the main attraction is of the *Gnani Purush*, isn't it! Then you [come here] because of your attraction towards Him, and others will come here because of their attraction towards you, but the main person is the *Gnani Purush*, isn't it so! And all this depends on sincerity and morality! Moreover, everyone is just as sincere and moral, and those who are untrue will break away, they will break away on their own. They will stay for some time, they will come here for six to twelve months, but they break away on their own.

Through Gnan, a 'Single Opinion' Can Remain

Questioner: The thing is, I don't want to form opinions, but the opinions I form for that which I like and dislike, in that, what I dislike has come to me, hasn't it?

Dadashri: That which you dislike will leave on its own, you do not have to let go of it. And that which you like will remain. So then why form good or bad opinions for them?

So you should maintain patience with those people you dislike. Those are the very people you like and those are the very people who are your own. When you do not like something, you immediately cause sabotage [break the relationship]. That should not be done. Therefore, if there is one opinion, then it destroys both like and dislike, it gets rid of them. If there is a single opinion, then there is no problem.

Questioner: Except the *Gnani*, no one else would have a single opinion, would they?

Dadashri: No, but others can learn by observing the *Gnani Purush*, can't they?

Questioner: Yes, it is possible to learn.

Dadashri: You have certainly received *Gnan*, haven't you! So what is wrong in forming an opinion?

Questioner: Are the ones I don't like my very own?

Dadashri: They are your very own, who else?

Questioner: And those who I like are not my very own, is that what you are saying?

Dadashri: They are all your very own. That is certainly why you like them! Those people you dislike are also your very own and as you dislike them, you must have liked them in the past. So, if one sees and thinks about all this in a long-sighted way, then a person can have a single opinion, otherwise how would that remain?

'We' do not change opinions for anyone. So 'we' see only one 'theory' of his, that, 'He is like this,' so then 'we' do not make any other changes. Only one kind of vision remains. Even if you speak badly, I have no problem, but my vision does not change for you. Until now, it has not changed for anyone. It has not changed for fifty thousand people, for anyone, and

'we' do not maintain opinions for anyone. 'We' do not have prejudice nor do 'we' have opinions.

The One Who Complains Repents in Dada's Presence

Questioner: We have prejudice for certain people. Not everyone is like that.

Dadashri: I don't have prejudice, do I! I don't have any kind of prejudice, do I! An ordinary person definitely has prejudice. Before I attained this *Gnan*, I had prejudice. Upon attaining *Gnan*, it all went away! Prejudice means a person is finished, so how would a person who is entrenched in prejudice (*grahayelo*) be of any help to us? He is considered to be embodied with prejudice himself.

An opinion itself is prejudice, it is the result of prejudice. Nevertheless, 'our' opinion does not change for anyone. This is because 'we' do not have prejudice. So then how would 'our' opinion change?

If you come on a pilgrimage and do something crazy, 'we' do not look at that. 'We' only see how it was on the day you met 'us'. 'We' have not come to see the rest of the total history, nor is it to be compared and contrasted. Another opinion never arises for 'us', does it!

Questioner: There is only one opinion.

Dadashri: Even if complaints about you come to me, I do not believe them. The one who complains regrets it, thinking, 'Why did I complain to Dada, He does not listen nor pay attention to it.' So, the poor fellow repents over it!

To Attain Salvation, the State Free From Prejudice Is Required

When the other person speaks inappropriately, ‘we’ explain to him and get the task done. The reason why he doesn’t understand from you is that you have prejudice. ‘We’ never see that he is doing something wrong. ‘We’ do not have any opinion for him. That is why ‘we’ can explain things to others.

So, ‘we’ do not maintain prejudice. ‘We’ let that person talk again. ‘We’ realize that this person has this [quality].

If a person becomes free of prejudice, then he will attain salvation for sure. If you had picked a fight with me yesterday and if you were to come here today, then I would have put aside yesterday’s incident. If I keep prejudice, then it is my mistake. Thereafter, even if you do the same thing the next day, there is no problem.

You Will Become What You See

If someone stole something from your coat yesterday, even then you should not have [the prejudice that] he will steal something today. However, you should leave your coat in a safe place. You should be cautious. If you had left your coat outside yesterday, then you should put it in a safe place today, but you should not maintain any prejudice.

Questioner: Dada, as long as one does not have a flawless vision, the prejudice that exists does not leave, does it?

Dadashri: It doesn’t leave. That is certainly why ‘we’ say this is only the work of the *Gnanis*.

Questioner: How do the *Gnanis* let go of prejudice, Dada?

Dadashri: There is no method for that. It indeed prevails in their *Gnan* that, ‘There is no telling what karma will unfold for him today.’ Whereas you simply believe, ‘The karma is unfolding only like this.’ The fact that you believe this, that is called prejudice. If someone were to ask, “So then should we not maintain prejudice?” Then I would reply, “Do not maintain prejudice. You maintain your caution. Hang your coat inside, but let go of the prejudice for that person. If by chance it does turn out to be true, then if your coat is in a safe place, how would he take off with it?”

Questioner: That is true.

Dadashri: Instead of maintaining prejudice for him, what’s wrong with proceeding with caution? And in fact, ‘we’ don’t even talk about being cautious. Sooner or later, you will have to give it up, so if he takes off with it while you are witnessing it, then what’s wrong with that? Sooner or later, won’t you have to give it up? So, if he takes it while you are witnessing it, then what is it to you? What do you think?

Questioner: Dada, this is a great point.

Dadashri: What does the Lord say? If you were to ask the impartial One, “Sir, what do you say?” Then He would reply, “No matter what it is through your vision, but he is correct from his standpoint.” Then you would ask, “What about a thief who steals?” He is correct from

his standpoint. Why are you meddling in that? You should simply see him through the flawless vision (*nirdosh drashti*). If you have the flawless vision, then you should see through that. Otherwise, you should not see anything else. And if you see anything else, then it will lead to your own demise. You will become what you see. Is what He is saying wrong? These *vitaraag* Lords (absolutely detached Lords) are wise, aren't They!

The Ultimate Vision of the Vitaraag Lords

What a *drashti* (Vision) the *vitaraag* Lords had! Through what *drashti* did they See the world as flawless? If you were to ask the *vitaraag* Lords, "Sir, through what *drashti* do You See the world as flawless?" Then They would reply, "Ask the *Gnani*. We cannot give you such answers." Ask the *Gnani* in detail. I have seen that; They have certainly seen it, but I have also seen it!

You see this person [a pickpocket] as a culprit. You believe that this person created it [caused, created the karma]. He created a cause to pick the pocket. The entire world believes this; you alone do not believe this. Now, what is it in my language? This is discharge [the effect], this is nature's discharge! It is not even of the poor person; it is nature's discharge. Nature enables the discharge. In discharge, it has come on his part to pickpocket.

Whatever the entire world does, it is all nature's discharge indeed. Then whether one chants or does penance, everything is nature's discharge. The

charging (*sarjan*) was done in the past [life]. In charging, one is a *nimit* (active evidence) and in the discharge (*visarjan*), he has no control, it is of nature alone. This is all nature's discharge. Did you understand this?

Questioner: Yes, Dada, I understood.

Dadashri: So then what fault is it of his in nature's discharge? If he showers you with flowers, what is the beneficence of that, and if he picks your pocket, what is the harm in that? Where there is only the discharge of nature. Whatever the entire world is doing, it is the discharge of nature. 'We' sometimes reveal as much 'we' had Seen.

'Our' *drashti* is the same as the *drashti* through which the *vitaraag* Lords can See. It is the ultimate *drashti*! No one can improve this. No one in the world can ever discredit what 'we' are saying, never, not even after hundreds of thousands of years! So it is something that is a permanent fact, isn't it!

We are disclosing whatever 'we' have Seen in 'our' vision. So, 'we' do not have attachment towards the one who showers 'us' with flowers, nor do 'we' have abhorrence towards the one who hurls abuse at 'us'. 'We' know whose discharge this is! There is no *drashti* beyond the *drashti* 'we' See through. There is no *Gnan* (Knowledge) beyond the *Gnan* we know. This is the ultimate fact. 'We' sometimes disclose it completely.

Let's Understand the Gnani's Firm Jagruti

Do you know when I attained the

ultimate closure? When I realized, 'These people are not at fault at all.' When someone told me, I judged that these people have made a mistake. 'They are indeed like this'; that is my prejudice. So in [natural] justice, I became unjust! This is because they are not at fault. It is wrong to have believed that. I should not believe that. It doesn't matter if he is at fault, when it is calculated the conclusion will come, won't it? Even if he really is at fault, I should not believe it. Why should I believe that he is at fault? Because who am I to judge? These are all problems and my *jagruti* (awakened awareness) is firm *jagruti*! So, it has happened because of my fault, not his fault.

The Experience of the Self Has Been Halted by Opinion

An opinion is stickiness (*chont*). If you look for an opinion, then you would not find it. 'In everything one does, the Self does not do anything'; it will not do to simply know this aphorism. It will need to be understood. To Know this inner stickiness (*chont*) is a subtle thing, it is only then that opinions will break.

It is because of opinions that everything is not Seen as it is, *muktanand* (unbound bliss) is not being experienced. This is because there is the veil of opinions. When opinions do not remain at all, one can become flawless. After attaining Knowledge of the Self, as long as you have opinions, you are considered to be *mukt* (liberated), but you are not considered to be *mahamukt* (permanently liberated). It is certainly because of

opinions that infinite *samadhi* has been halted.

Opinions are 'contracts' of the past. The 'contract' can be torn up, and then the activities can be carried out; however, hidden opinions do remain. One does not realize this. Would one like it if a police officer were to arrest him and take him away? No. What opinion would there be in that case? 'It is not good that he is taking me away.' So, after attaining *Gnan*, for whatever worldly activities that take place, no opinions should remain.

Everything from birth to death is in the hands of scientific circumstantial evidence, so what is the need to keep opinions? After attaining Knowledge of the Self, after attaining the state as the Knower (*Gnata*) of that which is being known (*gneya*), if two to five opinions have been formed, then upon getting rid of them, You will pass with honors!

There is no problem with saying, "I have to do it." However, as long as such an opinion prevails, the Self cannot come into Its original state. Secretly within, the opinion that 'nothing can be accomplished without doing' prevails. As long as that opinion does not leave, *vyavasthit* (scientific circumstantial evidence) does come into one's understanding completely. This point is subtle and it is also gross. If one understands it, then he will get his spiritual work done. It is indeed due to opinion that the complete experience of the Self is obstructed!

~ **Jai Sat Chit Anand**

Atmagnani Pujya Deepakbhai's Satsang Program – Via Live Webcast

Absolutely Revered Dada Bhagwan's 113th Birth Anniversary Celebration

26 - 28 November	8 to 9 AM	Satsang
	8-30 to 10 PM	Satsang
29 November	8 to 9-30 AM	Birth Anniversary Celebrations
	8-30 to 10 PM	Birth Anniversary Celebrations
30 November	8 to 9 AM	Satsang
	8-30 to 10 PM	Satsang

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 celebrate Janmajayanti in Mehsana in live public presence of mahatmas. Satsangs as well as event celebrations will continue online as per the current norm.

Note for Dadavani Magazine Subscribers

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The Gnani Does Not Impose His Opinion on Anyone

You should not express your opinion first. You should ask the other person, "What do you have to say in this matter?" If the other person holds on to his opinion, then 'we' let go of 'ours'. All 'we' need to take care of is in what way will the other person not get hurt? Do not impose your opinion onto the other person. You should consider the other person's opinion. 'We' have accepted everyone's opinion and become a Gnani. If I were to impose my opinion onto anyone, then I, myself, would fall short. No one should be hurt by your opinion.

- Dadashri

