

# Dadavani

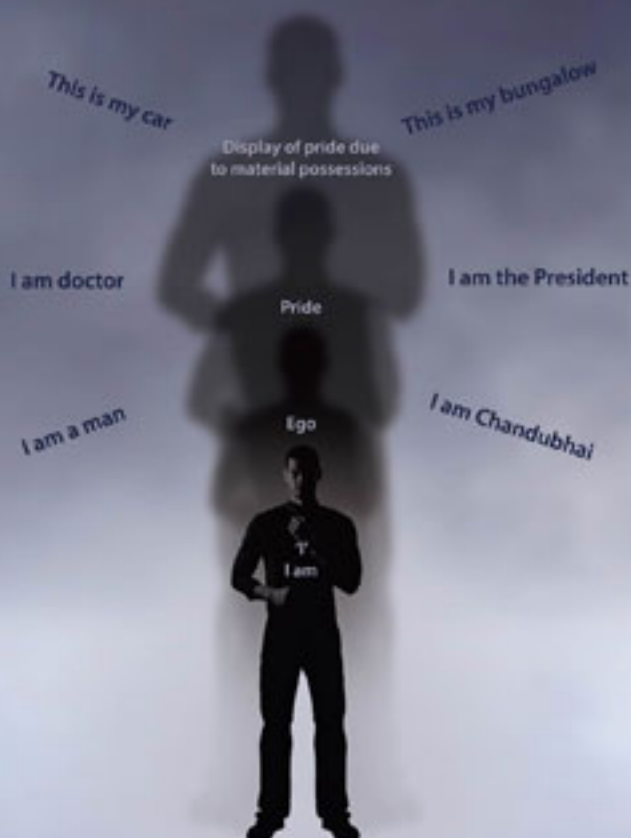
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The prevalence of I (hupanu) is aham, and  
the display of that prevalence of I is ahamkaar.

Then with 'I am the President,'  
one is maani (pride-filled).

And "This is my bungalow,  
this is my car," that is abhimaan.



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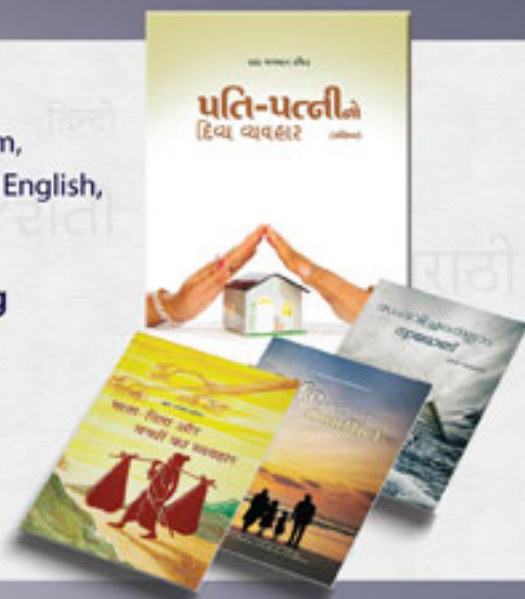
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## Let Us Recognize the Extensive Forms of the Ego

### EDITORIAL

Who are our enemies in this world? *Kashay* (anger, pride, deceit, and greed)! The inner enemies of anger, pride, deceit, greed, attachment, and abhorrence are indeed the cause for all pain and wandering from life after life. And whose support do these *kashay* have? It is of the ego. To believe oneself to be what he is not is ego (*ahamkaar*) and it is indeed because of this that the world perpetuates. Fundamentally, there is the ego and the *kashay* that arise from that; the root cause of all of these is the ignorance of the Self.

Now, how can one become free from this ego? Just as the one who is bound cannot become free on his own, only someone who is free can free him. Similarly, the One whose ego and my-ness have become completely destroyed, through the grace of such a *Gnani Purush*, through the spiritual powers of the *Gnan Vidhi* (the original scientific experiment for Self-realization which can be attained within two hours) on the *Akram* path (step-less path to Self-realization), one can permanently become free from the living ego within two hours; and we have all experienced this. Now what remains is the discharging ego. After attaining *Gnan*, as one recognizes this ego, as one understands that the ego is wrong, as it is Seen as separate [from the Self], it gradually dissolves. In the current edition, in order to recognize the ego, its detailed form has been explained.

Absolutely revered *Gnani Purush* Dadashri [popularly referred to as Dada Bhagwan] has explained the subtle meaning of words that are used as synonyms, such as *aham* ('I am'), *ahamkaar* (ego), *maan* (pride), *abhimaan* (excessive pride due to material possessions), *swamaan* (pride that is confined to one's personal qualities), *garva* (the ego of doership and subtle pride in that), and so on. The prevalence of I is *aham*, and to display that prevalence of I is *ahamkaar*; for example, to express 'I am Chandubhai,' 'I am her husband,' 'I am his father.' When there is ownership in *ahamkaar*, it is *maan*, it is ego with rich materials. To demonstrate *maan*, such as, "This is my bungalow, this is my car," that is *abhimaan*. *Swamaan* is *maan* that is confined to one's own qualities. *Garva* means to believe 'I am the doer,' when in fact one is not the doer and to believe, 'I did such a great job.' In addition to these, the explanation of *ghamand* (an arrogant boaster), *ghemraaji* (an arrogant and condescending person), *tumaakhi* (superciliousness), *tundmijaaji* (a hot-tempered, arrogant person) and so on has been given here in simple terms with examples.

On the *Akram* path, the One who knows his own ego is indeed free from the ego. Just as one who looks at a bonfire is separate from it, similarly, the One who keeps the ego separate and recognizes it will attain salvation! The way through which the ego increases, it decreases by turning back along the same way. However much pure applied awareness as the Self (*shuddha upayog*) there is, the ego dissolves to that extent. After attaining *Gnan*, the fundamental ego has gone, but its effects remain. When all the effects of the ego go away, absolute Knowledge (*keval Gnan*) happens. The ardent prayer is that after attaining *Gnan*, this edition will act as the first step for *mahatmas* to progress as the Self (*Purusharth*) by recognizing the form of the discharging ego and clearing it!

~ Jai Sat Chit Anand

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## Let Us Recognize the Extensive Forms of the Ego

*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](mailto: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.*

### One's Own Kashay Are Indeed One's Own Enemies

There is no other enemy on the outside at all [in this world]. One's own *kashay* (anger, pride, deceit and greed) are indeed one's own enemies, and those *kashay* are indeed what are 'killing' a person. No one on the outside is 'killing' him. Truly speaking, our *kashay* are the culprits.

**Questioner:** What is *kashay*?

**Dadashri:** That which hurts the self is all *kashay*. *Kashay* means that which keeps hurting the [relative] self within, that which causes internal turmoil and restlessness (*ajampo*). Attachment, abhorrence, anger, pride, deceit, and greed are all things that give pain. That itself is referred to as *kashay*.

Anger, pride, deceit and greed do not let people be at peace for even a moment. There is constant writhing in agony! Have you ever seen such a thing? Does a fish not writhe in agony? Just as a fish writhes in agony when it is pulled out of the water, similarly, these humans writhe in agony without being pulled outside! They writhe in agony even when

they are at home, they writhe in agony even when they go to the office; they writhe in agony all day long! Now, if this writhing in agony is remedied, then how much bliss would remain! Just look, 'our' writhing in agony has been remedied, so just look at the talks that have come forth! Constant writhing in agony will remain for the entire world. Even though this person gets a nice meal to eat, the writhing in agony within does not stop. Tell me, isn't it a wonder how people are able to live!

### The Basis of Kashay

**Questioner:** What is the basis of *kashay*?

**Dadashri:** It is on the basis of ignorance of the Self (*agnanta*). Ignorance of the Self is itself the basement of all of this. When ignorance of the Self leaves, everything gets resolved. Ignorance of the Self leaves when 'we' give you the understanding [about the Self]. When ignorance of the Self leaves, the *kashay* begin to shed away, and thus attachment and abhorrence begin to shed away. Subsequently, the *prakruti* (non-Self complex) begins to dissolve.

As long as there is *ahamkaar* (ego; egoism) of ‘I am the one, I am the one,’ anger, pride, deceit, greed, not a single one, can be defeated.

The interference is only of the ego. This world has perpetuated only because of the ego. Anger, pride, deceit, and greed are under the prevailing presence of the ego. If the ego is not there, then anger, pride, deceit, and greed that are there, are [really] not there. This is because their support is the ego, and the ego itself is supported by something else. Its root cause is ignorance of the Self. But ignorance of the Self certainly exists, it has spread throughout the world. So, what is the basis of anger, pride, deceit, and greed? It is the ego! What is the basis of the world? It is the ego! If the ego is removed, then anger, pride, deceit, and greed do not do anything. They all become lifeless.

### The Form of the Ahamkaar

**Questioner:** What is the true definition of *ahamkaar*?

**Dadashri:** The world has not understood the true definition of *ahamkaar*. It is not in accordance with the way people have understood it. Everyone understands it in their own language. Everyone’s language is different, isn’t it? But that will not work with respect to God’s language. One actually has to take a test there, that [their own understanding] will be of no use there.

What is *ahamkaar*? It is to claim to be something one is not. One does not know who he really is and he claims to be what he is not, that is referred to as

*ahamkaar*. Who has this? Who does this state apply to? It applies to everyone. Everyone is considered to be *ahamkaari* (with ego; with *ahamkaar*). *Ahamkaar* means it is not on the basis of any eternal element (*vastu*). What prevails in one’s belief? He believes to be what he is not. ‘I’ am not ‘Chandubhai’ [the reader should substitute his or her name here], but one believes ‘I am Chandubhai’; that itself is ego!

‘I am Chandubhai’ is *ahamkaar*. This is not the only *ahamkaar*. I will disclose the various forms of *ahamkaar*. One will say, “I am the father of this girl,” that is the second *ahamkaar*. “I am the husband of this woman,” that is the third *ahamkaar*, “I am this many years old,” that is the fourth *ahamkaar*, “I am fat,” that is the fifth *ahamkaar*, “I am dark complexioned,” that is the sixth *ahamkaar*, “I am his grandfather,” that is the seventh *ahamkaar*, and “I am his maternal uncle (*mama*),” that is the eighth *ahamkaar*. “I am his paternal aunt’s husband (*fua*)”; how many such forms of *ahamkaar* are there?! So, *aaropit bhaav* (false attribution of the belief ‘I am Chandubhai’) is known as *ahamkaar* and the original [natural] intent (*bhaav*) is known as *nirahamkaar* (egoless). When one says, “I am poor,” what is that considered?

**Questioner:** *Ahamkaar*.

**Dadashri:** Then, “I am sick,” that is known as *ahamkaar*, “I am well,” that is known as *ahamkaar*, “I am a doctor,” that is known as *ahamkaar*. Then he will say, “I am a Shah [a common Indian surname, which was historically used as a byword for someone who was honest

and good].” Oh! Are you a Shah who has never stolen before! What is a Shah like? The one who not only never cheats in the accounting books, but never does any kind of stealing at all, he is a Shah! This is all egoism, *ahamkaar*. This is not a characteristic of the Self. This entire world, in fact, exists on the basis of the *ahamkaar*. How long does it exist like this? It exists as long as the realization of ‘who am I’ has not happened.

### The Beginning and Expansion of Aham and Ahamkaar

**Questioner:** What is referred to as *aham* (‘I am’) and *ahamkaar* (ego), are they the same thing or are they different?

**Dadashri:** They are different. The words themselves are different, aren’t they!

**Questioner:** What is the difference between them?

**Dadashri:** If someone says, “I am the Self (*aham Atma*),” then there is no problem, but what if someone says, “I am the egoistic self (*ahamkaar atma*)”? What would happen? There is no problem with ‘I am’ (*aham*); there is a problem with *ahamkaar*. ‘I am’ is not ego. In ‘I am the absolute Self’ (*Aham Brahmasmi*), ‘I am’ is certainly used, isn’t it! This is because ‘I am’ should certainly be there, but for what? There should be ‘I am’ for one’s Real form (*swaroop*). Why should there be ‘I am’ for what one is not? ‘I am’, is not poison; the ego is poison. *Aham* means I (*hu*).

**Questioner:** We used to believe that *aham* (‘I am’) was itself the *ahamkaar* (ego; egoism).

**Dadashri:** No, there is actually a great difference between *ahamkaar* and *aham*.

**Questioner:** Is there a difference even between the two? What is the difference between the two; please could you explain this in detail?

**Dadashri:** The prevalence of I (*hupanu*) is *aham*, and the showing off of that prevalence of I [‘I am Chandu’] is *ahamkaar*. ‘I am the President,’ that is not considered *ahamkaar*. It is simply our people who say, “He is an egoistic (*ahamkaari*) person,” but actually, he is considered to be a pride-filled (*maani*) person. *Ahamkaar* is actually where no worldly things are actually connected to one, rather one (*pote*) just believes ‘I am’ where he does not actually exist; that falls under the category of *ahamkaar*. It does not extend to other things. And the moment it extends to other things, it becomes pride (*maan*)! When it shows off, ‘I am the President,’ and all that, then we can understand that he is full of pride.

**Questioner:** What is categorized under showing off?

**Dadashri:** It is to speak excessively about the prevalence of I. The I already exists, the *aham* already exists in belief, but to show it off by boisterously saying, “This is right and this is wrong,” that is called *ahamkaar*. But there is nothing else within it; there is no sense of ownership in anything. Once a sense of ownership arises, it means that *maan* (pride) has arisen.

It is not *maan* alone; then as the sense of ownership gradually increases, it becomes *abhimaan* (excessive pride due to material possessions). When it is confined to the body, he is considered to be full of *maan*, whereas, ‘This apartment is mine, this is mine,’ that [which includes my-ness] is *abhimaan*. Hence, from *ahamkaar* to *maan* to *abhimaan*; all kinds of various phases tend to arise.

*Ahamkaar* is not considered to be the same as what people understand it to be. What people refer to as *ahamkaar* is actually *maan*. *Ahamkaar* exists in belief; it is not in conduct (*gnan*). When it comes into conduct, it is called *maan*. Where one is not a doer, there he believes, ‘I am the one who is doing it’; that is known as *ahamkaar*.

**Questioner:** Now, explain that with an example.

**Dadashri:** When we say, “I came downstairs,” now in coming down from upstairs, One (*pote*) himself did not come down at all, it is in fact this body that came down. It is the body that came down, but one believes, ‘I came.’ Such a belief is considered to be *ahamkaar*, and then when he verbalizes by saying, “I came,” that is called *maan*. Whereas people consider verbalizing “I came” to be *ahamkaar*.

*Ahamkaar* means that one does not do anything, yet he asserts, “I am the doer.” That is *aaropit bhaav* (the falsely planted view that ‘I am doing’), that is referred to as *ahamkaar*. To refer to a relative thing as ‘I am’, that itself is *ahamkaar*. *Ahamkaar* is the fundamental

thing and from that, *maan* (pride), *abhimaan* (excessive pride due to material possessions), *garva* (the ego of doership and subtle pride in that), *ghemraaji* (arrogant and condescending), [intoxicated pride (*mada*), jealousy (*matsar*)]; all sorts of words have arisen. All those different words are used at different times. It is worth understanding the gross meaning of all these words. That is why the *Gnanis* have given different names.

### The Definition of Ahamkaar, Maan, and Abhimaan

**Questioner:** What is the difference between *ahamkaar*, *maan*, and *abhimaan*?

**Dadashri:** The extensive form of *ahamkaar* is referred to as *maan*. And if it is with my-ness (*mamata*), then it is referred to as *abhimaan*. When there is any, even the slightest my-ness... When one says, “This is my car,” what is the reason for making a display of this to people? It is *abhimaan*. If he has good-looking children, then he will say, “Look, let me show you my four children.” So that is my-ness and *abhimaan*! So where there is *abhimaan*, one keeps showing off such things to us.

What kind of a thing is *abhimaan*? There is *aaropit bhaav* in it, meaning there is certainly *ahamkaar*, but when one shows off [by saying], “I have four bungalows, I have two cars,” it is referred to as *abhimaan*.

To claim to do that which one is not doing, that is *ahamkaar*. And *maan* is an extended form of *ahamkaar*, that which has proliferated.

**Questioner:** So then *abhimaan* must be born out of *maan*, mustn't it?

**Dadashri:** No. When is *abhimaan* born? It is when there is my-ness (*mamata*) that *abhimaan* is born.

The *ahamkaar* is a different state and *abhimaan* is a different state. These people of ours do not actually have any awareness (*bhaan*) at all, they truly have no awareness, they keep making unfounded statements! They say whatever comes to mind, "This is a person with *abhimaan*, this is a person with *ahamkaar*." In fact, every human being is with *ahamkaar*. It is not the case that there would be any person without *ahamkaar*. The *Gnani* (One who has realized the Self and is able to do the same for others) alone does not have *ahamkaar*, and the followers of the *Gnani* also do not have *ahamkaar*. Otherwise, everyone else has *ahamkaar*. So after attaining this *Gnan* (Knowledge of the Self), ignorance of the Self (*agnan*) leaves, so the *ahamkaar* has departed. So, if One is the pure Soul, then there is no *ahamkaar*, whereas if one is Chandubhai, then there is *ahamkaar*.

*Ahamkaar* means to claim to be what one is not; the offense is limited only to that. There is no other offense of *ahamkaar*.

Now what is *maan*? It is when one wears nice clothes and rolls up his sleeves so that people can see the expensive watch he is wearing. Then when someone asks, "How are you, chief?" At that time, we can clearly see his pride (*maan*). This is because he is wearing expensive accessories; that is considered *maan*.

## The Difference Between the Ahamkaari and the Maani

**Questioner:** What is the difference between an *ahamkaari* (a person with ego) and a *maani* (a person with pride)?

**Dadashri:** The *ahamkaari* does not have any fear of an insult, whereas the *maani* has fear of an insult. The *maani* continues to have fear of an insult. Whereas the *ahamkaari* does not have fear of an insult. It is if one has pride (*maan*) that he will be affected by an insult (*apmaan*), won't he! But what about where there is no pride at all?

If a laborer passing by and you ask him, "Hey, what's your name?" Then he will reply, "Lalvo." Now, he does not call himself Lallubhai, so you know that he is only *ahamkaari*. ['Lalvo' is a nickname for Lallu and 'bhai' is used as a formality and a form of respect, like 'Mr.']. If you ask a person, "What's your name?" And he replies, "Lallubhai," then you will know that he is also *maani*.

And if another person is passing by and you ask, "Who are you?" And he replies, "I am Lallubhai, the lawyer. Did you not recognize me?" Then he is also considered to be *abhimaani*.

So these are all characteristics of it!

There is *ahamkaar*, then when it is associated with my-ness, *abhimaan* has arisen. Any type of my-ness, any kind whatsoever! That is to say, when it is with any type of my-ness, it is considered *abhimaan*. When it is ego alone, without my-ness, then it is called *ahamkaar*.



## The Public Display of Maan Is Abhimaan

What is considered *abhimaan*? If a person has possessions, then he tells others about them; that is considered *abhimaan*. As a matter of fact, each person tells others [about their possessions]. Not a single person can refrain from telling others [about their possessions]. So when is it considered *abhimaan*? The ego (*ahamkaar*) is certainly there, but suppose on your way to a shop, a person tells you, "Wait." [You say,] "Dear fellow, why is it that you want me to wait? I am in a hurry!" To which he responds, "This is my house. These four buildings; these two buildings and those two buildings are mine." All of that is considered *abhimaan*. [You say,] "Dear fellow, I need to be on my way right now, why are you chitchatting? Why are you bothering me unnecessarily?" But he is displaying his *abhimaan*. Even if you don't ask, he still shows off how good it is! What is the reason behind that? He has *abhimaan*. It is a different matter if you had asked him and he tells you. And if he tells you without being asked, that is *abhimaan*! When he is hankering to tell someone, that is *abhimaan*.

**Questioner:** Is it because of *abhimaan* that one says, "Mine is more superior and his is inferior"?

**Dadashri:** Yes, *abhimaan* means 'This is superior and this is inferior.' One gives proof of that; 'This is my property, that is my property, this is my car.' So based on this, he is trying to say, "[Mine is] superior and [his is] inferior." However, he does not say superior or inferior directly. *Abhimaan* means one has more

things than are necessary and he makes a show of it; that is *abhimaan*. He believes in his mind, 'How happy I am!' He tries to make others feel inferior, this is known as *abhimaan*.

So, with *abhimaan*, one shows everything off; he shows this off and that off. Oh, he will even show off his expensive eyeglasses. He will say, "Did you see my glasses?" Hey, what do I want with your glasses that you keep showing them to me! But he keeps saying such things to feed his *abhimaan*. Oh, even if he has bought an expensive set of trousers, he keeps showing them off. If he has bought some costly shoes, even then he will keep showing them off; that is *abhimaan*!

*Abhimaan* means to display pride everywhere, wherever one can. Even if his brother's house is small, he still shows off, "This is my brother's house, this is my uncle's house, that is my house." He shows off as though it is big; over there, *abhimaan* prevails within. To show off one's possessions to impress others is known as *abhimaan*. Why does he show off? It is for *maan*. Moreover, he has gone beyond *maan*, he does not straighten out even with *abhimaan*. Then nature sorts him out by giving him beatings. So, one may have two to four cars, but one should not have any ego about it. One should not display *abhimaan* over it. When one expresses *abhimaan*, it is the beginning of the departure [of those things]. One should maintain humility. The more extra worldly comforts one has available, one should maintain humility.

Moreover, one will say, “I have four sons, this son of mine is a chartered accountant,” and so on. That is all *abhimaan*. When one says, “I am fair complexioned, I am fat,” all of that is considered *abhimaan*. If all these other people are dark complexioned and one himself is fair complexioned, then he has the *abhimaan* of being fair. Do people have deep pride (*mada*) of their [own] looks or not?

**Questioner:** They do.

**Dadashri:** If one’s wife is very beautiful, then he would have pride that, ‘No one’s wife is like my wife.’ Does that happen or not?

**Questioner:** It happens.

**Dadashri:** Now, this beauty is not going to last. It does not take long for this beauty to become ugly. What would happen to that beauty if she ever ends up getting smallpox? Would the beauty last if she ends up getting smallpox? No matter how good looking she is? Is any of this authority in our hands? So, one should not express *ahamkaar* over this. ‘There is no one who is better looking than me’; that falls under *abhimaan*. So when someone says, “I am fair complexioned,” that is not *ahamkaar*. These people do not understand *ahamkaar* at all. Whereas a person with *abhimaan* is readily recognized.

**Questioner:** *Abhimaan* is clearly visible when a group picture is taken.

**Dadashri:** Yes. Oh, the photographer himself will even understand that this person has *abhimaan*. But upon seeing ‘us’, the photographer immediately starts

clicking away. He realizes, ‘He [Dadashri] appears to be completely without *abhimaan*.’ Whereas a person with *abhimaan* would immediately stiffen up at that time. Hey, why did you stiffen up? Whereas ‘we’ have the state of spontaneity and naturalness.

**Questioner:** *Abhimaan* is just like *ahamkaar*, isn’t it?

**Dadashri:** No, *ahamkaar* is better. *Ahamkaar* can actually be removed, whereas *abhimaan* creates tremendous misery. What is the role of nature? The role of nature is to bring down *abhimaan*. As *abhimaan* increases, one is bound to be brought down. He gets knocked down from up above! There is no problem with *ahamkaar*.

### Ahamkaar and Abhimaan

What must be the difference between *abhimaan* and *ahamkaar*? ‘I am Chandubhai’ is *ahamkaar*. To claim ‘I am’ where you are not, that is called *ahamkaar*. And to show off, “These are my bungalows, these are my cars,” is *abhimaan*! Then why don’t you show off your greying hair? “Look, my hair is greying, look!” But nowadays people dye their hair black! They dye it! So, *ahamkaar* has arisen out of the lack of understanding, whereas *abhimaan* has arisen with understanding. When one takes *garavas* (indulges in the pleasure that arises from doership) [by saying], “Take a look at this, look at my estate, look at this, look at that,” then we would realize that *abhimaan* is rising for that person.

Now, if someone here were to sing

a spiritual song and everyone were to become pleased, then he would sing two or three more spiritual songs. That is also *abhimaan*!

Have you understood what *abhimaan* is? It is to believe the *paudgalik* (that which fills and empties, arises and gets destroyed, all that is the non-Self) 'weight' to be your own 'weight'. To believe 'I am important' and to believe all the things of the non-Self complex that are of 'weight' to be of one's own 'weight', such as gold jewelry, a watch, a house, and all such things, that is *abhimaan*! One believes the 'weight' of his bungalow to be his own 'weight'. Our people actually say, "Look at my bungalow, look at this and look at that; how amazing my bungalow is!" If they speak that way, then someone might say that the *ahamkaar* is speaking. Someone may say, "He has *ahamkaar*." No, he is considered to have *abhimaan*. He does have these possessions, but upon making claims, to show off one's own self, to indulge in the pleasure that arises from doership (*garvaras*), that is referred to as *abhimaan*. In *abhimaan*, that pleasure derived tends to be very sweet. The moment one says, "These are my bungalows," the 'taste' of sweetness (*meethash*) immediately prevails within. So then it becomes a persistent habit for him, like Havmor ice cream.

Other people do have the right to have pride (*maan*), such as, 'I own this flat, I own a car.' They do have the right to have pride. However, they have no reason to keep *abhimaan*. And who can have *abhimaan*? The one who owns five to ten large houses can express *abhimaan*.

If he has such amenities, if he has an estate in a small village or some other such thing, he expresses *abhimaan*. What is the point of being puffed up with pride when all you have is an apartment that is worth five to twenty-five hundred thousand rupees? No matter what rules and regulations the government imposes, if it does not otherwise affect a person's wealth, if such a person expresses *abhimaan* on occasion, then that is acceptable.

**Questioner:** 'Puffed up with pride' means that a person has more *abhimaan*; that's what 'puffed up with pride' means, right?

**Dadashri:** Those with *abhimaan* are different and those who are 'puffed up with pride' are different! The one who is 'puffed up with pride' does not have any property at all. Even if he has nothing that's worth displaying *abhimaan* over, he still has a lot of pride, his head is puffed up with pride.

**Questioner:** Dada, why must they have used this terminology?

**Dadashri:** The person speaks in such a way that it burns. He speaks in such a way that it gives you a migraine, it gives you a headache!

Now have you understood what *abhimaan* is? And did you understand the point about *ahamkaar*?

Where one has not done anything, he says, "I did it," that is *ahamkaar*. To express *ahamkaar* by puffing up one's chest is *maan* (pride), and then to go around telling people, "I did that myself," that is referred to as *abhimaan*.

**Questioner:** When one has *saiyam* (anger-pride-deceit-greed that are within control), then *abhimaan* arises along with *saiyam*, doesn't it!

**Dadashri:** Where there is *abhimaan*, there is no *saiyam*. The *abhimaani* is blind and where there is *saiyam*, there should not only be no *abhimaan*, but there should be no *ahamkaar* either.

### Maan and Swamaan

**Questioner:** What is the difference between *maan* and *swamaan*?

**Dadashri:** *Maan* means ego with rich materials. Whereas *swamaan* means to have pride that is confined to one's own qualities! It is pride confined to one's qualities that are fixed, such as, 'I am a graduate.' So, it is pride that is confined only to being a graduate. That is one's own *swamaan*, he asks to be recognized for what he has achieved. He is not asking for anything beyond that. When that *swamaan* is violated, he feels, 'I am a graduate yet why are they saying this?' So it is confined to being a graduate. And he has the qualifications for it, so he should not be instigated. No one's *swamaan* should be violated.

And what is *maan*? Forget whether he has a degree or any quality, forget about the qualities, but he has an expensive watch, he has glasses with a gold frame, he is wearing a nice long coat; that is all *maan*!

**Questioner:** Is there a difference between hurting one's ego and hurting one's *swamaan*?

**Dadashri:** There is a great deal of

difference! When one's *swamaan* is hurt, he will bind vengeance.

**Questioner:** And if one's ego is hurt, then would he not bind vengeance?

**Dadashri:** No, not at all. There is no problem with the ego. But these wealthy people do not have ego at all, do they! It is always only the people who are poor who have ego. If you tell a person, "Come along you, useless fellow," even then he remains unaffected, that is known as ego. Nevertheless, it is not limited to just that; the ego may or may not be affected. The ego may even be affected. The person may even be censured at that time and yet he may even be unaffected. However, wealthy people do not have the ego alone.

**Questioner:** Then what do wealthy people have?

**Dadashri:** Wealthy people have *maan*, *abhimaan*, *swamaan*; they have a variety of things. They have everything along with the ego. Whereas people who are poor do not have anything along with the ego, the poor things.

**Questioner:** If a person has done something good, then he will take *abhimaan* of that, and what if he exerts *abhimaan* to humiliate someone?

**Dadashri:** All of that does not fall under *abhimaan*.

**Questioner:** So then what is the difference between the two?

**Dadashri:** *Maan* and *abhimaan* are with rich materials!

**Questioner:** So are *maan* and *abhimaan* connected to material wealth?

**Dadashri:** Yes, nothing else.

### Swamaan and Abhimaan

**Questioner:** What is the difference between *swamaan* and *abhimaan*?

**Dadashri:** What kind of pride is *swamaan*? It is the kind of pride in which ‘no one should instigate me even slightly’ and ‘no one should disturb my steadiness.’ A person only keeps *swamaan* to the point that no one instigates him. Whereas for a person with *abhimaan*, what he says is, “The property of my bungalow starts from here and it goes all the way up to there. And you haven’t even seen the backside of it.” Then, because he wants to show off all the jewelry he bought for his daughter, he shows it to you. He shows to you because it feeds his *abhimaan*. Then if he has some land, he shows that off, “These two hundred acres of land are mine.” And a person with *abhimaan* will keep looking in the mirror all day long to see how good looking he is! And when people talk about their ancestors, that they were like this and like that and were of a noble lineage, all of those people have *abhimaan*. They are not considered to be with *swamaan*.

A *swamaani* is involved in the worldly exchange of give and take. *Swamaan* means to respect others and to be respected in return, that is considered *swamaan*. So, in the dealings of worldly life, *swamaan* is a form of worldly interaction. One must make do with things to the point that no one’s *swamaan* is

violated. Albeit, we have attained this path to liberation, so there is no talk of *swamaan* for us. However, in the dealings of worldly life, one should be mindful of maintaining *swamaan*, otherwise he would be considered *naffat* (thick-skinned rudeness). One should certainly be self-respecting, shouldn’t he! Even for those without Self-realization (*agnani*), there should definitely be this much. This much of a boundary is needed, isn’t it! Would it be acceptable to cross the boundary? *Swamaan* means to protect oneself so he does not get insulted.

*Swamaan* is the greatest thing; it is the limit of the positive qualities within the state of ignorance of the Self! ‘We’ have actually praised *swamaan* a lot, in the sense that it is the limit of positive qualities within the state of ignorance of the Self! There certainly would be positive qualities within the state of ignorance of the Self, wouldn’t there? This is the limit of that!

**Questioner:** Is *swamaan* pardonable or not?

**Dadashri:** If one has taken this *Gnan*, then *swamaan* is pardonable. Otherwise, *swamaan* should certainly be maintained. One should maintain *swamaan* even within the state of ignorance of the Self, shouldn’t he! If a person does not have *swamaan*, then he would become crass and impertinent. Once he becomes impertinent to the level of insensitivity (*naffat*), he crosses the boundary.

**Questioner:** But is there a certain amount of ‘I am’ (*aham*) in *swamaan*?

**Dadashri:** Let it be; there is ‘I am’ for sure. But at least he will not become crassly insolent. One remains within the boundary because of *swamaan*, he never crosses the boundary. So, even in the state of ignorance of the Self, *swamaan* is necessary.

**Questioner:** Now, everyone has his own *swamaan*. So we should maintain our own *swamaan*, shouldn’t we?

**Dadashri:** Now that You have attained this *Gnan*, why should You keep *swamaan*? Now there is no *swamaan*.

**Questioner:** But under certain circumstances, if something happens, we should maintain our *swamaan*, shouldn’t we?

**Dadashri:** But You have nothing to do with *swamaan*. *Maan* and *swamaan* are all gone. The fact is, the one for whom the ‘*swa*’ (the self) has not changed, he should maintain *swamaan*. Now, for you the ‘*swa*’ has changed [to *Swa*, the Self]! Would there be *swamaan* for the One for whom the ‘*swa*’ has changed? Did you not understand this?

**Questioner:** But one should maintain *swamaan* in a way that is ‘dramatic’ [as though acting in a drama with constant awareness as the Self]?

**Dadashri:** That will certainly remain. Whatever remains is correct. Otherwise, there is no need to maintain *swamaan*. Why would you want to start up a new business!

*Swamaan* means ‘I am Chandubhai’ and to protect your own pride. But that is

as long as you are Chandubhai. And now that You are the pure Soul, what is the need for such a discussion? After attaining this *Gnan*, You have become the Self. Then where is the place for *swamaan*? *Swamaan* means *maan* of the belief ‘I am the body.’ But You have become the Self, so it’s not as though *swamaan* remains! However, *swamaan* remains in the part that is discharging (*nikaali*). We are not concerned with that which is discharging, are we!

**Abhimaani: Mithyabhimaani**

**Questioner:** What is the difference between *abhimaan* and *mithyabhimaan*?

**Dadashri:** *Abhimaan* is when one owns many houses and he shows them off; that is considered *abhimaan*. Whereas for the one who has *mithyabhimaan*, the fellow may not even have food to eat, yet he goes around telling people, “We have all this prosperity...” and he goes around making such baseless statements. Have you not seen such people? Even our people say, “He has *mithyabhimaan*.” *Mithya* means there is nothing at all, yet he expresses *abhimaan*, he blows hot air. Whereas for a person with *abhimaan*, people know about him, [they’ll say,] “No, he does have property, he is doing *abhimaan* over that. He is worthy of doing *abhimaan*, but he should not do *abhimaan*. He should not boast.” A person with *abhimaan* means people give him a disproportionate amount of respect with certainty. This is because he is wealthy, isn’t he! But when he brags, we get put off and think, ‘Why did you have to say it for yourself? You should listen while we express our admiration.’

## That Is Considered Mithyabhimaan

**Questioner:** Please give an example of *mithyabhimaan*!

**Dadashri:** What is *mithyabhimaan*? It is when a person does not own a house, yet he says, “I have lot of property.”

There was one [man, with the last name of] Patel, who was sitting in a train. He was from the same village as ‘us’ [the village of Bhadran]. There was some other man with him from another village, he was a nice man. That man asked, “Sir, where are you going?” To which the first man [the Patel] responded, “I am going to Bhadran.” Then the man asked, “How many days will you stay there?” To which the Patel answered, “I am only going to stay there for ten to twelve days. But it will take me two days just to clean the house.” The man replied, “It only takes one to two hours to clean a house.” The Patel told him, “It takes two to four hours just to sweep the lower floor. Then there’s the second floor, the third floor. Each of these need to be swept. Then the bathrooms need to be cleaned, other things need to be washed. There must be about one hundred to one hundred and fifty quilts; these too, will need to be washed.” He kept bragging in this way. And the other man just kept listening. This is how he [the Patel] kept painting the picture! One hundred and fifty quilts (!)

Later, his wife came and told me, “Just look at what he was saying.” So what did her husband then tell me? [He told me,] “I was telling that man all this and she ruined my reputation over there. She told him that we have nothing of the

sort, do not believe it. I was trying to build a reputation, I was trying to build up my reputation, and she goes and destroys it.” Hey, how was this going to build his reputation? Whose reputation was going to increase? What nonsense is this! This is *mithyabhimaan*. To live on rent and tell tall tales!

Oh, people even wear clothes that have been rented, don’t they? [They say,] “We have two bungalows and a big farm. There is a garden in there too.” His coat is well ironed, but it is rented. Your coat may be at the drycleaner’s, and the drycleaner rents it out to this man. So then you end up wearing a coat that someone else has worn. So just look at this world! Moreover, you brag that you do not wear clothes someone else has worn. This is how the world runs! I have seen everything. You will even recognize it, ‘That man was walking around wearing [my] coat.’ You would even have the thought, ‘This coat is like just mine. It has a stain over here; even the stain is in the same place.’ But what can you say to that man? This is how this world is.

## Abhimaan, Swaprashansa, and Garvaras

**Questioner:** Is there a difference between *abhimaan* and *garva* (the ego of doership and subtle pride in that)?

**Dadashri:** If *abhimaan* and *garva* were placed on a weighing scale, then how much would they weigh? What would happen if we were to place *garva* on one side of the weighing scale and *abhimaan* on the other side? Would they weigh the same? *Abhimaan* would weigh a quarter

of a pound and *garva* would weigh forty pounds.

**Questioner:** Please explain how that is so.

**Dadashri:** The truth is, people do not understand *abhimaan*, they do not understand *garva*. *Garva* is not *abhimaan*. *Abhimaan* is a different word, *garva* is different, and *ahamkaar* is also different.

**Questioner:** So does *garva* mean I-ness (*hupad*)?

**Dadashri:** No, I-ness is considered to be *ahamkaar*. 'I am Chandubhai' is considered to be *ahamkaar*. At times, you may not even have *abhimaan*, you may not even have *garva*. To believe to be what you are not is called I-ness. Those who miss out on the state of the Self (*Swapad*) are in I-ness. But what is *garva*? *Garvaras* (indulgence in the pleasure that arises from doership) is actually very sticky. The *ras* (intensity of derived pleasure) of *abhimaan* is docile in comparison, it is a quarter of a pound! Whereas in *garvaras*, it is forty pounds!

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

**Dadashri:** In *abhimaan*, one does not have the sense of 'I am the doer of all of this.' Whereas with *garvaras*, one believes 'I am the doer.' So, by becoming the doer in one [activity], he in turn believes he is the doer of the entire universe. So *garvaras* extends very far and wide. Does anyone express *garva*? Oh! There is *garva* with respect to everything. The awareness of 'I am doing this,' that is all considered *garva*.

It was when the awareness of 'I am doing' went away for Krupaludev (Self-realized *Gnani Purush* who lived between 1867-1901. He is also known as Shrimad Rajchandra) that he attained the right belief of 'I am pure Soul' (*samkit*). At that time, he stated, 'The ego of doership in the unfolding karma ceased! (*Matyo udaya karma no garva re.*) The entire world is in *garva* in the karma that is unfolding. There is no exception to that. This is because as long as one does not attain the Self, he is verily elsewhere [in the non-Self], and as long as he is elsewhere, *garva* is bound to be present.

Why did egoism arise? It is because of ignorance. Ignorance of what? There is ignorance about who is doing all of this. So, what did Narsinh Mehta [a renowned Gujarati poet and saint] say?

*'Hu karu, hu karu ej agnanta,  
Shakat no bhaar jem shwaan taane,  
Shrushti mandaan chhe sarva eni pere,  
Jogi jogeshwara kok jaane!'*

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

Just as a dog believes 'I am pulling the cart' [which the bullocks are pulling],

The foundation of the universe is that everything carries forth on its own,

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

Is what Narsinh Mehta is saying wrong? Many people claim, "I did this, I studied the scriptures, I did penance, I did chanting." Which of these is true?



So how would a person progress when [he believes,] ‘I am doing it, I am doing it’? And what is *garva*? One claims, “I did it,” when in fact he is not the doer; that is referred to as *garva*. He is not the doer; it happens. Instead, what do people say?

**Questioner:** I did it.

**Dadashri:** That is called *garva*.

**Questioner:** It is said that *garva* of even *Gnan* arises.

**Dadashri:** We can accept the *garva* of *Gnan* because it is the *garva* of something good. However, this is *garva* even of ignorance.

**Questioner:** And *garva* is also used in a positive way, ‘This is something worth taking *garva* [pride] for.’

**Dadashri:** There it is used in a positive way, but the fundamental *garva* in the world is over here [in doership]. People have taken it to denote something good.

**Questioner:** And if someone has done something good, then he’ll even tell others, he’ll go and tell ten others, “I did this, I did this.” If such a thing ends up being spoken, then what should be done?

**Dadashri:** Yes, but *garvaras* will arise only if he tells others, isn’t it! *Garvaras* is that which arises upon telling others, that is when *garvaras* arises. That is when one gets enjoyment. And if some other person is asleep, then he will even wake him up after a while and tell him; that is when he’ll leave him alone!

**Questioner:** What is difference between *swaprashansa* and *garvaras*?

**Dadashri:** *Swaprashansa* is when someone says, “You are very sensible. You are a very worthy person. It is hard to find a person like you!” That is *swaprashansa*! When someone says such things, he forgets everything else. He will even do everything that person asks of him all day long.

And *garvaras* means to express, “I did such a great job! I did it so well!” For whatever task he does, to derive pleasure (*ras*) from ‘I did it so well,’ that is *garvaras*!

What is the reason behind the habit of ‘tasting’ [deriving the pleasure of] *garvaras*? There is *ahamkaar* behind it; there is the egoism of ‘I am something.’

*Garva* means to believe ‘I am the doer’ when in fact one is not the doer. At that moment, pleasure is derived, *garvaras* arises within. It tastes very sweet, so he gets enjoyment out of it, claiming, “I did it!”

**Questioner:** And even the surrounding environment is such that people latch on to the instrumental doer (*nimit*) by giving further respect, they give flowers, they give letters of praise, stating, “You are indeed the one who did it!”

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

He takes *garva* when he does something nice for someone else. He even takes *garva* when he does something bad.

For example, he takes *garva* of, “I have killed the most powerful of them all.” “I have made many people wealthy,” “I have made many people rich.” He takes *garva* of that. That is not considered *swamaan*, that is not considered *abhimaan*.

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

**Questioner:** It is definitely wrong to take *garva*, isn’t it?

**Dadashri:** Worldly life persists because of *garva*. The seed of worldly life is *garva* indeed, it is not the ego.

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

**Dadashri:** There is no taste to the ego. So, the ego is bland. Whereas this *garvaras* is tasty, it is very tasty! *Maan* and *abhimaan* are also tasty, but not as much as *garva*. There is nothing that is as tasty as *garva*.

So you are not really the doer. The doer is some other entity altogether. Here, you make the false attribution (*aarop*), you make the false attribution that ‘I am doing this.’ The *garvaras* from that gets sampled. Moreover, that *garvaras* tastes very sweet and karma gets bound because of that. When *garvaras* is tasted, when the false attribution is made, karma gets bound.

## Maan Has a Vast Spectrum

These words related to *maan*, they range across a broad spectrum, there is a vast spectrum.

**Questioner:** *Tundmijaaji*, *ghamand*, are they considered [part of that]?

**Dadashri:** Yes, there is actually a variety of words. People actually understand *garva* and *garavata* (wallowing in worldly pleasures) in their own terms, don’t they! These people are such that they will refer to *abhimaan* as *garva*. What can be considered as *ahamkaar*, what can be considered as *abhimaan*, what can be considered as *maan*, what can be considered as *garva*, what can be considered as one who is *tumaakhi*?

**Questioner:** Who can be considered as having *khumari* (extra pride with ‘my-ness’)?

**Dadashri:** The one who has *khumari*; there are many different types of *abhimaan*, aren’t there! Then what other word is there? *Ghamand*! In *ghamand*, a person has no substance, yet he’ll claim, “Oh, I can defeat even the lawyer’s father.” So you will realize that he has *ghamand*. There are all kinds of people, there is all kinds of stock of karma! Then they’ll say [a person is] *machharayelo* (someone who stings like a mosquito), they’ll even say, “This person has a lot of *ghemraaji*.” There are differences in all of these, that is why they have been given different names. The person who stings like a mosquito is definitely comparable to a mosquito. When he ‘bites’, it stings.

**Questioner:** But all of these things, such as *abhimaan*, *ghamand*, they manifest after a person reaches a certain age, don't they? A child does not have much of this.

**Dadashri:** A child does not have these at all. As the intellect increases, all of this mischief increases.

**Questioner:** What is the definition of *tundmijaaji*?

**Dadashri:** *Tundmijaaj*! The person does not have an iota of understanding, he does not have a hint of money, yet he has endless arrogance (*mijaaj*). If he cannot find anyone to marry him, even then he has endless arrogance! Hey, why are you being so arrogant when you can't even find anyone to get married to? So he is considered *tundmijaaji*.

Then there is the one who is with *tumaakhi* (supercilious). Some seventy-five to a hundred years ago, the collectors, police officers, D.S.P. [District Superintendent of Police], all of these people had *tumaakhi*; they would maintain so much *tumaakhi* as if they were God. And they would beat up prominent businessmen. They used to lash prominent businessmen with whips. What *tumaakhi*! 'We' had a contracting business, so 'we' would have to meet with all the officers, so I had seen those with *tumaakhi* over there. In a train, a person could not sit in front of a collector in the first class coach. Actually, they were with integrity. They would not deviate from the code of conduct. But then they had endless *tumaakhi*. What *tumaakhi*! They would contemptuously shoo people away. An

executive engineer who used to come to 'our' business would create a chaotic situation and he would do as he pleased because he had the power.

'We' had witnessed such *tumaakhi*. Now it makes me laugh when I look at these collectors. In the past, they would display such *tumaakhi*, as if God had arrived. Whereas today, if a collector goes out wearing slippers and you accidentally step on his toes, he will say, "Please, please." If such a thing were to have happened in the past, then they would have lashed that person with a whip. And that too, they would have lashed him at the station itself. Whereas today, they say, "Please, please." Look, they have straightened up after taking many beatings! All their *tumaakhi* has subsided, hasn't it! If there was a prominent collector on the train, even then one could not say anything! And if there was a governor, even then one could not say anything. But look, they have straightened up after taking many beatings! And now they will say, "Yes, it will do." What will they say even to their wives? "Yes, yes, it will do, it will do." Before, they would never say, "It will do," and what about now?

In fact, just look, they have mellowed considerably! And these days, even if people criticize prominent people, there are no repercussions. See how they've mellowed! Have they straightened up or not?! They have straightened up, and with further beatings, they will straighten up even more.

**Questioner:** Then moving on, what

is a *ghemraaji* person like? Does *ghemraaji* mean *ghamand*?

**Dadashri:** No. *Ghamand* is different and *ghemraaji* is different. These people are very shrewd. Up to a certain point, a person is *ghamand* and if he goes beyond that point, then he is *ghemraaji*. If there is a change in the intensity, then they will immediately differentiate between the two. These people are actually very shrewd.

*Ghemraaji* is someone who can't travel even three miles because of his physical health, and yet he will say, "I can travel all over the world." People needlessly walk around with *ghemraaji*. [People will say,] "He just walks around with *ghemraaji* in his head." People say this, don't they? So they maintain *ghemraaji*. Then people will even say, they'll even ruin his reputation, saying, "He is needlessly maintaining *ghemraaji*, just look!" Would people let him off the hook? They do not let him off the hook if he maintains *ghamand*, they do not let him go if he maintains *ghemraaji*. They do not let him off the hook no matter what he maintains, they comment on it. They will say, "He maintains *ghamand*," "He expresses *abhimaan*, he is pride-filled." People actually comment on everything.

What is a *ghemraaji*? He keeps snubbing other people. [He will say,] "You go home." He keeps snubbing everyone. [If you tell him,] "Hey, chill out! Just let me sit." But then he will say, "Move away from here." So he doesn't even consider other people to be in alignment with his

standards. He considers everyone to be like animals. Even humans are considered to be like animals. Now tell me, that is the *ghemraaji*! From which language do you think this word has originated? Is it a Persian word?

**Questioner:** This is colloquial (*tadapadi*), of the Charotari language [dialect of Gujarati spoken in the Charotar district in the state of Gujarat].

**Dadashri:** Yes, it is the Charotari language! People will say, "He is very *ghemraaji*. He has nothing to show, yet he is very *ghemraaji*." And the word *ghemraaji* exists in Gujarati, doesn't it! Now where has this word come from? I am looking for its root cause, but I cannot find anything! I can find the root cause of *abhimaan* and all of that.

**Questioner:** So these words are not as simple as they seem, there is a deep, hidden meaning in them.

**Dadashri:** Yes, these words are full of meaning. One should not define them superficially. The absolute meaning lies within. But it is when so many layers [of ignorance] are lifted that the absolute meaning can be realized.

**Questioner:** You had said, "[I had] A lot of ego." So through this, all the phases of the ego came into experience, didn't they?

**Dadashri:** Yes, experience them from all sides! I also saw the 'perspective view' of it too. I can recognize what the ego looks like from the 'perspective' [view].

## The Disease of Being Intoxicated With Pride

What kind of ego do people express? Suppose a person passing by walks in a straightforward manner, he walks naturally in an orderly fashion. And when he passes by again, at that time we feel, 'Why does it seem as though there has been some kind of a change in him?' His face appears different to us. When he passes by again, he appears to be filled with an air of arrogance (*rof*). So we know that there has been some change, there has been an effect on him of some kind.

So we say to him, "Come in, come in and have some tea." We offer him tea to inquire [after the change in his attitude], not because of his air of arrogance. Whereas he believes we are offering him tea because of his air of arrogance. We give him tea and some snacks and then ask him, "Where did you go?" To which he replies, "I went and got the five thousand rupees I had to collect."

He's got five thousand rupees in his pocket, so the intoxication has arisen! He becomes *unmatt* (intoxicated with pride; haughty). This disease has infiltrated, the disease of *unmatt*! So the 'eggplant' becomes 'tight'! Otherwise, the 'eggplant' becomes 'limp'.

Now tell me, if five thousand rupees makes a person 'tight', if a person becomes *unmatt*, for 'us', God Himself has yielded to 'us', God Himself has yielded to the *Gnani Purush*! So tell me, how 'tight' must 'we' be? But even then, there is no *unmatt* in the slightest. That too is a

wonder, isn't it! If five thousand rupees makes a person this 'tight', then how 'tight' must be the One to whom the Lord of the three worlds has yielded! But no, that is precisely where there is true humbleness. 'We' are actually like a small child.

## The Thermometer to Measure Maan

**Questioner:** There is also *maan* that is without any material possessions, isn't there? These monks and ascetics do not have any material possessions; nevertheless, they have tremendous *maan*. What kind of *maan* is that?

**Dadashri:** They have *maan* about knowing the scriptures. This is also a type of asset, isn't it! 'I know all the scriptures,' that is also considered an asset, isn't it! All of these things are also considered to be material possessions. That is all considered to be *maan*.

**Questioner:** And there are also cases in which a person doesn't know anything, yet he has a lot of *maan*.

**Dadashri:** Yes, that does happen. This is because he believes that! If anyone gives a person respect (*maan*) and he does not accept it, if he does not accept it in his mind, then he does not become disturbed. So he thinks, 'Now there is no *maan* left in me.' This is because when people give him respect, it does not affect him very much, he does not accept it from within. And he behaves in such a way that those people do not feel offended. So he simply believes on his own that the 'mercury' is not rising for me, so there is no *maan* left. Otherwise, the 'mercury'

would certainly rise, wouldn't it! When people give him respect and he accepts it, then the 'mercury' certainly rose, didn't it!

Now, if he does not accept it, then the 'mercury' does not rise. But then I asked, "There is no *maan* left in you, is there? Now check using a 'thermometer', to see whether a fever has arisen." He replied, "What thermometer is that?" I told him, "Say fifteen to twenty relatives of yours are sitting here and someone tells you, 'You have no sense at all.' Then that affects you, doesn't it! Hey, where did it all go? You didn't have any *maan*, did you?" There is no pride (*maan*) like that of an insult (*apmaan*). All other forms of pride have no significance, but there is no pride like an insult. The one who cannot endure an insult is the biggest *maani* (one who has pride). A person can tolerate the respect people give him, but he cannot tolerate an insult, that is the greatest pride of all. He is considered to be a big *maani*.

### **Nirmaani: Nirahamkaari: Nirmohi**

These days, there are many monks who move about claiming to be *nirmaani* (one who maintains the belief and ego that 'I do not have a desire for respect and recognition'). That will not do. Have you ever seen a *nirmaani* person? A *nirmaani* person can be considered *nirahamkaari* (egoless), can he not?

**Questioner:** Yes, egoless.

**Dadashri:** Be careful, do not ever say that (!) A person who is *nirmaani* has the ego (*ahamkaar*) of being *nirmaani*, they have the ego of 'I am *nirmaani*.'

Whereas people who have pride have the ego of being a person with pride (*maani*). The ego of a person with pride is better, but in which lifetime will one get rid of his ego of being *nirmaani*? The ego of being *nirmaani* is a subtle ego; upon entering into it, it never leaves. One will say, "I am *nirmaani*, I am *nirmaani*." He has become *nirmaani*. There is a subtle ego behind that. Instead, this gross [ego] is better, because people will tell you, "Hey, you have this much power, is that why you are walking around with an inflated chest?" Would people say that or not? Whereas in the other case, there is no one to tell him off at all! So then it [his ego] continues to grow day by day. So then I have to directly tell them, "Understand this, otherwise you will wind up astray. You will have to become egoless. The state of being *nirmaani* will not do." You understood what *nirmaani* means, didn't you?

When 'we' give you *Gnan*, You become egoless. However, *nirmaani* is a big ego. That impediment (*lafri*) is very big, mind you! This impediment of pride is better. It is a docile impediment. Someone will even say [to a person filled with pride], "Hey, why are you walking around with your chest puffed up?" Would people say this or not? Hey, tell that person, "Even I don't walk around with my chest puffed up while I am working, so why are you walking around with your chest puffed up?" But no one will say anything to a *nirmaani* person, would they! There is no pride. The state of *nirmaani* is a subtle ego. What does this mean? It means the external 'horns' have

been cut off, but the internal ‘horns’ remain. As a matter of fact, neither external nor internal ‘horns’ are acceptable! Internal ‘horns’ create an internal ‘sting’. And there is nothing that stings him externally. Everyone cleans it for him. His house helpers take out the bedbugs and mosquitoes for him. So then nothing stings him externally. But how will the inner ‘stinging’ leave you alone? The inner stinging is an intense ‘sting’. Have you ever experienced inner ‘stinging’?

**Questioner:** I have seen it; I have experienced it.

**Dadashri:** So one will have to become egoless, the state of being *nirmaani* will not do.

**Questioner:** Dada, then there is another word that’s similar: *nirmohi*.

**Dadashri:** *Nirmohi* is not a full word. *Nirmohi* does not mean that one is completely without illusory attachment (*moha*). We cannot use the word *nirmohi* for a person who is completely free of illusory attachment. The One for whom illusory attachment has been destroyed is not considered *nirmohi*. Therefore, *nirmohi* is not a state in which illusory attachment has been destroyed. We can only use the word *anaasakt* (beyond all attraction), not *nirmohi*. Up to what point is the word *nirmohi* applicable? A person who has pushed away illusory attachment using the ego (*ahamkaar*) is referred to as *nirmohi*. A person who has pushed away pride using the ego is referred to as *nirmaani*. So the ego itself is still present, but he has reduced everything

else. If someone hurls abuse at him, he will say, “What is it to me?” But his ego remains as it is. The ego of being in the state of *nirmohi* remains, the ego of being in the state of *nirmaani* remains. That ego will eventually have to be removed, won’t it?

The *Gnani* dissolves the ego of a person with *maan*. However, the ego of *nirmaani* cannot be dissolved even by God, that is how subtle the ego is. If such a subtle ego arises within you, you are doomed. So, ask someone before you do anything along these lines.

### The Ego of Being Nispruhi

All these ascetics are *nispruha* (without any inclination towards any material thing of this world), they have no desire (*spruha*) at all. [They say,] “What do we care? We do not want anything.” When someone brings milk for him, that person thinks, ‘*Bapji* (respectful term used to address the ascetic) will be pleased. He will be helpful to me some day. My son does not have a son.’ And then what does the ascetic say? “We do not want anything, get away from here. Why did you come here?” He even hurls abuse at him. However, our people are intensely greedy and so their [the ascetics’] work gets done. And it is the law of scientific circumstantial evidence (*vyavasthit*). In any way, shape, or form, people bring them food and drink, even if they hurl abuse at them. So they at least survive! It is the law of scientific circumstantial evidence; it does not fail to provide them with food. Oh, people will even go as far as to say, “The ascetic’s

mind is like that, but give him [food].” They deliver the food even while taking on abuses. Now, when one says, “We do not want anything,” even that is indeed considered a desire. That is also an ego of a kind, of being *nispruha!*

Those who have become *nispruha* go around saying, “What is it to me, what is it to me.” They end up wandering life after life and make everyone else wander life after life. And what is the *Gnani Purush* like? He has *spruha* (desire) only towards your Self, and is *nispruha* towards all your external, worldly matters. He does not want any worldly thing and His only desire is how others can attain salvation. Yes, he does not have complete *nispruha*. So, ‘we’, the *Gnani Purush*, are *nispruha-saspruha* (without any inclination towards any material thing of this world and with inclination only towards the Self). What does this mean? Even this side of the ‘shore’ is not ‘ours’ and this other side of the ‘shore’ is also not ‘ours’. ‘We’ have no inclination towards your non-Self complex and have inclination towards your Self. So, even if you were to hurl an abuse at ‘us’, ‘we’ would maintain *spruha* for You. What is the reason for that? ‘We’ have inclination towards your Self. If a person does something wrong, insults ‘us’, even then ‘we’ maintain protection for that person, the poor thing. Did you understand?

### The Ego Has Veiled the Light of the Self

**Questioner:** Is the ego (*ahamkaar*) the main reason that all our energies get veiled?

**Dadashri:** It is indeed because of the ego that all the energies have gotten squandered, isn’t it! It [the ego] is always blind. Now, we make divisions of the ego, we make divisions as to which subject is there ego for? For this person, there is more ego when it comes to greed, for this other person, there is more ego when it comes to pride; there are various such egos. So, it is indeed the ego that hinders a person, do you feel that?

**Questioner:** Is it simply because of the ego that there are collisions?

**Dadashri:** The entire problem is because of the ego. Now, this person says, “Dada, you think too much.” I reply, “No, that ego has become nonexistent (*shunya*) for ‘us!’” In the future, these intellectuals will say the same thing that you are trying to say. This is because how could such a thing happen! Hey, nothing had to be done for this. It is necessary to make the ego nonexistent. Otherwise, how would I be able to do so much? [The One who has] Deliberated about the entire universe; how would a person be able to think to such an extensive extent?

**Questioner:** Wouldn’t a person actually become more puzzled, Dada?

**Dadashri:** On the contrary, he would become more puzzled. This illumination of Self, it is of use to you. And in the middle, there is egoism. Depending on the design of the egoism, the illumination comes through that design. The design of the egoism may be like this for some, it may be like that for others. It may be different for others, so such a design comes through [the illumination]. But what



happens if the egoism has been destroyed? The light will go straight through, directly, won't it!

### The Effects of the Discharging Ego After Gnan

After attaining *Gnan*, You have no ego (*ahamkaar*) at all. This is because what can be referred to as ego? To decide 'I am Chandubhai' is called ego! And You have doubt towards the knowledge that 'I am Chandubhai.' 'I am not Chandubhai' and 'I am the pure Soul,' so now You do not have ego at all.

**Questioner:** By ego, do you mean 'I am Chandubhai'; is it only that part you are referring to?

**Dadashri:** Yes, that itself is considered ego.

**Questioner:** The part of the ego is gone, but does our *abhimaan* still remain?

**Dadashri:** Yes, there is no problem with *abhimaan*. That *abhimaan* is something that is getting discharged. You do not have ego left at all, do you! There is no problem with *abhimaan*. *Maan* and *abhimaan* are things that will get discharged. Then beyond this, there is *garva* (the ego of doership and subtle pride in that) and all other baggage that remains! The fundamental ego has gone, but the effects of the ego that were there, these still remain, don't they! The fundamental root cause has gone. But the upper branches and everything else still remain, that will eventually dry up.

**Questioner:** So is *abhimaan* simply the result of the old ego?

**Dadashri:** Yes. *Abhimaan* is a result of the ego. That result remains, and the root cause has gone. The ego has gone! And when all the effects of the ego go away, *keval Gnan* (absolute Knowledge) happens.

**Questioner:** But *abhimaan* is a result of the ego, so when *abhimaan* goes away, *keval Gnan* ends up happening, right?

**Dadashri:** No. In terms of result, *abhimaan* is not the only one. There are many other effects of the ego. When all of these depart, *keval Gnan* happens!

**Questioner:** So what are the [other] effects of the ego?

**Dadashri:** There are many kinds of effects.

**Questioner:** What should we do so that our *abhimaan* does not cause any difficulty to anyone, it does not hurt anyone, and instead it makes them happy?

**Dadashri:** All you have to do is to maintain this intent, you don't need to do anything else. You should maintain the intent, 'May no one be hurt by my *abhimaan* and may they feel happy.' Then if someone does get hurt, then you should do *pratikraman* (apology coupled with repentance) and move on. What else can you do? Should you get hung up on that point all night long? This is not something that you should get hung up on. Even if you want to get hung up on it, that is not something you can do, so what should you do?

Nevertheless, you should proceed in a way that does not hurt anyone.

**Questioner:** On that account, the entire worldly life is indeed a result of the ego. The result of 'I am Chandubhai' is all of worldly life, isn't it?

**Dadashri:** But now, that ego has gone for You after attaining this *Gnan*. If the ego still remained, then it would continue to create results, wouldn't it! After this *Gnan*, new results do not arise, do they! And the old results continue to leave. Only the old ones will leave. So, the problem is solved. The 'tank' does not refill. One person's 'tank' may be fifty gallons, another's may be twenty-five hundred thousand gallons. When the 'tank' is bigger, it takes longer [to empty out]. So what does it matter for the one whose 'tank' is emptying?

**Questioner:** But as the 'tank' is emptying, someone might get swept away as it happens in a flood, there may be a collision with someone, and a blow may be dealt to someone.

**Dadashri:** Yes, but dealing a blow to someone is all a result [of the ego], isn't it! What do You have to do with that? However, you should do *pratikraman* if someone is hurt.

### Dehabhimaan Has Become Nonexistent

It is actually 'we' who should express *abhimaan* that 'we' are the superior of the entire universe. Nevertheless, 'we' have less [*abhimaan*] than even a small child. 'We' do not have any ego at all! If 'we' had ego, then 'we' would not

have attained all of this! The One who has no ownership of the body can become the owner of the entire universe. The One who has no ownership of the body, mind, or speech becomes the owner of the universe!

**Questioner:** But some people say that *abhimaan* is often witnessed in the *Gnani Purush*. How can that be?

**Dadashri:** Where there is *abhimaan*, there is no *Gnan*, and where there is *Gnan*, there is no *abhimaan*.

**Questioner:** Does that mean that *Gnan* and *abhimaan* cannot coexist?

**Dadashri:** *Gnan* and *abhimaan* can never coexist. There is either *abhimaan* or *Gnan*! Nevertheless, if you were to slap me twice and *abhimaan* were to arise in me, then that is ignorance (*agnan*) and you would clearly see, 'He is not a *Gnani*.'

Yes, up to the point I had not attained *Gnan*, the belief that 'I am the doer and I am this body' (*dehabhimaan*) had not left. On the contrary, it started off as 25% and increased to 125%. When I was born, it was at 25%, and as I grew up, it increased to 125%. It kept biting away when it was only 25%, so would it not have kept biting away when it increased to 125%? Now, *abhimaan* is that which keeps causing aggravation, and *ahamkaar* is that which keeps burning internally. If there is only internal burning, then it is referred to as *ahamkaar*, whereas *abhimaan* keeps biting away.

So, 'we' did not have *ahamkaar*, 'we' ended up developing *abhimaan*. Oh,

‘we’ had also become *tundmijaaji*. And oh, some even used to say that I had lot of *ghemraaji*. This is because even when ‘we’ did not have *Gnan*, ‘we’ had accumulated such a high quality of karmic stock from the past life, so I did feel, ‘I have something.’ I did know that and consequently, some *ghemraaji* of that remained.

So, all of this is in my awareness, as to where there should be ego, where there should be *abhimaan*, where there should be all of that. Nowadays, you cannot find a single person with ego only; there is always some degree of perversion [of the ego], the person would have definitely progressed to the stage of *abhimaan*.

An *ahamkaari* person is considered natural and spontaneous (*sahajik*). It is a natural ego, and an *ahamkaari* person cannot be found in the current era of the time cycle! From where would one find a person with [unperverted] ego? These days, there are people with *abhimaan*. What is the ego? [The belief] ‘I am Chandubhai’ is itself ego. However, that is a natural and spontaneous thing. The offense is not his in that. And what is *abhimaan*? When someone keeps showing off, ‘This factory is ours, this hospital is also ours,’ then you should realize who is doing the talking? It is his *abhimaan* that is talking.

**Questioner:** But what you had said, that your *dehabhimaan* had increased from 25% to 125%. And then how did it go down to zero?

**Dadashri:** All of a sudden! I did

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

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

**Dadashri:** Now after attaining this *Gnan*, in which direction is Your *Purusharth* (progress as the Self) happening? It is going towards zero. What was the case before? It [the ego] would double in that [wrong] direction. Now it is headed towards zero. So it does not make any sense to look for solutions here. Everything is actually moving along systematically right now. It is headed towards zero, and it is bound to happen!

### The Ego Dissolves Through Shuddha Upayog

**Questioner:** The form of the ego (*ahamkaar*) that currently exists within me, which ‘button’ of *Purusharth* is there in order to bring it down to zero?

**Dadashri:** It is only *shuddha upayog* (pure applied awareness as the Self). However much *shuddha upayog* there is,

the ego will dissolve to that extent. And after this *Gnan* is given, what is the condition of the egoism? The answer is if it is a very cold day today and a person who makes and sells ice has a lot of ice in store, then he will think, 'When will it be sold? Where should I store it?' So, he gives a very heavy discount, then a merchant will say, "I will stock up on ice." Now, he stocks up on ice, no matter how many bags are piled up, will it increase or decrease? How does it decrease? How does it decrease at night? It continuously keeps melting. So, after this *Gnan* is given, the ego certainly continues to dissolve. Some people may even tie bags around it, they keep adding sawdust to it. Hey, don't do that.

### After the Ego Dissolves, There Is the Realization of the Self

**Questioner:** This 'I' (*hu*) that is there, is it the *prakruti* (non-Self complex) or is it the Self?

**Dadashri:** 'I'? The word 'I' is a different thing. However, 'I' has been misused. If 'I' is used for the pure Soul, for the Self, then there is no objection to it. And if it is used elsewhere, if it is used with *aaropit bhaav* (false attribution with the belief 'I am Chandubhai'), then it is referred to as *ahamkaar*.

So this 'I am' was being used in the wrong place. There certainly is existence [of the 'I']. The developing I (*pote*) knows that 'I am', but because there was no awareness of what 'I am' he kept on saying "I am Chandubhai," "I am a doctor," "I am a collector," "I am

his brother-in-law." All this turned out to be wrong. Now, 'I am pure Soul' turned out to be correct.

There was the process of going in the wrong direction, so now this is referred to as the process of going in the right direction. As long as One does not become the pure Soul in exactness, however much he had gone in the wrong direction, he will have to come back in the right direction. However many times he had said, "I am Chandubhai, I am Chandubhai," he will have to say, "I am pure Soul, I am pure Soul," that many times, then he will move ahead.

**Questioner:** So, it is indeed the ego that is speaking, isn't it? The very one that had been going in the wrong direction is the very one that now...

**Dadashri:** The 'I'; the 'I' [the awakened Self; *jagrat Atma*] is saying this, the ego is not saying it. The ego remains separate. The ego does not say that. The 'I'; the 'I' is indeed One's own real form as the Self (*Swaroop*). Now, the original Self Itself will not say this, however, this action has now turned towards It. When we say the words 'pure Soul,' even that pure Soul is Itself not a word, this action has now turned towards It. As Your faith (*shraddha*) changes, as Your belief changes, the veil over the Self (*avarana*) gradually gets destroyed. This is something which destroys the veils. But the existence of the 'I', is indeed the awareness that, 'I am pure Soul'. A change has occurred in the awareness. If it were the ego, then it would not be of any use at all. It is a different thing altogether.

This has nothing to do with the ego. In fact, it is only after the ego has dissolved that One attains the awareness of His own real form as the Self. This is all considered to belong to the interim state.

### The One Who Recognizes the Ego Attains Salvation

If one recognizes the ego (*ahamkaar*), then it can make him God. The ego is such that it can make one God. And that ego does everything. It has arisen from that. The ego is not wrong. If the ego of the *Gnanis* goes in the right direction, it takes them to the final stage and it will take them all the way to the status of being a God. As the ego gradually becomes pure, it goes from being impure (*ashuddha*) to inauspicious (*ashubha*), from inauspicious to auspicious (*shubha*), from auspicious to pure (*shuddha*), but the ego is exactly the same.

**Questioner:** You had once stated, “If one recognizes the ego, then it is such that it can make him God.” So do we have to recognize the ego?

**Dadashri:** If one recognizes the ego then it is more than enough, isn't it! No one can recognize the ego, can they!

**Questioner:** I did not understand that. What does it mean to recognize the ego?

**Dadashri:** To recognize the ego means to recognize the entire *pudgal* (non-Self complex). If one really recognizes the one who is saying, “I,” if One has recognized the entire *pudgal*, then One has indeed become God!

**Questioner:** That ‘I’, meaning the

entire *pudgal* is to be recognized, is that so?

**Dadashri:** The ‘I’ precisely means the entire *pudgal*. The ‘I’ does not refer to anything else. The driver knows how the wheels will turn if he turns the steering of an eighty-foot-long bus a certain way! So he believes the eighty-foot bus to be his entire form. And if it is a thirty-foot bus, then he will believe [his form to be] thirty feet. If it is a five-foot car, then he will believe [his form to be] five feet.

**Questioner:** So it means that the ego takes on that form?

**Dadashri:** His ego functions by expanding everywhere, it is for this reason that he is saved from colliding. Yes, it functions as the entire form. Therefore, this entire *pudgal* is of the ego only. The One who recognizes this ego attains salvation! Everyone does express egoism, but they don't recognize it, do they!

**Questioner:** In this, what is the ego and who is the One who recognizes it?

**Dadashri:** The One who recognizes it is precisely God.

**Questioner:** Now, the ego has been said to be in the form of the *pudgal*, and moreover, that same ego becomes God too?

**Dadashri:** As that ego continues to become more and more purified, when it becomes the [absolutely] purified ego, at that time, this God and ‘it’ both become one. The purified ego is itself the pure Soul.

~ Jai Sat Chit Anand

## Atmagnani Pujya Deepakbhai's Satsang Program – Via Live Webcast

<b>14 November</b>	8-30 to 10-30 PM	Special Bhakti on the Occasion of Diwali
<b>16 November</b>	8 to 9-15 AM	Gujarati New Year Celebrations

### Absolutely Revered Dada Bhagwan's 113th Janmajayanti Celebration

<b>26 - 28 November</b>	8 to 9 AM	Satsang
	8-30 to 10 PM	Satsang
<b>29 November</b>	8 to 9-30 AM	Janmajayanti Day Celebrations
	8-30 to 10 PM	Janmajayanti Day Celebrations
<b>30 November</b>	8 to 9 AM	Satsang
	8-30 to 10 PM	Satsang

### December Parayan (Aptvani-14 part-2)

<b>26 and 27 Dec.</b>	10 AM to 12 PM	Parayan - reading and questions and answers
	8-30 to 10-30 PM	Parayan - reading and questions and answers
<b>28 Dec. to 1 Jan.</b>	8 to 9 AM	Parayan - reading
	8-30 to 10-30 PM	Parayan - reading and questions and answers
<b>2 - 3 January</b>	10 AM to 12 PM	Parayan - reading and questions and answers
	8-30 to 10-30 PM	Parayan - 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 corona virus pandemic, in the current circumstances and in accordance with government guidelines, all of Pujyashree Deepakbhai's satsang programmes have been postponed till further notice. In the future, when normalcy returns and after the government gives approval, an announcement will be made of Pujyashree Deepakbhai's rescheduled satsang programmes.

Mahatmas, please note that due to the pandemic, it will not be possible to host the following events in the presence of mahatmas: Diwali and New Year celebrations at Trimandir Adalaj, and the Janmajayanti celebration in Mehsana. The satsangs and celebrations of these events will be broadcast online as per the current norm.

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## Watch Pujya Niruma / Pujya Deepakbhai on TV Channels



### India

- **Arihant**, Every day 2:50 to 3:50 AM; 2:30 to 3 PM & 8 to 9 PM (Gujarati)
- **Sadhana**, Every day 7:50 to 8:15 AM & 9:30 to 9:55 PM (Hindi) – **New Program**
- **Doordarshan - Uttar Pradesh**, Every day 7 to 8 AM (Hindi)
- **Valam**, Every day 6 to 6:30 PM - **New program** (only in Gujarat)
- **Odisha Plus TV**, Every day 7:30 to 8 AM (Hindi- only in Odisha)

### USA - Canada

- **TV Asia**, Every day 7:30 to 8 AM EST (Gujarati)
- **Rishtey**, Every day 7 to 7:30 AM & 8 to 8:30 AM EST (Hindi)

### UK

- **Venus TV**, Every day 8 to 8:30 AM GMT (Hindi)
- **Venus TV**, Every day 8:30 to 9 AM GMT (Gujarati)
- **MA TV**, Every day 5:30 to 6:30 PM GMT (Gujarati)
- **Rishtey**, Every day 7 to 7:30 AM (Hindi) Western European Time (6 to 6:30 AM GMT)

### USA - UK - Africa - Australia

- **Aastha Global**, Mon to Fri 10 to 10:30 PM, IST (Dish TV Channel UK-849, USA-719) (Gujarati & Hindi)

### Australia

- **Rishtey**, Daily 8 to 8:30 AM & 1:30 to 2 PM (Hindi)

### Fiji - NZ - Singapore - SA - UAE

- **Rishtey**, Daily 6 to 6:30 AM & 7:30 to 8 AM (Hindi)

Note : On some of the Doordarshan channels, the satsang programs have stopped being broadcasted from 1 August 2020. When satsang programs will begin being broadcast on other TV channels, you will be informed about this.

## When the Knowledge of the Self Happens, the Ego Leaves

Does the ego have varieties? To refer to this relative thing as 'I am', that is the ego (ahamkaar). Garva (ego of doership and subtle pride in that), intoxicated pride, jealousy, abhimaan (display of pride due to material possessions), maan (pride), insult; all those different words are used at different times. It is worth understanding the gross meaning of all these words. That is why the Gnanis have given different names. The ego can never be completely destroyed without the Knowledge of the Self. The ego is actually full of ras (interest). Respect and insult are actually the sweet and bitter ras of the ego. Now, having attained the original element [the Self], the ras of the ego is to be withdrawn. In whichever way possible, when all this ras is dissolved, the solution will come.

- **Dadashri**

