

# Dadavani

October 2021

From where does the tuber of pride originate? One gets a 'taste' of respect, he gets a 'taste' of the sweetness of it, then the attachment towards getting respect, greed for getting respect, desire for getting respect, beggary for getting respect enters, and eventually, it becomes distorted. This means that deceit is carried out for the sake of getting respect.



Adalaj : Celebration of Janmashtami : Dt. 30 August 2021



Adalaj : Paryushan Parayan and Life Instilling Ceremony of Simandhar Swami:  
Dt. 4 to 12 September 2021



The New Chief Minister of Gujarat Shri Bhupendrabhai Patel Did Darshan at Trimandir and  
Received Blessings From Pujashri Deepakbhai



## If It Were Not for Pride, Liberation Would Be Attained Right Here

### EDITORIAL

Since infinite lifetimes, in the process of making attempts to attain *moksha* (final liberation), a living being has progressed countless times and he has also descended countless times, yet has been unable to get the desired result. What must be the factors behind this? While progressing on the path to *moksha*, there are some obstructing causes which make the spiritual aspirant slip up. As much importance there is of the path of progress, there is much more importance of knowing the obstructions that cause one to slip up. Through the grace of the *Gnani* (One who has realized the Self and is able to do the same for others) via *Akram Vignan* (the step-less Science of Self-realization), we have all attained the path of progress, but we will study, in brief, Dadashri's speech about one cause that obstructs us on the path of *moksha*, the inner enemy (*kashay*) of pride.

While explaining the nature of pride, Dadashri says, "The extensive form of the ego is pride." The characteristics of a person with pride are that: [One is preoccupied with] From where can I get respect? How can I avoid getting insulted? There is the constant fear of being insulted, and if someone insults him, then he gets angry with that person. From where does the tuber of pride originate? One gets a 'taste' of respect, he gets a 'taste' of the sweetness of it, then the attachment towards getting respect, greed for getting respect, desire for getting respect, beggary for getting respect enters, and eventually, it becomes distorted. This means that deceit is carried out for the sake of getting respect. Pride can be cleared, but it is difficult [to clear] the hunger for getting respect and the beggary for getting respect, which make the *jaग्रuti* (awakened awareness) dim. Pride is such a sticky fault that if someone gives a person respect, then the person develops a sweet spot for the one who gives him respect, which can eventually even make the person slip in the fault of sexuality. Therefore, it is crucial to be cautious towards pride. Krupaludev [a Self-realized *Gnani*] has also said, "If there were no pride, then one would attain *moksha* right here!" Pride itself is the main cause of worldly life.

Why does this pride persist? It is because of believing the other person to be inferior, by contemptuously rejecting others. Simply the intent 'I am something' is what hurts the other person. While giving on-the-mark solutions to dissolve the tuber of pride, Dadashri says, "There is no problem if you like getting respect, but at the same time, the *jaग्रuti* should remain that, 'This pride is wrong, there should be no desire for getting respect.' When the one who insults a person is regarded as a benefactor, then one's pride will get eradicated. In addition, there are solutions through applying the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), such as the *jaग्रuti* that respect and insult apply to the *puḍgal* (the non-Self complex), they do not affect Me, the pure Soul, as well as the special key to dissolve the tuber of pride: For the one who does not want anything, all his [spiritual] work gets accomplished.

Dadashri says that there is enmity between pride and *moksha*. Just for a small amount of respect, a person undoes this invaluable *Gnan*. The *Akram* (step-less) path is the path of purity! The ardent prayer is that *mahatmas* receive and apply these practical keys which they may currently be missing out on, in order to recognize the nature of the inner enemy of pride, which obstructs the attainment of the goal of *moksha*, and to carry out the *Purusharth* (progress as the Self) of purity against pride.

~ Jai Sat Chit Anand

## If It Were Not for Pride, Liberation Would Be Attained Right Here

*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.*

### Ego Is the Weakness

**Questioner:** Everyone in the world is trapped in the web of the ego (*ahamkaar*).

**Dadashri:** Yes, they are trapped, that's it! What is ego? It is weakness.

It is indeed because of the ego that all the energies have gotten squandered, isn't it! It [the ego] is always blind. However much ego there is, there is that much blindness. As I saw my ego dissolve, my eyes gradually opened. One is not able to see one's own faults because of the blindness. One will be able to see his faults as the ego diminishes.

Moreover, the ego has four divisions: anger, pride, deceit, and greed (*krodh-maan-maya-lobh*). If one becomes involved in greed, if one becomes involved in money, then he becomes blinded by greed. If one becomes involved in pride, then he becomes blinded by pride. If one becomes involved in anger, then he becomes blinded by anger. Blindness exists in all of these. Ego in any these is itself blindness. The ego is something that is born out of illusion.

### The Characteristics of the Ego, Pride, and Pride With My-ness

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

**Dadashri:** 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*. *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, but one believes 'I am Chandubhai'; that itself is ego! When it is ego alone, without my-ness (*mamata*), then it is called *ahamkaar*. And the extensive form of the *ahamkaar* is referred to as *maan*.

What is *maan*? Do not focus on whether one has a degree or any quality; forget about the qualities, but 'ego with rich materials' is *maan*.

It is when one wears nice clothes, has glasses with a gold frame, and rolls up his sleeves so that people can see the expensive watch he is wearing. Then when someone asks, "How are you, sir?" At that

time, we can clearly see his pride (*maan*). This is because he is wearing expensive accessories; that is considered *maan*. So these are all characteristics of it!

**Questioner:** So then *abhimaan* (pride with a sense of my-ness) 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.

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*.

“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, *abhimaan*! So where there is *abhimaan*, one keeps showing off such things to us.

The *ahamkaar* is a different state and *abhimaan* is a different state. And *maan* is an extensive form of the *ahamkaar*, that which has proliferated.

### The Difference Between an Ahamkaari and a Maani

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

**Dadashri:** If a laborer is 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 in Gujarati culture.]

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*.

‘I am Chandubhai’ is ego and to say, “This is my wife,” is *abhimaan* (pride plus my-ness). To express ‘I-ness’ (*hupanu*) is ego and to express ‘my-ness’ (*marapanu*) is *abhimaan*.

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

**Questioner:** But when his ego is broken, he will feel insulted, won’t he?

**Dadashri:** No. That is considered as breaking the ego. But it is only if one is *maani* that he will feel insulted.

### The Pride of a Noble Person

Who has more ego? It is the one

who has not seen respect, and then when he is given respect, he has a lot of ego. The one who has seen respect and gets respect does not have ego; he has nobility and respectability (*khaandaani*). Whereas for the one who has not seen any respect at all, if you address him as ‘sir’, then that ‘sir’ will become inflated within. Just sitting in his chair, he becomes inflated. Then he needs someone to scold him, to set him straight! Moreover, if he puts him down to a certain extent, then...

**Questioner:** Then he will be put in his place.

### The Fear of Insult Is Double Pride

**Dadashri:** Double *maan* is called insult (*apmaan*). The first [type of] *maan* is single *maan* and this double *maan* is insult. *Apmaan* has four letters [in the Gujarati language] and *maan* has two letters [in the Gujarati language].

A proud person (*maani*) is preoccupied with, ‘How I can gain respect and how I can avoid insult.’ He is preoccupied with that the entire day. If someone says, “You lost this much money.” [Then he would think,] ‘It is fine that I have lost it, but at least I haven’t been insulted!’ Yet he would respond by saying, “No.” That is protecting the ego. He is dwelling only in that; that is considered dwelling in the non-Self, dwelling in the *pudgal* (the non-Self complex).

All day long, a proud person keeps planning how he can gain respect! Whenever you wake him up, he is planning for how he can gain respect, and he remains preoccupied with how to

avoid insult, he remains in the fear of that, he remains alert only towards that. He goes around carrying this unnecessary pain!

### Look at How a Proud Person Utilizes the Market of Pride

There are two types of proud people: one is the type that has grown up in the hunger for respect and the other is the type who is habituated to respect. The one who has grown up in the hunger for respect will never attain this *Gnan* (Knowledge of the Self and Knowledge of the doer). However, the one who is habituated to respect will attain this *Gnan*. Everyone who has come here belongs to the market of pride. *Moksha* (liberation) is accessible to those belonging to the market of pride. The doors of *moksha* are not open to those belonging to the market [hunger] of greed.

If a proud person goes to a wedding and the host is in a hurry and does not greet him respectfully, then that person will feel very insulted. And with, ‘I will do this and I will do that to him,’ tremendous *ashubha upayog* (inauspicious applied awareness) arises within.

Two types of ‘markets’ come together at a wedding. One is the market of illusory attachment (*moha*) and the other is the market of pride (*maan*). In the market of illusory attachment, there are women, while in the market of pride, there are men. In the market of pride, there are men, and moreover, there is a person waiting outside to greet those who belong to the market of pride. [The person says,] “Welcome,

welcome, come in,” so Ishwarbhai [the *maani* guest] behaves as though he has received some sort of a precious gift! That person greets him because he is hosting the event and he wants to make the occasion splendid. Whereas he [Ishwarbhai] thinks, ‘Oh wow!’ Now, that person is just doing this because he is hosting the event and he wants to make a good impression! This needs to be done in worldly interactions; he is not doing it because he is impressed by your look or personality. Now, say Chimanbhai comes along with Ishwarbhai. When the host greets Chimanbhai, Chimanbhai is not looking in his direction, and when Chimanbhai greets him, the host is not looking in Chimanbhai’s direction. So Chimanbhai becomes upset that the host did not greet him. This is considered the market of pride.

The market of pride is such that if Navinbhai is seated in the middle, then Navinbhai first sits down [and thinks,] ‘This is a good seat.’ Then Laxmichand comes along. So the host gathers everyone together. He then asks Navinbhai to move over. [Navinbhai thinks,] ‘Well, if you wanted me to move, then you should not have seated me here in the first place. On the contrary, my *dhotiyu* (loose lower garment) gets worn out and I get disgraced. Instead, you shouldn’t have seated me here in the first place. I would have been better off sitting somewhere else.’ There was once a lawyer who was an acquaintance of mine. He was a very good man. The lawyer was seated similarly in the middle and I was called over, but at that time, *Gnan* had not manifested [within me]. They would introduce me by saying,

“Ambalalbai is a good person and he is a great contractor.” They would address me because I would wear a long coat. Thus, I understood this from the beginning, so I would never enter this market of pride. In the market of pride, I would sit wherever I felt comfortable.

So that lawyer was seated in the middle. Then Manganbhai Shankarbhai arrived, so the lawyer had to move. I knew the nature of the lawyer, that he is bound to get upset. I kept looking at his face; the irritation could be seen on his face. Then Zaver Laxmichand arrived, so he had to move again. He had to move eight different seats. So when this ‘drama’ ended and drinks were offered, he would not touch them. His face was sullen! He didn’t like it, ‘Why did I come here! I got trapped!’ He did not take the drink. The band was playing wonderful music outside; he did not listen to it. He was fuming within. I kept looking at his face as long as he was seated, I could see that the lawyer was fuming. The lawyer was a good person, but everyone is bound to feel upset, as they are filled with *kashay* (anger, pride, deceit, and greed)!

I met the lawyer as I was leaving. For the purpose of some amusement, to see what benefit there is in this market of pride, [I asked him,] “How are you, sir?” He replied, “These people have no value [for me].” I said, “These people have not understood what is of the greatest importance. I know what your value is. Once they had seated you, they should not have moved you.” In this way, I got him to express what he was feeling and

he was lamenting beyond the limit. He thought so much of himself, ‘There is no living being like me and there is no other mother like my mother.’ People believe such things in their mind. When one goes into the next life, then there will be no one who gives him any regard. In this era of the time cycle, there is no guarantee that one will even get a human life again.

### **Pride That Results in Total Loss**

Pride should not be such that the future result of it is insult. Its result should also be of pride.

I will give you a gross example of this. Suppose you are sent [by your wife] to buy vegetables. Now, you have five rupees to buy vegetables, but then you come across an old friend. Now, he has not had tea yet, so he tells Chandubhai [reader should substitute his/her name here], “We’ll have to get a cup of tea today. Let’s go have some tea.” So he urges you and for the sake of your pride, you end up spending two to two and a half rupees on tea for him. Now, your wife who is at home had asked you to buy vegetables worth four rupees. So what can be done? What answer will you give her when you go home? So, on the contrary, for the sake of pride, you have invited insults. So once you reach home, you get plenty of insults. She scolds you a lot, and on top of that, fear sets in. Did you understand this gross example? Now I will explain the subtle matter.

**Questioner:** Yes.

**Dadashri:** Until now, you have

fed your pride just like in this gross [example]. What should pride be like? Dada receives respect, but he does not get insult in return. He receives great respect in return. This is because one should only accept the cash note that is genuine. What kind?

**Questioner:** Yes, one should accept the cash note that is genuine.

**Dadashri:** Yes, and suppose he accepts a counterfeit note and then uses it up, but the result of that counterfeit note remains. The person [you gave the counterfeit note to] will kick up a fuss in the morning, “Give me my money back.” Now, you used it up last night, for the sake of a little respect. You took everyone to see a movie. And when that other person spoke to you, you felt insulted. This is considered madness. This is found everywhere. It is on account of this very madness that the entire world has become mad. We don’t even want such respect, this is considered pride that results in total loss. What kind is it? It eventually results in total loss. Does it result in total loss or not?

**Questioner:** Yes, it definitely does!

**Dadashri:** Yes. If you step out to buy vegetables and you end up spending some money [on a friend], then that is considered pride that results in total loss, isn’t it?

**Questioner:** It definitely results in total loss.

**Dadashri:** So you should accept money that is genuine. Similarly, make do without feeding the pride.



## When Treated With Intense Contempt, One Makes a Firm Inner Resolution for Respect

Pride is such that once a person is insulted to an extreme level, he becomes shamelessly impertinent (*naffat*). And if he keeps getting a moderate amount of respect, then he keeps getting validated.

**Questioner:** Dada, this has been the case from the very beginning, hasn't it?

**Dadashri:** It's been this way since time immemorial, respect and insult! The phenomenon of respect and insult begins from the time one enters the human life-form, there is nothing like this in other species, in other life-forms. There are a lot of problems pertaining to respect and insult here in the human life-form and in the celestial life-form.

**Questioner:** Do they forget about respect and insult when they go into other life-forms?

**Dadashri:** They forget it. They forget from the moment they leave from here, they do not remember it. Do you remember what you ate four days ago?

**Questioner:** No. But a living being remembers vengeance and hostility, respect and insult and all that, so why does he forget all of this?

**Dadashri:** No, he does not remember even that. He only remembers anger, pride, deceit, and greed. And those other four *sangnya* (instincts) [food hunger, sex hunger, fear and sleep] always remain. Vengeance and hostility (*ver-zer*) do appear later on. He does

not remember them. When insulted, he kicks up a fuss.

Now, if one receives a lot of respect, then his hunger for *maan* goes away. If one keeps getting excessive respect, then his hunger (*bhookh*) for it goes away. After that, he will not like respect. Do you think people don't give me enough respect? If you were to get such respect, then your hunger for it would go away.

Now, if a person was given respect in every matter in childhood, then he would not have the hunger for it at an older age. If his desire for respect had been fulfilled during childhood, then he would have no hunger for it later on. A human life can be destroyed if one has been scarred through intense contempt (*tarchhod*). If a person is insulted two times, five times, ten times in childhood, and he does not get respect, and he has been treated with intense contempt when it comes to respect, then he decides, 'I want to gain respect from these people in any way that I can.' So his goal changes and he becomes engrossed in trying to gain respect.

So, he makes a firm inner resolution exclusively for earning respect. He ends up becoming extremely proud when he grows up; he becomes incredibly proud. Right from childhood, he decides, 'Now I want to get ahead of everybody.' So he puts in a lot of effort and says, "I will get ahead of everybody if it's the last thing I do." And he does get ahead of everybody too! Yes, he will do whatever it takes, but he gets ahead of everyone.

## Pride Is Violent Intent Indeed

Pride is contemptuous rejection (*tiraskaar*); it is the intent of contemptuously rejecting others. That is all *raudradhyan* (adverse internal meditation that hurts the self and others). Anger, pride, deceit, and greed are *raudradhyan*.

The fact is, anger, pride, deceit, and greed are *raudradhyan*. Anger, pride, deceit, and greed are considered violence indeed.

**Questioner:** You said that there is violent intent in *kashay* (anger, pride, deceit, greed), so please explain what kind of violent intent there is in pride.

**Dadashri:** Pride itself is a violent intent. A proud person does violence to others. If the other person needs help with some work, if he is selfish, if he is self-centered, then one will put up with it. But how do others feel about a person who is proud? Anger is indeed interlinked with pride; contemptuous rejection is inevitable. [One believes,] ‘I am something,’ thus, he contemptuously rejects others. Pride means contemptuous rejection. And a person with pride and my-ness (*abhimaani*) contemptuously rejects people a great deal.

The Lord has said, “It is anger and pride that hurt people. It is because of pride that contemptuous rejection (*tiraskaar*) happens. Pride leads one to reject others with contempt. Anger burns [the self] and burns [others]. Upon hearing the words of the Lord, people tried to implement solutions. “One should not get angry; one should not be proud.” So,

they started *triyog sadhana* (the practice of moving towards a goal by aligning the mind, speech, and body). Through *triyog sadhana*, the anger and pride decreased to some extent and the ‘light’ of the intellect increased. Due to the increased ‘light’ of the intellect, their deceit increased to protect their greed. Anger and pride are guileless; someone or another will definitely point these out to him. Whereas greed and deceit are such that even the owner will not be aware of them. Once they take hold, they will never think of leaving.

Amongst anger, pride, deceit, and greed, the *prakruti* (the non-Self complex) of greed is such that the owner himself is unaware of how much greed he has inside him! So greed is heavily laden with deceit. Anger is guileless by nature. Not only is the owner aware of it, but even other people will say, “Why are you getting so angry?” However, a person never figures out that he has greed. Greed can lead a person astray! And the *prakruti* of greed is not such that it will go away; the *prakruti* of greed will not go away for infinite lifetimes. This is because the *prakruti* characterized by greed is *raag prakruti*, the *prakruti* of attachment; it is not *dwesh prakruti*, the *prakruti* of abhorrence. And the *prakruti* of attachment is characterized by coolness. Therefore, that *prakruti* does not let one become free, it is a very strong *prakruti*. Greed and deceit both fall under the *prakruti* of attachment, whereas anger and pride fall under the *prakruti* of abhorrence. We can recognize the *prakruti* of abhorrence, but we cannot recognize

the *prakruti* of attachment. Even the owner cannot recognize it, can he! This is because one feels so much sweetness in it! People are only concerned about respect and insult, aren't they!

### **The Bodyguard in the Form of Anger Protects Pride**

Anger, pride, deceit, and greed are of two types: the first is that which can be turned around. And the second type is that which cannot be turned around, the inevitable ones!

What impedes a person from attaining liberation? It is anger, pride, deceit, and greed. Deceit is used to protect greed; so while selling cloth, a greedy person will cut the cloth shorter by a finger's length. Anger is used to protect pride. People are living on the support of these four!

When the weaknesses of anger, pride, deceit, and greed exist, how can problems be confronted?

There is anger, pride, deceit, and greed; and of these, anger and deceit are the defenders of pride and greed. Deceit is actually the defender of greed and anger is actually the defender of pride. However, deceit is sometimes used to some extent to defend pride. One will use deceit even to gain pride.

Anger does not just sit around. It is only when the enemy known as pride has entered that anger will sit around [to protect pride]. Anger is there for the protection of pride. Therefore, as long as there is pride, that bodyguard will definitely remain.

**Questioner:** Why does one become angry?

**Dadashri:** When there is something that obstructs one's pride, one gets angry. When his pride is being wounded, he protects his pride through anger. The protector of pride is anger.

Pride has employed a bodyguard [called anger] and has told it to teach a lesson to anyone who comes to insult. And greed has also employed a bodyguard; it has employed the bodyguard called deceit (*kapat*). That itself has been referred to as *maya* (the illusion that deceives the Self). And if greed leaves, then that *maya* will leave.

A person filled with pride does not laugh when someone scolds him. His anger immediately flares up, but a greedy person never exhibits anger.

Whereas a proud person prevails only in pride, from the moment he steps outside [his home]. No matter where he goes, he just walks around prevailing in pride, and even upon his return, he still prevails in pride. However, if someone insults him, he gets angry.

### **The Characteristics of the Tuber of Pride**

There are four types of tubers: anger, pride, deceit, and greed. Now, if a person has a tuber of pride, then from the start of the day, he will think, 'What can I do today to gain respect?' And all day long, he calculates as to where he can get respect. And if there are chances of him getting respect, then on that day, he invites his

acquaintances, “Come to my orchard,” and he also serves them tea! Just to show off his respectability. Does he or does he not do this just so that people can see his respectability?

**Questioner:** How can it be identified that that is pride?

**Dadashri:** When you greet someone respectfully, then you will immediately know from his face. You immediately know based on the change in his body posture. And if someone does not greet him respectfully, then he will be affected by that too. He will become depressed; you will immediately recognize his pride. ‘We’ don’t get affected like that. ‘We’ can identify those with the tuber of pride. That is the tuber of pride.

**Questioner:** What is the result of the tuber of pride?

**Dadashri:** If there is the tuber of pride, then when it sprouts, it will keep showing you fear and all such things. The worldly knowledge shows fear and other such things. All those tubers sprout. Of these, the tuber that sprouts more frequently over the course of the day is a large tuber.

The tuber of that from which many thoughts arise is large; it can be as big as a potato.

A person with a large tuber of pride remains engrossed in the fear of, ‘What if I get insulted? What if I get insulted?’ Or else he remains engrossed in the thoughts of, ‘From where can I gain respect? From where can I gain respect?’

## Pride That Leads to Contemptuous Rejection and Pain Is Unwanted

**Questioner:** Dada, if one has a lot of *parmanu* (the smallest, most indivisible and indestructible particle of matter) of pride, then is that considered harmful?

**Dadashri:** Which kind?

**Questioner:** If one has pride such as, ‘Let me do good for this man, let me do something useful for him.’

**Dadashri:** No, there is nothing that is harmful in that. What is harmful is pride that contemptuously rejects others, that is what harms others.

What is considered as pride? It is pride that is excessive, that contemptuously rejects others. Whereas there is no problem at all of wanting to do good for others.

**Questioner:** When I do a lot of analysis, I feel that a deep-seated desire remains for respect and a good image of myself, but it is not to take advantage of others, it is to do good for others.

**Dadashri:** This pride is what has brought you here. If you did not have such pride filled within you, then you would be somewhere else right now.

**Questioner:** I feel I want to get involved in the competition in which Simandhar Swami’s temple is concerned.

**Dadashri:** This kind of talk would not be found anywhere else in this world. This is the best thing.

Besides, what is considered as pride? If I tell you something that is likely to hurt

someone else and if my conduct is that way too, then that is considered as pride.

### **If You Like Respect, Then...**

**Questioner:** When someone gives me respect and I like it, is that considered beggary for respect?

**Dadashri:** No. You will like it; it is natural that you will like it. Do you like tea with sugar or without sugar? It is natural to like tea with sugar. However, if someone says, "I only like tea without sugar!" Then I would say that is ego. Why don't you just quietly drink the tea with sugar! At least it is tasty. Is that right or wrong?

**Questioner:** Now, if someone likes respect, then what is that considered to be?

**Dadashri:** There is nothing wrong with liking it. You will like it, won't you! But it is fine if you like respect, there is no problem with that. If someone says, "I cannot get rid of this pride." Then I would say, "If you cannot get rid of it in this life, then you will get rid of it in the next life." But enjoy your respect with leisure!

### **There Should Be No Attachment for the One Who Gives You Respect**

So, there should be no desire for respect. When someone gives you respect, when it is served on your plate, then enjoy it with leisure. And devour it slowly, leisurely, with gusto. But there should be no desire for it.

**Questioner:** But when he accepts the respect, will he not have problems by doing so?

**Dadashri:** What is wrong with accepting respect? You can accept respect; it is used up. [The desire for it] Does not arise again, does it? Savor the respect. I am telling you to savor it. Is it as though you going to savor it over there? Is it as though you are going to receive any respect over there in *Siddha gati* (realm of the absolutely liberated Souls who have attained final liberation)? Savor whatever you receive over here, do so with leisure. But do not make a habit of it, do not become habituated to it.

**Questioner:** Does respect not make a person fall?

**Dadashri:** It is pride with my-ness (*abhimaan*) that makes one fall. So, when people give you respect, there is nothing wrong with savoring it, but at the same time, [the awareness,] 'This should not be so,' should be there. Now, 'we' have given you the freedom to accept respect, respect is allowed, however, there should be no attachment for the one who gives you respect.

### **In Tasting Respect, Greed Leaves**

**Questioner:** Dada, up until today, I used to feel intimidation because of the fear of being insulted or of losing respect. Because of this, I used to be depressed and I would not take part in any activities, I would withdraw from all that. Then, as I received respect, I began to feel free.

**Dadashri:** No, that is the tuber of greed. So as you began receiving respect, the taste you got out of it, that tuber began to dissolve. The tuber of greed dissolves

through that. When one gets a taste of respect, the tuber of greed dissolves very quickly!

Now, if a person has the tuber of pride, then that tuber will make him chase after it [to gain respect]. Wherever there is scope for gaining respect, [for example,] if they tell him, “We will hang a plaque with your name on the wall.” Then he will say, “Put me down for fifty thousand rupees [donation].” When he gets respect, he lets go of his greed. Whereas if a greedy person gets respected a million times, he will still not let go of his greed.

### **Greed With the Intention of Respect**

Which tubers do you have? Greed and any other?

**Questioner:** Pride.

**Dadashri:** How much greed do you have?

If you have pride and you want to preserve that pride, then you will have to decrease greed. And if you want to preserve the greed, then you have to decrease the pride. However, you want to do both. How will that be possible?

**Questioner:** I do not want either of them.

**Dadashri:** I have understood what this is. He has a lot of greed and he also has a lot of pride. And his pride is great. However, in the end, his greed is used for the purpose of pride. The purpose is to get respect. So everything indeed goes on the side of pride. The reason for the greed is that when he has the

money, he gets respect through it, so he spends for that purpose. So there is greed for respect.

A greedy person does not care about respect or anything of the sort. If someone insults him and gives him one hundred rupees, then he will say, “I am only concerned about the profit of one hundred rupees, so what if he insults me! He insulted me once, but I have gotten the profit of one hundred rupees!” That is because of greed! And if pride is the cause, then it may cost him five hundred rupees, but if he receives respect, then that is more than enough.

So this world persists because of pride and greed. Where pride is absent, there is greed, and where greed is absent, there is pride. It is very obvious, isn't it?

### **Greed for Pride and Pride for Greed**

**Questioner:** You said that greed and pride do not co-exist or they are contradictory, so how do they exist together?

**Dadashri:** Yes, there is greed for the purpose of pride, that is why they are there together. If the pride is for the purpose of pride and the greed is for the purpose of greed, and the greed is not for the purpose of pride, then the two cannot be there together. All the greed, however much money he has, if it helps him gain respect, then he sides with [the pride]. Therefore, it is not greed that is at the root of this, behind the greed lies pride. So this ego is deep-rooted. One indeed believes, ‘There is no one who is as smart as me!’

**Questioner:** Does that mean that it is considered greed for pride?

**Dadashri:** Yes, it is greed for pride. It is the greed to receive respect, but ultimately it falls under pride. It is not for the sake of greed; it is greed for the sake of pride!

**Questioner:** Is there such a thing as pride for greed?

**Dadashri:** Yes, there is!

**Questioner:** What is that like?

**Dadashri:** ‘It is only if I earn a certain amount that I can settle things [and rest easy]’; that is one kind of pride. However, that is considered ego, it is not considered pride.

A person who is *maani* (entrenched in pride) will remain proud from birth until he dies. A proud person has greed only for respect. If he does not have greed for pride, then his egoism is that much less, and he is able to see it [his pride] clearly. However, if there is greed for pride, then he has become completely blind to it.

If nothing else, if a person does not have greed for anything, then there is bound to be greed for at least pride. Rather than having pride for greed, people have a lot of greed for pride; this is because there is no pride for greed. So, there is a lot of greed for pride! When all’s said and done, that greed is also there. And it is because of greed that the circumstance arises. When the circumstance arises, it gives rise to worldly life!

## The Greed for Pride Makes One Engage in Backbiting

**Questioner:** Is there such a thing as greed for pride?

**Dadashri:** It is not considered greed for pride; it is considered greed for pleasure. When there is greed for pride, then backbiting is inevitable.

**Questioner:** Aren’t the people of Mumbai involved in the greed for pride?

**Dadashri:** No, this is actually not considered greed for pride, it is greed for pleasure. It is considered greed for pride when one has the spare time to backbite. Go and ask the people of Mumbai, “Do you have time to backbite others?” They will reply, “No.” So they do not have even a moment of spare time. And what if you go to Wadhwan [a city in Gujarat, India]?

**Questioner:** There will be nothing but that over there.

**Dadashri:** Nevertheless, ‘we’ have said that backbiting and contemptuous rejection have started to decrease in India and greed has increased. Greed for pleasure has increased and that is why India will become prosperous. I have arrived at this conclusion based on this sign. So what if the illusory attachment (*moha*) increases slightly, but at least the backbiting and contemptuous rejection will decrease, won’t they?

**Questioner:** So the one who is concerned about pride is not concerned about intense greed (*laalach*)?

**Dadashri:** Few bad attributes would

enter the one who is deeply concerned about pride, simply because of the fear of being insulted.

### The Characteristics of the Beggary for Respect

**Questioner:** I recognize that I still want respect.

**Dadashri:** There is no problem with wanting respect, but are you preoccupied with receiving respect?

**Questioner:** No, that kind of preoccupation does not remain.

**Dadashri:** And what if you do not get respect?

**Questioner:** Then there is no problem.

**Dadashri:** Then there is no problem with that.

**Questioner:** But what if the intense greed for pride sets in?

**Dadashri:** Yes, that intense greed (*laalach*) is there too. That itself is intense greed! ‘We’ refer to that as beggary (*bheekh*) for respect.

The desire (*kaamna*) for respect is itself considered beggary. The desire for anything is considered beggary. Desire and beggary are not considered to be discharge [in *Akram Vignan*]. Desire and beggary are closely related words. However, if there is no movement in that direction (*upayog*) then nothing will affect [You]. Therefore, this path [of liberation] is not obstructed. But the one engaged in beggary is considered to have taken another path.

What have ‘we’ said? There is no problem if you do not like insults, but do not have beggary for respect.

**Questioner:** But do we not have to get rid of this weakness of the fear of insults?

**Dadashri:** As you keep digesting insults, the weakness of [reacting to] an insult will continue to decrease. However many you had given out will be returned. The problem lies with the beggary for respect.

**Questioner:** What does it mean to be preoccupied with not wanting to be insulted?

**Dadashri:** A proud person’s awareness stays applied in pride. It is considered beggary when one is constantly attentive towards not being insulted, and keeps protecting the self.

### The Beggary for Pride Makes One Lose Sight of His Goal

How can you recognize the beggary for pride? Many monks say, “We do not have beggary for pride.” Yeah, right! As soon as someone insults you, won’t you realize whether this was the beggary for pride or for anything else? If one gets irritated upon being insulted, then know that he wants respect! Whereas ‘we’ do not get irritated upon being insulted so it means that ‘we’ do not want respect. That proves it, doesn’t it?

**Questioner:** It does.

**Dadashri:** That means that ‘we’ do not have the beggary for pride. ‘We’



do not have the beggary for fame, fame for what? The fame is for the body; can there be fame for the Self? The one who can be defamed is the one who can get fame. There is neither fame nor defame for the Self.

All this beggary does not go away. The beggary for respect, the beggary for fame, the beggary for sex, the beggary for money...there is nothing but beggary! Have you ever seen anyone without beggary? Ultimately, there is even beggary for building temples, so he gets involved in building temples! The reason for this is when he can't find anything else to do, then he does everything to gain fame!

The role of Indian people is not merely to build temples. The sole reason for being born in India is to attain *moksha*. Do your work while maintaining the goal to attain *moksha* within one lifetime; then within fifty lifetimes, within a hundred lifetimes, or even within five hundred lifetimes, an end will come about. Let go of all other goals. Then you may marry, become a father, become a doctor, and build a bungalow, there is no problem with that, but maintain the goal of only one thing, 'As I have taken birth in India, I want to attain all that is necessary for liberation.' If you gravitate towards and hone in on this one goal, then the final solution will come about. Besides, there should be no beggary of any kind.

Where there is beggary, God is not present at all. As it is, there is [beggary for sex], beggary for money, beggary for pride. Pride meaning, 'They will give me

respect and I will get it from these people in this way.' And to nurture such a desire is itself beggary.

### The One Who Gives You Extra Respect Is Your Enemy

**Questioner:** In worldly interactions, giving respect to one another is not considered wrong, is it?

**Dadashri:** Give respect, but with your eyes cast downwards. The moment you find someone handsome or beautiful (*drashti bagadvi*), You will immediately Know. When it comes to respect, one is bound to look at the other person with a sexual intent. This is the only liability; there is no other liability. If you are a man who yearns for respect and if any woman gives you respect, then your eyes will be drawn (*drashti khenchai*) towards her; similarly, if one is greedy and if his greed is tempted even then his eyes will get drawn towards her. Then his entire life becomes ruined!

For some people, it is the case that the tuber of pride exists exclusively for the protection of sexuality. Therefore, as soon as their sexuality comes to an end, the tuber of pride will also come to an end. For others, their tuber of pride comes first and then comes sexuality, so it means that their tuber of pride is the basis for their sexuality. Whereas for others, sexuality is basis of their tuber of pride! Meaning that when one base becomes unsupported, then the other will vanish.

If someone greets you respectfully and utters a couple of compliments, then immediately your outlook towards her will

become sweet-tempered and then she will start to look at you with a sexual intent. Therefore, the moment a person starts to give you respect, consider them as an enemy. There is nothing wrong with someone giving you the ordinary amount of respect in worldly interactions, but when they give you a different sort of respect, then from that point on, know, 'This person is my enemy, they will push me into a ditch!'

This is indeed the gravest danger of all; there is no other danger apart from this.

### The Distortion of Pride

**Questioner:** There is no problem with tasting the respect that comes naturally and spontaneously, but then it begins to become distorted (*vikrut*), and a desire arises for it. That is what happens later on, isn't it?

**Dadashri:** Something like that may happen, but there should not be any desire for it at all. And if the desire arises, then that is harmful.

**Questioner:** So what are the different forms of distortions of pride and to what extent do they span?

**Dadashri:** There are many different forms of distortions. There are many different distorted forms of pride, and these are what make a person fall. So, there is nothing wrong with tasting respect. If someone tells you, "Come on in, welcome sir," and so on, then enjoy that respect with leisure, but do not become intoxicated by it. Sure, enjoy it with leisure, and you will feel satisfied from within. However, if intoxication arises, then it will become

ugly! As long as there is pride, a person appears ugly, and once he appears ugly, no one will be attracted to him. Does he appear ugly or not? Even a handsome face will appear ugly.

### Where There Is Deceit in Pride, Jagruti Does Not Arise

**Questioner:** Doesn't tasting [enjoying] respect weaken *jagruti* (awakened awareness), Dada?

**Dadashri:** *Jagruti* will definitely decrease! Now, where there is deceit in pride (*maan ma kapat*), *jagruti* will not arise. Where there is deceit in pride, [one] cannot see the pride at all.

**Questioner:** I don't understand deceit in pride, what is that? What do you mean by that?

**Dadashri:** Deceit in pride means that, [take for example,] this man is serving Dada. People give him respect, then he starts grooming another two people and they start praising him to others. So he gathers a proper fan club. He manipulates this process to get more respect.

**Questioner:** So that person is serving Dada and he starts grooming two more people?

**Dadashri:** He teaches others, "Tell everyone to do it this way."

**Questioner:** To serve in this way.

**Dadashri:** So he does this to get more respect, he uses such tricks.

**Questioner:** Oh! So, he moreover tells them about it, to publicize himself.

**Dadashri:** Yes...

**Questioner:** He spreads publicity about himself.

**Dadashri:** He spreads publicity about himself to earn more respect.

**Questioner:** Yes, by telling others.

**Dadashri:** Yes. He tells others and makes them do according to what he says. Did you not understand?

**Questioner:** Yes, Dada, I understood. In short, to get respect, he employs any kind of deceit.

**Dadashri:** And secondly, he puts his pride on display, ‘Just look at how respected I am!’ But he does not put on display the instances where he was defamed and insulted. That is certainly considered deceit, isn’t it!

**Questioner:** He does not put it on display when he got insulted.

**Dadashri:** Would anyone do so? If it is someone like this fellow here, then he may do so on occasion. He may not even disclose it. Nor would you disclose it. Isn’t that so?

**Questioner:** I would immediately put it on display; I would disclose it.

**Dadashri:** Is that so? One has carried out a lot of deceit such as this when it comes to respect.

**Questioner:** Oh! So how does that obstruct his *jagruti*? Does *jagruti* not arise at all?

**Dadashri:** When deceit enters,

*jagruti* ceases. However much deceit there is, one has that much less *jagruti*.

He would not know about pride if there is deceit in it. Where there is deceit, one would not even know that he has greed.

**Questioner:** Dada, I realize that. Suppose the pride is engaging in deceit within, deceit is taking place and I even realize it from within, then what is that considered?

**Dadashri:** Then a solution can come about for it. When you know someone who is not doing it and you know that on the contrary, you are engaging in deceit, then gradually you become like one who is not doing it. You realize that you are engaging in deceit. Once you realize it, you become ready to remove it. But what about the one who does not realize it at all? People go around in a state of gross unawareness.

### Through Dada’s Wisdom in Worldly Interactions, Pride Dissolves

Why does pride persist? Pride persists because one believes the other person is inferior. Therefore, do not believe him to be inferior. Rather, you should say, “He is my superior.” Then pride will depart.

**Questioner:** He believes the other person is inferior, is that why pride persists?

**Dadashri:** Yes, because one believes, ‘I am his uncle,’ pride persists. So in worldly interactions you should say, “I am his uncle.” However, within, you

should believe, 'He is my uncle.' So, the 'plus-minus' will take place [it will get neutralized]. When 'plus-minus' takes place, it becomes equal in algebra; doesn't it become equal?

**Questioner:** Yes.

**Dadashri:** Subsequently,  $X=Y$ . Did you understand?

**Questioner:** I like this point, Dada. It is very good. You said that one believes the other person to be inferior, that is why pride persists.

**Dadashri:** Yes, that is why pride persists! 'This is my nephew, I am his grandfather,' then he becomes 'fat'. And he does not divide this [the multiplication effect from the past life]. Then he will say, "I am his grandfather. He is not listening to me." Mortal one, why would he listen to you, you have become his grandfather [bossing over him]! If you divide that, then he will listen to you.

### Dada Gives Respect Systematically

Here, there is no special consideration of whether a person is important or ordinary or old. Yes, 'we' are particular when it comes to worldly interactions. When certain people come here, if the prime minister were to come here, then I would get up and greet him and seat him close to me. But if he were to say, "I have come here for religious purposes," then I would tell him, "Please sit down on the floor." But if he were to come as the prime minister, then I would interact with him appropriately. The reason behind this is that he should not feel hurt.

**Questioner:** Even his ego should not feel hurt.

**Dadashri:** Even an egotistic person should not be hurt, that should be our religion. Meaning, he should be given respect according to his position in worldly interaction. 'We' respect everyone according to his position, according to his or her status, and it is done systematically!

### The Order in Which the Kashay Decrease

**Questioner:** Dada, the tuber cannot be recognized, so it remains seated.

**Dadashri:** If one could know it, then he would attain salvation! Those who are *Vanik* (members of the merchant caste in the traditional Indian caste system) have the tuber of greed, whereas those who are *Kshatriya* (members of the warrior caste in the traditional Indian caste system) have the tuber of pride. Both these tubers are harmful.

**Questioner:** Why do we say anger, pride, deceit, and greed in this sequence?

**Dadashri:** That is the order in which they leave; so first anger begins to decrease, then pride begins to decrease, then deceit begins to decrease, and greed is the last to leave.

**Questioner:** Of this anger, pride, deceit, and greed, anger goes first, then pride leaves, then deceit leaves, and then greed leaves. Greed is the last to leave. Why is it in this sequence? Why is greed the last to leave?

**Dadashri:** The fact is, greed was the

first to enter. Greed (*lobh*) was the first to enter, and then they leave according to the order in which they entered.

**Questioner:** How did it enter?

**Dadashri:** Why don't you examine that now? You should see that. Whenever you see something, you feel like buying it, don't you? The desire to buy something is itself greed, and then when you have the desire to show it off to someone, "Look, I bought this," that is pride! Then, if someone is taking it away, you get angry. Greed arises first.

**Questioner:** And what about deceit (*maya*)?

**Dadashri:** While buying something, one ends up switching one thing for something better; so when the owner is looking the other way, he switches it. So to engage in such deceit, that itself is *maya* (illusory attachment; deceit). When greed happens, then deceit happens. When there is a desire to get something, that is greed, and then it leads to deceitful interaction. For the one who has no desire at all, nothing obstructs him in the world. The desire has stopped amidst each and every minute, despite eating and drinking!

### The Tuber of Pride Dissolves Through Insults

People insult a person who has pride. Pride means guilelessness, and so everyone around him recognizes it. They will say, "Why are you walking around with an inflated chest?" So for pride, even people passing by will make a comment, "Why are you so full of yourself?"

**Questioner:** By giving respect to a greedy person, one can break the tuber of greed, but how can we break this tuber of pride?

**Dadashri:** In the case of the tuber of pride, people automatically dissolve it for him. It dissolves through insults! Otherwise, everyone can point out his pride to him. Pride is guileless, so even small children will understand that he is overcome with pride.

And what else happens? If he is very greedy, then he will tolerate the insults and he will smile if he is getting one hundred rupees. He will think to himself, 'So be it, at least I am getting it [the hundred rupees], aren't I?' That is the tuber of greed. Whereas the pitiable person with pride will end up spending all he has if someone inflates his pride. Then he will become very fearful of insults. 'What if someone insults me?' He will have a lot of fear of that.

When you visit a person with pride, he will welcome you, "Please come in. Welcome." This is because he gives to others exactly what he wants for himself.

Now, the tubers of pride are going to dissolve. As you are going to surrender your body and your mind, the tuber of pride is going to dissolve.

### When Will Pride Get Eradicated?

When the one who insults you is regarded as a benefactor, then your pride will get eradicated! Consider the one who truly insults you as your benefactor, but instead you feel hurt and disappointed when you get insulted.

It is worth getting a taste of insults. You don't get a taste of them when they come to you while you are at home; otherwise, your energies would increase a lot! However, you do not accept the insults when they come and you do not receive and accept them. In that case, how will the energies increase?

If someone tells you, "You are a fool, you don't have any sense," then you should tell him, "Sir, this is nothing new; I have always been like that."

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

**Dadashri:** The energy to tolerate insults will come once that pride goes away.

Don't some people say, "They don't value me"? What value did you have anyway? Go and ask the ocean what your value is. One wave will come and sweep you away! The owner of many waves has swept away many people like you! Those who do not have attachment and abhorrence are considered to have value!

**Questioner:** Respect and insult are very bothersome now, how can I become free from them?

**Dadashri:** Does insult bother you or does respect bother you?

**Questioner:** Actually, it is insult.

**Dadashri:** Oh, even respect can be very bothersome. If one is given too much respect, then he will get up [from there]. If one is given too much respect, then he will grow weary of it

and run away from there. If one keeps on getting respect daily, all day long, then he will grow weary of it and run away from there. And he does not like insults even for a short while. He may even like respect for a short time; nevertheless, one can tolerate insults, but he cannot tolerate [excessive] respect. Yes, to tolerate respect is like swallowing lead. When a man is getting married, he bows down and touches his father's feet, the father immediately gets up from his seat. [If you ask him,] "Hey, why did you get up?" Then he will say, "I cannot tolerate it."

**Questioner:** And yet one does not like insults, what is that considered to be?

**Dadashri:** It is considered very wrong to not like insults. Nobody likes insults. The energy to like insults has not arisen in people. They should actually hire someone to insult them. But no one hires anyone to do this, do they! However, a hired person would not insult him in the true sense, would he! And when people are truly insulted, they feel hurt and disappointed. Consider the one who truly insults you as your benefactor. Instead, one feels hurt and disappointed in that case. When you are truly insulted, you should not feel hurt and disappointed. So, when you come across someone who truly insults you, consider him your benefactor and decide, 'It would be great if he is around me all the time.'

**If You Get Insulted Every Day, Then the Tuber of Pride Will Dissolve**

How long does an insult hurt a

person? As long as one has beggary for pride, as long as one has beggary for temporary things.

To digest an insult is actually a great strength. If someone hurls abuses at you or insults you, even then pride should not become awakened. Why should pride get awakened even if someone slaps you? You should Know whether he has slapped you seven times or three times, whether it was a slap with great force or lesser force. You will have to come into the state as the Self, won't you? You should decide in the morning, 'It will be good if I receive five insults today,' and then have regrets if you do not get even one. Then your tuber of pride will dissolve. When you get insulted, You should become aware.

The composition of the body is such that no matter how much clarified butter you eat, it will get digested. Similarly, the state of your mind should become such that no matter how many insults come your way, they get digested.

When does this state arise? When you are insulted and you realize, 'Oh! Today I have received that medicine which I was not able to obtain [before].'

Insult is a 'vitamin' and pride is 'food'. Everything becomes clear for the one who understands pride and insult.

After getting respect, you will get the equivalent amount of insult; if not in this life, then it will come in the next life. If you have tasted the slightest pleasure from the *puḍgal* (the non-Self complex), then you will have to repay that. Therefore,

become *vitaraag* (free from attachment and abhorrence).

### The Greatest Energy Is Generated by Digesting Insults

**Questioner:** Dada, this [hidden] beggary of wanting [respect], how does it leave? How should adjustments be taken in face of it? How should the applied awareness as the Self (*upayog*) be maintained?

**Dadashri:** It will happen when the habit of being insulted is formed.

**Questioner:** I want to attain the desireless state (*ayaachak dasha*), yet beggary pertaining to all matters lies within.

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

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

**Dadashri:** If someone abducts your sister, then would you have love towards the person who abducted her? What would you feel towards him?

**Questioner:** I would have abhorrence towards him.

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

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

**Questioner:** He would have awareness.

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

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

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

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

**Dadashri:** Some people realize that their face becomes sullen when they are insulted. I then ask them, "Do You realize it?" To which they reply, "Yes I do." But how are they going to fix it? Nonetheless, it should be fixed. Ultimately, One will have to come to

the natural and spontaneous state. To become natural and spontaneous, it is when One listens [to this *satsang*] over a long period of time, that he becomes natural and spontaneous.

**Questioner:** I should go back to the compound of the one who hurls abuses at me, but what is the reason for going back?

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

### Applied Awareness as the Self When Someone Respects You

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

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

**Questioner:** When someone gives me respect, it feels sweet, doesn't it! So, just as with an Indian sweet, I succumb to it!

**Dadashri:** When You say, 'It is of the *pudgal*,' it does not touch You, does it! 'You' have nothing to do with it. Respect



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

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

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

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

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

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

## It Is Easy to Digest Insults, Difficult to Digest Respect

Is there a need for respect in order to live? However, these people seek respect and wander around in a state of gross unawareness arising from illusory attachment (*moorchha*). All this should be learnt from a *Gnani Purush* (One who has realized the Self and is able to do the same for others), shouldn’t it!

If sugar flowed from the taps for just one day, people would get fed up. Hey, you’ve become fed up? They would reply, “Yes, we just want plain water.” If such a thing were to happen, then they would understand the value of the genuine thing. These people yearn for Fanta and Coca-Cola. Hey, figure out what your necessities are! Would this body complain if it is given clean air, clean water, and some *khichadee* (staple Gujarati rice and lentil dish) at night? It would not. Therefore, decide what is of necessity.

Someone asked Dada, “Why do you accept it when people shower you with flowers?” Dada replied, “Here, let me do the same to you! But you will not be able to tolerate it.” If people were to see heaps of garlands, they will be taken aback! If someone bows down to another person’s feet, then he immediately gets up! Only the one who knows how to endure insults can tolerate respect.

Rather than tolerate insults, the most difficult thing is to endure respect. Only the *Gnani Purush* can endure that, no one else has the capacity [to endure it]. One can endure insults, but it is very difficult

to endure respect. Hey, is the world like this? The world is indeed like this. Yet nobody likes it without getting respect. They don't like insults. They are not at ease without getting respect. And when they are given more respect, they cannot endure it.

It is easy to digest insults, but it is difficult to digest respect.

### **Pride Decreases With the Intent 'I Don't Want Anything At All'**

People will say, "Come on in uncle, I do not like it without you. Whatever you say, I will do all your work for you, I will massage your legs for you." They are just buttering you up! Turn a deaf ear in such a case.

The one who has formed a heavy habit of getting a lot of respect ends up getting cheated.

People come to cheat even me. People come to butter me up, but I do not get cheated. Many people come to me, they butter me up, they will do everything, but they will not succeed! And in this case, they will not find anything to bait me with! One will realize that he will not succeed with Dada and so he goes back!

So, he gets fed up, 'It does not seem as though there will be any success with Dada. Nor does there seem to be any opportunity in the future.' Hey, I don't want anything, why do you try to look for opportunities here? Go to someone who wants something. No matter who comes, I send them back, saying, "Sir, not here."

So, everything has become simple, so now get Your work done. Such a simple thing will not come again. Such a chance will not come again. This is a great chance, so let the other temptations decrease! There is no amusement in these temptations. You will find people to tempt you, but that is not beneficial to you. Therefore, let go of the fondness for temptations for this one lifetime! Only half of your lifespan remains now, doesn't it! It's not as though your entire life is ahead of you, is it?

The one who does not want anything gets all his [spiritual] work done. Even when things come before him, he does not want them. You do want them, don't you? What are all the things you want?

### **Awareness of the Self Against the Discharging Pride**

**Questioner:** Dada, now, after attaining *Gnan*, and since the past one or two years, I feel I have not had attachment or abhorrence towards anyone. For the most part, it does not happen. But this feeling [effect] of pride that I experience does not seem to go away easily.

**Dadashri:** You do not have to let go of it, You have to See it. It is discharge, and the attachment or abhorrence that exists in the discharge at present is the effect of ignorance [from the past life]. In that, the fact that You are not having attachment or abhorrence is the effect of attaining the Self. Now, the other is a discharge, it will continue to come forth.

**Questioner:** So, I do like [respect].

**Dadashri:** At the time of discharge, You should say [to Chandubhai], ‘You seem to be very puffed up, don’t you? There is no problem with the fact that you are enjoying yourself, but now you should come back to normal once again.’ There is no problem with that; it is a discharging effect.

**Questioner:** No, does it not become an obstacle towards realization?

**Dadashri:** No, You have realized everything, but it takes time for it to come into Conduct. As the attachment and abhorrence have departed, You are considered to have attained the Self. The Self has been attained a hundred percent. ‘You’ have become the Self, one hundred percent. As all this rubbish karmic stock which has been filled discharges, the Self will come into experience.

**Questioner:** Dada, when pride arises, I really do not like it [and oppose it from within by saying], “This is wrong indeed.” What kind of *jagruti* should I maintain in that situation? Or should I simply keep Seeing it?

**Dadashri:** ‘You’ should See the pride that arises; that is called *Gnan*. The Seer (*jonaar*) is called *Gnan* and that which is arising [pride] is ignorance. The Seer of the ignorance is the *Gnan*. Thereafter, whether it is one degree of pride or fifty degrees of pride, but the Seer of the ignorance is the *Gnani* (Self-realized One). ‘You’ realize that, ‘This is ignorance,’ don’t you?

**Questioner:** Is the feeling of pride considered to be ignorance?

**Dadashri:** ‘You’ do recognize that, ‘This feeling of pride is ignorance,’ don’t you? As You are Seeing that ignorance, You are a *Gnani*. Otherwise, a person who is ignorant of the Self cannot recognize ignorance [in the form of pride]! There is no mistake there.

**Questioner:** This [pride] does not leave as easily and quickly as the attachment and abhorrence have!

**Dadashri:** The [discharge] attachment and abhorrence have not gone away, you have not removed them. This is just a sign [the fact that pride is Seen as ignorance] that the Self has been attained.

### **This Life Is for the Purpose of Achieving the Goal of Liberation**

What work do we have to accomplish in this life as a human being? It is only for the goal of *moksha*; that is the only work that needs to be accomplished. The means we come across for the purpose of attaining liberation, this human body is for devotion towards that means.

Presently, what is considered awareness of worldly benefit? When one has ethical standards, a standard of honesty, his greed is within normal limits, he does not have deceit, his pride is within normal limits; that is considered awareness of worldly benefit. Otherwise, are people who are beyond the level of normality likely to have awareness of what is beneficial? Is there any telling whom a person blinded by greed will bump heads with? The one who has the awareness of what is beneficial in worldly

life is considered a human. Otherwise, if you take a picture of these people, then people will say, “This is a photo of a human,” but they lack human qualities within.

### **If the Son Named Pride Is Alive, Then Everyone Is Alive**

*‘Maya maathe shingada, lambe nav nav  
hath,*

*Aage mare shingada ne piche maare laa.*’

*‘Maya has horns on her head and nine  
long, long hands,  
She pokes her horns from the front and  
kicks from behind.’*

What does *maya* (the illusion that deceives the Self) say? She says, “As long as my son named pride is living, even if you kill all my other children, they will be resurrected. Anger, pride, deceit, and greed, attachment and abhorrence are my six children, and I am the seventh [member], and in this way, our family’s lineage will thrive.” So, this *maya* and her six sons have made the entire world be at war. Hey, if you want to drop an atom bomb, then why don’t you drop it on them! They are certainly the ones making you quarrel, and thus worldly life continues to perpetuate. Of her six children, anger is guileless. He immediately starts blazing up. Anyone can easily identify him. Someone or another will say, “Hey, why are you getting angry?” Pride is also a good one. However, he is slightly worse compared to anger. Someone or another will say, “Why are you so swelled with pride?” Whereas deceit (*kapat*) and illusory attachment (*moha*) cannot be seen

by anyone and even the owner would not know about them. And the one taking the last position is greed. Even God grows wary of deceit, illusory attachment, and greed. They do not allow one to attain *moksha* quickly. This is a very powerful lineage of *maya* indeed! *Maya* is such that it cannot be won until the very end. On the traditional *Kramik* path, when the state of Godhood is coming towards one with garlands and bouquets to honor him, then at that time, this *maya* does not allow this union! It is in fact when one meets a *Gnani Purush* that a solution comes about, and the lineage of *maya* gets extinguished.

‘We’ do not do anything extra at all. ‘We’ simply uproot and remove her eldest son named pride, ego from the main root. Hence, all her other five sons and the old lady *maya* herself all perish. So, You are released and freedom is attained. When ‘we’ bestow *Gnan*, ‘we’ give You freedom from all [the family members] of *maya*.

Shrimad Rajchandra [Self-realized *Gnani* who lived between 1867-1901. He is also known as Krupaludev] has said, “If there were no pride, then one would attain *moksha* right here.” And *maya*, too, says, “Of my six children, as long as my son named pride is still alive, it will not take long for the others to resurrect. Kill as many of the other children as you want, but my son named pride will not die.” And yet, the *Gnani Purush* annihilates the son called pride, and he leaves the others alive. You can live here; there is no problem with that.

## If There Were No Pride in the World, There Would Be Liberation Right Here

**Questioner:** Shrimad Rajchandra has said, “If there were no such thing as pride in this world, if it were not for the inner enemy (*kashay*) of pride, then *moksha* would happen right here!”

**Dadashri:** Yes. This greed or any such thing is not a problem, but if it were not for pride, *moksha* would happen right here! It is to show those who do not have Self-realization that everything else can be overlooked, but maintain the *laksh* (established awareness) on pride alone. Pride is the main cause of this worldly life.

There is a lot of enmity between pride and *moksha*. Who has enmity? Pride and *moksha*. The One whose pride departs has attained *moksha* right here.

**Questioner:** How is that so, Dada? Only the *kashay* of pride has been given importance, the other *kashay* have not been given consideration?

**Dadashri:** The world has arisen simply due to pride. Pride has given rise to the other *kashay*. Pride has given rise to my-ness (*mamata*) and my-ness has given rise to greed. So if there were no pride here, then even if someone were to hurl abuse at a person, that person would still be liberated! If there were no pride, then even if one were to incur a loss, he would be liberated! If there were no pride, then one would certainly attain *moksha*. But how is it possible for there to be no pride? Pride does not leave; it does not leave even after tens of millions of

attempts. My-ness and ego, the two do not leave. It is when one sits with the *Gnani Purush*, when he attains the grace of the *Gnani Purush*, that pride leaves.

## Pride Will Get Eradicated Through Jagruti

The *Gnani Purush* is not concerned with respect or insults at all. The pleasure of respect is *vishay sukh* (pleasure derived from the non-Self). As long as one has the fear of being insulted, it can be said that he has not attained any *Gnan*. Fundamentally, the *Gnan* of the *vitaraag* (absolutely detached) Lords is to be attained, nothing else is needed, is it!

**Questioner:** But when one serves others, the desire to take pleasure (*meva*) [of pride, doership] arises, Dada.

**Dadashri:** Here’s the thing; the Lord says that however many people there are who serve others, they do not do it without bribery. If they do it without bribery, then they will find the path to *moksha*.”

These people tell the Lord, “No, no sir, I have never taken any money. I have not even drunk any water at his house.” So [the Lord] says, “But you take the bribe of pride, don’t you? If you are insulted, then you would not serve them.” What does He say?

**Questioner:** Dada, we don’t even accept the bribe of pride.

**Dadashri:** Is there not the bribe of pride? What about when someone insults you a little? You will know when someone does so.

Test yourself to see whether the

intention is that of the salvation of the world or of pride? If you critically examine the self, then it is possible to find out everything. If there happens to be some pride left within, it will also dissolve. This is because some minister who appears to be fine on the outside but is unhappy at home, if he were given the authority, then he would embezzle one to two hundred thousand rupees, but then he would he become content with that, wouldn't he? And ours is a Science, so whatever pride remains is discharging stock! So it will gradually come to an end; nevertheless, until then, you will have to keep all the *jagruti*.

This Science is never attained in any era of the time cycle, and just for a small amount of respect, he undoes this

*Gnan*. If we were to publicize what we have here, then the world would give us respect, but we would lose what we have.

Here, everything is ready for You [to reach all the way to the ultimate state]. The extent to which there is purity in your heart, the extent to which you 'press' the 'button' [while remaining in purity], that much is ready! Therefore, all you need to do is 'press' the 'button'.

When can the salvation of people take place? When You become pure, absolutely pure! Purity is indeed what attracts everyone, the entire world! Purity! What is pure attracts the world, what is impure fractures the world. So, bring about [complete] purity!

~ Jai Sat Chit Anand

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<b>4 November</b>	8-30 to 10-30 PM	Special Bhakti on the Occasion of Diwali
<b>5 November</b>	8 to 9-15 AM	Gujarati New Year Celebrations

#### Absolutely Revered Dada Bhagwan's 114th Janmajayanti Celebration

<b>17 November</b>	10 to 12-30 AM	Satsang
	5-30 to 7-30 PM	Satsang
<b>18 November</b>	8 to 9-30 AM	Janmajayanti Day Celebrations
<b>19-20 November</b>	10 to 12-30 AM	Satsang
	5-30 to 7-30 PM	Satsang
<b>21 November</b>	10 to 12-30 AM	Satsang
	4 to 7-30 PM	<b><u>Gnan Vidhi</u></b>

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**On the Path of Liberation,  
the Inner Enemy of Pride Is a Major Obstacle**

Why does pride persist? Pride persists because one believes the other person is inferior. Therefore, do not believe him to be inferior. Rather, you should say, "He is superior to me." Then pride will depart. That is why Krupaludev has written : Why does one not attain liberation in this world? He states that this greed or any other thing is not a problem at all, but if it were not for pride, liberation would happen right here! Maintain the attentive awareness on pride alone. Pride itself is the main cause of this worldly life.

- Dadashri

