

September 2021

Dadavani



Self
realization

Absolute
Knowledge

Development
of ego

Nigod
[the lowest
form of life]

Natural Development

Samsaran marg

[path of natural and spiritual evolution]

This is indeed nature; this flow is indeed moving towards the eternal. After ascending and descending, after experiencing everything, one is to go towards the eternal. One cannot reach there without going through all the experiences. Absolute Knowledge means a collection of all types of experiences.

Adalaj : DMHT Shibir : Dt. 7 to 8 August 2021



Adalaj : PMHT Shibir : Dt. 11 to 16 August 2021



Adalaj : Gnan Vidhi : Dt. 15 August 2021



The Molding of the Ego in the Incomprehensible Planning of Nature

EDITORIAL

This world is running through its nature (*swabhaav*), nothing has ever deviated from its nature at all. All of this worldly interaction is a path of evolution. The path of evolution is a constantly changing path in the form of a flow, which has not become still for even a moment. The *Gnanis* have Seen the nature of this world running as a flow and have been able to show this to others.

The world is without a beginning or an end. In it, embodied souls are continuously evolving. This path of evolution for the embodied souls can be divided into three parts. The first is *avyavahaar rashi*, in which the 'goods' remain in stock and evolution does not take place. The second is *vyavahaar rashi*, in which the embodied soul breaks out from the stock and begins evolving in worldly interaction, and third is *Siddha Kshetra* (realm of the absolutely liberated Souls who have attained final liberation)! In the process of evolution, the embodied souls develop from being one-sensed to two-sensed, and so on, until they become human and when they become human, as they have egoism, they become the 'doer'. So then they have to suffer the results according to their karma. If they incur 'debit', then they have to go to a life-form as an animal or a life-form in hell and if they have 'credit', then they receive a life-form as either a human or a celestial being.

In this way, within this incomprehensible planning of nature (*kudrat*), every single embodied soul is passing through all sorts of ups and downs in the flow on the path of evolution. In the process of evolving, each embodied soul progresses by undergoing experiences at each 'level' and then it reaches its final destination. Before reaching its final destination, why does an embodied soul wander in worldly life? It is because of the ego. Because the ego emerges, entanglement arises and it becomes embroiled.

In the current edition, absolutely revered Dadashri says that there are certain laws of nature that are working at the subtle level during the development of the ego on the path of evolution. Moreover, beautiful clarification is given on what nature is, what the link between *vyavasthit* (scientific circumstantial evidence) and nature is, the natural progression of evolution of a soul, how the ego arises in the human life-form and how it causes interference, how nature's food is indeed the ego, how the charging of karma takes place through the ego and discharges through nature, the laws of nature for giving power or authority, nature is indeed a photo of ourselves, to know nature is itself a science, and so on.

To help *mahatmas* remain in the *Agna* (directive) of *vyavasthit*, [Dada's] speech regarding the link between the laws of nature and the ego has been compiled here. May the practical application [of this understanding] be used in our daily lives, so that equanimity remains through *Gnan* during the ups and downs of the discharging ego, and at the same time, it becomes clear that every circumstance is there to keep the ego in check, it is there to repair it, it is indeed there for my own improvement and ultimately, along with this *Gnan*, the circumstances of nature take me to my original destination. With this intention, may there be devotion towards the speech of the absolutely revered Dadashri; that is the ardent prayer.

~ Jai Sat Chit Anand

The Molding of the Ego in the Incomprehensible Planning of Nature

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

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

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

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Without Science, Nature Cannot Be Comprehended

Questioner: What is nature?

Dadashri: Nature is scientific circumstantial evidence.

Questioner: Science is indeed nature, is it not? Are nature and science the same thing?

Dadashri: To know nature is considered science and to not know nature is considered *agnan* (ignorance). Nature ought to be known.

Questioner: So then how are nature and science associated with one another?

Dadashri: What is nature and how does it work? How is it destroyed? All of that is explained by science.

Questioner: You explained it so naturally and spontaneously, that this [science] describes this [nature], that is it!

Dadashri: That is all, what else is there?

Questioner: Please explain it further.

Dadashri: It's like this; this [science]

gives the description of this [nature] by stating that $H_2 + O$ will form water. Nature and science are similar to this. That which is never contradictory at all is referred to as nature. When H_2 and O come together along with certain other circumstances, then only water will be formed, oil will not be formed. This is a Science! The entire world functions through science.

Nature is not a specific element (*vastu*). Nature refers to the coming together of circumstances. When the efforts of gathering circumstances together commence, that is known as nature, and the actual coming together of those circumstances is known as *vyavasthit*.

Vyavasthit means scientific circumstantial evidence. Our people refer to that as nature, they refer to it as *kudrat*. Whichever circumstances come together, they exhibit their own unique natural properties, and when they come together, they exhibit new properties. When H_2 and O come together, water forms! Similarly, these [circumstances] come together and later dissipate. Eating and drinking, followed by excretion, this is all scientific circumstantial evidence!

Questioner: Isn't there some sort of energy (*shakti*) that brings these scientific circumstantial evidence together?

Dadashri: It is not a living energy; it is inanimate energy. It is an energy that is a mixture of *jada* (the eternal element of inanimate matter) and *Chetan* (the eternal element of the Self), in which *visheshbhaav* (assumed identification with that which is not its own) has happened to *jada*. In all of this, the Self has remained the same, just as It was, from time immemorial.

Nature and Vyavasthit Are Understood as One and the Same

Questioner: Natural energy (*kudrati shakti*) and the energy of scientific circumstantial evidence (*vyavasthit shakti*); are the two the same or are they different?

Dadashri: You understand natural energy according to your own interpretation, don't you? What do I refer to as natural energy? Scientific circumstantial evidence. You will not understand that in Gujarati, that is why I have given it to you as *vyavasthit shakti*. This is a very subtle concept.

Questioner: Is there actually any distinction between *vyavasthit* and *kudrat* (nature)?

Dadashri: If I were to refer to *kudrat* as nature, then people would not understand it. And what exactly is *kudrat*? It is scientific circumstantial evidence. If we were to translate the word *kudrat* into English, people would translate it as nature. That is not actually nature, it is

scientific circumstantial evidence. Just as when it rains, 2 H and O come together and the rain pours down, and people say that *kudrat* is making it rain. However, if it is called *kudrat*, then people will misuse it and turn it into nature. People do not understand. That is why I made this distinction.

Everything changes due to all these circumstances. Everything keeps on changing due to these scientific circumstances. When these changes are taking place, it is considered natural energy (*kudrati shakti*) at that time. The water vapor indeed keeps arising due to the presence of the sun and the summer heat and the ocean positioned below [the sun].

Questioner: Is all of that *kudrat*?

Dadashri: It is naturally happening (*kudrati*). All these circumstances arise. No one is doing anything. Only the presence of the summer heat gives rise to water vapor, which then forms clouds. Moreover, clouds form through other circumstances and through the circumstances, when the time is right, they arrive here. Moreover, the wind pulls them here and when the 15th of June approaches, the wind blows them westward. They pull the clouds tremendously and keep them hovered over here. And then, someone like this person may have fifty to seventy-five acres of land. He will say, "It will rain any time now." So even if a black cloud has formed, it will dissipate within an hour! The next day, when there are no clouds in sight, what would someone

like him say? “I bet it will not rain at all today.” He would be willing to place a bet. As a matter of fact, within an hour, it will come from nowhere and pour down heavily! This is all *kudrat*.

Is Niyati Another Phase of Vyavasthit?

Questioner: I recently read a book in which, what we refer to as *vyavasthit*, they [in the *Kramik* path] refer to as *niyati* (the natural progression of evolution of a soul). They too say that there is no such thing as God up there. But they use the word *niyati*. So then, *niyati* and *vyavasthit*...

Dadashri: There is a lot of difference between the two.

Questioner: People understand *vyavasthit* to be *niyati*.

Dadashri: I am saying no to that, this is not *niyati*. This *vyavasthit* is not *niyati*.

Questioner: What is the difference between *niyati* and *vyavasthit*?

Dadashri: There is a lot of difference. For *niyati*, you have to remove the ownership over this body. Then whatever activity the body does, that is all *niyati*. Without any claim of ownership whatsoever, whether the body eats, drinks, fights, gets into a physical altercation, it is all *niyati*. As long as there is ownership, it does not do this. That is not *niyati*, it is *vyavasthit*.

Questioner: I am getting very confused about the difference between

niyati and *vyavasthit*. I don't really understand it.

Dadashri: In terms of *vyavasthit*, it is when all the circumstances come together that it can be referred to as *vyavasthit*. *Niyati* is just one cause. When many such causes come together, that is when it is *vyavasthit*.

Questioner: For *niyati*, they say that whatever is going to happen will happen, everything is predetermined. Isn't that right! *Vyavasthit* says the same thing, that we do not need to worry, nature will do nature's work.

Dadashri: No, *vyavasthit* does not say that at all. What does *vyavasthit* say? Say [that it is] *vyavasthit* after it has happened.

Questioner: Yes, but for whatever happens, it is predetermined, isn't it?

Dadashri: Yes. However, in terms of *vyavasthit*, refer to it as so only after it happens. You can never refer to it as *vyavasthit* before you get robbed. You can say that it is *vyavasthit* after you have been robbed. And what *niyati* says is that the fate of the work is predetermined; however, that is not so. It is when all the other circumstances come together that work gets done. If it were *niyati*, then it is over, it is finished off, isn't it! There is a lot to understand about *vyavasthit*.

Questioner: What is the difference between *vyavasthit* and *niyati*? Can you please explain that in more detail?

Dadashri: There is a lot of difference. *Vyavasthit* can change. *Vyavasthit* keeps

on changing. *Niyati* does not change, it is fixed. *Niyati* means a decided policy, it is the same policy for all three time periods [past, present, and future]. There is no change in the policy.

What a Beautiful Arrangement by Nature!

Questioner: How does *niyati* arise?

Dadashri: *Niyati* is indeed there. *Niyati* is there by nature. *Niyati* is [like] this stream...these humans are moving within this stream, in the flow (*pravah*). They are in the flow of *niyati*.

Questioner: Now, what effect does *niyati* have on a living being?

Dadashri: It indeed keeps on doing its work. It is constantly taking one further in the direction of that flow.

Questioner: *Niyati* means *pravah* (flow). Now, can you please explain what *pravah* is?

Dadashri: When a train departs, it reaches each station exactly on time. So when it reaches Mumbai, it is called *niyati*. When there is interference, *niyati* is gone. So it is said that this train is within *niyati*.

What is *niyati*? It keeps on flowing just as a river flows; it keeps on flowing. Similarly, all living beings continue flowing in this way.

This world is running naturally. Everything is indeed in its inherent nature (*swabhaav*) and nothing has ever gone outside of its inherent nature. It is simply that as far as worldly interaction (*vyavahaar*) is concerned, it is the entire

path of natural and spiritual evolution (*samsaran marg*), and all these embodied souls (*jeev*) have entered this path of natural and spiritual evolution. So it has been divided into three parts: the first is *avyavahaar rashi* (a state of uncategorized souls who have not yet entered worldly interactions), the second is *vyavahaar rashi* (worldly nomenclature; interactive life state), and third is *Siddha Kshetra* (location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained final liberation)!

There are infinite embodied souls who exist in *avyavahaar rashi*, and there are infinite embodied souls who have entered *vyavahaar rashi* too. However, if you want to count the number of human beings who are in these worldly interactions, then it is possible to do so. And the Ones who have been liberated from worldly interactions, the Ones who have gone on to the realm of the absolutely liberated Souls (*Siddha gati*), They are also infinite in number!

The embodied souls of *avyavahaar rashi* come here into worldly interactions. Just think of it this way, when fifty-thousand embodied souls go to *moksha* (ultimate liberation), another fifty-thousand come from *avyavahaar rashi* and enter *vyavahaar rashi*, which is why the worldly interactions remain constant.

However many embodied souls go from worldly interactions to *moksha*, to *Siddha Kshetra*, the same number of embodied souls go from being not yet classified or identified (*avyavahaar*) to the

interactive life state (*vyavahaar*). So how would you define *vyavahaar*? Of all the embodied souls there are in *vyavahaar*, not a single one ever decreases or increases; that is referred to as *vyavahaar*! If a single embodied soul were to ever increase or decrease, then the whole arrangement would collapse!

Questioner: What would happen if a single embodied soul were to decrease or increase?

Dadashri: Nature's entire planning would break down! If the sun does not appear today, then the moon might not appear tomorrow, or so many stars would be missing, or perhaps a certain planet would not be there on a certain day. This is because if it were the case that, "They have gone to *moksha*," then it would become pitch black over here! So if there were to be an increase or decrease in a single embodied soul, then the entire planning would become disrupted. However, all of this design in its entirety will remain in exactness.

The sun, moon, and stars will still appear the same even after billions of years. The very same planet of Saturn and the same planet of Venus would be visible, but the soul within [the planet that is the body of the soul] will keep changing. It is only the external packaging that remains the same, the bodies that cast a reflection are going to remain constant, whereas the embodied soul within falls from that stage and goes to another location. Even the [soul within the] sun will fall from that stage, as well as the other embodied souls. But

as soon as it falls from that stage, another soul takes its place and that is called *vyavasthit*! What a beautiful arrangement it is! If one living being arrives at 3:03, the other one leaves at that precise time. Yes, otherwise we would wonder, 'Why did it suddenly become dark?' But nothing like this happens. Therefore, not a single soul becomes misplaced and each and every embodied soul (*jeev*) is going to remain in its own service [to serve its existence]!

The Progress of Embodied Souls Through the Path of Evolution

Questioner: Please tell us more about *samsaran marg* (the path of natural and spiritual evolution)!

Dadashri: Worldly life is *samsaran marg*. It is a very long path. So in the past life, you kept moving and in this life, you keep moving. Your faith gets established upon whatever knowledge you have seen on this path. That faith then manifests as an effect. In the next life, a different kind of knowledge is acquired and the effect of that is coming from the knowledge of the past life!

One gains understanding through knowledge, and then the situation (*avastha*) changes and *vyavasthit* changes accordingly. It happens according to however much one understands; as the situation changes, so does *vyavasthit*. Whereas *niyati* (the natural progression of evolution of a soul) remains the same; it remains constant, it flows the same throughout.

What is *samsaran marg*? It is

constantly flowing. Flowing means that it is flowing based on *niyati*. And *niyati* can't be changed, but *vyavasthit* changes.

The embodied souls who have been gradually evolving in the path of evolution and who have been given a name, meaning when they can be identified by a name, that is when it can be said that they have entered into worldly interactions. So that is when it can be said, "This is an onion, this is a rose, this is a grain of rice, this is algae." All the way up to the attainment of *moksha*, the situations are constantly changing and the development continues to happen.

Questioner: How does an embodied soul progress when it comes from *nigod* (a class of infinitesimal, imperceptible beings that exist in a dormant state) to becoming a one-sensed organism (*ekendriya*)?

Dadashri: It continues to happen on its own, naturally, through a natural process. Everything continues happening according to the law of *vyavasthit*. Even after coming to [acquiring the human life-form in] India, *vyavasthit* would have indeed been referred to as *niyati*; if *vyavasthit* were to remain *vyavasthit* forever, then it would be considered to be *niyati*. However, *vyavasthit* does not always remain unchanging. After coming to India, all the thoughts change and then one wanders through the four life-forms. So that is why 'we' had to refer to a [specific] *vyavasthit*. It is when all the causes come together that it is *vyavasthit*, otherwise it is indeed considered to be *niyati*.

Niyati means that nature,

methodically, on its own, takes one all the way to *moksha*. It is simply through the natural process [that an embodied soul] becomes a one-sensed organism (*ekendriya*), a two-sensed organism (*beindriya*), a three-sensed organism. However, for these human beings of India [for those who are laden with intense anger, pride, deceit, and greed], there are these four life-forms (*gati*).

Questioner: This is because the development is greater here.

Dadashri: It does not take long to bind an undesirable life-form, does it! The inner inclinations are of the undesirable life-forms, aren't they! What can poor *niyati* do there?

Questioner: If we were to look at the case of one soul wandering within worldly life, when one soul leaves *nigod*, what does it bring along with it? When it has left, it must have left taking everything along with it; is everything decided from the beginning, is it predetermined?

Dadashri: No, it is not decided. If it were decided, then it would be referred to as *niyati*. When an embodied soul leaves *nigod*, then there is the energy of *niyati* which takes these embodied souls forward. That is how this flow continues. So once it has been given a name, it has come into *vyavahaar rashi*. It then progresses gradually in worldly interactions. It is *niyati* that makes that happen. It is *niyati* that is at work. However, it is only upon coming into the human life-form that the ego (*ahamkaar*) arises.

Questioner: So what does it have

when it leaves *nigod*? Does it not have anything?

Dadashri: Nothing at all. There is no ego or anything else. There are all these roses and potatoes, then there are the two-sensed organisms, then the three-sensed organisms; in this way, all the embodied souls develop.

Questioner: Are they all pure Souls (*Shuddhatma*)?

Dadashri: They are indeed pure Souls. Pure (*shuddha*), but the rose itself is not aware of that. However, the rose itself does not have to make any effort (*purusharth*). It progresses automatically. It is simply *niyati* that helps it progress.

Questioner: But why did it feel like leaving *nigod*?

Dadashri: There was no scope for feeling that way. There was no mind there at all. The mind is formed only when it comes into this human life-form. When it comes into these five-sensed life-forms, in all the life-forms except for the human life-form, the mind is limited. And the mind of humans is unlimited. And when the mind has formed, other karma starts to accumulate. Moreover, it is dependent upon whatever circumstances one comes across; if he comes across negative circumstances, meaning if he falls into bad company, then he goes down the wrong path, so then he obtains a life-form in hell. When he encounters good company, then he walks on the right path, so then he obtains a life-form as a celestial being. It is after coming to a human life that the ego arises, so he even

obtains a life-form in hell. He may even suffer in all of the seven hells, because his independence emerges. Whereas there is no independence in *niyati*, one does not have the independent right to bind any karma.

Niyati is the natural flow. All of these embodied souls are indeed constantly within the flow. They indeed continue undergoing change. And if there were no interference in the way, then it would take one directly to *moksha*. However, one has interfered in this moving flow.

Questioner: Whose authority is it to create these interferences?

Dadashri: It is of the ego.

Questioner: But why did it become inclined towards interfering in this *niyati*?

Dadashri: It was upon seeing all of this. As it saw others interfering, it said, 'I will do this too.'

The Ego Became Trapped Through Societal Influence

Questioner: Once an embodied soul has come into *vyavahaar rashi*, is it bound to go to *moksha*? So will its time also be predetermined, that after a certain number of births, it will go to *moksha*? Would the cutoff period for going to *moksha* be already determined?

Dadashri: An embodied soul has become ready to go to *moksha* from the time it comes into *vyavahaar rashi*.

Questioner: But that time must be predetermined, isn't that right?

Dadashri: The time is predetermined,

but after coming into the human life-form, provided one does not have egoism (*ahamkaar*), the time is definite. If he does have egoism, then he again falls from there, and then there is no telling what will happen to him. Once he regresses with the ego, there is no certainty; then he will roam around for countless lifetimes! So as long as he does not have egoism, the time is decided. If one lives the way these animals do, if he lives with others the way animals do, meaning without the hassle of pride (*maan*) and the ego, without the hassle of greed (*lobh*), then he would go directly to *moksha*. However, these people do not live the way animals do, do they!

Questioner: After coming into the human life-form, how can one live like animals?

Dadashri: What I am saying is that if one were to live the same way these animals do, if he lives life in this way, then he will go off to *moksha*. However, upon seeing that of others, he too becomes like them. [He thinks,] ‘They did this and I am like this.’ So this is all his ego, that ‘I will do this’ and ‘I will do that!’ So by doing this, everything becomes ruined!

Thus, this world will remain the way it is, it will remain this way for forever. And amidst that, there will be those who go to *moksha* as a rule!

Nature’s Rules for Development

Questioner: But the ego is necessary for progress, isn’t it?

Dadashri: That ego exists naturally.

One does not need to invite it. It simply arises and enters!

Questioner: The psychology textbooks say that the ego is necessary for development. Is that true?

Dadashri: It definitely exists naturally. It is the law of nature that the ego arises for development and one (*pote*; the I) keeps developing. As this process continues, once this development reaches its peak, then one gets born in India. Subsequently, there is not much need for development. One finds the path to *moksha*.

Questioner: So then is there anything a living being needs to do or not?

Dadashri: There was nothing to be done at all. But as this intellect arose, it gave rise to the ego and because the ego arises, it does this interfering. If the intellect is not used, then he would attain salvation. However, one would not refrain from using the intellect, would he! This is because it is, in fact, the intellect. For someone like me, the one whose intellect is gone, there is no problem. He is indeed within the flow. Flow means subservient (*aadhin*) to the unfolding karma (*udaykarma*). To remain subservient to only the unfolding karma is considered to be within the flow. Such a person would go straight to *moksha*. However, one does not remain subservient to the unfolding karma, does he? He interferes. The flow that exists is of *niyati*, so because the intellect has departed from me, I would have to go to *moksha* even if I do not want to go.

Questioner: So does *niyati* only take one higher or does it also take one lower?

Dadashri: No, *niyati* does not take one lower; that is all interference of the ego. *Niyati* only takes one forward.

Questioner: But *niyati* means the discharge of karma, doesn't it?

Dadashri: No, *niyati* takes one forward; that is all. It makes one bind karma, and makes one suffer it, it even causes the karma to discharge. However, this is the case if there is no interference of yours. As it is, there is solid interference from you, such as, 'I made an earning.' Has anyone in this world actually earned anything? Does anyone in this world have the energy to go to the toilet? That is interference that is done.

Niyati is indeed doing all the work. That which wakes you up in the morning is *niyati*, what puts you to sleep is *niyati*. *Niyati* is doing everything.

There Is No Purusharth in Niyati

Questioner: Has effort (*purusharth*) indeed been decided through *niyati*?

Dadashri: The effort is certainly predetermined through *niyati*. There is no mistake about it, but one has to exactly understand what *niyati* is. Just using the word *niyati* does not mean that one has understood it. One should understand what *niyati* is.

All embodied souls (*jeev*) are constantly moving towards *moksha*. The effort (*purusharth*) of that has been decided through *niyati*. There is no mistake about

that, but humans also possess the energy to make effort in the wrong direction indeed. In the birth as a human, there is ego, and if there were no impediment from that ego, then there would not be any problem. But as there is egoism, it changes even *niyati*. Everyone except humans are in *niyati*. Only for humans there is no effort in *niyati*.

Questioner: Are you saying that in humans, effort is not decided through *niyati*?

Dadashri: It is decided. But because of having ego, one then has egoism. Egoism is contrary to *niyati*. Egoism is not possible in *niyati*. Do you ever see someone expressing egoism anywhere?

Questioner: The ego is all-pervading, isn't!

Dadashri: No, it is in humans alone. The ego does not exist anywhere else. The ego you see elsewhere [in life-forms other than the human life-form] is ego that is discharge ego, whereas here, you see both the charge and discharge ego. Here, in the human life-form, one is able to bind karma, that is the charge [capacity to charge new karma] ego. And the result that one has to suffer from it is [suffered by] the discharge ego. And other than humans, in all other life-forms, there is discharge ego. Here, there is both charge and discharge ego. When both egos leave, then one becomes free.

Questioner: So that proves that it [*niyati*] can be changed if one gets rid of the ego, doesn't it?

Dadashri: Yes, if one gets rid of the ego, then he can change it. He can change everything.

Questioner: Is it predetermined for the ego, that it will leave only at a fixed time?

Dadashri: No, it is not like that. If the circumstances come together, the scientific circumstantial evidence, for example, just as you have met me, I can get rid of your ego within one hour. So it depends on the circumstances. If the circumstances come together, then the work will be accomplished. Progress as the Self (*Purusharth*) arises after One becomes the Self (*Purush*). When the egoism leaves, when the egoism leaves up to a certain extent, when the egoism that causes obstruction to anyone leaves, when such egoism leaves, that is when real *Purusharth* begins.

It is indeed the circumstances that make one do everything. The control is not in one's own hands and yet he says, 'I am doing it.' Now, if there were no 'I-ness', then there would be no doership (*kartabhaav*). If the awareness, if the ego of 'I am doing it' were not there, then *niyati* would take one to *moksha*.

The Advancement of Living Beings Through the Management of Nature

Questioner: Through which effort has a living being evolved?

Dadashri: I will explain that to you. The Narmada River that we have nearby, it flows through the rock cliffs, and it also flows through bluffs of mud.

The current is so strong where there are rock cliffs that it even breaks off the edges of the cliffs. Then rocks of various sizes fall into the river. If one were to get hit by such a rock at that time, then he would start bleeding; that is how sharp the rocks are. This is because the freshly-cut pieces of rock that fall in the river are sharp-edged. So I will explain to you what the *purusharth* of these embodied souls are. The nature of this river is such that it drags and pulls these stones within its flow. It carries on in this way. These stones constantly collide with each other, and upon travelling about ten to fifteen miles, they become smooth, shiny; they look as if they have been polished and they become marble-like in appearance. But even then, they still have edges and corners. And by the time they pass through Bhadbhuja [an area located in Surat, Gujarat], they become so rounded that when people go on a pilgrimage, they are asked, "Bring home a *shaligram* (symbolic round stones that represent the *lingam* in the worship of Lord Shiva) for worship." So people worship these rounded stones. Similarly, all these embodied souls perpetually collide with one another. Nature pushes them along and they collide, and through the process of colliding, they are becoming 'rounder' [they are evolving]!

Questioner: So then does nothing at all have to be done?

Dadashri: Nothing at all has to be done. What can a 'spinning top' do? What can one do when he doesn't even have control over his own bowel movement?

The stones that become round from colliding over and over again, people refer to them as *shaligrams* and place them in temples! Those that become *shaligrams* end up as idols for worship, while the rest end up in the sea! Similarly, upon taking birth in India, the ‘stone’ has become round and if [such a person] meets a *Gnani Purush* (the One who has realized the Self and is able to do the same for others) and attains *samkit* (the right belief ‘I am pure Soul’), then they become idols of worship, while the others are cast into the sea! Without attaining *samkit*, there is no *Purusharth*. Until a person attains *samkit*, he will be discharging his karma while simultaneously charging new karma. What people believe to be *purusharth* is actually illusory. Illusory *purusharth* means that one has to take another birth.

This analogy I have drawn for you of how the stones originate is very much like the beginning of worldly life interaction. There is no beginning for *avyavahaar*; that is without a beginning. However, the origin of worldly life begins from here, just like the moment the stone falls into the river. *Avyavahaar rashi* means that the embodied soul has not even been given a name yet. And from the moment it is given a name, such as a ‘rose,’ ‘jasmine,’ ‘ant,’ ‘carpenter ant,’ and so on, all those embodied souls are said to have come into *vyavahaar rashi*. They naturally get pushed forward. The natural arrangement is made all the way until the ‘seed’ of the ‘final fruit’ comes.

Questioner: What is the basis for this relative progress?

Dadashri: Nature makes all of it happen. The *dravya* (the relative self, physical evidences) changes as time changes, and as the *dravya* changes, so does the inner intent (*bhaav*), and one does egoism of ‘I did this!’ Even this egoism is brought about by nature. And the one who becomes free of this egoism has become freed from this [*niyati*] too. Nature brings about this progress, otherwise all expression through words is merely egoism.

Sufferings Were Invited Through the Interference of the Ego

After an evening meal, you are able to fall asleep, are you not? Then you start snoring away! Hey, why don’t you investigate what goes on inside [the body]? There you will say, “What can I do in that?” And what is nature like? Gastric acid, bile are released by the digestive system, other enzymes are released. And by morning time, the blood is in its right place, then the urine is where it needs to be, and the excrement is in its correct place. How beautiful is this systematic arrangement! Nature performs such a monumental task inside the body! If a doctor were put in charge of a person’s digestion, then he would end up killing the person! If the doctor were assigned the task of releasing the gastric acid, the bile, and all other tasks, then what would the doctor do? “Since you aren’t hungry, let me release more gastric acid today.” Now the law of nature is that it has produced enough gastric acid to last until one dies. Now [the doctor] would have released so much of the gastric acid

on Sunday that the food would not get digested at all on Wednesday! He would release the amount for Wednesday on Sunday instead!

How wonderful it is that the power is in the hands of nature! Whereas in your hands, you are [handling] a business and even the business is not in your hands, you simply have come to believe, 'I am running a business!' So you needlessly keep fretting! If you are going from Dadar to Central Mumbai in a taxi, then you fret with anxious thoughts such as 'It will crash, it will crash!' Hey, no one is going to crash into you. Keep moving forward on your own while looking straight ahead! What is your responsibility? To move forward while looking straight ahead. In reality, even that is not your responsibility. Nature makes you do that too. However, you do not look at what is coming and you create interference. Nature is so wonderful! There is a vast factory that runs within, so won't the external one work as well? There is nothing at all to run on the outside. What needs to be run?

Questioner: If a living being does something wrong, is that too not under his control?

Dadashri: No, he does not have control, but he cannot make it go wrong either. It is because the intents that were done were good or bad that he ends up doing wrong. He has interfered in the workings of nature. Otherwise, what are these crows and dogs, these animals like? They do not require hospitals or legal courts; how do they resolve their

conflicts? When two bulls fight, they fight a lot, but once they're done, do they go looking for a court? If you see them the next day, they are both roaming around leisurely! Whereas these foolish human beings have courts and hospitals and even then they are constantly unhappy! These people cry their tales of woe daily. Can you call these people unfortunate or fortunate? Just look at how attractive these sparrows and other birds, dogs and so on look! Do they take any special herbal concoctions during the winter? And these wretched humans do not look attractive even after taking all these concoctions; they appear unattractive. It is because of the ego that even the most beautiful person appears ugly. Therefore, there must be some mistake somewhere. Should you not think about this?

Questioner: Is the main reason that all our energies get veiled indeed the ego?

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 types of egos. So, it is indeed the ego that hinders a person. All of these problems are because of the ego. It is necessary to make that ego nonexistent.

The law of nature is that wherever there is less ego, things are attained more easily. This child is straightforward, so he is able to get whatever he wants. The

ego is what causes separation with God. However much ego has departed, that much oneness one has [with God]. It is the law of nature that when one believes 'I am something,' he becomes separate from God.

These humans exercise egoism and nature strikes blows to bring them down. Nature says, "I am the one doing [all this], so why are you exercising egoism?"

Charging Happens Due to Egoism, Discharging Is Done by Nature

Questioner: 'The ego binds karma and nature releases it.' Please explain this.

Dadashri: Neither the *pudgal* (non-Self complex) nor the Self bind karma. If the *pudgal* were to bind karma, then the *pudgal* of the *Gnani Purush* would also be able to bind karma. And if the Self were to bind karma, then there is the Self in Him too, but He doesn't bind karma. The ego binds karma. As long as the ego is there, karma will keep getting bound. Once the ego is gone, the doer of the karma is gone, so the karma will be gone. After the karma are bound, nature, *vyavasthit shakti*, makes him free from them. You may eat food, but how is it disposed of? The disposal is in the hands of *vyavasthit*. If you have eaten spoiled food, then it would ultimately have to be disposed of by giving you diarrhea, wouldn't it? Does *vyavasthit* have a choice?

Vyavasthit isn't something that is cast in stone. *Vyavasthit* has been arranged exactly according to the causes you have bound. *Vyavasthit* is dependent upon one's own causes. Past actions do

not yield a direct result, but they are fed into nature, where other circumstances mix with them; and whatever combination is naturally created, whatever formation is naturally created, the effect will be accordingly.

Nature is indeed your own 'photo'. Nature is not crooked, you are crooked!

It is under your control to charge [karma], and it is under nature's control to discharge it. Therefore, if you want to charge [karma], then charge the right kind. Nature will not refrain from discharging what you have charged.

Everything that the entire world is doing is indeed the discharge of nature. Then whether you chant God's name, do penance, it is all the discharge of nature. If someone brings flowers, then how is he beneficial to you? And if someone picks your pocket, then how is he non-beneficial to you? One is instrumental in charging and then the discharge is done only by nature. This is the ultimate view of the *Vitaraag* (absolutely detached) Lords!

Questioner: It is said that nature is never perfect, it is imperfect.

Dadashri: Nature is perfect and for that reason, it constantly changes. If it were imperfect, then it wouldn't change. Nature is constantly changing in order to keep every living being at peace and to help them develop. If nature were to stop for even a little bit, then nature is not developed. It has not stopped at all in the past and it won't stop in the future, it keeps changing constantly. Nature is so perfect that if there is heavy rain falling

everywhere in the African jungles and it also rains in India, but three years later, there will inevitably be a drought. This is because nature maintains its control where there are egotistical people; if it rains heavily for ten years and the crops grow bountifully, then they would stab and kill people. Therefore, nature keeps them in place. It indeed keeps those with egoism in check by striking a blow at them and those people in Africa whose egoism is not extensive and has not developed yet receive plenty of rain. Thus, nature is perfect. Nature is indeed doing God's work. However, you don't maintain that nature is the doer and you end up expressing egoism. If there is no egoism involved, then nature is very beautiful. The problem is with the ego.

The Blindness Is in Proportion to the Ego

The ego and a blind person are considered equal. The greater a person's ego is about something, the greater is his blindness towards that.

The blindness is in proportion to the ego. However much ego there is, there is that much blindness. 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 of these is itself blindness. The ego is something that is born out of illusion (*bhramti*).

Because the ego is blind, it keeps creating disorder. It is blind by its inherent nature. It can see a little through the eye of the intellect and it is guided by the intellect. The ego approves everything that is suggested by the intellect. The intellect is the prime minister and the ego is the president. Otherwise, on its own it is blind, it cannot see anything at all. The intellect will tell it, 'Dear fellow, do it this way,' so it endorses it. But the ego [believes,] 'I am the one doing this.' Yes, this is considered the state of 'I-ness' (*potapanu, hu pad*). Otherwise, once the ego is dissolved, one is able to maintain a state that benefits the self as well as understand the benefits of the self. Otherwise, as long as the ego exists, it is blind.

The ego does everything that is crazy and detrimental; that is known as the ego. One keeps shooting his own foot; that is referred to as the ego. The ego is in darkness and it keeps taking beatings of all kinds!

Stumbling Keeps the Ego in Check

The ego is nature's food. The ego itself is nature's food. The ego does not have any fear of being insulted. The one who is laden with pride (*maani*) has the fear of being insulted. Nature will swallow the one who walks around with the arrogance of the ego. Nature itself 'slaps' him.

These laws of nature are of a different type. The rules for taking [an embodied soul] towards a higher life-form (*urdhva gati*) are different and the rules for taking it towards a lower life-form (*adhogati*) are different.

The fact is, this is *Kaliyug* (the current era of the time cycle, characterized by a lack of unity in thoughts, speech, and action). In this, if whatever desires that arise in a person are fulfilled, then his ego increases and he goes off on the wrong track. Thus, in this *Kaliyug*, it is always better for a person to stumble. So this statement exists in different forms in each era of the time cycle. So the statement for the current era can be expressed in this way. These days, if a person gets something according to his desires, then his ego increases. Everything is received based on the account of *punya* (merit karma), and what is it that increases? The ego, [the belief] 'I am.' So however many desires arise, if things do not happen according to those desires, then one's ego will remain in check and he will be able to understand the facts. It is when he stumbles that he will understand, otherwise he would not understand at all, would he! The desire arises and gets fulfilled; that is certainly why these people have become big-headed. It is because they have gotten things according to their desires that they have ended up in this position, the poor things! The merit karma they had has been used up, and moreover, they have gotten into an entanglement, and their egos have become crazy! It does not take long for the ego to increase. Who gives the results? Merit karma gives them, and yet in his mind, one thinks, 'I am indeed the one doing it.' So for the one with ego, it is better that the beating comes to him. Therefore, there is benefit from what one receives through beatings.

The law of nature is that if one desires something and the desire is immediately fulfilled, one is slipping down, one is going to a lower life-form. And if one has a desire for something and he is unable to get it, and when he does get it, he no longer has the desire for it; this will take one to a higher life-form. That is considered a good thing.

Questioner: For some people, their desires are fulfilled the very moment the desires occur. What would you call that?

Dadashri: When a person's desires are fulfilled immediately, he becomes so full of himself [intoxicated with ego] that he later gets beaten severely and goes to a lower life-form. This is because the nature of the mind is such that once it finds a place to jump around in, it will keep on jumping.

When a person receives something immediately after the desire for it arises, then he walks with both feet above the ground. He neither pays heed to his father nor anyone else. So if a desire arises and it gets fulfilled, then know that one is heading to a lower life-form. His head will keep inflating to the point that he becomes nutty.

What a wonderful arrangement nature has made! For those who are to go to a higher life-form, nature arranges everything for them according to their desires, but only after their desires are gone. And for those who are to go to a lower life-form, [nature] arranges it so that their desires are immediately fulfilled. Therefore, understand this fact about nature.

Authority Is Given Based on the Laws of Nature

What is nature like? It does not allow for anything to happen, even to the slightest extent, for what anyone has willed. However, the one through whom no one is hurt even to the slightest extent, be it through the mind, speech, or conduct, nature gives such a person all the authority to allow for whatever he has willed, to happen.

This life is already so sorrowful and amidst that, if you behave egoistically in this way, if you behave irrationally, then what if you become deaf? Or what if the time has come for you to use aids to see? Why the egoism? When he becomes worthy of helping with a support, then he does not have ego. The one who is not worthy of helping with a support, has all that ego!

Where was your ego when you were studying in school, and now that ego has woken up? While your teacher used to sit on the chair, you would sit on the floor. Why did your ego not arise at that time? It is all because some authority has come into your hands that [the ego] is going wild! And the law of nature is that when authority is misused, that authority ends up getting taken away. Whatever authority you have attained, if you misuse it, then that authority will get taken away. I am sitting in this position as a *Gnani*. If I were to misuse it, then I would automatically lose this position. Even if I don't misuse it, but if I were to use these *siddhis* (spiritual powers) in other ways, then nature would catch me! Do *siddhis* actually exist?

Questioner: They do.

Dadashri: What happens when they are misused? The position is lost. If you misuse anything, then you end up losing that position.

Take a Beating for the Sake of Becoming Free

Nature has never prevailed outside of justice for even a moment. If nature were to ever prevail outside of justice for even a moment, then that nature is not nature.

What is the law of this world? The strong beat up the weak. Whom does nature make strong? Those who have bound fewer demerit karma (*paap*) are made strong and those who have bound more demerit karma are made weak.

What does nature say? Any injustice towards you is still justice and any justice done towards you is also justice. Hence, do not have any 'my-ness' (*sankalp*) and 'I-ness' (*vikalp*), otherwise you will inevitably have to accept justice even while crying. Instead, simply say that it is *vyavasthit*, then a solution will come.

If you want to become free, then take a beating once. I have done exactly that my entire life. Thereafter, I came to the conclusion that I have no beatings of any kind left to take and no fear remains either. I have come to the exact conclusion of what the entire world is. I myself have arrived at the conclusion, but now I am also helping others arrive at that conclusion.

So, sooner or later, will you not

have to come to this understanding? The law does not spare anyone. Therefore, stop committing all offenses. Committing the slightest offense means that you will have to suffer the consequence of having four legs [a life-form as an animal]. Is there any happiness in a life where one has four legs?

Nature Is Actually Helpful

Who gives you misery? Your anger, pride, deceit, and greed. What is the fault of nature in this?

Nature has not come into existence in order to give misery to anyone. If nature were to give misery, then all these animals would be miserable. Do they have hospitals? These oceans are filled with tens of millions, billions, an infinite number of living beings; are there hospitals inside the oceans? And look at how many hospitals there are for these four billion people! There are doctors abound! And yet these humans do not know how to live, do they! There are so many hospitals! There are so many litigations in courts, there are so many lawyers! So they do not know how to live at all, do they!

This is worldly life! It has arisen through the ego. The ego meaning through *vikalp*. The *vikalp* of the Self means ego. 'I [am Chandubhai] and I did it'; with this, it progresses. Then, even when he takes a beating, the ego will not relent, because after a while, he indeed feels, 'I have four oxen, these cows and all; I am greater than all of these people, aren't I?' The awareness of 'I am greater' prevails. So these people indeed have no misery at

all! Even if a *Chakravarti* (emperor of six continents) were to give you his empire, it is not worth taking. Once you enter into it, there is no end to the suffering! Instead, why don't You go back to Your own 'town' [the Self]; there is no other bliss like it. There is no bliss in any other country compared to the bliss that is found in Your 'country'.

A human being becomes *ahamkaari* (laden with ego) after he becomes *vikalpi* (has the wrong belief that 'I am Chandubhai' and all the relative 'I-ness' that stems from it). What does he become?

Questioner: He becomes ego laden (*ahamkaari*).

Dadashri: Until then, the ego is considered normal. It is a natural ego, proper ego. However, upon becoming *vikalpi*, he becomes liable. So, after becoming liable, misery is inevitable. As long as he is not liable, nature never gives any misery to anyone at all.

In nature's home, there is no misery in the Self and Its realm (*Nishchay*) nor is there misery in worldly interactions (*vyavahaar*). Worldly interactions have become painful because the entire world does not have this understanding. One doesn't know how to interact in worldly interactions. Worldly interactions should be *nirlep* (absolutely unaffected; without any effect from any karma). Once the worldly interactions become *nirlep*, there is no end to the bliss!

Questioner: So is suffering created only by human beings?

Dadashri: They have certainly created this. They have indeed brought upon this suffering.

When one becomes *vikalpi*, he becomes responsible. When he becomes responsible, nature most certainly gives him a beating. Nature does not give suffering to anyone. Nature is actually nothing but helpful!

Nature helps those who want to progress and nature also helps those who want to regress. What does nature say? “I will help you. Whatever work you want to do, if you want to steal, I will help you.” There is tremendous help from nature. It is with the help of nature that all this is functioning! However, you are not making a decision as to ‘What do I want to do?’ If you make a decision, then nature is indeed ready to help you. First, decide that ‘I want to do this much.’ Then, early in the morning, you should recall it with a firm resolve. You should remain sincere to your resolve; then nature will side with you and help you. You are a guest of nature.

You are able to get all the food and drink while sitting at home. You are able to get air even while using the toilet. [Nature] Is there to provide you with all the necessities. And it has kept you as a guest! Now, if it has kept you as a guest, then what should you do? You should behave like a guest. However, if you were to go into the kitchen and add salt to the yogurt soup and keep stirring it, then what would happen? Nature is bound to you; it says, “I am bound to keeping you as a guest.”

Nature’s Guest

Questioner: Are we nature’s guest or are we a part of nature?

Dadashri: We are a part of nature as well as a guest. We too prefer to live as a guest. No matter where you sit, you will get air and water. And that too, free of cost! The valuable commodities of nature are available free of cost. That which nature values are the very things humans do not. And that which nature does not value [such as diamonds and gold], our people value too much.

Every living being in this world is a guest of nature. Nature prepares everything for you. The way things are, visible anger and internal disturbance (*kadhapo-ajampo*) prevail for you. This is because you do not have this understanding, and you believe, ‘I am doing this.’ This is an illusion. In reality, no one can do anything at all.

Before one is even born, do people already have everything ready for him? The Lord’s procession is on its way! Before a baby is born, does he have to worry about ‘Will I get my milk once I am born?’ The baby’s milk and all its needs are ready! A doctor and midwife are ready, and if there is no midwife, then at least the midwife’s assistant will be present. So there is at least some preparation or the other according to the type of guest! Those of the ‘first class’ will have different preparations, for the ‘second class’ it will be different, and for the ‘third class’ it will be different! All of these classes exist, don’t they? So, you have indeed come

with all the preparations, so then why are you engaging in all this visible disturbance and internal turmoil?

If you are a guest in someone's home, then what kind of humility should be maintained there? If I were a guest at your home, then should I not maintain the humility of a guest? If you were to say, "You are not to sleep here, sleep over there," then I should sleep over there. If lunch is served at 2 pm, even then I should eat peacefully. Whatever is served should be eaten calmly; complaints should not be made there. This is because I am a guest. Now, if a guest goes into the kitchen and starts to stir the yogurt soup, then how would that look? If you interfered in household matters, then who would let you stay there? If you are served *basundi* (a sweetened milk dessert), then eat it. Do not say, "I do not eat sweet foods." Whatever is served, calmly eat it. If you are served salty food, then eat the salty food. If you do not like it, then eat a little, but you should still eat it! Follow all the rules of being a guest. A guest should not have attachment or abhorrence (*raag-dwesh*). Can a guest have attachment and abhorrence? The guest always remains in humility, doesn't he?

'We' actually live only as a guest. All 'our' needs are met. Wherever you live as a guest, you should not trouble the host. Everything 'we' need comes 'our' way; all 'we' have to do is think about it and it comes. And if it does not come, 'we' do not have a problem with that. This is because 'we' have become

a guest there. Where? In nature's home! If the will of nature is not there, then know that it is for your best interest and when the will is there, then that too is for your best interest. If it were in your control to do what you wanted, then what would you do if a beard grew on one side of your face and not on the other side? If it were in your hands to do what you wanted, then everything would definitely be disorderly. It is actually under the control of nature. It never makes a mistake. Everything is systematic. Just look; there are separate teeth for chewing, separate teeth for tearing the food, and separate teeth for grinding the food! Just look, what a wonderful arrangement it is! You are given an entire body at the time of birth. You are given hands, legs, a nose, ears, eyes, everything; but if you stick your hand inside your mouth and no teeth are found, does that mean that nature has made a mistake? No, nature knows that as soon as you are born, you will have to drink milk; you will not be able to digest any other food. [Nature says,] 'The mother's milk is to be consumed, so if we give him teeth, he will bite her!' See how wonderfully the arrangement has been made! The teeth come in as the need arises. At first four teeth arrive, then the rest gradually come in. Whereas when elderly people lose their teeth, they do not grow back!

Nature gives protection in every way. It takes care of people as though they are kings, but the wretched people do not know how to remain like that, so what can be done?

It Is When One Gets Beatings That He Makes Inventions

The law of nature is that eighty percent of those who go to *moksha* go to hell first! If one has not been to hell, then he will not be allowed to go to *moksha*! One definitely has to take beatings. If one readily keeps getting food and drink, if everyone keeps giving him respect, then his 'invention' halts.

Questioner: Dada, why is it that the development of people who are straightforward, simple, and serve others is not as fast as that of people who are bad?

Dadashri: People who are bad never develop. On the contrary, when what is bad increases in those people, they incur beatings. That is when their 'invention' starts. Subsequently, those people who are bad make more progress compared to those who are good. Whereas the person who is good moves ahead slowly. He wouldn't even reach Borsad [a town in Gujarat, India] in two hours! He does not even meet any obstacles. 'Invention' takes place when one is lost and cannot find a way out.

To the person who is straightforward, rendering selfless service to others is itself religion (*dharma*). Rendering selfless service to others, meaning giving happiness to others, getting rid of the difficulties of others, that is called religion. However, that is not considered real religion.

As long as there is the belief of 'I am doing it,' 'I am the doer,' and 'I am the sufferer,' as long as there is this 'I-ness,' real religion does not arise. These

worldly religions emerge. The religion of the Self (*alaukik dharma*) arises only when one endures beatings, only then does the 'invention' begin within. Otherwise, how would the 'invention' take place?

When the *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) of the subtle ego gather [within], then it is very difficult to get rid of them. The very arrangement of these *parmanu* is such that it will give rise to a beating when the ego arises. If the slightest ego of 'I have attained something' arises, then know that he will certainly fall. When divine powers (*daivishaktio*) blossom and if the ego of that [I am the doer] arises, then whatever level one has risen to, he will certainly descend. Something happens through the divine energies, yet if he has the ego of 'I did it,' then he regresses to a lower life-form or else if one misuses the divine energies, even then he will regress to a lower life-form. When the reaction of the misuse arises, a life-form in hell is attained.

The reason there is *avadhignan* (direct knowledge of corporeal things without the help of the sense organs and the mind, but within some limit of space and time) in hell is that it causes greater misery. It would be better if the *avadhignan* were not there, but it is a law of nature that one should indeed have more misery.

There is indeed endless misery in hell, but with this knowledge that has been given, it is possible for him to see what is over here. If he decides to apply

his awareness to see this, then he would be able to see everything that is over here.

Now what one does with this *avadhignan* is that he looks to see where his parents, brothers, and everyone else are right now, here in the human world; he sees this through *avadhignan*. He sees them talking, drinking tea, and eating all kinds of tasty things. With this knowledge, he sees, 'Wow! My parents and my wife are all enjoying themselves while I am the only one in hell! It is indeed because I did something wrong that this misery has befallen me.' So on the contrary, he becomes even more miserable. He has acquired that knowledge to cause him even more misery.

He feels very miserable, 'I have to suffer all this because I had bound bad karma. I bound these karma; I stole from other people, engaged in roguery, wicked acts, and they [my family members] are the ones enjoying what I had acquired. Although they were saying not to do such things, they were telling me to do good deeds. They didn't want such earnings.' But he did such deeds!

Nature Gives Punishments According to the Rules

Questioner: Dada, when a person starts to feel hurt, when he is completely miserable, that is when the insight to find a way out readily arises, isn't it? As long as he is in an intermediate state, there is no end to this life after life.

Dadashri: This is how the laws of nature are. When nature gives you misery internally, it is given based on the rules

it is bound to. First it is at 98, then 97, then 96. It is not given to you all at once.

Questioner: Does that remain in sequence as well, Dada?

Dadashri: When a person becomes angry, if he suddenly becomes angry with you, then at that time, within the first second, it is 500, the next second it is 450, the third second it is 400. Carrying on in this way, it gradually diminishes. Did you understand?

Questioner: Yes. The anger gradually increases and then does it naturally come under control?

Dadashri: This is indeed the law of nature.

Questioner: Dada, so whatever previously [charged] karma one has, however intense the karma were, whenever he had bound them, they were very terrible karma, but if he has to suffer those karma all at once, then the sufferer cannot handle it.

Dadashri: The one binding the karma has no awareness, but nature gives him the results with awareness. It does not put him in trouble. For nine months, the progress gradually keeps happening within. Otherwise, what if it becomes ready within a month and a half? So step by step, the fetus [the body of the human baby in the womb] continues developing. Otherwise, it would be put in trouble. So the mother doesn't feel a burden. The mother is completely unaware. Do you understand what I am saying? Do you understand what the science is behind this?

The Ups and Downs Are a Part of the Law of Nature

This is the law of nature; these ups and downs will continue happening. That is certainly the law; it is indeed the law of this world.

While increasing, it subsequently declines by one degree the next day. If it is at 99, then it will become 98, and on the third day it will become 100. It then increases in this way. When it decreases, it ends up happening in this way; it keeps decreasing in this way. It ascends and then descends, it decreases at that time. So people are unable to pick up on this pattern and that is why they keep becoming entangled. Even if one is taking a loss, he will one day think, 'This is fine.' Then the day after tomorrow, he will take a doubled loss! Once he starts to descend, [nature] will make him ascend once again. These are all indeed the laws of nature; they are all natural laws. Have you seen those graphs when you go to a hospital?

Questioner: Yes, in it...

Dadashri: It plummets and then it spikes. However, there is a slight difference in it through the view of nature. It keeps plummeting and spiking. Even at the time of descending, the fluctuation will still keep happening. Even at the time of ascending, it ascends amidst the fluctuations. It is not only ascending. Otherwise, no hope would remain and all the hope would be broken.

Otherwise, a person's hope would be completely broken. So if his unfolding

karma is bad, then he may receive a blow today, but he gets patched up tomorrow. Then he may feel good for the next two to four days, but then he will once again receive an even more intense blow. In that way, the slope will take him downwards. And if [nature] takes him up, then it is through this very same process.

All of this carries on through the rules of nature.

Nature's Tumbling Barrel

It is the law of nature that over the course of one million years, nine *Vasudev* (the one who has evolved from being an ordinary human into becoming a God) and nine *Prativasudev* (a rival of the *Vasudev*) are born. On one side, a *Narayan* (God) is born and on the other side, a *Pratinarayan* (a rival of the *Narayan*) is born. This happens only for the purpose of fighting each other. So then history gets created. Otherwise, what would people read if there were no history? Would there be a *Mahabharat* (ancient Hindu epic) for them to read? If Ram's wife had never been kidnapped [in the Hindu epic *Ramayan*], then what would people read about?

Questioner: So is it necessary to fight just so that people can read about it?

Dadashri: No, it is something for these people to consume. Reading is a food for these people. People need food, don't they! So Naarad [a sage and storyteller in Hindu epics] is also needed in order to cause an argument; he really makes both sides fight! All of these things are needed. These are all vitamins.

Questioner: But there is complete destruction in all of this. Now, we are able to derive happiness here peacefully, but if there are quarrels going on between people, if people are being killed, then what happiness is there in that? This is exactly what is going on in this universe!

Dadashri: What are you referring to as happiness? If you had to stay at a wedding for 15 days, then what would you do?

Questioner: I would become bored.

Dadashri: So what are you referring to as happiness (*anand*)?

Questioner: There is talk about meritocracy going around and America is against it.

Dadashri: Is it on the basis of merit?

Questioner: Everything should carry on like that.

Dadashri: So on what basis is it functioning right now?

Questioner: Not on the basis of equality, but it should function on the basis of merit.

Dadashri: No, but on what basis is it currently functioning?

Questioner: It is currently indeed functioning on the basis of merit.

Dadashri: So then where did you find this new way of functioning?

Questioner: I had just found out about that. This was a new thought I had just now.

Dadashri: How so?

Questioner: All this time we had communism, then we talked about socialism, and then about Gandhism; we have talked a bit about some of these. Now the new thought is about meritism, which means that everyone should live according to their own merits. So I accept this concept. Just as what you said earlier.

Dadashri: That is fine. When one 'ism' goes away, a new 'ism' is created. When that goes away, then another 'ism' is created. But the number of 'isms' certainly remain the same; they do not increase. All the 'isms' are part of a round.

Questioner: It is only then that worldly life functions, isn't it!

Dadashri: The 'ism' is round, so when one goes away, another arises. Then that goes away and a third one arises, but it is the very same thing. It was the very same the whole time! The very same thing is going around in a circle. Did you understand?

Questioner: It is an orderly arrangement.

Dadashri: People keep thinking that it is new. Every day, something happens that makes people think it is new, otherwise people would not like anything at all! They would not be able to relax, would they! They need history, they need fighting, they need the *Mahabharat*; they need everything.

Questioner: It is just like they want to see stunts and dancing in movies.

Dadashri: Yes, in that they need

Christ, they need a prophet, they need Mahavir, they need Ram. They even need Ram's wife, Sita, to be kidnapped. All the necessities are there, otherwise what would people read?

Questioner: It is fine for the purposes of reading, but what is the need for arguing with each other? Why are they fighting in the name of religion?

Dadashri: Have you never been to a blacksmith?

Questioner: I have been to a blacksmith.

Dadashri: He heats up the iron and strikes it with an iron tool. Why is he making the iron 'fight' against the iron?

Questioner: He is molding it.

Dadashri: He is molding its shape. Similarly, this fighting is used to 'mold' people. So 8.4 million types of 'molds' are being molded as a result of this fighting. So all of this is needed, all of it.

The development is taking place right now. There are factories that smelt iron ore from which they make ornaments this big. These ornaments have small spurs on them. To remove these spurs, they throw them in a tumbling barrel. So they throw them all together in the barrel, which is powered by electricity. 'Grrrrr, grrrrr'...They keep tumbling around and as they collide with each other, all the spurs break off. This is how nature's 'tumbling barrel' is spinning. Once it breaks off all the 'spurs' and they are removed [from the 'barrel'], they become first class [quality].

Upon Giving the 'Taste' and Experience, Nature Makes One Free

For some people, their greed has increased to such an extent that if a person were to take away 20 lakh rupees from them, then they would have a breakdown at least once from within. Internally, it would feel as though their blood vessels are about to burst.

But from that, one thought arises for him, 'There is absolutely no happiness in money.' So then his tuber of greed starts [dissolving]. These are the types of laws of nature. It gives rise to these tubers at first, makes them larger, and then they dissolve. It gives rise to them, makes them larger, gives him the taste of it, and then it gives him the taste as it makes [the tuber] dissolve. Nature is helping everyone develop. It makes them undergo all kinds of experiences. It makes one go from being partial to being impartial. People outside of India are not too involved in partiality. They are gradually becoming partial as they develop. Upon having become partial, now start becoming impartial. This is because whenever one wants to purify gold, it has to be placed in a furnace. So there is no 'furnace' like the one here anywhere in the world. The 'furnace' is in India. All that comes here is ready to get purified, and if we were to shout out, "Hey! Do you not want to become purified?" Then they would reply, "Yes, I want to become purified." Then go inside the 'furnace'. This is a 'furnace'! Then 'we' pull you out of the 'furnace'. One will come across those who will

take him out of the ‘furnace’. But even then, they still remain in the ‘furnace’. Day and night, the externally-induced problems (*upadhi*) never decrease. If he were to try to reduce his disquietude, then on the contrary, it would increase. His restlessness and anxiety increased because he tried to decrease it, he would say.

The Gnani Removes the Last Bit of ‘Dirt’ of Egoism

The egoism of people outside of India is natural and spontaneous (*sahaj*). What is their egoism like? If they have to go somewhere, then they have the egoism of going there and where they are not going, they have the egoism of not going there. Whereas Indian people will go where they should not go and where they should go, they will refuse to go! Ours here is all *vikalpi* egoism [ego laden with wrong belief]. They [non-Indians] have a natural and spontaneous ego. There [outside India] a thief will continue to steal, a swindler will continue to swindle, and a person who is noble will continue to be noble. Whereas here, a noble person will steal and a thief will show nobility. So this country is a strange phenomenon, isn’t it! This is an ‘Indian puzzle’! It is a puzzle that no one can solve! The people outside of India will exhaust their intellect, but they will not find a solution for it. Here, your cousin will tell you, “I won’t be able to lend you my car, my boss is going to be coming!” The entire ego is filled with deceit!

Even the fact that the egoism is increasing is correct; this is because it is

a development of a sort. The final degree in college is that of a PhD. However, while there are those who do complete it, not everyone does so. They develop gradually. The fact that their egoism is increasing is also correct. And whatever ritualized activity one carries out is also correct. That increases his ego and through this process, he undergoes all the different experiences and this ultimately leads him to the experience of the Self.

Questioner: Then does the ego leave at the final stage?

Dadashri: Then he will meet a *Gnani*. The rule is that whatever ‘standard’ the student is in, there will be an appropriate teacher for him.

Amidst all these, those two to four who are in the final ‘grade’ meet a *Gnani Purush* and end up passing. Until then, this is how they continue to develop.

Questioner: Can we get rid of the ego through our own efforts, or does it happen naturally?

Dadashri: You cannot get rid of it completely. You can get rid of it through your own efforts up to a certain extent. When you wash clothes with soap, the soap leaves behind its residue on the clothes. When you try to remove the residue of the soap by applying Tinopal [a whitening agent], then the Tinopal will leave behind its own residue. But the final residue will not leave through one’s own efforts. The *Gnani Purush* is needed to remove the final ‘residue’.

When one meets a *Gnani Purush*, there is liberation; otherwise, there would

be no liberation. Until that happens, the ego continues to break through a series of natural beatings.

The Ego Dissolves Through Familiarity With the Gnani

Questioner: How can the *Gnani* break the ego?

Dadashri: The *Gnani* can break the ego in many different ways. He can actually break it very quickly. When a person comes across 'us', when he becomes acquainted with 'us', his ego keeps breaking day by day!

Questioner: If we remain in your environment, in your *satsang* and in your proximity, then is it true that our ego will exhaust quickly?

Dadashri: There is no need to exhaust the ego; the ego has already been exhausted [after taking *Gnan*]. For you, the discharging ego now remains. Now, through *satsang*, Your understanding increases, Your Vision, what You See becomes clearer; it becomes unveiled. Yes, for that, you should come in our proximity for three hundred hours, then It [the *Gnan*] will become 'full', like the full moon!

Questioner: The form of the ego that currently exists within me, which 'button' of spiritual effort should be pressed in order to bring it down to zero?

Dadashri: Only that of *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? 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 puts it up for sale with a heavy discount, then a merchant will say, "I will stock up on ice." So he stocks up on the 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.

There Are Many Stones in the River, but What About Shaligrams?

Questioner: There are many things about the order of this universe that I do not understand. For instance, we came to you and we attained the Knowledge of the Self from you, but why are others unable to attain it?

Dadashri: No, this is not for everyone. This entire universe is in the form of a flow. Since time immemorial, it has been functioning on the basis of this flow. It has been running constantly without even stopping for a moment. Which flow do you see? You see the one of worldly life. You cannot see the other flow. The worldly flow is known through the senses and that flow is constantly flowing.

In the form of a flow means that wherever the river joins the ocean, the water becomes free. As other things come

they will also become free. This entire world is in the form of a flow. So this does not happen suddenly for everyone.

Questioner: Yes, but some reach the edge of the shore whereas others reach the middle of the ocean. Why is that?

Dadashri: That is all based on scientific circumstantial evidence. Not a single *parmanu* can be changed in this world.

Questioner: This flow continues to flow. Just as the stones are separated on one side in this flow, where each embodied soul is going to reach is *vyavasthit*. So then does *vyavasthit* not function in separating the stones in that flow?

Dadashri: Everything is indeed arranged according to *vyavasthit*. One's vision has changed and in the process of believing 'This is mine' and 'This is yours,' the knowledge of *vyavasthit* became unconnected. That is all in exactness!

Questioner: Some become *shaligrams* when the circumstance comes, whereas the rest remain the same, so then how is all of that decided? There must be some power working behind that, must there not?

Dadashri: Everything is in accordance with the law of *vyavasthit*. Nothing of the future can be changed against the law of *vyavasthit*. They are all just stones; of them, some become *shaligrams*.

Questioner: Then the question is why do only some stones become *shaligrams* and others don't?

Dadashri: There are all the causes and laws of *vyavasthit* behind that. So this *vyavasthit* applies to both the non-Self (*jada*) and the Self (*Chetan*). *Vyavasthit* does not apply only to the Self.

Why Do Some Attain Moksha and Others Do Not?

Questioner: I still do not understand why of all the embodied souls who come in this flow, why are only some able to attain *moksha*? Others are not able to, so what circumstances are instrumental behind that? What is the reason behind that?

Dadashri: There is no other reason, this is indeed due to *vyavasthit*, and that too, it is bound by rules. It is not as though some attain *moksha* and the others are left behind, there is a rule behind it. The rule is that one is followed by two, two is followed by three, and if three is followed by forty-five, then the world would not accept that. Even nature would not accept it; three has to be followed by four. So everything is according to the rules. There is not a bit of falsehood.

Questioner: So for the embodied soul that becomes liberated, does its merit karma bound in the past help it in attaining liberation?

Dadashri: It is not the merit karma, it is the timing. It becomes liberated according to the rule and we are following that very same path. They followed this very same path, the one we are traversing on. They have indeed traversed down this path and have left. So it is like this for everyone. It is not as though some attain

the prize suddenly; that is not how the world is. Everything is according to the rule, it is in exactness.

The Flow That Stops Through Real Knowledge Leads to Moksha

Questioner: Why do these [conflicts, hardships] come and go for a person? Why does this happen to him? Which element it is that does that to him?

Dadashri: He is not aware that he is flowing in the flow! So he sees whatever passes by and he cannot see what is coming ahead. It is just as a person who is sitting in a car sees only what has passed by but he cannot see what new things are ahead, that is how one is flowing in this flow. The world is an endless flow. One is flowing in this endless flow, but in reality he is not actually flowing, the flow is taking him. But He Himself is the Knower-Seer (*Gnata-Drashta*). So there will be externally-induced problems as long as the flow continues. So when this flow stops, it is called *moksha*.

This is a flow without a beginning. Moreover, it is a natural flow. It is referred to as *niyati*. It is the flow of *niyati*. Now, there is unsteadiness in this flow, and it becomes unsteady because one becomes unsteady. When the flow stops and one becomes steady, everything else also becomes steady. The knowledge one has in this flow is relative knowledge. It arises, then gets destroyed, it arises and gets destroyed.

And when the flow ends, one attains real Knowledge. There, One is the real Knowledge and the relative knowledge

is an imagination (*kalpana*). The point is simple; it needs to be understood.

Questioner: Some of our scriptures say, ‘Only nature decides who and when one will become free.’ I do not quite comprehend that. So is this also in the hands of a living being?

Dadashri: The fact is that nothing is decided and yet it is within the law. So if it were considered to be decided, then these people’s minds would become different. One cannot say that it is decided. What the scriptures have said has affected people’s minds and the saints have further said, “Everything will end up happening; if it is in your destiny (*prarabdha*), then it will end up happening.” That is why India is in such a terrible state! You cannot say that it is in one’s destiny. It is like saying, “If you drive a car with caution and with your eyes open, then if you still have an accident, it is destiny.”

Currently, people believe destiny to be just that and that is why this country is in the state that it is in. And the difference between destiny and *Purusharth* has not been given in this country for thousands of years. I am here to divulge that difference, that line of demarcation. *Purusharth* starts after one becomes a *Purush* (the Self). When One attains the Vision as the Self, *Purusharth* begins.

Questioner: But it is not under our control to be able to attain the Vision as the Self, is it?

Dadashri: It is not in one’s control; until then, he is under the control of his *prakruti* (the relative self). What is this

Vision as the Self dependent on? When rocks come rolling down, they all go from here to there and from there to here; they collide with each other. They keep colliding with one another and abrade each other. Just as every living being collides with others, one bites another and one kills another, isn't it! As they continue colliding against each other, when they eventually become 'rounded', that is when they attain *samkit* (the right belief 'I am pure Soul').

The Collection of All Experiences: Absolute Knowledge

This world itself has become a puzzle. The reason why is because these living beings are indeed constantly moving in the flow. Since time immemorial, these living beings have been moving in the form of this flow.

Nature has devised it such that the world will never come to an end. Even if God wanted to bring an end to it, it wouldn't happen! That is why the Lord remained patient and said, "Keep Seeing whatever happens." And the One who wants to become free will have to exercise this kind of patience. The One who cannot bear this worldly life, if He continues to See whatever goes on, then He will become free. 'We' too do the same thing.

The very nature of worldly life is such that scientific circumstantial evidence, meaning nature, keeps doing everything and You should keep Knowing this, that indeed is the path to *moksha*.

The entire world is indeed headed towards *moksha*. These are all the

necessary supports and evidences on the path to *moksha*. If he stays on the path to *moksha* and you also stay on the path to *moksha*, then by helping one another, you both become helpful to one another! However, all these [conflicts] are not helpful on the path to *moksha*. On the contrary, people apply a brake to it by quarrelling. Otherwise, it is the nature of summer to bring about the monsoon from wherever it is. It brings it from wherever it is. As the summer reaches peak time, it pulls in the monsoon. There is nothing to get alarmed about.

So the nature of worldly life is that it takes us to *moksha*. It pulls *moksha* [towards us]. The more difficult worldly life becomes, the sooner *moksha* comes. However, you should not feel beaten down when it becomes difficult; you should remain on the 'stage' [stay on the path to liberation]. You should seek out the right solutions, the wrong solutions will cause regression. When there is misery, think of it as a vitamin for the Self. And when there is pleasure, think of it as a vitamin for the body.

This is indeed nature; this flow is indeed moving towards the eternal. After climbing and falling, after experiencing everything, one is to go towards the eternal. One cannot reach there without going through the experiences. Each and every kind of experience needs to be taken. Absolute Knowledge (*keval Gnan*) means a collection of all types of experiences. So all these experiences one is undergoing, that is correct.

~ **Jai Sat Chit Anand**

What Is the Origin of Relative Truth?

Questioner: There is one truth which pertains to the Self (*Atma*). But how did this other, relative truth, come into existence?

Dadashri: It did not come into existence, it has always existed. Relative and Real have always existed! The relative has always been there from the beginning. I just happen to use English words, but the word for it in Gujarati is *sapeksh*. Have you heard of the word *sapeksh*? So is this world *sapeksh* or not? The world is *sapeksh* and the Self is *nirpeksh* (Real). *Sapeksh* means relative, it is called relative in English. People today do not understand the meaning of the Gujarati word *sapeksh*, that is why I use the word relative in English. Did that surprise you?

There are two kinds of truth, one is relative truth and one is Real truth. Relative truth is dependent on society; it is dependent on the court [of law]. It is of no use on the path to liberation (*moksha*). It is a tool that aids in your development, it helps during development. What is your name?

Questioner: Chandubhai.

Dadashri: Chandubhai is a relative truth. But it is not completely wrong. It helps you here in your development. However, when you want to realize your own Self, this truth will be of no use. On that day, all of this truth will prove to be wrong.

Moreover, for how long can a person say, “This is my father-in-law”? As long as his wife has not divorced him. Thereafter, if he were to say, “This person is my father-in-law”; what about then?

Questioner: He cannot say so.

Dadashri: Therefore, it is not the truth at all. This is actually a relative truth.

Questioner: If he were to say, “He was my father-in-law,” what about then?

Dadashri: Even if he were to say that, he [the ex father-in-law] would curse at him because he is angry with the man. Rather than saying that, it is better for him to keep mum and for the other side to keep mum too!

Now, the rule is that the relative truth originates only from the relative. And relative truth means truth that is temporary. If you like this truth, if you like the truth that is temporary, then dwell in the temporary. And if you do not like it, then come to the Real truth.

The Truth Is Different for Everyone!

Questioner: Is the truth different for everyone?

Dadashri: The truth is different for everyone, but the truth is of just one type. It is all relative truth; it is temporary truth.

There is a need for truth in worldly interactions, but that truth varies. A thief will say, “To steal is correct.” A cunning person will say, “To be cunning is correct.” Everyone’s truth is different. Isn’t that so?

Questioner: It is.

Dadashri: God does not consider this truth as truth at all. The truth that exists over here, He does not take it into account over there at all. This is because this is temporary truth,

it is a relative truth. And this relative truth will not do over there; over there, the Real truth will be needed.

Truth and untruth both exist in duality, both are temporary.

Questioner: So have we believed it to be truth and untruth?

Dadashri: We see things as truth or untruth through deluded perception (*maya*); [we see] that ‘this is right and this is wrong’. And moreover, truth and untruth is not the same for everyone. What you may see as truth, someone else may see as untruth; what this person sees as truth, this other person may see as untruth. So it is not the same for everyone. Oh, what do thieves say? “Stealing is our profession! Why are you criticizing us? And we even go to jail! So why do you have an objection to it? We are only doing our job!” Thieves too, are a community. They too have a stance, don’t they! Even the butchers will tell you, “We are doing our jobs, what issue do you have with it?” Each person refers to his own truth as correct, so what can be considered as the truth in all this?

Questioner: That worldly truth is multifaceted, isn’t it?

Dadashri: It is indeed multifaceted, but it is temporary. This worldly truth, relative truth, is only temporary.

Questioner: You are saying that it is relative truth, aren’t you?

Dadashri: Yes, this is relative truth. So the truth of this world is relative truth. Just as the currency of this country will not work in another country, what may be considered as the truth in a certain region may not be the truth in another country. Therefore, there is no reliability at all.

The truth actually means a deduction (*taravani*)! Your truth is different, his truth is different, that person’s truth is different, and moreover the common truth is different.

Questioner: It is said that one can come close to the truth, but not achieve it.

Dadashri: Yes, one cannot achieve it. All these truths are truths according to people’s viewpoints. Now based on the truth from these viewpoints, the big thinkers have derived what the common truth ought to be! This is the discovery of the thinkers. That is the common truth, they have formed that into law. However, even that is not the truth; that is all worldly truth. Therefore, all the truth, starting from 0 degrees to 360 degrees, it all varies, and it comprises of conflicting opinions. Therefore, no one can tackle this.

That which is the Real truth does not change. There, there is only one viewpoint. Real truth is of one viewpoint. Relative truth encompasses various viewpoints; that is not actually the truth.

Nishchay means the complete (*purna*) truth, whereas *vyavahaar* means truth up to a certain extent.

(From Param Pujya Dadashri’s Gnanvani)

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The Ego Dissolves at the Feet of the Gnani

Egoism means ignorance. Despite the Self and the body being separate, the intent that arises of 'I am doing' is egoism. The root cause of egoism is to be removed. The ignorance of 'I am doing this' or 'who is doing this' needs to be removed. This is an impediment of ignorance, there is no other impediment. The Self is not ignorant; the Self is the One with Knowledge. It is the ego itself that binds karma. If that ego is removed, then the binding of karma stops and [the proliferation of] your worldly life stops. But how can your egoism be removed by the one who has egoism? Therefore, if you come to me, then I will remove your egoism for you.

- **Dadashri**

