

Dadavani

February 2023



**When You become the original
form of the Self, then the positive and
negative energies will not touch You.
They will not affect You.**

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See the Positives, Remain Blissful: Part - 2

EDITORIAL

In *Akram Vignan* (the step-less Science of Self-realization), after absolutely revered Dadashri imparts the Science which separates the Self from the non-Self, the Self is experienced as being separate from the body. Thereafter, they can no longer become one! This spiritual Science is such that after you stir the yogurt, the butter and the buttermilk become separate and by no means do they ever become one again. 'It' is scientific, It is exact, and It can be experienced! Thus, It proceeds to bring about a tremendous result on Its own.

After entering the awakened awareness as the Self, many times it happens that One realizes 'This is wrong, this shouldn't happen,' when a fault occurs. *Gnani Purush* Dadashri explains that charging of new [karma] does not occur for *mahatmas*, but One will definitely have to clear the filled stock of karma with equanimity. When that filled stock of karma comes out, one feels suffocation, thinking, 'Why do I still end up hurting others? I am not able to follow the five *Agnas*. I am not able to remain in *Gnan*' and so on. Such self-negativity arises which keeps one in [a state of] suffering.

Last year in 2022, on the occasion of *Gurupurnima*, Pujyashri had given *mahatmas* a message, 'See the positives, remain blissful.' In relation to that, in this issue, golden *Aptasutras* (collection of aphorisms procured from Dadashri's speech) and related matter of Dadashri's speech have been compiled here, which show how to cultivate a positive view against the self-negativity that arises, [with thoughts] such as, 'I won't be able to do this. It's very difficult. I want to do it, but I'm not able to. What will happen to me? When will I attain *moksha* (final liberation)?'

During the unfolding of past life karma, the filled stock of karma will inevitably give rise to various kinds of 'storms' internally. In such cases, You should bring about a solution with steadiness, by remaining in the state of the pure Soul and by Seeing file number one. As You come more and more into the Real, you will be able to become more and more positive in the worldly interactions. People have died [suffered badly] only because of strong negative views! The more negatively one speaks, he brings forth that many obstructions. The law is that the more one remains negative, that many negative results will come about. And the more one remains positive, that many positive results will come about. Our efforts should be positive. Despite making a firm resolution (*nishchay*), if Your real spiritual effort to progress as the Self (*Purusharth*) weakens, then You should make the firm resolution again and again. You should not say, "I cannot do this."

If you keep trying to remove the negative, is there likely to ever be an end to it? The wonder of *Akram Vignan* is that it takes a person to the positive side. What does positive mean? You do not need to push aside the negative. If you 'pour' in the positive, then the negative will get displaced and be expelled. We have received such a tremendous spiritual Science, so now we should not miss out [on making the most of it]. We want to continuously remain in bliss through positive effort. After meeting such a *Gnani*, we should not think negatively. We should remain positive. The ardent prayer is that from now on, *mahatmas* remain neither positive nor negative in the Real (*Nishchay*) and always positive in the relative (*vyavahaar*), and progress as the Self.

~ Jai Sat Chit Anand

See the Positives, Remain Blissful: Part – 2

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 Gujarati. While reading these English translations, 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.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabagwan.org.

(Sutra - 1)

In fact, this Akram Vignan (step-less Science of Self-realization) is scientific! It is a Science! It is exact! Whereas everything else is simply discharge that is taking place! Once You have understood that all the activities of the mind, the speech, and the body are simply discharge, then you are done! For the one who has understood even this much of what I have said, there is nothing left for him to do.

Questioner: After attaining the *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence) from the *vitaraag Vignani* (the absolutely detached scientist of the direct path to liberation), and after gaining the complete understanding [of it], is there any time frame within which that understanding results in experience?

Dadashri: There is definitely a time frame! The *Gnan* (Knowledge of the Self) which is with You always takes time to give result. Say, for example, there is some milk and a little bit of yogurt is added to it, then if you ask for [it to

become] yogurt right away, that is not possible. Six to eight hours are required for that, aren't they? Similarly, it takes some time for this understanding to result in experience.

Questioner: Does it happen differently for everyone?

Dadashri: Yes, it happens differently for everyone, based on his or her *avarana* (veils of ignorance over the Self). For one person, it may happen in only two hours, while for another person, it may not even happen in two years. It depends on the *avarana*; it depends on the *moha* (illusory attachment).

Questioner: Now that this *Gnan* has been given to *mahatmas* (Self-realized Ones in *Akram Vignan*), how much of it should manifest in their conduct?

Dadashri: It will take time to manifest in [one's] worldly interaction! This is because your conduct that currently exists won't change, and so it takes time. In 'our' case, all of 'our' conduct has been exhausted; hence, there is no problem for 'us'. Nevertheless, You are just as much

of a *Gnani* (Self-realized) as ‘we’ are, but your conduct is not free of mistakes.

Questioner: So you are a *Gnani* and that other person is also a *Gnani*; then is there any difference [between the two]?

Dadashri: There is no difference in the *Gnan*, the difference is only in the conduct!

Questioner: So is it a very difficult task to bring that [*Gnan*] into the conduct?

Dadashri: It certainly does not have to be brought into the conduct. *Akram* means no [importance is given to the] conduct. The experience will in fact continue to come about automatically. The reason is that the discharge that exists just needs to be cleared [with equanimity]. Nothing else has to be done! One is not to forcefully follow ‘this’ path. One is to follow ‘this’ path through proper understanding. Understanding is itself conduct. I tell you to not bring it into the conduct. Nothing will be gained by forcefully teaching conduct. To bring something into the conduct is egoism. That which sets in your understanding, will definitely manifest in your conduct.

Even though our *mahatmas*’ conduct is bad, look how good they are within! What ‘we’ say is, “Do not look at their conduct.” For them, the ‘puzzle’ has been solved. The thoughts of the mind, the words of the speech, and the conduct of the body are all discharge. No one can change the discharge [part], whereas the charging [part] is a different matter; the charging can be changed. Conduct, thoughts, and speech cannot be changed because they are discharge. People keep looking at the discharge.

(Sutra - 2)

In *Akram*, ‘we’ do not look at anyone’s qualifications. If ‘we’ were to do so, then there is certainly no one who is qualified in this era of the time cycle!

As long as we are in a state of ignorance, we will ‘throw’ this ‘ball’ [charge karma]. We do not know the consequence of this. Now, after we attain *Gnan*, we have stopped ‘throwing’ the ‘ball’, but the ‘ball’ had been thrown previously, so it will indeed ‘bounce’ back [give result]. It may ‘bounce’ as many as twenty-five times. All we did was ‘throw’ it. Now, in the *Kramik marg* (traditional step-by-step path of spiritual progress), they try to stop the ‘bouncing’ back of the ‘ball’ after ‘throwing’ it, and on the other hand, they continue to ‘throw’ the ‘ball’. So on one hand, they stop the ‘ball’, and on the other hand, they continue to ‘throw’ it. When will that ever end? What we do [in *Akram Vignan*] is we stop ‘throwing’ the ‘ball’, and say to keep Seeing the resultant ‘bouncing’. These results are in the form of discharge, so they will come to an end on their own. Now, all You need to do is make sure that you do not ‘stick your hand’ in it.

Questioner: By getting involved in *parparinaam* (effects of the non-Self), does any kind of confusion arise?

Dadashri: There is nothing but confusion in *parparinaam*. You should not get involved in that at all. You should See the *parparinaam*. This ‘ball’ was ‘thrown’ by you; thereafter, it is *parparinaam*. Now You simply have to stop making intents (*bhaav*). How can those intents be stopped? Upon surrendering them to the *Gnani Purush* (the One who has realized

the Self and is able to do the same for others), you can be free from them. Thereafter, just remain in the *Gnani's Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*). This direct spiritual Science is such that it grants continuous *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering). To stop the 'ball' after having 'thrown' it and to continue the process of 'throwing' the 'ball' again is not a scientific approach.

When you stop 'throwing' the 'ball', that ['bouncing'] will indeed stop on its own!

That is why in this path of *Akram* (step-less, direct path to Self-realization), 'we' do not look at anyone's qualifications. Do not look at a person's actions. After he has stopped 'throwing' the 'ball', there is no need to look at the actions. After a person attains the Knowledge of the Self from 'us', once he fully understands it, then even if he becomes angry, 'we' will still say that it is in the form of discharge. It is definitely going to come to an end gradually. The discharge [part] is in nobody's hands; the discharge needs to be Seen and Known.

(Sutra - 3)

Once any given thing has come into *Gnan*, it can never revert to *agnan* (ignorance); contradictions do not arise. By helping the *siddhant* (incontrovertible principle that accomplishes the ultimate goal) of every person, the *siddhant* progresses, yet it does not violate anyone's *siddhant*; contradictions do not arise.

Questioner: This talk is about a *siddhant*, but many times what we end up doing is, we end up holding on to a single viewpoint of Dada's statement such as, 'Our conduct is not important, See all that is [happening] within.'

Dadashri: You end up holding on to only that. There is no need to hold on to that. 'You' need to understand that, 'If such a thing happens, there is no need to harbor fear.' However, if you hold on to it, then it will remain your weak point.

Questioner: We hold on to it and take a stance in defending it.

Dadashri: No, You should not take a stance in its defense. It is like this; your resolve (*nishchay*) of 'I do not want to fall in the well' always remains strong, doesn't it! Say there are a hundred or two hundred wells around here and a path to go back and forth runs through them, but even in the dark, you do not fall in. This is because you have the resolve that, 'No matter what happens, I do not want to fall in the well,' and so you do not fall in. However, if you take a stance in defending the well, then you will fall in. Your resolve is actually needed! Why else would I tell You this? It is not to hold You down, but I am saying this to make You fearless. Your external conduct is like this, it is wayward, but do not be bothered by it. However, that does not mean that You need to hold on to that, You should in fact maintain the awareness that, 'Such a thing should certainly never happen'; that is all. Thereafter, if that does end up happening, then 'we' say, "Let go of it." What do 'we' say? What are 'we' referring to as *vyavasthit* (scientific circumstantial evidence)? You should steer your car

with your eyes open and drive carefully and subsequently, if it collides, then it is *vyavasthit*. After that, if you happen to commit an offence, there is no problem with that, it is *vyavasthit*, but there should be vigilance [beforehand].

Questioner: Dada, you say this to make me fearless; but in line with that, my current conduct is like this. So upon seeing that, shouldn't I have the thought, 'What kind of karmic stock have I filled?'

Dadashri: That should definitely arise, 'Darn it, I filled this kind of karmic stock!' And that actually does arise in everyone. Everyone gets tired and fed up by it and they do not even like it, but what can be done? There is no other solution, is there!

You should never say such a thing like, "Now, there is no problem for me." If you say, "There is no problem in this," then it breaks that law [of nature.] Do not create such a liability. "Nothing is going to create a problem for me at all." 'You' should not say such a statement recklessly; that is all 'we' are trying to say. Otherwise, what [*Gnan*] 'we' have given You, 'we' have certainly given It Knowing, 'Nothing is going to happen to You, provided You do not speak recklessly!'

Questioner: I feel that on the outside I appear to be nice, but my innate nature is just the same.

Dadashri: 'We' know that the stock is exactly like that. Every day, 'we' make You drink one bottle of *Gnan*. That nature will change completely. The family will look for you and ask, "Where did the person I used to know go?" This is because this *Gnan* is powerful. It is not

haphazard, but what can be done about the filled karmic stock that is like garbage?

As your filled stock has started getting used up, it will eventually become empty. 'We' no longer have any new stock coming in. If there is no new stock coming in and the old one is getting used up, then is anything likely to remain?

Besides, this is a *siddhant*. If this *siddhant* is breaking down anywhere, then come and tell me! 'Our' *siddhant* does not break down.

(Sutra - 4)

The fact that One understands that the wrong stock has been filled, that is the Science of the Self. The positive inner intent (*bhaav*) begins the moment One takes this *Gnan*. Negativity in a person throws him into confusion. Therefore, only remain positive.

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

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

Questioner: In regards to these mistakes.

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

understands that the wrong stock has been filled, that is the Science of the Self; it is *Pragnya* (the direct light of the Self) which Sees that. *Pragnya* is the Seer.

Questioner: After attaining Dada's *Gnan*, why doesn't a flood of all the light of *Gnan* emanate?

Dadashri: It has actually done so, but the debit side of your previously incurred debts keep presenting themselves. Otherwise, all the *Gnan* has opened up.

Questioner: Upon waking up in the morning, I decide that I want to remain only in the five *Agnas*, that I don't want to hurt anyone, yet I end up doing so. Why does that happen?

Dadashri: You end up hurting someone because that stock of karma is filled within. Now that you have decided anew that you want to do clean 'business', it will become cleansed.

Questioner: Many times, no matter how strong a decision I have made to not say anything hurtful, I still end up saying it.

Dadashri: You will certainly end up saying it even if you do not want to. The 'bullet' gets 'fired', the control over the 'bullet' is not in your hands. Even if you put it aside or suppress it for two to four hours, it will 'fire' nonetheless.

Questioner: I make the firm resolve in my mind that I should not do such a thing, yet I end up speaking [hurtful things].

Dadashri: At that time, you will not get your way. The only solution is to do *pratikraman* (confess, apologize, and resolve to not make a mistake) for that.

You will not find any other solution. You do not have to put a stop to it, but You should say to Chandubhai, 'It would be better if it were not like this.' Nevertheless, the filled stock that exists will not refrain from coming out. If tar was filled in the tank, then tar will come out, and if kerosene was filled, then kerosene will come out. Whatever was filled in, it will continue to come out. However, this is *Akram Vignan*, so one's karma are filled compactly, there are many left to be cleared, and this *Gnan* has manifested, so what has happened? All those worries and everything have stopped and only this [karma] remains to be cleared. As it is cleared, the bliss continues to increase. Now the worries have ceased, the affliction from external sources (*upadhi*) has ceased. Do you have any worries or *upadhi*?

Questioner: No, you have shown such a straightforward and easy path, but after this, if we do not keep constant *jaग्रuti* (awakened awareness as the Self) and if we do not abide by the five *Agnas*, then the *Gnan* which Dada has given will become like a weapon.

Dadashri: Then one will wander. Nonetheless, clarified butter that has been mixed with castor oil is not likely to separate. Many lifetimes will be reduced. But if you cease to follow the five *Agnas*, then you will not be able to quickly reach the goal that you want to. This current era of the time cycle is one of *kusang* (association that takes one away from the Self). There is *kusang* in the home, *kusang* in the office, *kusang* in the business, wherever you look, there is only *kusang*. If you leave here and go somewhere else, then that is *kusang* for you. Now during

such a time, if these five *Agnas* are not present, then that *kusang* will 'devour' you. Therefore, if You follow the five *Agnas*, *kusang* will not touch You. Otherwise, stay put here. If you do not want to follow the five *Agnas*, then stay with me, then too *kusang* will not touch you.

Nonetheless, the positive inner intent (*bhaav*) begins the moment a person takes this *Gnan*.

Questioner: It does happen, that is correct, Dada. You said that once a person becomes positive, the circumstances come together.

Dadashri: Negativity in a person throws him into confusion. Therefore, only remain positive. Only the path of positivity takes the side of God. The path of positivity takes the side of God, and the path of negativity takes the side of the devil.

(Sutra - 5)

Through this Science, the *Pragnyashakti* (liberating energy of the Self) that cautions One on the path of *moksha* (final liberation) arises. Thereafter, one should remain positive. He should not harbor any negativity. Positive means that one should be happy with it [with whatever is taking place]. If one maintains positivity and remains 'proper', then everything within will become arranged in such a way that the worldly difficulties will not affect him.

Questioner: You have said that we should remain one with *Pragnya*. Please explain this in more detail.

Dadashri: All this is the work of *Pragnyashakti* indeed, but when

Pragnyashakti is not active, then that discharging ego continues doing all the work. When it is doing that, You have to See what it is engrossed (*tanmayakaar*) in! Instead of remaining one with *Pragnya*, it becomes engrossed in that other [the non-Self]; it slips. When it enters that other [the non-Self], *ajagruti* (lack of awareness of the Self) prevails. If *jagruti* is there, then One can remain in *Pragnya*.

Questioner: Having received this *Gnan* from You, He indeed wants to remain in *jagruti*.

Dadashri: He indeed has such a desire, but it [*jagruti*] does not prevail because of the old habit! Due to that old habit, he tends to slip into that other side [the non-Self]. However, the One who has a strong intent (*bhaav*) will call him back even if he has slipped into that other side by saying, "Hey, don't you go there." He [the awakened One] would know that, would he not?

Now, if You want to attain *moksha*, then remain sincere to *Pragnya*. And if you want to stroll around for pleasure and pain, then go there [into the non-Self] for a little while. Right now, if the unfolding karma takes you there, then it is a different matter. When the force of the unfolding karma drags you there, even then You should stay on this side [of the Self]. You should maintain your efforts to reach the 'shore', even if the current of the 'river' pulls you to the other side. Should You not attempt to reach the 'shore' or should you get pulled in whichever way it pulls you?

Questioner: So it is only if one's resolve is firm that he can remain sincere, isn't it?

Dadashri: One can remain so only if it [the resolve] is firm! Otherwise, for the one who does not have a resolve at all, what will happen to him? He will go in whichever direction the 'river' pulls him; the 'shore' will be left far behind! And You should make an effort to reach the 'shore'. The 'river' may pull You away, however, You should make a strong effort towards [reaching] the 'shore'. Whatever little You move towards the 'shore' is good. That is when You will eventually touch the 'ground'!

So, through this Science, the *Pragnyashakti* that cautions One on the path of *moksha* arises. Thereafter, he should remain positive. He should not harbor any negativity. Positive means that you should be happy with it [with whatever is taking place]. Everyone is maintaining positivity and moreover, they do not let any worldly difficulties affect them. If one remains 'proper', then everything within will become arranged in such a way that the worldly difficulties will not affect him. This is because in the ignorant state, when one had not attained the Self, meaning one had not really attained God, even then worldly life was going on fine, so then would it be ruined after attaining the Self? Of course it will not be ruined.

(Sutra - 6)

When does a person appear happy? It is when one attains the right understanding, when he comes to the side of positivity, the correct positivity. This believed positivity is incorrect.

Questioner: Dada, but the fact is that his entire life, one has seen negativity.

So that negativity itself becomes like a positive point for him; that is the problem.

Dadashri: No. It does not become positive. He just believes it to be positive. It is only a belief. Now belief means, by believing that you have two hundred thousand rupees in the bank, does it mean the bank will accept it? All these are wrong beliefs. Therefore, you will never see any person who is happy on such a path. That path is certainly wrong, so no one would be happy. Whether a person is a prime minister or the president of India or a king, they are all unhappy. When will one appear to be happy? It is when one attains the right understanding, when he comes to the side of positivity, the correct positivity. This believed positivity is incorrect. This is the wrong positivity. Where there is negative, people believe it to be positive. Do they not believe such a thing?

Questioner: Our entire lives, we have only walked in darkness [ignorance]. So how can this darkness be removed if we try to remove it in small proportions?

Dadashri: We have walked in darkness for infinite lives. One has continued to wander, and he has not seen the positive at all. If he were to see the positive, then he would be at ease.

Questioner: One has lost the ability to recognize the positive.

Dadashri: The ability to recognize [the positive] has been lost, and he certainly believes the positive to be negative and the negative to be positive.

Questioner: He has only smelled the 'stench'. He has not recognized the 'fragrance' at all!

Dadashri: How can one even realize it? That is why ‘we’ then bring One into *bhaan* (awareness that arises from the experience of the Self). ‘We’ bring One into *bhaan* by giving *Gnan*. Thereafter One will say, “Yes, I am not this, I am not this Chandubhai.”

(Sutra - 7)

‘You’ have certainly been separated. Now if you are getting entangled, it is your own [misunderstanding]. You are staying on the wrong side, on the negative side. But you should remain on the positive side.

Questioner: After taking *Gnan*, when I say, ‘[I am] pure Soul,’ is that a psychological effect?

Dadashri: No, that is not a psychological effect.

Questioner: Dada, when I say, ‘I am pure Soul, I am pure Soul,’ at that time...

Dadashri: There is no need to say that. It comes automatically from within that ‘I am pure Soul.’

Questioner: But Dada, it only comes automatically when I am very afraid. Otherwise it does not come automatically.

Dadashri: Then that is certainly correct, that is certainly good. [That is a sign that] The separation of ‘I’ and ‘my’ has occurred. When you feel afraid, that is when the separation will occur within. ‘I’ and ‘my’ have already been separated, that is why this occurs.

Separation [of ‘I’ and ‘my’] has occurred in your father and mother, that is why they have feverishly come here. Separation has occurred within you as

well, but you have become confused, therefore everything keeps entangling you.

Questioner: How have I have become confused?

Dadashri: When you feel afraid, you at least understand that at that time, don’t you?

Questioner: Yes, I do when I feel afraid.

Dadashri: ‘You’ have certainly been separated. You are now getting entangled. That is due to your own [misunderstanding]. You are staying on the wrong side, on the negative side. But you should remain on the positive side.

Questioner: How can I remain positive?

Dadashri: You remain positive, yet your mind and intellect keep leading you astray. They create false suspicions like ‘I have not attained it.’ Why do you stay with me? Why do you like staying with me? It is because I have become completely positive, one hundred percent.

Questioner: Whatever Dada says, all those talks are scientific and correct, but it is not coming into my experience.

Dadashri: This indeed is the experience you have attained. It is coming in your experience, but you are not able to understand it. The experience is bringing you here to me and it is definitely that experience which keeps you with me.

Questioner: Dada, you had said on that day, “This *Gnan* has not come into anyone’s experience yet. Whatever I say, the other person understands it simply through words, and then speaks; that is all.”

Dadashri: Everyone has experienced that. What I am trying to say is different.

Questioner: What is the difference between that experience and the experience that you are talking about?

Dadashri: There is no use in talking about that. It is not of use to you at all. You should come to the ‘main’ [bottom] line.

(Sutra - 8)

When You become the original form of the Self, the positive and negative energies will not touch You. They will not affect You.

Questioner: ‘I’ am the Self. If ‘I’ am essentially the form of the Self and thus ‘I’ do not have any ties with these positive and negative energies, then why do they harass us?

Dadashri: When You become the original form of the Self, the positive and negative energies will not touch You. They will not affect You. But right now, the bottom line is that you have not become the form of the Self, have you [speaking to the one who has not received *Gnan*]!

Questioner: This positivity and negativity which occur, is it an illusion or does it arise due to the ego?

Dadashri: No, it is not an illusion. It is correct. Everything keeps happening according to your will. Whatever you intend to do, all of that keeps happening. [Sometimes,] Even if you have the wrong intention, it turns out right; that is the nature of positivity. And another time, when there is a period of negativity, even if you have only good intentions, everything still turns out wrong.

This life which we live has two

types of results. When [it is the time] for a positive result, everything happens according to your intention. So you continue to find all the [right] evidences. Circumstances continue to come together according to your wishes. However, when [the time arises for] a negative result, at that moment, everything happens against your wishes. So both of these energies, the positive and negative, are at work. You have to yield to these two energies.

There is an abundance of energy stored within. If one says, “It won’t happen to me,” then the outcome will be such. This negativity has killed people. People have died only because of this negative attitude.

(Sutra - 9)

If one speaks even a little negative, it will create an obstruction. Whereas for the positive, no obstruction is formed.

These are all obstructions (*antaray*); otherwise, You are the owner of the entire universe. One may ask, “Why do I not experience that?” If all the obstructions leave, then You are definitely the owner. Who has created the obstructions? Lord Mahavir? No, you have created them yourself. You are whole and sole responsible for your life. One has created the obstructions himself. If you do not tread carefully, then how are you going to survive? So, here the obstruction says, “Set up a detailed account. This person will not find it agreeable with a superficial one.” Yes, *mooah* (mortal one)! ‘You’ have infinite energy, why would there even remain the need for You to think about such an interference (*dakho*)? Why don’t

You simply See in what way it is going on, without a fuss! One may ask, “What will I do? How will I go to the lodge if I don’t have enough money for the rent?” Hey, you foolish mortal one! You cannot speak like that. Everything is indeed set [in place] further ahead. To speak this way is in fact his obstruction. And will that not then bring him the result? One is indeed the creator of one’s own obstructions.

Obstruction means one is not successful in accomplishing according to his own will. Otherwise, doing things according to one’s will is such that the moment the desire arises within, that which is desired presents itself in front of him. Then one may ask, “Does one not have to do any effort?” The answer is, “No, the effort is simply in the form of the desire, the desire has to arise.” For ‘us’, for the most part, about eighty percent of the time, the moment the desire arises, everything instantly presents itself before ‘us’. Even when there is no desire, all the things keep coming.

‘We’ do not speak even a word. ‘We’ do not even have any obstacles. ‘We’ are in the obstruction-free state (*nirantaray pad*). All things become readily available to ‘us’, wherever ‘we’ are sitting. In those cases, ‘we’ have not thought about that thing, yet it becomes available before ‘us’. Why does this not happen to you? It is because you have created obstructions for yourself [by thinking], “I don’t know this. This will not work for me.” So then, what will that thing say? “You fool! If you do not know, then remain where you are. Why are you insulting me?” All these things that exist, they are *mishratchetan* (a mixture of the Self and the non-Self). This wood too is made up of *mishratchetan*.

It falls under the category of *pudgal* (non-Self complex of input and output). It is not *parmanu* (smallest, indivisible and indestructible particle of matter). It is in fact *pudgal*. So, if you ever harbor abhorrence (*dwesh*) towards it, then the result of that will definitely come to you. If you say, “I did not like this furniture,” then the furniture will say, “You and I have an obstruction.” The rule is that you will not get that furniture again. People have indeed created obstructions for themselves.

In every case, these are obstructions that one has brought upon himself. One creates an obstruction with every word. If one speaks even a little negative, then an obstruction is created. Whereas for the positive, no obstruction is formed.

(Sutra - 10)

If the thought spoils, then a ‘stain’ will form; therefore, do not spoil the thoughts. That needs to be understood. In our *satsang* (spiritual discourse), be especially careful that the thoughts do not spoil. If the thoughts spoil, then everything spoils.

If one of your friends is sick, then you have to tell his family to treat him. You may even have thoughts like, ‘It doesn’t seem like he is going to make it.’ Such negative thoughts will weaken you. These thoughts are never helpful. These thoughts themselves are [the cause of] worldly life. By nature, thoughts are unsteady, but You should not become unsteady along with them. They will keep on coming, and when they do, you have to continue Knowing and Seeing them. If you Know them, then the pure Soul is certainly present. ‘You’ Know the thoughts

such as, 'First, Naginbhai passed away, then Chaturlal passed away.'

Questioner: Many thoughts have come, but it is later on that I realize that they were thoughts. So does that mean I became engrossed?

Dadashri: If you do not get involved with the thoughts, then You are indeed separate. If you do not get attached to the thoughts, then You remain as the Self. Many times what happens is that a bunch of thoughts come all at once, so *jagruti* (awakened awareness as the Self) is not present, but when You realize later on that the thoughts had engulfed you, that in itself shows that the Self is present.

After attaining Your Real form, if there is a force of thoughts, then there is no loss other than Your bliss being obstructed.

When school gets out, how many children come out at once? Right after the bell rings, a crowd of students come out, and thereafter, only a couple of students come out at a time. It is the same with these thoughts as well! Regardless, the Self never relinquishes its state as the Knower-Seer; only the bliss of the Self is obstructed. The [original] Self never leaves Its own inherent nature (*Swabhaav*) and It never deviates from Its inherent nature (*vibhaav*). One has to understand all this in precise detail from the *Gnani Purush*, so that problems do not arise.

If a thought spoils, then a 'stain' will form; therefore, do not spoil the thoughts. That needs to be understood. In our *satsang*, be especially careful that the thoughts do not spoil. If the thoughts spoil, then everything spoils. If the

thought arises that, 'I will fall,' then one will fall. Therefore, if the thought arises, then immediately do *pratikraman*; become the form of the Self. What our religion says is, 'See convenience when there is inconvenience.' One night, I thought to myself, 'This bedsheet is dirty,' but then I made an adjustment and it felt so soft, you can't even imagine! The knowledge derived through the five senses shows inconvenience, whereas the Self shows convenience. Therefore, remain as the Self.

(Sutra - 11)

If a person understands how much he should think, then that is enough. That in itself will alleviate a lot of unhappiness. Think for today, not for tomorrow.

Look at to what extent one thinks! If the shop hasn't run well for twelve months, then he will think, 'The business will go bankrupt and then it will become like this. Afterwards, my financial situation will be like this.' These people think about it to that extent! To what extent do they think? One person told me, "How can it run if you don't think about it? How can this world run if you don't think about it?" I told him, "If you sit next to a driver in the city of Mumbai and you ask him, 'What are you thinking about [right now]? I will go this way, I will do this, I will do that. Are you having such thoughts?'" What does he do? No one has such thoughts. So each person should think only up to a certain point. Then, one should just stop thinking, with regards to any matter. If thoughts about death arise, then we immediately stop them, but we don't do so with regards to [the thought of] the business. What do you think?

Questioner: That is correct. There should also be a limit to [one's] thoughts.

Dadashri: One knows how to stop them. It is not that he doesn't know how. He is indeed engrossed in them and is using his intellect. He thinks, 'If my son is fighting with me now, then who will I have [to support me] when I become old?' You mortal one! You thought about it to this extent! The Lord had said to not think about tomorrow, just think about today. Think for today, not for tomorrow! And that too, you should only think about certain things. After sitting in a car, you think, 'What will happen if I crash? What will happen if I crash?' Stop it. You should stop such thoughts. He actually thinks to the extent that, 'If the shop goes bankrupt, then what will be my condition? And what about after that? I will have to go beg in the market every week.' He even tells his wife, "I will have to beg." [We ask,] "Oh mortal one! Where is this coming from?" He says, "I have thought about it." Now, this is a wise guy! Should we call him an intellectual? An intellectual is one who continuously maintains his safe-side. If he lets his safe-side break at any place, how can we call him an intellectual? An intellectual is someone who can protect his safe-side. So, if a person understands how much he should think, then that is enough. That in itself will alleviate a lot of unhappiness.

(Sutra - 12)

The moment you utter the words 'I do not like it,' you become bound. You should not say, 'I do not like it.' That sentence should not be in your dictionary. To say 'I do not like it' is one type of jail, like handcuffs. The

moment you say, 'I do not like it,' you become handcuffed.

Questioner: Before, when I used to have a lot of thoughts, I used to feel, 'What is all this? I'll jump into this lake!'

Dadashri: 'You' should tell it [the mind], 'You jump! I still have to do the salvation of this world and in this life I have met a *Gnani Purush* that I was not likely to ever meet in any life. You are miserable, so you go jump into the lake!'

Did you ever feel, 'Why do this? Instead, if I jump into the lake, then I will be free'?

Questioner: I felt that I was helpless and unable to do anything useful.

Dadashri: What revolves in your mind for long for that to occur?

Questioner: When a lot of thoughts come, at that time I want to do one thing, but the thoughts differ.

Dadashri: The thoughts will come, but why is that an issue for You? Thoughts will come. The thoughts are objects to be Known (*gneya*) and You are the Knower (*Gnata*). After attaining *Gnan*, what do You have to do with them? Look, even at this age you are saying, "I have such thoughts that I feel like dying."

If you simply put your hand on this 'tent of salvation,' then the 'tent' will remain standing. And if you give your support, then two people will attain salvation.

And the moment you utter the words 'I do not like it,' you become bound. You should not say, "I do not like it." That sentence should not be in your dictionary.

To say 'I do not like it' is one type of jail, like handcuffs. The moment you say, 'I do not like it,' you become handcuffed.

(Sutra - 13)

What I am saying is, whatever thought arises in your mind, redirect it to me. [Tell the thought], 'Go to Dada!' Otherwise it [all such thoughts] will affect you.

Questioner: But when I think positively, good things happen, right? If I think positively, such as, 'Good things will indeed happen to me, I want to be this way!'

Dadashri: Yes, then there is no problem. However, you should remove that negative sentence. Then you should think positively. Otherwise, the force of that [negative] sentence will keep increasing on one side, and that other [positive] sentence will also continue to increase. The two will not cancel each other out. First, you should subtract it [the negative]. You should remove that [negative] sentence.

Someone said to me, "I cannot see that well with my eyes." He was thirty-five years old and said, "I cannot see much." I told him, "Hey, why don't you change your eyes!" Can't the phases of the eyes [vision] be changed? Do you want to keep the same phases [of seeing less] of your eyes forever? I told him, "Say, 'I can see well with these eyes.'"

Questioner: I can see well with these eyes.

Dadashri: If you say this a lot, 'My eyes have gotten better,' then you will start seeing better. I am seventy-four years old today, but I must have been forty-two

years old at some point, right? At that time, what did our people say? "You are forty-two years old, so you will not be able to read the newspaper anymore." There is small text in there. I had heard from people that when you become forty-two years old, your eyesight starts to degrade. I told them, "I am forty-two now, so my eyesight must be degrading." So I bought glasses. After I bought the glasses, I wore them for a year or a year and a half. Then one time I had put my glasses here, and someone came and started looking at them. He said, "Let me read some of this newspaper." I said, "Go ahead." He said, "Wow, I can see very well through your glasses." So I told him, "Then you take them and don't bring them back." Right after that, I started reading, and I could see. I could see all the small letters. Even right now, I can see all the small letters. I can even read at 6:30 in the evening. Anyone can read during the day, but I even read at 6:30 in the evening. So what should we say?

Questioner: It is good, positive.

Dadashri: If you uttered a negative word, then put it aside. Put it aside or redirect it to Dada. It does not have any 'ticket' [warrant or authorization for entry] as such. Negativity remains with you because you are not able to find its original owner. What I am saying is, whatever thought comes to you, redirect it to 'me'. [Tell the thought], 'Go to Dada!' Otherwise it [all such thoughts] will affect you. A single word is very effective. These things are effective, so don't get involved with them. If I have a fever, then I never say, "I have a fever." If I say that, then it will affect me.

Don't people say, "My brain is not working!" You fool, is that what you said? One will say, "My brain is not working at all." Then he ends up feeling a burden all the time, and because of that, it [the brain] will gradually stop functioning. By saying that, you agree to it. Instead, redirect it to Dada. There is no problem with that.

Questioner: To redirect it is the best solution you have shown.

Dadashri: Yes, send it to 'me'. I am telling everyone the same thing, to send everything to 'me'. A burden will definitely come your way. You are a human being, therefore a burden will certainly come your way.

(Sutra - 14)

In order to alleviate you from *agrashoch*, 'we' have said that it is *vyavasthit*, so why are you engaging in *agrashoch*? 'We' have said to you that it is *vyavasthit*, so then everything is covered in that.

If one sees a paralyzed person, he too will start to think, 'What would happen if I became paralyzed?' Now, does an intelligent person need to think like this? It is only the intelligent ones who think like this, isn't it! Of what use is such an intellect? The intellect which brings unhappiness, how can such an intellect be called intelligence? It is called intelligence when it gets rid of the existing unhappiness. But in this case, there is nothing but unhappiness. 'What will become of me if I become paralyzed? Who will be there for me? This son of mine does not even speak to me, even though he is my only son!' He will imagine all kinds of things. Hey! That has not even

occurred so why [imagine] all this...? That is called *agrashoch*. What is *agrashoch*? It means to design that which has not yet taken place. Do you currently have any kind of *agrashoch*? You are enjoying [life] leisurely, aren't you! All those so-called sensible people definitely have *agrashoch*, don't they? Or do the foolish ones have it?

Questioner: Only the so-called sensible people have it.

Dadashri: The foolish people will not have that, will they? All their 'windows' are shut! It is only a problem if that is perceived, isn't it!

Oh, even the ascetics have thoughts such as, 'This ascetic became paralyzed. My horoscope is the same as his and so I am going to become paralyzed too!' Their intelligence is applied in this way. As one applies his intelligence, he feels good inside, right? And there is no problem if such intelligence doesn't get applied. So, this is why the poor fellow cannot sleep! You invited the paralysis here, it was 'sleeping' at the other man's place, but you invited it here!

Then, another thing that arises with this *agrashoch* is that one keeps trying to figure out what is going to happen in the future. What is going to happen in the future? It is because of this that his spiritual efforts go in vain. He gets stuck on that very issue. He does not eat his meals in the present. The fool is caught up over there, in the future. The heck with that, what are you doing there right now?

Questioner: The thought, 'What will happen?' is in itself unhappiness. Otherwise, where is there any unhappiness?

Dadashri: There is no unhappiness. That is exactly why ‘we’ have said it is *vyavasthit*. ‘You’ have become free from that unhappiness, have you not! On the basis of *vyavasthit*, You have been freed from all the unhappiness that is coming!

For You, both the ego and my-ness (*mamata*) are gone. And only then can a person live life without worries. There is bliss on the inside, but there are problems on the outside, worries on the outside, *agrashoch* exists. In order to alleviate you from *agrashoch*, ‘we’ have said that it is *vyavasthit*, so why are you engaging in *agrashoch*? ‘We’ have said to you that it is *vyavasthit*, so then everything is covered in that. This is because, the future is subject to *vyavasthit*. When you wake up in the morning, what is going to happen in the next minute is subject to *vyavasthit*!

That is why our *mahatmas* sit leisurely, just look at them! They have been given the understanding that it is *vyavasthit* so that is why there is no interference. ‘You’ have understood *vyavasthit* and You have experienced that it truly is *vyavasthit*. So does any misery remain? All of You [Self-realized *mahatmas*] are at peace because of *vyavasthit shakti*; because of that, there is peace everywhere.

(Sutra - 15)

What would the *vitaraag* perspective see? It would see, ‘What do I have with me?’ You should not take things negatively; you should take them positively. There is indeed negativity in the world. You should remain positive, but you should not get fed up with what’s negative.

Look at the types of examples the

vitaraag Lords used to give! Look at the types of examples Lord Mahavir used to give! Lord Mahavir taught his disciples that when you go out, if people hit you with a stick, then you should understand that, ‘He has only hit me with a stick; at least he has not broken my hand! At least my hand was spared!’ So consider this to be beneficial. If someone breaks one of your arms, then [be grateful that] at least he did not break the other one!

One man says, “Sir, one of my arms has been cut off.” The Lord replies, “But you have another one.” Then the man replies, “But one has been cut off!” Then the Lord says, “No, you have another arm, and you have two legs. You are very fortunate.” So the man goes home feeling happy. Then if the second arm gets cut off, he says, “Sir, both of my arms have been cut off.” Then the Lord says, “You have two legs, don’t you? You have two legs and two eyes.” If he goes blind, the Lord says, “You have ears and a tongue.” What is the knowledge of the *vitaraag* Lords like? [‘They’ see] ‘What is left with me now?’ When one leg is cut off, They will say, “No, I still have another leg. I may not have two arms and I may not have one leg, but I do still have the other leg. If someone holds me, then I will walk on one leg.” ‘They’ don’t consider the loss. ‘They’ look at what is left with Them. ‘Look at how much of Chandubhai’s ‘property’ is intact at this age! He has eyes, a nose, ears, functional arms and legs. He has everything.’ This is always how the *vitaraag* Lords looked at things. What would the *vitaraag* perspective see? It would see, ‘What do I have with me?’ Haven’t you seen people your age suffering

from paralysis? So then You should say, 'Oh Chandubhai! Nothing like that has happened to you. So why are you getting so scared unnecessarily?' Such examples need to be given.

The Lord has shown the way to look at benefit and loss. Do not cry; laugh and be happy. There is nothing wrong with that, is there? The Lord looked at it through the perspective that shows the Real (*samyak drashti*), which shows profit even in loss. You should not take things negatively; you should take them positively. There is indeed negativity in the world. You should remain positive, but you should not get fed up with what's negative.

(Sutra - 16)

First, negativity needs to be removed from this world. Negativity needs to be recognized and removed.

First, negativity needs to be removed from this world. Negativity needs to be recognized and removed. Then the least positive thing needs to be removed. After that, the second least positive, then the third least positive. They need to be removed in this manner.

Questioner: That's right, even positive things need to be removed eventually. At the end of the day, everything needs to be cleared away, and as the positive [things] are gradually removed, then... It is only possible after both the negative and positive go away, otherwise the positive will still remain. The negative needs to be removed first, and then the positive.

Dadashri: But it has to be followed in accordance to the steps, right?

Questioner: Yes, in accordance to the steps.

Dadashri: If there is a stairway and we want to climb all its steps, then should we climb one step at a time or climb them all at once? Therefore, one can climb the steps according to its method. So first, the negative goes away. But that negative goes away conditionally. How? Conditionally.

Questioner: What do you mean conditionally? The negative is removed conditionally?

Dadashri: These potatoes have come [on your plate] because you have said that they are nice. Had you said that they are bad, even then they would come [on your plate]. If you have some form of attachment or abhorrence towards something, then it will come your way. Now, once it comes to you, if you again say that it is nice, then it will come back to you again. Therefore, in order to be free of it, you have to call it bad. You have to say [something like], "Potatoes give me gas." That is a condition, isn't it! All of this cannot be removed in one go. So you should start to let go of all these things so that nothing new arises, and clear the karmic account of the old things. Clear the old things. Do not let new negativity arise and clear away the past negativity. Do you understand?

Questioner: But Dada, what is the condition you mentioned in order to let go of the negative? If the belief is strongly set that potatoes cause gas, then I will never touch potatoes again.

Dadashri: Yes. But you have to say one time that potatoes cause gas. To say that they cause gas is negative, but you

have to say it. You definitely have to clear it [the account]. Do not let new negativity arise. Do not use negative [words] for new things, but the old things which are already there, you will certainly have to clear that out, won't you?

(Sutra - 17)

Always speak positively. The Self is within, there is the presence of the Self; therefore, always speak positively. You shouldn't speak negatively about something positive that has happened. If something positive has happened, then speaking negatively about that is an offense, and it is because people do so that these difficulties arise. By saying, "Nothing at all has been spoiled," so many changes take place within! Therefore, speak positively.

Questioner: The pain within me has increased a lot, so how should I remain in *Gnan*?

Dadashri: It may increase. The one who experiences even the slightest pain is not You, and You cannot experience pain. The part which experiences any form of pain is not Yours, and there is no such property of pain in the part that is Yours [the Self].

Questioner: Who experiences that pain?

Dadashri: It is Chandubhai, it is the ego. The ego that was present is the one that suffers. So You should tell the one with the ego, 'Chandubhai, the pain has increased because of your old age, so take it easy. Even then, considering your age, your body is in good shape.'

It is *mishrchetan* (a mixture of the

Self and the non-Self) and that is why all this happens. This is *mishrchetan*. This [*mishrchetan*] has ego, so You have to say, 'Chandubhai, just look at the situation other people are in! You are much better off. You are one with tremendous merit karma (*punyashali*).' Otherwise, there is no choice but to suffer it; will it [the suffering] increase when he complains?

Questioner: But I can talk to you about it, right?

Dadashri: Yes, there is no problem with telling me, but [currently] you are fixated on that. Therefore, You should definitely say, 'Chandubhai, nothing serious has happened to you.' And if you want to tell me about it, then you should say, 'This is what is happening to Chandubhai.' This is how you should say it. You shouldn't say, 'This happened to me.' The ego did this and now it is the one who is suffering. 'You' have become separate as the Self. The one who was the doer is now suffering, so what do You have to do with it? The Self has been separated for You, so You should keep the worldly interactions separate. 'You' have to understand this matter. Once this matter is understood, it will automatically set in. 'You' have understood that Chandubhai is Your neighbour, and this ego that exists is Chandubhai. Who is suffering? It is the ego.

This ego is separate and You are separate. This ego has been rendered lifeless. The living portion has been removed from it. The living portion has entered the Self and the lifeless ego remains. 'You' are not the body, not the mind, not the intellect, not the *chit*. 'You'

are not any of these. 'You' have nothing to do with them. What is the use of unnecessarily accepting a letter that is for someone else? It is Chandubhai's letter, but You are jumping in front of him and taking the letter saying, 'Give it to me, it is mine.' If a letter comes for You, then You should take it.

In reality, there is nothing at all besides the pure Soul and circumstances. Moreover, there are two kinds of circumstances: unfavorable and favorable. Of these, there is no problem with the favorable ones; only the unfavorable ones bother you. You have to be mindful of only those circumstances. Moreover, circumstances are prone to dissipation by their nature. So, when the time comes, they make their way out. Even if you tell them to stay, they will not stick around!

Now, even for You, only circumstances remain. You do not know how to utilize the pleasant circumstances. You enjoy pleasant circumstances, which is why you have to suffer the bitter ones. Instead, if You Know the pleasant [circumstances], then the function of Knowing will also remain during the bitter [circumstances]! However, for you, the old habits do not leave yet, that is why you set out to suffer (*vedavu*). The Self does not suffer at all; the Self simply continues to Know.

'We' had learnt the method of the past *Gnanis* and the past *Tirthankar* (absolutely enlightened) Lords who believed pain to be pleasure. So when the molar tooth hurts, we understand that we have received pleasure today. A good thing has happened! This is because the

psychological effect is such that the self becomes that which it envisions. If a person says, 'It is hurting me,' then that is what prevails. If You simply say, 'It is hurting Chandubhai,' then there is no problem! And when there is pain, if one says, 'There is no one as happy as me,' then he even becomes like that, provided his belief does not falter! But that belief ends up faltering after a little while.

While remaining as the Self, You can say, 'Let the body become ill!' The Self permanently remains as it is. And You have become the form of the Self! Having become the form of the Self once, the awakened awareness (*laksh*) remains constantly. So many demerit karma have to be washed away before it can remain constantly! Here, all the demerit karma have been washed away. The demerit karma that were in the form of vapor and water are gone. The ones in the form of ice cannot be washed away. It is only the ones that are in the form of ice that remain, and they are sticky. Therefore, there is no other choice but to suffer their effects! Even I have no choice but to suffer their effects.

Questioner: Does a *Gnani* also have to suffer physical pain?

Dadashri: Only a *Gnani* suffers it. Others take injections or medicine and suppress the pain. They take the pain as an overdraft [to the next life]. 'We' do not take an overdraft. 'We' clear it. Krupaludev (Self-realized *Gnani* who lived between 1867-1901; also known as Shrimad Rajchandra) had an endless amount of pain. For many years, Laghuraj Swami (enlightened follower of Krupaludev) had

blood in his stool. Even Lord Mahavir had an endless amount of pain. That is why He came to be known as Mahavir (the heroic one).

The thought should arise, 'How does the *Gnani* clear physical pain!'

(Sutra - 18)

'I am not able to do it, I am not able to do this. I want to do it, but I am not able to.' Hey! Who taught you all this? Do not say such things!

All the books talk only about worldly interactions, don't they? 'Do it this way, do it that way, be kind, have patience, maintain equanimity.' What else can one even do besides that? And amongst all that, none of it is in one's control. If nothing is in your control and they tell you something else to do, such as, 'Do this, do that,' then what is the point of that?

Questioner: It will create a mix up.

Dadashri: A mix up has already been created! People think, 'I am not able to do this at all!' and then they even start believing that. It is fine if confusion arises, but one ends up believing, 'I cannot do it.' So then he begins to become 'neutral' [neither exhibiting qualities of a male nor a female *prakruti*, instead giving rise to something bizarre]. 'I am not able to do it, I am not able to do this. I want to do it, but I am not able to.' Hey! Who taught you all this? Do not say such things! Do people say this?

Questioner: Yes, they do.

Dadashri: 'I want to do it, but I am not able to.' If one's karma unfolds unfavorably, then what can anyone do

about that? The Lord had actually said, "Remain in Your Real form as the Self and Know the unfolding karma." 'He' had said not to 'do' anything. All He had said was to Know it. Instead, people say, "I tried to do this, but was not able to. I am trying to do this, but am not able to. I have a strong desire [to do this], but I am not able to." Hey, but why are you going on about it for no reason. "I am not able to do it, I am not able to do it." By envisioning this, how would the self become? It would turn to stone. In fact, one simply attempts to do the action, and along with that, he says, "I am not able to do it, I am not able to do it, I am not able to do it." How many people say this?

Questioner: Everyone, almost everyone.

Dadashri: When one says, "I am not able to do it," the self becomes that which it envisions. So when he says, "I can't do it. I can't do it. I can't do it," then he becomes like an inanimate object (*jada*). So by speaking this way, these people will have to become inanimate. But these poor people do not realize their liability when they say such things and that is why they say it. 'We' tell people that they should not say this; they should certainly not say, "I am not able to do it." 'You' [the Self] are actually full of infinite energy. When 'we' explain this to people, then they do say, "I am full of infinite energy." Otherwise, until now they were saying, "I am not able to do it!"

And what else do our people say? "We know it all, but we are not able to do it." So what happens to them when they say 'I can't do it'? What do they say?

Questioner: “I am not able to do anything.”

Dadashri: This statement, ‘I am not able to do anything’ is the greatest liability. What is the liability? It is that even in the state of illusion, because there is the presence of the Self within, one becomes whatever one says. One becomes that which he envisions. Therefore, by saying, “I am not able to do anything, I am not able to do anything,” one will be born either as an animal or a stone which is not able to do anything. So people are not aware of the liability. Have you heard people say, “I am not able to do anything”?

Questioner: Yes.

Dadashri: You should never say such things like, ‘I am not able to do anything’ because it’s not like that. Actually, there is nothing to be done. Even emptying your bowels is in the hands of another entity, so how can doing anything be in your hands? No person has been born who has even the slightest power in his hands to do anything. ‘You’ are to Know and make a firm resolve; that is all You have to ‘do’. If this point is understood, then Your [spiritual] work will be accomplished.

(Sutra - 19)

These are all narrow minds that say, “I can do this much and I cannot do this much.” An open mind means [he understands] that which is negative is negative, and that which is positive is positive. He understands both, and by remaining positive, a negative [result] does not arise. Whereas a narrow mind wants to remain negative. Thus, a positive [result] will not arise.

The more open one keeps his mind, it means he has understood. The more open his mind becomes, that is considered understanding. A person with less understanding starts to become narrow-minded. The narrower one’s mind is, he will say, “I understand,” but in reality, he does not understand anything. However, one who has an open mind is considered to have understood.

So however open one’s mind is, that is considered a great thing. ‘You’ should understand what [category] your mind goes in. If you do not clash with anyone and become open-minded, then You should Know how open-minded it has become! Why are ‘we’ telling you this? Currently, your mind has become narrow. If it still remains narrow in the future, then it will gradually become closed off. Then, even if someone tries to explain something nice to you, you won’t accept it. So open your mind. Nonetheless, it will not remain open. What will the ‘inner ones’ do?

Questioner: Cause chaos.

Dadashri: The ‘inner ones’ will tell you, ‘What is there worth listening to?’ At that time, You should say, ‘Sit quietly here.’ Those ‘inner ones’ are separate from You. They all end with the letter ‘k’. What are the names of the ‘[inner] ones’ that end with the letter ‘k’? There is the *krodhak*, which makes you angry; there is the *lobhak*, which makes you greedy; there is the *chetak*, which cautions you; there is the *bhaavak*, which makes you form an intent. Do they exist within?

Questioner: Yes, they certainly exist in everyone.

Dadashri: All of them definitely

exist. 'You' should be cautious of all of them. I had a very hard time removing them. It took a long time to remove them. They are not part of 'our' property. They have entered from the outside and have taken hold within. People do not even realize who it is that is speaking from within! If you want to do something, and you get a third type of suggestion from within, then shouldn't you recognize that this is some third party? Does that ever happen? Have you experienced that?

Questioner: Of course it happens!

Dadashri: So there is a third party inside. That is why 'we' have warned you. 'We' saw that your mind is completely narrow. 'We' don't keep it this narrow. Otherwise, would such a great philosophy [Akram Vignan] ever be discovered? 'We' keep 'our' mind open. 'We' listen to what someone has to say at least once. After listening, if you don't accept it, then you can dismiss it. And even if it seems right, you shouldn't delve too deep into it. If you enjoy five sentences of what someone has said, then you should note down the sixth sentence within, [even if you don't like it]. You should at least have some faith, shouldn't you?

If a steamer sank fifteen days ago and you had to go to that same place for some business, then how would you feel inside when boarding the steamer today? You would be distressed. Why? A voice from within would say, 'What if the steamer sinks?'

Questioner: You said that we should not form an opinion about anyone, but if we have an open mind, then we can give an opinion. So what are you trying to say here about an open mind?

Dadashri: These are all narrow minds that say, 'I can do this and I cannot do that.' An open mind means [he understands] that which is negative is negative, and that which is positive is positive. He understands both, and by remaining positive, a negative [result] does not arise. Whereas a narrow mind wants to remain negative. Thus, a positive [result] will not arise. There are very few people with an open mind, aren't there! No matter what religion you talk about, if a person's mind does not get affected in the slightest, then that is considered an open mind. Otherwise it is considered narrow-mindedness.

The mind is full of suspicion. That is why it sees the wrong thing. If the mind is filled with suspicion, then one has to purify it before moving on. People cannot grasp this truth.

(Sutra - 20)

You should not think negatively at all. There should not be any negative speech, negative thinking, or anything negative at all. Be positive!

Questioner: Dada, why don't opinions stop?

Dadashri: If we actually want to stop them, then they will stop.

Questioner: I am trying to do so, Dada.

Dadashri: No, strong efforts are needed for that. You should say, 'From now on, I don't want to give an opinion at all.' Then, if the yogurt soup (*kadhi*) that is served is salty, then 'we' would not say anything. 'We' would not give an opinion. Once you give an opinion, it means you

are bound. Then the mind is created [from it]. Opinion is the father of the mind and language is the mother of the mind. What is the need to speak up if the yogurt soup that has been made is salty? Just let it be. If you want to become free, then there is no need to speak up even if it is made properly. If it is made properly, then enjoy it. Have two bowls worth. That's not a problem. And if it is unappetizing, then don't eat it. But don't give an opinion.

Questioner: But Dada, that is very difficult.

Dadashri: No, nothing is difficult. It becomes difficult when you say something negative. Where there is the energy of the Self, what else is needed? If you don't take it negatively, and you increase your resolve, then the power [of the opinions] will break and you will win out.

If a bad thought arises for yourself or for someone else, then [understand that] even a single negative thought is very harmful. You should not think negatively at all. There should not be any negative speech, negative thinking, or anything negative at all. Be positive!

Your decision should be firm. Your decision should not break. Then, even if the karma of the past are completely unfavorable, they will gradually turn in that direction. That is the law. It is dependent on your ability to make a firm decision. If you speak with uncertainty, then the result will be uncertain. [If you say,] "I can't do this anymore," then that is how the result will be. Instead, [you should say,] "No matter what it is, I will do it." Despite making a firm resolve (*nishchay*), if it starts to waver, then make

the firm resolve over and over again. But you should never say things like, "I am unable to do this." By saying such things, [the energies as] the Self shatter to pieces.

(Sutra - 21)

What a wonder this *Akram Vignan* is, that it takes a person to the positive side!

This Science is out of this world! This is not a religion, this is a Science! It gives an immediate result. That is why 'we' say, "Now get Your [spiritual] work done." What a wonder this *Akram Vignan* is, that it takes a person to the positive side! It can take tens of millions of lifetimes for a person to come to the positive side! By getting rid of the negative a bit at a time, when will it come to an end?

Questioner: It takes the same amount of time that it had taken to fill the negative.

Dadashri: Yes, all that time will go just towards that. And he will also find friends who are negative. His relatives and friends will be negative; all the circumstances will be negative.

Questioner: All on the negative side.

Dadashri: As it is, the entire negative portion has left. This is no ordinary thing! As long as one has the belief that 'I am Chandubhai' (*dehadhyaas*), he will definitely be on the negative side. Now, all the negativity has gone. To have the slightest bad thought about a person is also [considered] negativity. If someone is cursing you and you have a bad thought about him, then that is also considered negativity. Even then, that [negativity]

does not reach that person, it reaches the God within. God indeed resides within him, doesn't He! Yet one takes on so much liability. That is why 'we' are saying, "'You' have received this Science in your hands, so finish it and get Your [spiritual] work done." It is not a problem that you drink tea or that you eat fritters at the railway station, but keep this much in your awakened awareness, that whatever it may be, it is worth getting Your [spiritual] work done completely. Moreover, it has come into Your experience that it does not go to the negative side anymore. 'We' win over the negative with the positive. You should only see the positive side, shouldn't you? How can you see the negative?

(Sutra - 22)

What does positive mean? Nothing is to be removed, nothing is to be pushed aside, it simply should be brought about.

What does positive mean? Nothing is to be removed, nothing is to be pushed aside, it simply should be brought about.

Suppose you have a drum full of oil and someone says to empty the oil. So you ask that person, "What do you want to fill it with?" He replies, "I want to fill it with water." So you tell him, "Just pour water into the drum and the oil will come out on its own. Or if you want to fill the drum with wheat or anything else, then start pouring that in and all the oil will come out. Instead of emptying it and then filling it, just start pouring it in directly! Then all of this [oil] will come out." It is through the intellect that one can understand that this is wheat and this is water. But the solution here is that when you 'pour' in the positive, then the negative will get displaced and be expelled. So, for that

which is able to leave its place on its own, people instead try to remove it and get rid of it themselves. They try to get rid of their ignorance of the Self (*agnan*), but when will that ever happen? If you try to get rid of this ignorance of the Self by 'pouring out' one 'cup' of at a time, then when will the Light [of the Self] manifest? Will the goal be reached? Instead of that, just turn on the Light [of the Self]!

(Sutra - 23)

If the developing 'I' comes into the Real, only then will one come to the positive side in worldly interactions.

There are still many 'storms' that will take place within, so bring about a solution with steadiness even there! What kind of 'storms' will come? Of past life karma. So it is the filled stock of karma. It had been charged, and when it discharges, it kicks up a 'storm'. At that time, You should maintain steadiness Knowing that a storm has come. 'You' are the pure Soul. You should keep Seeing it while sitting in the 'home department'.

As for You, the Self prevails a hundred percent separately, and the *pudgal* (non-Self complex of input and output) prevails separately, and You have been given the state of the pure Soul.

Only the *Tirthankar* Lords have drawn a line of demarcation between the relative and the Real. No one else has done so. Kundkundacharya [a *Gnani Purush* who likely lived in the 2nd century CE] had drawn it, and that too, through a connection with Lord Simandhar Swami. 'Your' part is the Real, that is why 'we' have drawn a line of demarcation between the relative and the Real! From that point

onwards, it is eternal. A very nice line of demarcation has been established! Only that is of value, isn't it!

When One knows the Real, He will Know the relative. Alternatively, once He comes to Know the relative completely, then He will Know the Real. Just as if one knows what wheat is, then what is left? The grit. If one knows only the grit, then what remains? The wheat. He would realize that both the wheat and the grit are mixed together, wouldn't he?

Once your positivity increases, that is more than enough. But positivity is not something that will increase on its own. If one tries to make an effort, then both positivity and negativity will arise. This is because one does not know how positivity and negativity arises. If the developing 'I' comes into the Real, only then will one come to the positive side in worldly interactions.

If Chandubhai [file number one] remains positive, then the developing 'I' can remain in the Real.

It is through this positive effort (*purusharth*) that one can progress to a higher life-form. To form a bad intent is a negative effort. By doing this, one regresses to a lower life-form. Whereas the true *Purusharth* (progress as the Self) is when One does so upon becoming the Self (*Purush*), which in turn takes Him to *moksha*.

(Sutra - 24)

***Moksha* can be attained by meeting a *Gnani Purush*; otherwise, even after tens of millions of attempts, *moksha* cannot be attained. *Moksha* cannot be attained through effort, it can be**

attained through an effortless state (*upeya*). If just one of 'our' *Agnas* is followed completely, it is possible for One to become *ekavatari* (a state in which one will attain final liberation after just one more life)! But it all depends on one's understanding. To get rid of the wrong understandings and to gain the right understanding is bliss itself. That is provided One gets His [spiritual] work done without using the intellect.

Questioner: Sometimes I have a sense of urgency to go to *moksha*!

Dadashri: You will trip and fall if you try to hurry. Why is there urgency to attain [final] *moksha* when you have already attained [the first stage of] *moksha*? What is the urgency for? Is someone going to take away your reservation? No one can touch Your reservation! Everything, including your firm resolve and your 'ticket', have been set for the 'town' you are going to! Just ask someone, "What is the train like?" He will say that it is fast. So get in and then go to sleep!

Now there is bliss no matter where you sleep. There is bliss even if you have to sleep on the terrace on a cold night. Enter the 'cave' of the pure Soul within, in your own way. 'You' have a strong room of the pure Soul. This is such a strong room that no one will bother You. Enter Your 'home department', all this is actually the 'foreign'. Let them scream as much as they want to in the 'foreign'. Once You enter the strong room in the 'home', there will be no one to bother You. 'You' will now experience that!

After receiving this *Gnan*, You have

attained the state of the second day of the lunar fortnight. Now, as You remain in the *Agnas*, You will attain the state of the full moon.

Questioner: Should one not have eagerness to attain the state of the full moon quickly?

Dadashri: It is not a question of attaining it quickly. ‘You’ should continue practicing the *Agnas*; that is all. Follow the *Agnas* even more; the state of the full moon will come as a result of that. Why have eagerness for a state that is coming to You? *Moksha* is coming to You and so is everything else. You yourself should do whatever Dada says; that is all. Do not dwell on any other matters. Otherwise, the burden will increase if you try to go further ahead. Who would take on such a burden for no reason?

Questioner: Dada, why should one not maintain such an intensity for it?

Dadashri: No, the intensity has to be maintained only for remaining in these five *Agnas*. Not for that thing which is an effect. You have to maintain intensity for the cause; the effect is the result. By maintaining intensity for the result, people have become lax in cultivating the cause. Which is more important, the cause or the effect?

Questioner: The cause is more important, Dada. But say something about the intensity for the awakened awareness (*laksh*).

Dadashri: That will certainly remain. That will not decrease at all. When you exit this house and go towards the road, there is no need for you to remember that you need to go down this flight of stairs.

You just have to focus on the next step so that you do not fall. Otherwise, you are definitely going to reach the ground floor.

Questioner: ‘We’ are not going to attain *moksha* in this lifetime, so then how many births do we have to take before *moksha*?

Dadashri: That depends on how much You follow the *Agnas*. If One follows the *Agnas* seventy percent [of the time], then *moksha* will be attained in just one more lifetime. So at the most, four, and at the least, one. However, if one does not follow the *Agnas* at all, then it could even take up to a hundred and fifty lifetimes.

Questioner: You say that after taking *Gnan*, no one charges karma at all, and that everything just continues to discharge. So, shouldn’t everyone go to *moksha* in just one more lifetime?

Dadashri: When One follows ‘our’ *Agnas*, that much doership remains. Because of this, it will take one or two more lifetimes. Depending on how much One follows the *Agnas*, the number of remaining lifetimes may increase or decrease by one or two. At the very most, it may take three to four more lifetimes, although, if someone does not take much care, or does not stay in touch with me a lot, then at the most, it will take up to fifteen more lifetimes for him. For some, it may even take one hundred or two hundred [more lifetimes]. However, he will get some benefit. Since he has met me, since he has touched my feet, he will certainly benefit. His number of remaining births will reduce significantly. Nevertheless, one should meet me more and get solutions to all his questions.

I am not saying that he should stick around for the whole day. Just come for five minutes and get solutions for your questions. What difficulties do you have? If you are making mistakes, then ‘we’ will give you other keys, and ‘we’ will correct those mistakes. This is because through the hour-long *Gnan Vidhi*, one attains the fundamentals. Thereafter, shouldn’t one acquire all the details! Wouldn’t you spend time if you wanted to become a doctor? People spend twenty-five years studying in college. So, wouldn’t you need some qualification for this?

Questioner: So Dada, is it possible that there could be a delay in attaining *moksha*? Could it be that instead of two lifetimes, it could end up being four?

Dadashri: Even if it does happen, what is the problem with that?

Questioner: But I want to go quickly. What if we get stuck somewhere in the middle?

Dadashri: A saint asked Naradji (an enlightened sage mentioned in Hindu scriptures), “Naradji, did you ask the Lord whether I will attain *moksha*?” Naradji said, “Yes, the Lord said that you will attain *moksha*. You will attain *moksha* after you live the same number of lives as the number of leaves on this tamarind tree you are sitting under.” The saint replied, “If the Lord has said that it will happen, then that is more than enough!” He danced so much from the joy of knowing that he was going to attain *moksha*. He danced a lot. So the importance is in the fact that *moksha* will definitely be attained. As for when it will happen, we’ll see to that later.

Questioner: But if we stumble

down the steps, wouldn’t the number of lives increase?

Dadashri: Just call out, “Dada, Dada,” and keep moving forward. Do not harbor any fear of ‘What if this happens?’

Questioner: The awareness for [attaining] *moksha* will certainly remain in every life, will it not?

Dadashri: Now there won’t be many lives left, will there? The awareness will indeed stay with You! The form of the Self will indeed remain.

(Sutra - 25)

The entire world has died wandering endlessly in what is negative. This *Akram* (step-less path to Self-realization) is a beautiful, positive path! If you want to do the positive [thing], then ‘string’ your ‘pearl’ [on the ‘necklace’] when the ‘flash of lightning’ occurs. By doing this, your ‘necklace’ will be completed.

Dadashri: That is why this *Akram Vignan* is so good, isn’t it! If You follow what Dada says, then You can become free from this ‘furnace’ of life. Remain ‘dramatic’ [superficial] from within and your worldly interactions with people will be solved. If you don’t resolve your worldly interactions, then people will wave a red flag. Here, [in *Akram Vignan*,] no one would wave a red flag, would they! This is a clear path; this spiritual Science is completely different.

There is both good and bad in this world; positive and negative. Those who are negative will continue to do negative things, and those who are positive will not. Those who are negative are searching for

darkness, whereas those who are positive are searching for light. If there is light, then it will destroy the darkness.

Look at what these scripture writers have written about positivity: 'If you want to do the positive [thing], then 'string' your 'pearl' [on the necklace] when the 'flash of lightning' occurs. By doing this, your 'necklace' will be completed. There is no telling whether that 'flash of lightning' will remain forever or not.

The entire world has died wandering endlessly in what is negative. This *Akram* is a beautiful, positive path! There is no negative discussion here, only positive discussion. Negative [discussion] is worldly, it will entangle you and not allow bliss to arise. The Self is positive and the intellect is negative. The intellect makes you think, 'Things are not happening this way and they are not happening that way.' Hey, you shouldn't focus on what is not happening. Instead, focus on what is happening. Then it will continue to help you from within from all different angles. The intellect wastes your time and does not allow bliss to arise for you. You should say, 'There is nothing that is incomplete for me. Bless this day!' When Shrimad Rajchandra attained the Vision as the Self (*samkit*), He wrote, 'Bless this auspicious day!'

There is no problem if it is taken positively. Take it positively. Everything of

'ours' is definitely positive, isn't it! 'We' keep speaking the entire day, no matter how much is taped [spoken], but it is all positive. 'We' simply keep speaking the entire day, but there are no negatives. No negative thoughts, no negative conduct. But still, what is 'our' spiritual Science like? Whatever is being taped [spoken] is being cleared. Therefore, this [spiritual Science] of 'ours' is completely new. It deems this [speech] as something to be cleared. It will repeatedly unfold for the [people of the] whole world, whereas for You, it will be cleared. This is because You are not doing it as the doer. If you become the doer, then karma will be bound. That is why it is a great liability for the [people of the] whole world.

Now you have to try to make Dada's *Gnan* shine. However, after trying, if it does not shine, then so be it. You should not be adamant and persistent about it, should you? Your efforts should be positive.

Many years have passed, yet my mind has never become even slightly negative, not under any circumstance. If people's minds become positive, then they will indeed become God! So, what I tell people is, start letting go of this negativity by clearing [files] with equanimity. Positivity will subsequently remain on its own. Positive in the relative (*vyavahaar*), and neither positive nor negative in the Real (*Nishchay*)!

~ Jai Sat Chit Anand

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Adalaj : Absolutely Revered Dadashri's Punyatithi : Dt. 2 January 2023

Memories – Bhakti - Drama



Adalaj : Food Fair and Get Together at Trimandir Sankul : Dt. 8 January 2023

Fun Activity



Informal Satsang



Food Fair



That Which Makes One Forget the World Is Called Bliss

There is indeed abundant bliss filled within every living being, but that bliss of the Self has ceased to come forth. When anger, pride, deceit, greed, conflicts, attachment, and abhorrence arise, a veil comes over the Self, and the bliss leaves. True bliss remains constant; great contentment prevails. That bliss cannot be described. The absence of anger, pride, deceit, and greed is indeed bliss. The worldly pleasure that is felt is the pleasure of moorchha; it is like drinking alcohol. The world has never seen true bliss. In bliss, there is no fatigue, there is no boredom. That which makes one forget the world is called bliss, and that is indeed the bliss of the Self. Bliss should arise without any effort; it should be bliss that is unrestrained.

- Dadashri

