

Dadavani

July 2023



All the links for worldly interactions should come together. I have all those links. Bodhakala and Gnankala, I have both these skills. Through bodhakala, the worldly interactions become pure, and through Gnankala, liberation is attained.

Vadodara : Satsang - Gnan Vidhi : Dt. 13 - 14 May 2023



Adalaj : Satsang - Gnan Vidhi : Dt. 20 - 21 May 2023



Adalaj : Hindi Shibir : Dt. 24 to 28 May 2023



The Gnani Teaches the Skill of Worldly Interactions for the Salvation of the Self

EDITORIAL

In *Akram Vignan* (the spiritual Science of the step-less path to Self-realization), through the *Gnan Vidhi* (a Scientific experiment to impart Self-realization), absolutely revered Dada Bhagwan [Dadashri] places *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) in the state of the pure Soul. Next, Dadashri gives *mahatmas* the five *Agnas* (five principles that preserve the awareness as the Self on the *Akram* path) so that they can finish their worldly interactions while prevailing in the awareness as the Self. Nevertheless, these are worldly interactions of *Kaliyug* (the current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action); these worldly interactions are so entangled that while trying to solve one entanglement, seven new ones arise.

Did Dadashri not have worldly interactions before and after the *Gnan* (Knowledge of the Self) manifested? He definitely did; He, too, had countless difficulties but against those, with His *bodhakala* (skillful use of the intellect to solve problems that arise in worldly interactions) and positive outlook, He tactfully sailed across the ocean of worldly life. 'He' always emphasized, "As long as one's worldly interactions do not become pure, there is no *moksha*! As anger, pride, deceit and greed decrease, one's *sooj* (insight; intuition) to solve entanglements in worldly interactions continues to develop."

As for the bottom line of solving worldly interactions, Dadashri would always say, "The one who knows how to adjust in any circumstance is considered a human. For the one who wants to become free from this worldly life, if he adjusts and lives in harmony with everyone, then common sense arises for him. A person with common sense does not let any quarrels arise anywhere, be it inside or outside of his home. When there is no ulterior motive or selfish interest in keeping the other person happy, then common sense develops completely."

Dadashri had brought forth such an exalted spiritual development that no one should be hurt even to the slightest extent; He had this positive ego. Since childhood, He lived only for the happiness of others. Even if the other person did disservice or caused harm to Him, He would always remain benevolent towards that person, and that is why He came to be known as a superhuman. Despite having a need for His own happiness, He endured hardship and gave happiness to others; He never thought about Himself. That is referred to as *kaarunyata* (unconditional, constant compassion). As a result of that, this *Gnan* manifested in Him.

Dadashri would always say, "'We' have made very subtle discoveries of how to solve the entanglements of worldly interactions. 'We' show you how to prevail in worldly interactions, and along with that, how to attain *moksha* (final liberation). 'Our' only purpose is to lessen your difficulties."

Dadashri had various *bodhakala* of how to live worldly life; some of those *bodhakala* have been mentioned in detail in the current edition. For instance, by taking adjustments, our common sense and *sooj* will develop, and by just having the intent that 'No one should be hurt by me, may everyone always attain happiness from me,' our own inner happiness will overflow. It is our ardent prayer that may all of us *mahatmas* understand these *bodhakala* of the *Gnani* and develop a positive outlook so that our worldly interactions become ideal, and so that we progress in our spiritual efforts for the salvation of the Self on the path of liberation.

~ Jai Sat Chit Anand

The Gnani Teaches the Skill of Worldly Interactions for the Salvation of the Self

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.

If You Adjust With the World, Then the World Is Good

There is no problem if you do not know how to do anything else in worldly life, but you must at least know how to adjust. You will sail through in life if you keep adjusting with anyone who continues to dis-adjust with you. A person who knows how to adapt to others will not have any suffering at all. Adjust everywhere!

One is considered as having [ideal] worldly interactions when he adjusts everywhere! The time has now come for development. So, do not have *matbhed* (divisiveness due to difference of opinion)! That is the reason 'we' have given people the phrase, 'Adjust everywhere!' Adjust, adjust, adjust!

Questioner: I have to interact in the world, so adjustments should not be only one-sided, should they?

Dadashri: [Ideal] Worldly interactions are those in which one adjusts such that even the neighbors proclaim, "Every household has disputes, but this

household does not have any disputes." Such a person's worldly interactions are considered the best. It is indeed with those whom you do not get along with that you need to develop the strength [to adjust]. With those whom you get along with, the strength already exists. To not get along is actually a weakness. Why do I get along with everyone? Strength increases and weaknesses break according to the number of adjustments one takes. Real understanding will only set in once all wrong understanding is locked out. Everyone adjusts with people who are soft-hearted, but when one is able to adjust with obstinate, strong, strict, and all other sorts of people, that is when his work will be accomplished! No matter how unscrupulous a person may be, if you know how to adjust without losing your cool, then that is what matters! It will not do if you become furious. Nothing in this world will 'fit' [adjust] to you. However, if you 'fit' to it, then this world is good, whereas if you make it 'fit' to you, then this world is obstinate. So, adjust everywhere! If you 'fit' to it, then there is no problem.

Questioner: Oftentimes it happens that I have to adjust with two people at the same time, over the same issue. Then, at that time, how can I manage everything?

Dadashri: You can adjust with both. In fact, if you had to adjust with seven people, you would still be able to adjust. If one of them asks, “What did you plan for me?” Then you should reply, “Yes sir, I will do as you want.” You should say the same to the other person as well, “I will do as you say.” Nothing is going to happen outside of *vyavasthit*. Therefore, by any means, do not start a quarrel. Adjustment is the main thing. With ‘yes’ there is freedom. Even if you say ‘yes’, is anything going to happen outside of *vyavasthit*? But if you say ‘no’, then there will be a lot of problems!

One Who Adjusts to Circumstances Is Considered a Human

In each individual’s life, there should indeed be some principles. Nevertheless, one should conduct himself according to the circumstances. The one who adjusts to circumstances is considered a human. If one knows how to adjust in every circumstance, then he will be able to reach all the way to liberation; that is how incredible this tool is.

In terms of making adjustments, you should adjust with anyone who tries to dis-adjust with you. In day-to-day life, if there are dis-adjustments between a mother-in-law and daughter-in-law, or between a younger sister-in-law and older sister-in-law, then the one who wants to become free from the cycle of worldly life should undoubtedly adjust. Even between

a husband and wife, if one keeps tearing things apart, then the other should patch things back together; only then will the relationship sustain and peace prevail.

To adjust is itself *dharma* (religion; one’s moral duty). In this world, the adjustment of ‘plus-minus’ [neutralizing] should be made. Where there is a ‘minus’, make a ‘plus’, and where there is a ‘plus’, ‘minus’ over there. In fact, if someone refers to ‘our’ wisdom as insanity, then ‘we’ would say, “Yes, that is correct.” ‘We’ would immediately ‘minus’ that.

Who can be referred to as a human? [The one who is] Everywhere adjustable! People refer to those who do not know how to take adjustments as being mental. There is no need at all for insistence on or obstinacy for the relative truth. So bring down your ego to such a level that you can get along with everyone. Is it as though the ego has threads that you can turn it like this in order to bring it down? So is this something to be done with understanding or without understanding? There is no problem if there is the egoism of understanding, but this is the egoism of wrong understanding! How absurd is that?

Common Sense Increases When One Lives in Harmony and Gets Along With Everyone

Questioner: You have said to live in harmony with everyone, but I feel some sort of contempt towards that.

Dadashri: It is because of this contempt that your state has become this way, hasn’t it! So now, get rid of the contempt and live in harmony with

everyone; in doing so, your common sense will increase. There should be no contempt even towards cows and buffalos, so how can you have contempt towards human beings? Moreover, there is no respectability whatsoever! If you have respectability in addition to contempt, then it would be acceptable, [we would say,] “This man is very respectable, so he has contempt!” However, there is no respectability either.

What is considered as being respectable? If one gets married and he has very few conflicts with his wife throughout his life, conflicts do not arise every day, then that is considered as being respectable. And for a person without any respectability, if he gets married and his wife sulks and sits facing the other side, then he would not know how to ‘open the lock’ [solve the problem]. So then what would become of his wife?

That is why ‘we’ say that if you spend time with all these people, then they will develop affection for you. And when the conversations happen, when people share their points, if you catch the essence of all that, then your common sense will increase. By getting along with everyone, your common sense increases.

Common Sense Is That Which Is Everywhere Applicable

There is no such thing as common sense at all in today’s generation. It has progressively declined with each generation.

‘We’ asked one lady, “Why do you not get along with your husband?” She

replied, “Dadaji, he is very intelligent, there’s no doubt about it!” So ‘we’ told her, “Hey, it is a good thing for you that your husband is intelligent, isn’t it!” To that she replied, “But he is not good at worldly dealings.” So what she meant is that he does not have common sense, so they ended up having fights over trivial things. Then that lady told ‘us’, “Dadaji, he has no common sense. What should I do?” ‘We’ told her, “‘We’ have understood everything; you don’t have to say anything further.” How would this ever work out! Should a person not have at least some common sense? A person should at least be good at worldly dealings, shouldn’t he?

Therefore, if a man does not have common sense, then he will not be at peace with his wife even for an hour. It is because there is no common sense that problems arise, isn’t it! What would happen if such a person gets married? Say he got married today, the two meet in the evening and within an hour, they part ways. He does not even know how to deal with her to begin with. He does not even know where to begin. But some sort of proficiency is required, isn’t it?

Questioner: It is definitely required! It will not do without it.

Dadashri: The husband should have common sense, should he not? On the contrary, if someday the wife makes a mistake, then he starts quarreling with her! Hey, that mistake did not occur so that you could quarrel!

A person with common sense does not let any quarrels arise anywhere, be it inside or outside of his home. How

many households in this city are without *matbhed* (divisiveness due to differences of opinions)? Do you have *matbhed*? What is *matbhed*? One does not know how to 'open the lock'! So from where will he obtain common sense? Where *matbhed* arises, how can you say that there is common sense over there?

What do 'we' refer to as common sense? A person claimed, "I too have common sense." So 'we' said, "Here, why don't you 'open this lock' [solve a problem]! At home, you end up in a 'lock' [problem] with your wife, and you are not able to 'open it' [solve it]. Whereas 'we' 'unlock' the 'lock' that you have fastened." So 'we' have given the meaning of common sense in the book. What does common sense mean? [It is that which is] Everywhere applicable. What did 'we' say?

Questioner: Everywhere applicable, right.

Dadashri: Common sense is that which is everywhere applicable, it 'opens' all the 'locks'. Every kind of 'lock', even the rusted ones! A person with common sense does not let *matbhed* arise in his home whatsoever.

Common Sense Is Required for Purity of Worldly Interactions

Now after attaining this *Gnan* (Knowledge of the Self), what do you need for pure worldly interactions (*shuddha vyavahaar*)? You need complete common sense. You need that sort of steadiness, you need that sort of composure. All the attributes should manifest, shouldn't they! It will not do if you fall short on that,

nor will people out there accept that! If something has been locked, then don't you have to use a key to open it? You need just one key that can open all the locks. You cannot afford to have a bunch of keys!

So the purpose of common sense is to keep the worldly interactions pure. And when will the pure state as the Self (*shuddha Nishchay*) prevail? When there are pure worldly interactions. And when will pure worldly interactions arise? When common sense that is applicable everywhere arises.

How does common sense arise? Through clashes. When you do not clash with anyone in a situation that calls for clashes; even if the other person comes to clash, you do not clash. If you conduct yourself like this, then common sense will arise! Otherwise, even the common sense that you have will be lost!

Common Sense in Its Entirety Develops at the Gnani's Feet

Questioner: A person with common sense has such conduct and speech that he does not hurt the other person, he gets all the work done by keeping the other person happy. He has such a gift, doesn't he?

Dadashri: All that may be there, but at the root there are selfish motives, that is not good. With that, common sense in its entirety will not arise. If there is a selfish motive even to a small extent, then common sense is not there in its complete form. When there is no selfish motive, then that's correct. In that case, one keeps the other person happy without any selfish motive, it is in order to not hurt

the other person. Whereas the rest of the world keeps the other person happy out of their own selfish motive, so their common sense does not exist in its complete form. This is because their common sense is being used for a selfish motive!

What ‘we’ mean to say is that one may not have the complete common sense of 360 degrees, but he must at least know it to the extent of 40 to 50 degrees, right? If he has contemplated on this? If he has reflected on a good point, then that point will come to his mind and he will become aware. The ‘seeds’ get sown by reflecting on a good point, and then reflecting on that starts up.

From where can one get such common sense? It is when he sits with the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), when he serves the *Gnani Purush* with complete submission, that is when common sense arises.

The Gnani, the Expert, Teaches the Art of Living

‘We’ are not telling everyone to attain *moksha* (liberation). What ‘we’ are saying is, “Learn the art of living.” Learn at least some common sense from others! Common sense means that which is everywhere applicable, theoretically as well as practically. No matter what type of a ‘lock’ it is, even if it is rusty, when you insert the ‘key’, it opens immediately; that is referred to as common sense. On the contrary, your ‘locks’ are not opening, you are fighting and breaking the ‘locks’!

It’s fine that everyone doesn’t have

a need for *moksha*, but everyone has a need for common sense. It is because of a lack of common sense that people have conflicts in their homes. Is it as though they are all involved in the black market? Yet, in a home of just three people, there are thirty-three types of *matbhed* (divisiveness due to difference of opinion) by evening time. What happiness is there in this? Then they end up living shamelessly. Of what use is such a life that is devoid of self-respect? More so, a magistrate comes home from court after sentencing someone to a seven-year jail sentence, but the ‘case’ at home has been pending for over fifteen days! He is not on talking terms with his wife! So if we were to ask the magistrate, “Why so?” He would reply, “My wife is really bad, she’s completely uncultured.” Now if we were to ask his wife, “Your husband is a very good man, isn’t he?” She would say, “Don’t even utter his name. He’s a rotten person.” Now, from the moment when we hear something like this, wouldn’t we understand that this world is without substance? There is no such thing as correctness in this at all.

It can be called correctness when one has learned the art of living. Although one has become a lawyer, he has not learned the art of living whatsoever. Even if one has become a doctor, he still has not learned that art. Whether you have developed the skills of an artist or any other skill, that cannot be considered the art of living. To learn the art of living, ask a person who is living life nicely, “How are you living your life so nicely. Please teach me something. How should I conduct

myself? How can I learn that skill?" An expert is needed for that, there has to be an expert for that, there has to be a teacher for that. But no one cares about this at all, do they! The entire point about the art of living has been dismissed, hasn't it? Whoever stays in 'our' proximity gets to learn this skill. Nevertheless, 'we' cannot say that no one in this world knows this skill. If one has learned the art of living completely, then his life will be easy. However, *dharma* (religion) is certainly needed along with that.

In the art of living, *dharma* is the main thing. And it's nothing major in terms of *dharma*, it's not even about the *dharma* of *moksha*. One simply has to follow *dharma* in the form of the Lord's directives. Understand and follow the directives of Lord Mahavir or Lord Krishna or whichever God you believe in. If you cannot follow all of them, then follow as many as you can, that is good enough.

People should also attain exalted *vyavahaar dharma* (worldly interactions that are devoid of anger, pride, deceit, and greed), so that they can know the art of living. To know the art of living is itself referred to as *vyavahaar dharma*. This art cannot be learned through penance or renunciation. Actually, it is when one has indigestion that he should do some fasting. The one who has learned the art of living has attained *vyavahaar dharma* in its entirety and as for *Nishchay dharma* (the religion of the Self), one attains that when he has come having developed spiritually. Whereas on the *Akram* path (the step-less, direct path to Self-realization), one simply

attains *Nishchay dharma* through the grace of the *Gnani* (One who has realized the Self and is able to do the same for others)!

Prevented Unhappiness by Skillfully Preventing *Matbhed*

All these points that 'we' are telling all of you, 'we' are not telling them without having practiced them on 'ourselves' first. 'We' are telling you after having tried it all. Even when 'we' did not have *Gnan*, 'we' did not have any *matbhed* with the wife. *Matbhed* means to bang your head on a wall. People may not understand that, but 'we' understood that when *matbhed* arises, it is like banging into a wall with your eyes open.

In my interactions with Hirabaa [Dadashri's wife], I have never used words like 'this is mine' and 'that is yours'. But we almost had a *matbhed* once. It was her brother's eldest daughter's wedding. So Hirabaa asked me, "What gift should we give them?" I told her, "Give what you find suitable. But we already have some silver vessels at home, you can give those! Don't get new ones made." She responded, "When your maternal cousins get married, you get big silver platters made and gift those!" As soon as she used the words 'mine' and 'yours,' I understood, 'I have lost my reputation today!' When we are one, how can there be 'mine' and 'yours?' I immediately understood and I immediately turned around; I completely turned around from what I wanted to say. I told her, "That is not what I am trying to say. Give them these silver vessels and in addition, give them five hundred and one rupees, it will be of use to them."

So she responded, “Huh...how can we give so much money? You are so naïve all the time; you just keep giving money to anyone and everyone!” I told her, “I agree, I certainly don’t know anything.”

See, *matbhed* was about to arise, but look at how I prevented it by turning around! In the end, I did not let *matbhed* arise. For the last thirty to thirty-five years, not even an iota of *matbhed* has arisen between us. Hirabaa is also like a goddess! ‘We’ don’t let *matbhed* arise anywhere. Even before *matbhed* arises, ‘we’ know how to turn around. Whereas you only know how to turn around from the left side or from the right side, you know only these two ways. And ‘we’ know 1.7 million ways to turn it around. Ultimately, ‘we’ set the ‘wagon’ back on track, ‘we’ do let *matbhed* arise. In ‘our’ *satsang* (spiritual discourse), there are some twenty thousand people and about four thousand [regular] *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), but ‘we’ don’t have any *matbhed* with any of them. ‘We’ never consider anyone as being separate from ‘us’!

The Ideal Worldly Interactions In Which No One Is Hurt

‘Our’ worldly interactions are splendid, they are ideal, there is no anger, pride, deceit, or greed in them. There are good relations with the neighbors, there is a good relation with the wife at home.

The *Gnani Purush* also has worldly interactions. ‘His’ worldly interactions are ideal. Ideal worldly interactions means no other person in this world has those

kind of ideal worldly interactions, that is how ideal they are. No other person in this world, hey, not even any ascetic has such ideal worldly interactions. Ideal worldly interactions mean that everyone around him says, “His interactions are commendable!” The neighbors are never tired of Him; His worldly interactions are so ideal. Sooner or later, you will have to make your worldly interactions ideal, won’t you?

As long as one’s worldly interactions do not become pure, there is no *moksha*! *Moksha* is solely dependent upon worldly interactions! Worldly interactions should be ideal, they should be such that they do not hurt anyone. The ego should be such that it should not hurt anyone to the slightest extent, that is a positive ego. ‘Our’ worldly interactions are completely ideal. If there is a shortcoming even to the slightest extent in one’s worldly interactions, then he cannot be considered completely worthy of *moksha*. If one’s worldly interactions do not become ideal, then how can he even go to *moksha*?

Questioner: Yes, how is that even possible? That is a very good point!

Dadashri: And if one’s worldly interactions are not ideal and you ask the people around him, “Sir, what are his worldly interactions like?” Then, they will tell you, “Let’s not even talk about that.” Whereas, in ‘our’ home, even when all these people are sitting here, Hirabaa bows down at ‘our’ feet and does *vidhi* (auspicious silent blessings attained at the feet of the *Gnani*). So, there is definitely nothing else over here, is there?

Questioner: No, no.

Dadashri: Family members are usually in opposition, but this is the only case where all the family members bow down in reverence. Otherwise, family members are always in opposition. The people of the village are usually in opposition, but in this case, there is not even a single opposition by the people of the village. That's because this is how this *Gnan* is!

Questioner: That is true.

Dadashri: People at home, and the relatives, all of them bow down to him [a spiritually elevated person] in reverence. What do they do?

Questioner: Bow down in reverence.

Dadashri: But his wife wouldn't bow down to him in reverence, would she?

Questioner: No, she wouldn't.

Dadashri: Whereas Hirabaa bows down and touches 'our' feet in reverence. If you go to 'our' house and ask her, she will say, "He is indeed God!" Oh, she even does 'our' *darshan* (devotional viewing). She places her head over here at 'our' feet and does *darshan*. The worldly interactions appear ideal, they appear pure. This is incredible, isn't it! Is this not incredible! This is the eleventh [spiritual] wonder! When 'we' will not be around, all this will be published in books. There have been ten wonders up to the time of Lord Mahavir and this is the eleventh wonder!

...That Is Why He Has Been Called God

Questioner: Dada, you have brought

along elevated knowledge about worldly interactions, and along with that, your worldly interactions were also ideal, weren't they?

Dadashri: My worldly interactions were ideal! Meaning, I would prevail in a state whereby no one would get hurt. And for the past forty years, I have never scolded anyone even to the slightest. I have not raised my voice at anyone.

Questioner: Not even a bit?

Dadashri: No. At no one. People knew this too and they would say, "He is like God." People around would say, "He is indeed like God. He has been like God from the beginning. We have in fact handed over all our worldly dealings to him." And if there were any disputes, if people had quarreled amongst themselves, then I would be the one to bring about a resolution pertaining to their inheritance.

Questioner: Is that so!

Dadashri: Yes. If there was a dispute between four brothers, if the inherited gold was to be distributed, then I would be called upon to decide on its distribution. Whether it was for this family, or for that family, I had to decide on all of the distribution. Moreover, I even knew how to do all that very well.

Questioner: You would do such things too?

Dadashri: Yes, all of it. People around me would hand everything over to me.

Questioner: They would think of you as God, fair like God.

Dadashri: They would think of me as God. And when all these people [who have taken *Gnan*] say, “Dada gives *Gnan* (Knowledge of the Self),” then those people reply, “It is only now that you took *Gnan*, but we have been taking that from Dada all our lives!” However, they got that other *gnan* (relative knowledge), whereas this *Gnan* is different. Now, when these people [who have taken *Gnan*] try to make those people understand, “This is a different kind of *Gnan*,” they respond, “That different kind of *Gnan* is the very same thing that we have received.” So because of this, it remains pending for them. But what can be done? Moreover, I knew how to make the [fair] distributions!

Questioner: Wasn’t that doctor saying, “We are followers of Lord Mahavir.” We told him, “You should take *Gnan*.” He responded, “That *Gnan* is already there in our home. We are, in fact, followers of Lord Mahavir, so how could the *Gnan* leave our home in the first place...”

Dadashri: This is how it is! They claim to be from the same lineage, and that’s the extent of it... They simply eat, drink, and have fun!

Questioner: Whereas others will come and take *Gnan* and they indeed have.

Dadashri: Yes, that is how it is. If you were to ask the people around, “What is Dada like?” They would reply, “He was indeed like God from the beginning.” So, they have not realized, ‘He has become a *Gnani*.’ This is because from the beginning my nature had been like this, fair and impartial, therefore people handed over

everything to me. So then when these people [who have taken *Gnan*] would tell them, “As his neighbors, did you not take the benefit [of taking *Gnan* from Dada]?” They would reply, “Hey, we have taken the benefit from the time he was very young.” So, those people did not realize that this benefit was of a different kind. They just thought, ‘Dada has always been like this.’ There was no hype or frenzy [about taking *Gnan* from Dada].

Questioner: Dada, that perspective is required, isn’t it? Only if the perspective has developed, will one get the benefit, won’t he?

Dadashri: The perspective should develop to a great extent.

What was my life like? The neighbors and everyone around would say, “He is like God.” At that time, I had not become God, I did not have *Gnan*, but everyone remarked, “He is like God.” Why was that? I was completely impartial. And everyone would entrust all their wealth to me. And even if they needed to distribute it or do anything else, they had full trust in me. I was completely trusted by everyone.

There Is No Record in Anyone’s Books of Us Causing Them Difficulty

No one has gone to *moksha* without having ideal worldly interactions. To go to *moksha*, ideal worldly interactions are needed. Ideal worldly interactions mean that no living being is hurt even to the slightest extent. Be it family members, outsiders, neighbors, when no one is hurt by you, that is called ideal worldly interactions.

In terms of ideal worldly interactions, no one should be hurt by you; that's all you need to take care of. Nevertheless, if someone is hurt by you, then you should immediately do *pratikraman* (confess, apologize and resolve not to repeat that mistake). You should not interact with others in the manner in which they interact with you. The interactions involving the exchange of money and so on amongst people are routine interactions; 'we' don't refer to those as [ideal] worldly interactions. You should see to it that no one is hurt by you, and if someone is hurt, then do *pratikraman*. That is referred to as ideal worldly interaction!

It has never been the case that anyone has ever had any difficulty because of 'us'. There will be no 'record' in anyone's 'books' of 'us' having caused them difficulty. If someone causes 'us' difficulties and if 'we' too cause him difficulties, then what is the difference between 'us' and him?

Questioner: As for the *Gnani's* worldly interactions, does He interact differently with two different people?

Dadashri: There is no difference whatsoever in how He views them; there is total absence of attachment and abhorrence (*vitaraagata*). There is a difference in His worldly interactions. If the owner of a [textile] mill and his driver were to come here, then 'we' would have the businessman sit [on the floor] across 'us' and have the driver sit next to 'us' [at the same level]; with that, the businessman's inflated ego would completely deflate! And if the prime minister were to come, then

'we' would get up to welcome him, and have him seated. The appropriate worldly interactions towards him would not be missed. Out of respect, 'we' would have him seated at a higher level, whereas if he wanted to attain *Gnan* from 'us', then 'we' would have him sit across 'us' on the floor. That which is acceptable to society is referred to as *vyavahaar* (worldly interaction) and that which is acceptable for *moksha* is referred to as the *Nishchay* (related to the Self; the Self). Therefore, the worldly interactions that are accepted by society should be followed in that manner. If 'we' do not get up to welcome him, then he would feel hurt and 'we' would be liable for that.

'We' return home from *satsang* at a reasonable time. How would it look if 'we' were to knock the door at midnight? The people at home would say out loud, "It's fine, come home whenever you like." However, their mind would not stop bothering them, would it? It would show them all kinds of things. How can we hurt them even to the slightest extent? This is considered a law and we should definitely abide by the law. If we wake up at two in the morning and engage in devotion of the Real [Self], then would anyone object to that? No, no one would.

Where the Worldly Interactions Are Ideal, the Nishchay Is Ideal

Your worldly interactions should be ideal. When the worldly interactions are not proper, then of what use are they? The worldly interactions should be such that people become pleased. Ideal worldly interactions mean that if you were to ask

anyone in the neighborhood, at home, or anywhere, then [everyone would agree that] ‘our’ worldly interactions are ideal. Your worldly interactions should be such that they do not hurt anyone, be it the family members, the wife, the relatives or anyone else. Otherwise, how can it be said that You have attained the Self? The worldly interactions should be ideal. And if they are not, then You should have the goal of making them ideal! To whatever extent the worldly interactions are ideal, that much of the *Nishchay* begins to manifest.

The *Gnani Purush* has the highest discretion of the Self and the non-Self. Although ‘we’ are living a worldly life, ‘our’ worldly interactions with the neighbors are very ideal. Ideal worldly interactions mean the worldly interactions as prescribed by the Lord; there should not be even an iota of deviation from what the Lord has said. In ‘our’ case, apart from these clothes, there is no other deviation. Where the worldly interactions are ideal, all the work gets accomplished. Without the worldly interactions becoming ideal, the *Nishchay* will never become ideal. ‘Our’ worldly interactions are certainly ideal. ‘Our’ worldly interactions are the kind that the world has never seen before. ‘Our’ worldly interactions win over people’s minds, ‘our’ conduct too wins over people’s minds, ‘our’ humility too wins over people’s minds. No one has attained the Self by dismissing worldly interaction. And the talk about attaining the Self in that manner is *shushka gnan* (knowledge which does not produce any spiritual results). If it is dismissed with

contempt, then how will It prevail? How will the *Nishchay* prevail?

Questioner: If worldly interactions are dismissed with contempt, then the *Nishchay* is also automatically dismissed with contempt.

Dadashri: The *Nishchay* will definitely not manifest if worldly interactions are dismissed with contempt, will It? Then, take it for granted that the *Nishchay* has not manifested. If a person is not clearing [‘files’] with equanimity and moreover he claims, “I have attained the Self by the Real viewpoint,” then that is not acceptable. A ‘basement’ [foundation] is needed. When people around him complain about him while he claims, “I have become the Self,” how is that acceptable? Whereas if you were to ask those who live with ‘us’, “Dadaji must be giving you a hard time, mustn’t He?” Then they would reply, “No.”

See, ‘we’ were sitting on the stage, weren’t ‘we’! ‘We’ do not have abhorrence for that. For the most part, ‘we’ do not have to engage in such worldly interaction, however if it comes up, then ‘we’ do not dismiss it with contempt. Even there, ‘we’ play out the drama completely. ‘We’ do not have a disposition that “We’ will do this and ‘we’ will do that.’ We should not dismiss worldly interactions with contempt. Whatever worldly interactions take place, Ambalal Muljibhai [the name of Dadashri’s relative self] is subject to the authority of worldly interactions, ‘we’ [the *Gnani Purush*] are subject to the authority of the Self. ‘We’ indeed prevail in the authority of the Self; ‘we’ have the authority of the

Self. Therefore, worldly interactions should not be dismissed with contempt even to the slightest extent. Meaning, worldly interactions are subject to the unfolding of karma, but when do ‘we’ accept the authority of worldly interactions? Only when the worldly interactions are ideal, otherwise ‘we’ do not accept it. So, worldly interactions should not be meddled with even to the slightest extent.

The Pure Worldly Interactions of the Gnani

‘Our’ worldly interactions are beautiful. ‘We’ indeed remain in ideal worldly interactions all day long. If you were to ask the people around ‘us’, then they would all say, “He has never quarreled with anyone. He has never shouted at anyone. He has never become angry with anyone.” If everyone says this, then aren’t those considered ideal worldly interactions?

Despite that, once someone did see a mistake in ‘our’ worldly interaction. He told ‘us’, “Shouldn’t you have done it this way? This is a mistake on your part.” ‘We’ told him, “Dear fellow, you have found this out today, but ‘we’ have actually known since childhood that he [Ambalal Muljibhai Patel, Dadashri’s relative self] is full of mistakes!” To that he replied, “No, you were not like this in childhood, you have become like this now.” So this is all as per one’s own understanding. Therefore, right from the start, ‘we’ admit, “‘We’ are certainly flawed!” And so conflicts do not arise at all! The other person does not have to waste his time, and there is no scope for him to get hurt either!

‘Our’ worldly interactions are very close to being pure. It will do if they are referred to as pure.

Questioner: In that case, what are perfectly pure worldly interactions like? Please tell me that first.

Dadashri: No one is harmed to the slightest extent even through words or through the mind. You may not be harming someone through the mind, but if no harm is caused even through words and through the body, then those are completely pure worldly interactions.

Questioner: You say that yours is close to pure, then what is the difference between that and completely pure?

Dadashri: Don’t ‘we’ sometimes say that ‘we’ lack four degrees. The difference is due to that.

Insight to Attaining Pure Nishchay Through Pure Worldly Interactions

The *Nishchay* is pure, but what is referred to as purity of worldly interactions? Worldly interactions that are free of *kashay* (anger, pride, deceit, greed), that is referred to as purity of worldly interactions. Then whether a person is fat, thin, or tiny, whether he is dark-complexioned or fair-complexioned, there is no need to focus on that. But is he free of *kashay*? If the answer is yes, then those are pure worldly interactions.

Now where do *kashay* arise? If you become a stickler in worldly interactions, then you will become laden with *kashay*. Where there are rules, *kashay* arise. ‘Hey, do not get up during mealtimes,

do not create trouble over there.’ [With such rules,] The mind retaliates, then the *kashay* seek protection. Whereas there are absolutely no *kashay* over here, are there! People can come back whenever they feel like.

Even if someone cuts off your hand, or no matter how much turmoil he creates, do not see him through any other perspective. ‘See’ him as the pure Soul. When a negative thought arises, it means that the ‘wheel’ has turned in the wrong direction. If someone comes to place a garland on you, if someone touches your feet in reverence, even that is your karmic account, and then if someone hits you, that too is your karmic account. If someone hurls abuses at you, then at that time You should See only the pure Soul within that person. That worldly interaction should not be seen. That worldly interaction is your karmic account. Whatever karmic account you were to suffer is coming to an end. Therefore, the other person is carrying out his worldly interaction, but He, Himself is indeed pure. So if the Vision remains that He is pure, then that is referred to as pure *Nishchay*. ‘You’ are pure and the world is pure. However much *shuddha upayog* (pure applied awareness as the Self) prevails, that is referred to as pure *Nishchay*; that indeed is pure *Atma ramanta* (dwelling in the state as the Self), and only then will pure worldly interactions prevail. However much pure *Nishchay* prevails, there is that much purity of worldly interaction. If the *Nishchay* has shortcomings, if It becomes impure, then there is that much

impurity in the worldly interactions. When *aartadhyan* (adverse internal state of being that results in hurting the self) and *raudradhyan* (adverse internal state of being that hurts the self and others) do not take place, that is referred to as purity of worldly interactions (*vyavahaar shuddhi*). Pure worldly interactions (*shuddha vyavahaar*) mean worldly interactions that are devoid of *kashay*.

As the Ego and Intellect Decrease, the Sooj Increases

Questioner: Dada, all these skills for worldly interactions that you have, did you have those from the beginning?

Dadashri: I had very good skills for worldly interaction. Very good *sooj* (insight; intuition) would arise.

Questioner: So why doesn’t everyone have that sort of *sooj*?

Dadashri: They do have it, but it disappears due to greed; people remain unaware there. The *sooj* is there, but because he has greed, he remains unaware, so what can the poor *sooj* do? This anger, pride, deceit, and greed consume people’s *sooj*. What did I say?

Questioner: So, the *sooj* is indeed there, isn’t it?

Dadashri: Yes, the *sooj* is there.

Questioner: It is indeed there, but it has to be awakened.

Dadashri: But day by day if you remain aware towards the *sooj*, then the *sooj* will increase.

Questioner Correct.

Dadashri: But you remain [engrossed] in your anger, pride, deceit, and greed, and hence you are certainly unaware on this side, so then what would happen? Whereas I remain aware in that *sooj* itself.

Questioner: But *sooj* is the direct light of the Self, isn't it?

Dadashri: No, it is not the direct light. But *antarsooj* (inner insight; intuition) is a sort of natural gift. It shows one what to do and what not to do in worldly life.

Questioner: Is the intellect not included in *sooj*?

Dadashri: No. The intellect shows only profit and loss, it does not show anything else.

Now, there are two things here, the intellect and *Darshan* (Vision; understanding). To have *sooj* falls under *Darshan*. It is a gift from the past, from the previous life, it is a gift that is free of cost. And secondly, to whatever extent the *chit* (inner faculty of knowledge and vision) has become pure, it gives that much benefit. However, these people have wrongly classified the pure *chit*, the gift, all these under the intellect and they have placed great importance on the intellect. The intellect is not something that should be given importance to. *Sooj* is the greatest gift of all and that itself is *Darshan*.

Questioner: Is *sooj* something that a person brings along right from birth?

Dadashri: From infinite lifetimes. Without *sooj*, one's life cannot move

ahead at all, can it! *Sooj* is in fact present from the very beginning. On the one side, there is *sooj* and on the other side, there is intellect as well. The ego is involved in the intellect, whereas the ego is not involved in *sooj*.

Questioner: When *sooj* arises, I cannot tell whether it is the *sooj* or the ego that is talking.

Dadashri: It is because of the echoes of the ego that a person is not able to take full advantage of *sooj*. Otherwise, *sooj* indeed keeps arising for everyone. As the ego continues to draw closer to non-existence, the *sooj* keeps increasing.

My Sooj Was in Fact a Natural Gift

That is indeed what I had in abundance, tremendous *sooj*! I would find a solution anywhere and everywhere. So, in the evening, when ten to fifteen people would come to consult me, their problems would be solved!

Many people do not have *sooj*. Only those with tremendous merit karma have *sooj*! What is the function of *sooj*? When a person is perplexed, he feels he has no support.

Questioner: Yes, it is because he does not have *sooj*.

Dadashri: Yes, he feels he has no support. But then he sits with me for a while and then *sooj* arises within that, "Why don't you do this, there will be no problem." So then everything runs smoothly. That sort of *sooj* arises within. It is a natural gift, it is not attained through effort. There are different kinds of *sooj*.

Due to Vipulmati, He Extracts the Essence Immediately

Questioner: [Reading a letter] In his letter, this gentleman has mentioned two distinct characteristics of revered Dadashri, which are *vipulmati* and *kothasooj* (common sense).

Dadashri: *Vipulmati* and *kothasooj*. He is saying that he has observed those in Dada from the beginning.

Questioner: Distinct characteristics.

Dadashri: Read on.

Questioner: [Reading the letter] ‘An incident may be very small and insignificant, but Dada has the *sooj* to extract a novel and deep essence out of it. Even in an ordinary incident, discovering a deeper meaning...’

Dadashri: This *kothasooj* was there before attaining *Gnan*. And what is *vipulmati*? Upon picking up a book, immediately, within half an hour, the entire essence of that book is extracted. The book is put down in no time at all, a book this thick.

Questioner: [Continues reading the letter,] ‘His Reverence simply turns the pages and quickly grasps the fundamentals of the book.’

Dadashri: Yes, everyone would be reading the same book, and I would be able to decipher the deeper meaning from it, whereas the others would not be able to decipher it.

Questioner: So at that time, you must be having that perspective, call it

inquisitiveness or the tendency to discover things, you are able to discern whether what you are looking for is in there or not, or how much of what you are looking for is in there, right?

Dadashri: What is this author trying to say, what is in this...I would simply check whether the author had any substance or not. While flipping through the pages, I would assess whether he had any substance. If I didn't see anything worthwhile in the book, then I would put it down after reading it. Not after reading the entire thing, but by skimming through it and reading a few sentences from anywhere, I would assess whether there was any worth in it or not. This is because there are so many books, there are so many big books; is there an end to the books in a library? I would take a long time to select a book. After selecting one, I would check whether it had any substance. Amongst a thousand books over there, I would find some worth in one or two books. The rest of the authors would simply sing praises of their own ego. It doesn't amount to anything.

From the very beginning, I would think about each and every word in this world. Previously, even though I did not have *Gnan*, due to *vipulmati*, the moment something was said, its meaning would immediately become clear, it would be analyzed from all aspects. When something is said, its essence is immediately extracted, that is referred to as *vipulmati*. No one actually has *vipulmati*! This has, in fact, turned out to be an exceptional case! When can one be considered to have *vipulmati* in this

world? When one has intellect (*mati*) that can adjust everywhere. Instead, one boils and cooks that which was to be cut and left raw, and that which was to be boiled and cooked, one cuts it and leaves it raw; so how can he possibly adjust? In fact, one should adjust everywhere.

He Brought Forth a Very Elevated Stock From the Past Life

Questioner: Dada, how does that common sense arise? What they refer to as *kothasooj*, how does that...?

Dadashri: No, that is all from the past life.

Questioner: It's from the past life?

Dadashri: From the past life. I had brought all that 'stock' from the past life. I had brought that along, so I would immediately understand things about everyone. I would help everyone get rid of their entanglements. That is why they would all address me as 'Ambalalbai' [adding the suffix 'bai' as a sign of respect], otherwise, would anyone address me that way? Otherwise, would anyone address me using six letters [Am-ba-la-l-bhai]? People have a hard time saying even four letters [Am-ba-la-l].

Questioner: That is true.

Dadashri: [I would help solve] Everyone's [problems]; if there were five hundred people who got into entanglements, I would help them get rid of the entanglements even though I had not attained *Gnan*. I indeed brought about solutions. And not just for myself, but for everyone. All those who came to me would

be perplexed. And it would come from within. The 'stock' in this 'cupboard' was very good. I must have done something in the past life, right!

Questioner: Previously, the solutions for worldly life were given, and now permanent solutions are being given!

Dadashri: Yes...

Questioner: Dada, you used to help people get rid of their problems, so that means that sort of an intellect, the skill of the intellect to solve worldly interactions had developed, had it not?

Dadashri: Whatever that may be, but I had brought forth a very good 'stock' from the past life! Even otherwise, friends, business partners, everyone would come to bow down to me on the day of Diwali.

Questioner: It's the merit karma from the past life that's at work, isn't it?

Dadashri: Yes, there definitely is the merit karma, but I have actually brought forth good 'stock' from the past life! I have a lot of understanding about worldly interactions; I had brought all that knowledge with me [from the past life]. In terms of that knowledge, it is when It manifested that I attained *Gnan*, otherwise, until then, it was in the form of intellectual knowledge.

Entanglements Were Solved With Impartiality

Questioner: Before *Gnan*, you were very impartial in your dealings. No matter what kind of a problem anyone came with, you would analyze it impartially and a lot of problems would get solved.

Dadashri: Yes, they would get solved. I would analyze them impartially.

Questioner: Yes, there was a lot of impartiality, otherwise the problems would not get solved.

Dadashri: [They were solved] With impartiality. That is why I earned a lot of love from people. Be it people from Vadodara [a city in the state of Gujarat, India], people from all the communities. Not only the Patidars [members of one of the four categories in the traditional Hindu caste system, comprising land owning farmers and agriculturists] from Ahmedabad [a city in the state of Gujarat, India] but also the Patidars from Kathiawar [a region in the state of Gujarat, India], the Patidars from Charotar [a region comprising of many small villages in the state of Gujarat, India], the Patidars from other regions, the Patidars from northern Gujarat. Not just the Jains from the Vaniya community [members of one of the four categories in the traditional Hindu caste system, comprising the merchants], but also the Jains from the villages, the Jains from here, everyone. I would be the first one to be invited to their wedding ceremonies, so that their prestige would increase. They would think, 'He is a reputable person.' And I would enjoy the importance I was given. I would get what I wanted and they would get what they wanted.

So, I was accepted by members of every community, as one of their head members. I did not have a lot of money but I had very eloquent speech! And I was noble, my nobility was elevated!

My personality was such that renowned businessmen would become awed when I would enter the room. It was not because of my wealth. My wealth was just enough to meet my needs. I had about five to fifty thousand rupees in savings, or maybe a hundred or two hundred thousand rupees, not more. However, there was money invested in the business.

Questioner: But Dada, it is evident that there was tremendous impartiality in your state before *Gnan*. Before *Gnan*, a great deal of impartiality prevailed naturally in your life, even in the relative.

Dadashri: Yes, it prevailed from the beginning.

Questioner: And because of that, you would solve a lot of people's entanglements.

Dadashri: Yes, I would solve many of them.

Questioner: Yes, it was because you did not have any personal motive there.

Dadashri: Their problems were getting solved, that is indeed why there were cars lined up outside my house.

Questioner: But your position was such that you could deal with things without getting involved, whereas those people were dealing with things by getting involved in them.

Dadashri: Yes.

Questioner: That is indeed why they couldn't understand.

Dadashri: That is why they used to follow me around, and I wanted a

‘taste’ of this [being respected], ‘Welcome Ambalalbai’ and all that. All I expected was that some tea and snacks should be ready [to be served] before I got there. That’s all, there was no expectation of money or anything like that.

Questioner: Yes. That can be understood from this discussion. It was great virtue of a kind, that you could see things impartially from all angles.

Dadashri: Yes, I could see all the angles. The *bodhakala* (skillful use of the intellect to solve problems that arise in worldly interactions) was also there, it was there from the beginning. I did not have *Gnankala* (skillful use of Knowledge), but I had *bodhakala*. *Bodhakala!* All this that I am narrating right now, all that was *bodhakala*.

Only if one’s worldly interactions become pure, can one attain *moksha*, *moksha* cannot be attained through mere discussion of this sort. All the links for worldly interactions should come together. I have all those links. *Bodhakala* and *Gnankala*, I have both these skills. Through *bodhakala*, the worldly interactions become pure, and through *Gnankala*, liberation is attained. I have both these skills, get your spiritual work done through them!

Dada Inculcates the Topmost Understanding of Worldly Interactions

Questioner: Your talks of spirituality are indeed beyond words, but even your talks regarding worldly interactions are of the topmost level.

Dadashri: The fact is, no one has gone to *moksha* without having the topmost understanding of worldly interactions. Even if the highest level of the Knowledge of the Self is attained, no one has gone to *moksha* without understanding worldly interactions! This is because it is the worldly interactions that have to set you free, isn’t it? What can you do if they don’t set you free? ‘You’ are indeed the pure Soul, but only if the worldly interactions set you free! You keep creating entanglements in the worldly interactions. Why don’t you bring about a resolution quickly!

‘We’ too discuss worldly interactions in detail, what is the reason for that? ‘We’ prevail in *Gnan*. At that time, the *Gnan* is present. This *Gnan* exists on the ‘basement’ [foundation] of worldly interaction. Firstly, these worldly interactions have to be learned. Without having the right understanding of worldly interactions, people endure various kinds of beatings.

He Soothed the Hearts of People His Entire Life

I would deal nicely in worldly interactions. So members of all the various communities knew me. The Patidars of Ahmedabad, the Jains, be it the Jains from villages or cities, the Luhanas [the name of a sub-caste] and everyone else knew me. So, Ambalalbai had become famous. I would receive wedding invitations and I would go there and gift them some money. Now, I didn’t have any daughter or son whom I had to get married. People would even tell me, “You don’t have any daughters or sons whom you have to get

married, so why do you gift them money?" I replied, "I gift them money because I want to make a name for myself." However, one cannot make a name for himself by doing this, on the contrary, the money goes in vain. But I would attend the events of members of all the various communities. Moreover, I even helped two or three people in getting their daughters married, but these were people who used to work for me. Helping in getting their daughters married didn't amount to much, I just had to give two or three thousand rupees. In those days, the entire wedding ceremony would cost about three thousand rupees or so.

Question: That's true. In those days, it would cost two to three thousand rupees.

Dadashri: So I would give them a thousand rupees as a bonus from my business and another two thousand rupees from my personal savings. But I would make sure it happened. I soothed people's hearts, I did not hurt any one's heart. Even now, do I not soothe people's hearts? Do you soothe my heart, or do I soothe yours?

Questioner: No, no, you soothe our hearts. How fortunate we would be if we had to soothe your heart!

Dadashri: I had soothed people's hearts. That is the most important thing, to soothe the heart! It does not end by simply giving them money. The *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) soothed the hearts of so many people. Eternal obeisance to Them! This [worldly life] is nothing but an ocean of misery. *Aadhi, vyadhi, upadhi* (mental, physical, and emotional anguish); these are

three types of 'infernos' [that people are 'burning' in]. In the past, these 'infernos' were fueled with wood; nowadays, they are fueled with petrol. There is so much *aadhi, vyadhi* and *upadhi*, isn't there?

Questioner: Yes.

The Qualities of a Superhuman Were Noticeable From Childhood

Questioner: Dada, I want to know that before *Gnan* manifested in You, there must have been some basis for it in place, right? *Gnan* cannot manifest all of a sudden, can It?

Dadashri: Yes, there was a basis. At the age of twenty-two, people would refer to me as a superhuman. All my friends used to say, "Your interactions are like that of a superhuman." What would they say?

Questioner: Superhuman.

Dadashri: Sir, who can be referred to as a superhuman?

Questioner: One who is an extraordinary human being, a great Soul.

Dadashri: No, the one who gives his happiness to others despite needing it himself is referred to as a superhuman. Or even if you harm him ten times, and he still helps you when you are in difficulty, such a person is referred to as a superhuman.

He Even Helps the Person Who Harms Him

Questioner: Meaning, the one who continues to be benevolent to someone who has done him a disservice?

Dadashri: Yes, the one who

continues to be benevolent to someone who does him a disservice. It is not an easy thing to continue to be benevolent to someone who does one a disservice. What is considered as humanity? It is when one does not forget the favor done to him and he in turn does a favor to that person. And who is considered a godlike person, a superhuman? Even if a person causes him harm again, he still continues to help him. He does not let go of his nature. And the other person...

Questioner: He does not let go of his nature.

Dadashri: One man told me, “I caused harm to you eight to ten times and yet you are helping me, why is that?” I told him, “I have not let go of my nature and you have not let go of yours.” So he asked, “Is it that you don’t understand?” I replied, “No, I am doing this with understanding, it’s not as though I’m a naïve person.”

Then my friends told me, “How can you do this? That man caused you harm and on the contrary, you are helping him?” Hey mortal one, the one who causes you harm is indeed the one who should be helped, who else should be helped? When he is causing you harm, should you not understand that he is very unhappy. He is indeed the one who should be helped.

A Superhuman Experiences Boundless Inner Happiness

Did you understand what it means to be a superhuman?

Questioner: Yes, I got the gist. Even if the other person behaves badly,

one interacts nicely with him, that is a superhuman.

Dadashri: Even if he does you a disservice, you should continue to be benevolent to him. Did you understand?

Questioner: Yes.

Dadashri: So now, what is your take on this?

Questioner: My take on this is to be like a superhuman. I am in favor of becoming a superhuman.

Dadashri: Oh, is that so! Even if the other person causes harm to you?

Questioner: Yes.

Dadashri: Really! That’s great. So if a person realizes that he will attain such a ‘degree’ [title of a superhuman], then he will conduct himself properly, won’t he? Once a person understands all this, then he will have such intentions and thoughts, right?

Questioner: Yes, that is true.

Dadashri: When I was twenty-two, I wasn’t even aware of this word ‘superhuman’. There was one fellow in my group of friends, who was quite intelligent, he was the one who told me, “Dear friend, there are no words for you, you are a superhuman.” I thought to myself, ‘Me, a superhuman? What is in me that is like a superhuman?’ All I could see were my faults. I had faults, so they were bound to bother me, right!

Questioner: That’s true.

Dadashri: But the people around me

could see the qualities of a superhuman in me. All my worldly interactions seemed like that of a superhuman to them. So I asked [that friend of mine], “What does a superhuman mean?” He said, “You help people out so many times, and yet when they harm you, you let it go and you help them out again.” So I am explaining to you the meaning of superhuman as explained to me by that fellow on that day. They referred to me as a superhuman and I derived a lot of pleasure from that. This is because there was a lot of inner happiness, wasn't there? ‘My clothes may have been torn’ [I may have been exploited] on the outside, but there was a lot of happiness inside. People would ‘rob’ me on the outside, but there was a lot of happiness inside!

Would There Be Any Unhappiness for the One Who Lives for the Happiness of Others?

The one who gives his happiness to others, the one who doesn't take pleasure from something but gives it to others, thinking, ‘It's okay that I am hungry, but this person may also be hungry,’ and so he offers [him his food], “Here, my friend, you eat it,” such a person is a superhuman. So he will enjoy the happiness of the celestial world. Whereas what happiness is there in the converse? What will we gain by eating? When someone else's hunger is satisfied, then we feel happy! So much happiness is felt at that time! Has anyone experienced happiness by satisfying only his own hunger? People keep eating cashew nuts daily, they just go on eating

everything, yet I have not seen happiness on anyone's face!

At the age of twenty-two, I had a strong ego, a sort of a madness. Nevertheless, people used to call me a superhuman. This is because throughout my entire life, I gave away all my happiness to others. The happiness that belonged to me, that too, I gave it to others, I did not keep any for myself. I used to give it away. This is because I never found any happiness in this [in these relative things]. Is there even any happiness in this? It is only if you believe it to be so based on wrong belief that there is happiness in this. However, this is not a fact, there is nothing factual in this. Happiness is actually something that is attained without effort; that is referred to as happiness. What is the point of having to put in the effort of becoming happy?

And it does not matter if I do not get happiness, all of you should get it. My nature was like this right from the beginning. I have not thought about my happiness at all. My entire life, I have never thought about it. And my entire life, I did not delve deep into my business either. My entire life has indeed been spent for the happiness of others. And yet I have not faced any unhappiness either. This is because would there be any unhappiness for the one who lives for others? So what else would I need? For the one who dislikes going to the bank to deposit money, dislikes withdrawing money from the bank, dislikes writing a check, what else would he need?

Questioner: Nothing at all.

As Much as Possible Give Happiness to Others

Dadashri: As much as possible give happiness to others. If you do not have money, then oblige them in some way, or do something else, there are all kinds of things you can do. Money is not the only thing through which you can give happiness. But you can give happiness by running errands for someone, or by giving the right understanding to someone who is perplexed. Even if you are going to the post office, you can ask your neighbor, “Hey, let me know if you have any work at the post office, I will do it for you.” Is there a problem in doing so?

Questioner: There is no problem, Dada.

Dadashri: In fact, from a young age, whenever I would leave home to buy vegetables, I would ask the neighbors too, “Are there any vegetables you would like me to get?” Four errands can be completed with just one round. And I spent my entire life only for others.

He Realized That Living Life for Others Is Beneficial

Before *Gnan*, whenever I would step out of the house with no purpose in mind, people would often think, ‘It would be nice if Ambalal would come visit us.’ Even though *Gnan* had not manifested, people had a lot of feelings for me. This is because all my life I had never done anything for myself. My businesses ran right till the end, they continued until recently, but I did not do anything for myself. Whereas, what does the world do? Who do they do it for?

Questioner: For themselves.

Dadashri: Yes, and I lived my life only for others. I did not think about my work or myself, I always thought about the difficulties of others. I did not think about doing anything for myself, rather I always thought about the difficulties of others and alleviated them. My business in fact ran on its own. And I paid attention to the problems other people had.

Questioner: Since when did you have this sort of confidence that your business will run on its own?

Dadashri: Since many lifetimes. All this is not just from one lifetime, this has carried forth from many past lifetimes and this has unfolded as a result of that, and that is why this continues. And I had understood that there is benefit in helping others.

Worldly Life Does Not Affect the One Who Lives for Others

What had I done? I simply kept binding merit karma. How did I bind merit karma? [I would ask people,] “What difficulty do you have?” “And sir, what difficulty do you have?” I never worried about myself, I only worried about others. As for me, whatever was to happen as per my unfolding karma would happen; instead, I was concerned about others.

I have lived only for others; I have not lived for myself. I have not lived for myself even for an hour. Even today, I live only for others. Now, there’s nothing like living for my own self. Have you not observed this for a long time? Since the time you met me?

Questioner: We have observed that.

Dadashri: That is indeed how my life was, my entire life. My entire life has indeed been spent in obliging others. I have not used anything for my own home. I have just given to others.

Questioner: Yes, that is true.

Dadashri: This is because it is not my nature to use anything for myself. [I always thought] ‘It will help someone else.’ In fact, I even used to express egoism; what kind of egoism? Even at the age of about twenty-five or thirty, I used to have a lot of egoism, and that too, it was an unusual type of egoism. Suppose a person met me and if he did not benefit from me, then it was useless for him to have met me. Therefore, every single person benefited from me.

What does the mango tree say? ‘If a person meets me while mangos are in season but if he does not benefit from that, then I certainly am not a mango tree.’ Even if the mangos are small; whichever one you prefer, at least you will benefit from getting it! It is not as though the mango tree takes any benefit. We should have thoughts to this effect, should we not? And if you want merit karma as a friend, then learn from this tree, ‘*Yog, upayog paropkaaray* (help others through the external instruments of the mind, speech, and body, and the internal instruments of the mind, intellect, *chit*, and ego).’ Learn from this mango tree that it gives you mangos; moreover, it gives you mangos even after you hit it with a stick. Even when you hit it with a stick like this, it still gives you mangos. Even if you throw

a stone at it, it still gives you mangos. It gives you mangos to eat. If you need some wood for a fire, it will let you cut it. It gives you wood; it gives you everything. It doesn’t want anything from you, and you cling to it claiming ownership over it. It has grown on its own area of land and yet you say, “This is my land.” The mango tree doesn’t know that ‘This land belongs to Jashubhai,’ or that ‘I am Jashubhai’s mango tree.’ In fact, it is Jashubhai who has clung to it. He claims, “This land is mine and so is this mango tree.” But everything about that mango tree, of that mango tree is for the benefit of others!

Questioner: For the benefit of others.

Dadashri: So, it should be the same for humans too. What does ‘*yog, upayog paropkaaray*’ mean in the case of human beings? What does it mean? The answer is, the *yog* (the activities) of this mind, speech, and body should be for others. They should be for *paropkaar* (for the benefit of others). And what does *upayog* mean? The answer is, the intellect, the ego, all that should be for the benefit of others. ‘*Yog, upayog paropkaaray.*’

Questioner: It is written in Aptavani 3, ‘If this life is spent obliging others, then you will not lose out in any way at all, nor will you experience difficulties of any sort; whatever desires you have will all be fulfilled.’

Dadashri: Now, what other religion does one need to practice? Is there a need to practice any rites and rituals in this? Carry out all the work for the benefit of others here! The one who lives for others

does not get affected much by worldly life. There are very few people like that.

Having Met Me, He Should Definitely Benefit

Do you think that it is beneficial to take a favor from someone? Tell me that. Do you like taking a favor from someone or do you like obliging others?

Questioner: I like to oblige others.

Dadashri: So, decide on the goal, ‘May even five to ten thousand people attain some sort of peace from me, may they benefit from me. May they attain something or another from me.’ From a young age, I had decided that whosoever meets me should definitely benefit from me. Even at the age of twenty, I would say, “Having met me, a person should benefit from me.” Why did he happen to meet me? Based on what sort of merit karma did he meet me? Even my father and mother should definitely benefit from having met me, I was a person with such a resolve. Otherwise, if meeting us proves to be a ‘bad omen’ for people, then of what use are we? Should people not benefit from us?

Questioner: They indeed should. Definitely. They should benefit for sure.

Dadashri: They should not just be pleased, but they should benefit.

Questioner: Yes.

Dadashri: Even if someone is hurling abuses at me, he too should benefit from me. This was my principle from a young age. If meeting me does not prove to be a ‘good omen’, if it proves to be

a ‘bad omen’, then how can I even be considered a human? He should indeed benefit, [he should say,] “I met Dada and I benefited from that.” See, it proved to be a ‘good omen’, didn’t it? And it actually used to happen that way, too. Because that was my intention.

Questioner: Jayantibhai has truly benefitted a lot, Dada.

Dadashri: That was in fact an intent I had from a young age. This was my intent before the *Gnan* manifested, ‘Having met me, a person should definitely gain some sort of worldly benefit, and if he does not, then my existence itself is of no use.’ These poor people come to me for worldly benefit, and if they do not benefit, then it is meaningless. What is the point of such an interaction? They should definitely benefit. No matter how worthless a person may be, I do not take that into consideration. On the contrary, if I meet him and if he does not get a whiff of my ‘fragrance’, then what is the point? Does an incense stick not give fragrance to a person who is worthless?

Questioner: It does. It gives fragrance even to worthless people, it gives fragrance to everyone.

Dadashri: In the same manner, if my ‘fragrance’ does not reach you, then I am not considered to have any ‘fragrance’ at all! Therefore, people should definitely get some benefit; that was my habitual practice.

Whosoever Meets Me Should Indeed Attain Happiness

My maternal aunt [mother’s brother’s

wife] is eighty-five years old right now. I still remember to this day that she carried me around everywhere when I was little. So I had this inner intent that she should attain this *Gnan*. And she has attained it so well that she constantly keeps remembering no one but Dada, her nephew. And even now, she prevails in [the awareness of] ‘I am pure Soul.’ Just recently I took her on a pilgrimage everywhere. We had all gone in my car. So I had the intention that all of my maternal aunt and uncle’s children should attain this *Gnan*. Because they have met me... And one of my maternal uncles was a bit like a saint. Before I had attained *Gnan*, he had come to tell me, “Dear nephew, you have something [special], so do share it with me. After all, I am your uncle!” He was my age; we were of the same age. He told me, “I used to give you jujube fruits to eat, I used to give you fruits of the rayan tree to eat. Did I not give you all these things to eat? Moreover, from the beginning, you were like Lord Krishna. You used to indeed behave like Lord Krishna. You surely were like Lord Krishna. You used to eat all the yogurt, eat all the butter; I remember all that. So, do something for me.” I replied, “Yes uncle, I will do something for you.” Then I gave *Gnan* to him as well. That uncle is in good shape right now. He says, “Great, my work is done! Now I am having a shed built for *satsang* (a spiritual gathering conducted in a question and answer format), and we will start having Dada’s *satsang* in our village.”

This used to prevail in my mind that having met me, one should attain

some happiness from me. If not *dharma* (understanding; religion; moral virtue), then he should at least attain some worldly benefit. Why did he happen to meet me? So this is the ‘penalty’ for that! What did I say?

Questioner: He also benefits on account of meeting you.

Dadashri: It’s a ‘penalty’ for having met me! From a young age, this was my intention, that having met me, he should indeed attain some kind of happiness or another. Otherwise meeting me proves to be useless for him.

Mahatmas: *Jai Sat Chit Anand* (awareness of the eternal is bliss)!

Dadashri: I used to have so much egoism that having met me, if a person still has unhappiness, then what is the point of meeting me? I had this kind of an egoism. ‘Having met me!’ What does ‘me’ mean? God knows! In those days, it was as if I was Lord Ram, setting out to help others!

He Opened Up a Clinic That Was Free of Charge

I had told everyone in Mamani Pol [a neighborhood in Vadodara, Gujarat where Dada stayed], “I am your ‘family doctor’. If anyone has any difficulty, let me know.” It is good to have a doctor who doesn’t charge a fee. What is wrong with having a doctor who doesn’t charge a fee? A person’s difficulties will be reduced, right?

Questioner: I find your talks very interesting. Can you elaborate a bit more?

Dadashri: My life was actually very

different, that is why this *Gnan* manifested. I did not have a need for money, I had no greed or the like. When I would be at home, then early in the morning, just like at a clinic, four to five people would come to meet me. One would tell me, “I am unable to find a job right now. You do have a connection with the local authority, don’t you? You do have a connection at Alembic [a pharmaceutical company in Vadodara], don’t you?” So, I would write him a reference letter. In this way, I would help find a job for those looking for a job, and for someone whose business wasn’t running well, I would give him appropriate solutions. Who would open a clinic of this kind that is free of ‘cost’ [charge]? Have you opened a clinic that is free of ‘cost’ [charge]? You do charge fees, don’t you?

I didn’t have a lot in the bank, meaning there wasn’t much money. Despite that, from the very beginning, my nature was such that I never did anything for my personal benefit. And my conduct was as per the unfolding karma. Whosoever came home, I would ask them, “What difficulties do you have?” “Did things work out for you or not?” “You had a quarrel with your wife, did that get resolved or not?” “You were thinking of committing suicide at that time, have those thoughts stopped or not?” This is all I have done my entire life. All day long, this was the only concern, nothing else. Anyone who came by, I would ask them all such things. I would ask them, “What problem do you have? Why are you unhappy?” Whether it was cold or hot or rainy, this is how I had done everything until now.

By Becoming Helpful to the World, the Ultimate Goal Will Be Attained

Have you ‘looted’ [made the most of] Dada?

Questioner: Yes, we have indeed ‘looted’ Him!

Dadashri: Because you won’t get another chance like this to ‘loot’ me. And your unhappiness should not remain. Having met me, if unhappiness still remains, then it is useless to have met me. I had this habit even when I was in school. And after attaining *Gnan*, this is the habit, that people’s unhappiness should go away forever. Whereas until I attained this *Gnan*, [this was the habit,] ‘If a person has some unhappiness, then I should help him.’ That was indeed my job, to just keep on helping people. I would help in any way possible. All my life has been spent in nothing but helping others. And the goal of my life has been achieved. And so many people have succeeded with my help. Hence, decide on that sort of a goal so that you end up becoming helpful to the world. To the world, meaning to become helpful, beneficial, to some people, to a lot of people, and that is indeed our path! In moving towards your goal, this is verily the means to fulfill your goal.

Dada’s Subtle Discoveries About Worldly Interactions

On the *Kramik* path (traditional step-by-step path of spiritual progress), one first attains pure worldly interactions (*shuddha vyavahaar*) and then becomes the pure Soul, whereas on the *Akram* path, one first becomes the pure Soul and then

engages in pure worldly interactions. In pure worldly interactions, there are all kinds of worldly interactions, but there is *vitaraagata* (absolute detachment) in that. Pure worldly interactions begin when one or two lifetimes remain before a person attains *moksha*. That which is unaffected by pure worldly interactions is called *Nishchay*! Fulfill your worldly interactions in such a manner that the *Nishchay* does not get affected.

Now, after becoming the pure Soul, the pure Soul indeed remains pure constantly, forever. 'You' can See that state on the basis of Your surroundings that, 'Oh ho ho! No one feels hurt, no one feels that way. Therefore, I have become pure.' However much impurity there is, that much difficulty there is for the other person and for oneself. When does one's own difficulty come to an end? It is when this *Gnan* is attained. And when the other person's difficulty comes to an end because of you, then You have attained the complete (*purna*) state.

This *Akram Vignan* does not disturb the worldly interactions. Every other type of knowledge contemptuously rejects worldly interactions. This Science does not contemptuously reject worldly interactions even to the slightest extent. 'It' totally remains within the confines of Its Reality and does not contemptuously reject worldly interactions. That which

does not contemptuously reject worldly interactions is verily something that is within the *siddhant* (established principle). What is a *siddhant*? That which can never be controverted, that is referred to as a *siddhant*. There is not an iota of scope for any contradiction in It. Therefore, this is the Real Science, this is the complete Science. This Science does not lead to contemptuous rejection of worldly interactions in the slightest extent.

'We' have made very subtle discoveries about worldly life. 'We' are saying all of this after having made the ultimate discovery. 'We' show you how to prevail in worldly interactions, and 'we' also show you how to attain *moksha*. 'Our' purpose is to lessen your difficulties.

Dharma begins from the time a person starts giving happiness to others. When one is not concerned about his own happiness; rather he remains continuously preoccupied with, 'How the difficulties of others can be removed?' then *kaarunyata* (unconditional, constant compassion) begins from that point on. Right from childhood, I had always been concerned with removing the difficulties of others. When even a single thought about one's own self does not arise, that is referred to as *kaarunyata*. It is indeed through this, that *Gnan* manifests.

~ Jai Sat Chit Anand

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The Gnani Teaches Ideal Worldly Interactions

The interactions involving the exchange of money and so on amongst people are routine interactions; 'we' don't refer to those as [ideal] worldly interactions. You should see to it that no one is hurt by you, and if someone is hurt, then do pratikraman. That is referred to as ideal worldly interaction! 'We' have ideal worldly interactions. It has never been the case that anyone has ever had any difficulty because of 'us'. There will be no 'record' in anyone's 'books' of 'us' having caused them difficulty. If someone causes 'us' difficulties and if 'we' too cause him difficulties, then what is the difference between 'us' and him? To go to moksha, ideal worldly interactions are needed. Ideal worldly interactions mean that no living being is hurt even to the slightest extent. Be it family members, outsiders, neighbors, when no one is hurt by you, that is called ideal worldly interactions.

- Dadashri

