

Dadavani

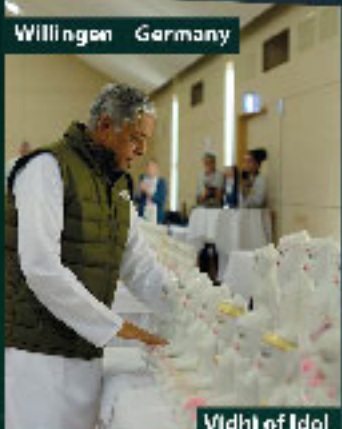
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indeed 'dead', isn't he?
How can a person live if he
has suspicions about
everything?



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Dadashri's Solutions for Tackling Suspicion

EDITORIAL

Since time immemorial, the *prakruti* (the non-Self complex) of human beings has been naturally bound by worldly intents. When one attains the Knowledge of the Self (*Gnan*) from the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), he enters into spirituality. However, the *prakruti* that was bound in the past life and has the inherent nature to remain bound to the worldly life, will not refrain from manifesting during the pressure of circumstances. After attaining the path to *moksha* (liberation), if a detailed explanation of the faults that obstruct one [from progressing on the path to *moksha*] is given, then the truly ambitious spiritual aspirant of the path to *moksha* can progress on that path and attain the essence of that path. In the previous edition, we got to know about the nature of the obstructing fault called suspicion, along with details of its dangers. In the current edition, Dadashri gives various details for the understanding of how a spiritual seeker can become free from conflicts that arise due to the fault of suspicion.

Lord Krishna has said in the [Bhagavad] Gita, "Suspicion destroys a person (*Sanshayatma vinashyati*)." The entire world has suspicion in matters of the Self, but one who has suspicions in worldly interactions 'dies' while living. The rule of the 'king' of karma is that he will visit the one who is suspicious! And he won't stay with the one who gives no importance [to suspicion]. When one has no suspicions in carrying out any work, then his work will definitely get done.

There are two losses in [harboring] suspicion; one is that you undergo a state of misery, and the second is that you see the other person at fault. The 'seed' of suspicion is such that seventeen hundred types of 'vegetation' sprout from it and it gives rise to a 'jungle' in the form of worldly life. Harboring suspicion for people carries a much greater liability. To harbor suspicion is the result of all the opinions that have formed. The moment suspicion arises, the other person's mind becomes separate from you. One who harbors suspicion regarding someone else's [sexual] conduct loses out on *moksha*. So before any suspicion arises, you should remain aware and uproot and throw it out through *Gnan*. If suspicion arises due to the 'seeds' of the past, then You should make file number one do exact *pratikraman* (confess, apologize and resolve not to repeat that mistake), so that suspicion decreases.

The *Akram Vignan* (step-less Science of Self-realization) that has come forth through the divine speech of the *Gnani Purush* is the extract of the analysis of many lifetimes. The *Gnani Purush* gives the scientific understanding of the five *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*) so one can remain free from suspicion. In that, if you understand the Knowledge of *vyavasthit* (scientific circumstantial evidence), then suspicion will not arise. To combat suspicion one needs to increase his *jagruti* (awakened awareness). Dadashri says with compassion that, "I intend on removing the word 'suspicion' from this entire world. There is no misery like it in the world. I have seen the world as being free of suspicion. I am showing you the path that is free of suspicion so that the suspicion of the people of this world gets eradicated." The ardent prayer is that now by following the *Gnani*, we also come to know the Science through which we can bring a solution to this puzzle in the form of suspicion and progress on the path of *moksha*.

~ Jai Sat Chit Anand

Dadashri's Solutions for Tackling Suspicion

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.dadabhagwan.org/books-media/glossary/>.

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

Suspicion Destroys a Person

Questioner: It is written in the [Bhagavad Gita chapter 4, verse 40] Gita, "Suspicion destroys a person (*Sanshayatma vinashyati*).” So is that referring to suspicion in matters of the Self or some other suspicion?

Dadashri: Everyone has suspicion. There is no one who is without suspicion. One is not able to place trust anywhere in this world, so he continues to be suspicious, and that suspicion ends up killing him. He's [therefore] dead anyway!

Questioner: Suspicion in worldly interactions or suspicion in matters of the Self? Which suspicion are you referring to?

Dadashri: The entire world certainly has suspicion in matters of the Self. That is as per the law. Lord Krishna has said, "Suspicion destroys a person" with regards to worldly interactions. The entire world is suspicious in matters of the Self mistakenly believing that they will not face death. But one who has suspicions in his worldly interactions will 'die'; he is 'dead' for sure. He will not trust anyone;

he will continue to be suspicious. He wants to lend money, but he keeps having suspicions about the person borrowing the money; so, such a person is 'dead' for sure. When a girl goes to college, her father will have suspicions that, 'She has grown up, now what must she be doing? What is she doing? Who are her friends?' He will continue to have such suspicions. He is certainly 'dead', isn't he!

Suspicion is of no use whatsoever. When one goes out with a knife to attack someone, he does not have any suspicion [about his actions] and that is why he goes and attacks someone! And the victim who is about to die does not suspect anything, so he ends up getting murdered. But he dies only once, whereas a person with suspicion is permanently 'dead'.

A person who has suspicions everywhere, a person who suspects his wife, suspects his father, suspects his mother, suspects his brother; such a person is indeed 'dead', isn't he! How can a person live if he is suspicious about everything?

Why Have Suspicions When There Is Wonderful Management?

Did you eat *handvo* (spicy cake) at night? And after eating *handvo*, did you drink a bit of milk and go to sleep or not? Thereafter, didn't you check within whether the digestive juices were released or whether the bile was released or not? Didn't you check how much bile was released or how much digestive juices were released?

Questioner: All that is going to happen for sure, isn't it! It is going to happen automatically. What is the need to check that?

Dadashri: So then, wouldn't things be happening automatically on the outside? It works so wonderfully internally, so nothing needs to be done on the outside. The blood, urine and excreta are separated internally; it happens so well! For a mother who is pregnant, the milk is sent in that [breasts] direction. So much preparation takes place! Yet, you sleep soundly! And everything runs well internally. Who runs this? Who runs everything internally? Do you not have any suspicions about this?

Questioner: No.

Dadashri: Then you shouldn't have any suspicions about the outside either. Whatever is taking place within the *antahkaran* (the mind, intellect, *chit* and ego complex), the same is taking place on the outside, so why get upset over it? Why do you interfere in that? Why do you invite unnecessary problems? Unnecessary problems which are useless!

Where There Is No Suspicion, Work Gets Done

Don't initiate any work that invites suspicion. Wherever suspicion arises, don't do that work, or stop doing that work. Don't do anything that gives rise to suspicion.

Say a group of pilgrims are leaving for Ahmedabad from here. Some people in the group say, "We won't reach there if it rains, so let's go back!" If there are people who have such suspicions, what needs to be done? If there are two or three such people, then they need to be sent back, or else they will ruin it for the whole group. As long as there is suspicion, nothing can be achieved. One will not be able to do any work. He may be able to turn around with a lot of effort. It's good if he turns around. Then everyone will be happy, won't they!

If a person is courageous, then someday he will take matters into his own hands, and he will be able to accomplish whatever he sets his mind to. Therefore, you should be brave, knowing that, 'Nothing will happen to me.' If you want to take poison, then you can, but who is going to make you take it if you don't want to?

If your driver asks you, "What will happen if we get into an accident?" Then you should tell him, "Stop driving and get out of the car. That's enough." You shouldn't let such people touch anything. You shouldn't even spend time with people who are suspicious; it'll ruin your mind. Why should there be any suspicion? It [the mind] should be clear. Any kind of thoughts may come,

but You are the *Purush* (the Self), aren't You? A person will 'die' if he is not the *Purush*. After becoming the *Purush*, how can there be suspicion in your *Purusharth* (the Real effort to progress to the state of the absolute Self after Self-realization)? Why should You have any fear after becoming the *Purush*? *Swapurusharth* (the Real effort to progress to the state of the absolute Self after Self-realization) and *Swaparakram* (extraordinary effort as the Self after Self-realization to break certain entrenched habits of the self) have arisen, so why have any fear?

Questioner: Do we have to maintain courage or does it remain automatically?

Dadashri: You have to maintain it. Even if you don't think about what will happen if you get into a car accident, will it refrain from happening if it is going to happen? And what about for the person who thinks about it? It will happen for him too. But a person who sits in a car without having such thoughts is considered brave. He will get injured less; he will get injured a lot less and he will come out of it.

After boarding a train, does suspicion arise that, 'Two days ago there was a train accident. What if there is an accident today?' Why does such suspicion not arise? Therefore, don't have suspicion in any work that you do and if you do have suspicion, then don't do that work. Do either this or that! How can such things be acceptable? Anyone who talks in this way [with suspicion], tell him, "Go home, don't stay here." Courageous talk is needed.

If you want to go home and someone

keeps saying, "What will happen if we get into an accident on our way home?" Then what will happen to everyone's minds? You shouldn't allow such talk to enter [your mind]. Why should there be suspicion?

If you are walking along the beach and someone says, "What will happen if a big wave comes and sweeps us away?" If someone had told you that a big wave came and swept a person away, and you became suspicious, then what would happen? Therefore, this is all foolish talk. It is a fool's paradise!

So don't have suspicion in the work you are doing and if suspicion arises, then don't do that work. The moment suspicion arises that, 'Will I be able to do this work or not,' you won't be able to do that work. Suspicion prevails due to the mischief of the intellect.

And [actually] such things don't happen. All kinds of problems arise for those who are suspicious. The rule of the 'king' of karma is that he will visit the one who is suspicious! And he won't stay with the one who gives no importance [to suspicion]. Therefore, one should remain mentally strong. For the one who has no suspicion while carrying out work, his work will definitely get done.

Why Have Suspicion When the Prakruti Is Subject to Karma?

Questioner: We have formed opinions for many people, such as, 'This person is good, this person is a perpetual liar, this person is cunning, this person has certainly come to steal from me.'

Dadashri: The forming of opinions

is itself bondage. Say someone took some money from ‘our’ pocket yesterday; if he were to come here again today, then ‘we’ would not suspect that he is a thief. This is because yesterday the unfolding of his karma was such. How can one tell what the unfolding of his karma will be like today?

Questioner: But the life force (*praan*) and the *prakruti* go together.

Dadashri: We shouldn’t look at the life force and the *prakruti*. We have nothing to do with that. That poor person is subject to his karma! He is suffering his karma and we are suffering our karma. We have to remain cautious.

Questioner: At that time, we may or may not be able to maintain equanimity towards him.

Dadashri: If you do according to what ‘we’ tell you, then Your [spiritual] work will be done. This is all subject to karma. And your belongings will get stolen only if they are meant to. Therefore, there is no reason for you to be afraid.

The Result of Opinions Is Suspicion

If someone has deceived you, you don’t have to remember that. You should just look at what that person is doing in the present; otherwise, it would be considered prejudice. A great loss is incurred by remembering the past.

Questioner: But I should keep it in mind, shouldn’t I?

Dadashri: That would indeed be there on its own. If you keep it in mind, then it becomes prejudice. By harboring prejudice, worldly life will spoil

once again. You should remain free of attachment and abhorrence. The past will certainly remain in your awareness, but it is not a helpful thing. Your unfolding karma was such that he behaved in this way with you. If the unfolding karma is good, then he will behave in a noble way with you. Therefore, don’t harbor prejudice. How can you know whether the person who had previously cheated you has come today to give you a profit or not? So, if you want to interact with him, then do so and if you don’t want to, then don’t, but do not harbor prejudice against him! Moreover, in the event that you have to interact with him, don’t harbor any prejudice against him at all.

Questioner: Do opinions destroy *vitaraagata* (a state absolutely free from attachment and abhorrence)?

Dadashri: Yes, you should not have opinions. Opinions belong to the non-Self (*anatma*). ‘You’ should know that they are wrong, they are harmful. One binds opinions through his own fault, his own mistake and his own viewpoint. What right do you have to bind opinions? Suspicion arises as a result of all the opinions that have been formed. You should not be suspicious of anyone.

The Mind Becomes Estranged Through Suspicion

If you see someone through your opinions, if you see his faults, then your mind casts its shadow on his mind. So when he approaches you, you do not like it and that ‘photo’ [those vibrations] instantly gets imprinted within him.

What does one have to do to change

his opinion? If a person is a thief, then in your mind you should keep saying, 'He is an honest man, he is an honest man.' [Say to yourself,] 'He is a good man, he is a pure Soul, and I have formed a wrong opinion about him.' This is how you should turn it around internally.

When your opinion about the other person dissolves, you will be able to happily talk to him and that will also make him happy.

If you have even the slightest positive or negative thought about someone, you should immediately erase it. If that thought lingers on for even a short time, then it will reach the other person and proliferate. It will proliferate inside the other person, within four hours, twelve hours or even two days. Therefore, the flow of vibrations should not drift in that direction.

Questioner: What can we do about that?

Dadashri: You should erase it immediately by doing *pratikraman*. If you cannot do *pratikraman*, then remember Dada or whichever God you believe in and say in a few words, 'These thoughts that I am having are not right, they are not mine.'

What does suspicion mean? It is like putting a pound of salt in the milk pudding that you have prepared for a large gathering; that is called suspicion. What would happen in such a case? The milk pudding would turn rancid. People do not realize the liability of this. 'We' stay far away from suspicion. 'We' have all kinds of thoughts. 'We' do have a

mind, so thoughts surely come, but 'we' do not become suspicious. If 'we' were to look at someone with a suspicious eye, then the next day his mind will become estranged from 'us'!

Prejudice Results in Suspicion

Therefore, a person should never have suspicion. Even though one has witnessed it with his own eyes, he should not have suspicion. There is no 'ghost' like suspicion. One should certainly not have suspicion. Remove suspicion from the root, as soon as it arises, by saying, 'Dada has said not to do this.' Even if someone says, "I saw it myself. This man picked someone's pocket yesterday and he has come back today," yet you should not have suspicion for him. Instead of having suspicion for him, you should secure your 'safe-side' [safety]. This is because that [behaving with him as if he is a thief] is called prejudice. He may not be that way today. As it is, most of them are not perpetual thieves, they are thieves due to circumstances. If they are faced with many difficulties, then they will pick pockets, but they will not be seen [stealing] for the next six years. Even if they see you put money in your pocket, they will not touch it. This is how those who are thieves due to circumstances are!

Questioner: And many are seasoned; they are definitely in the business of stealing.

Dadashri: Those thieves are a different matter. When such thieves are around, you should put your coat away. Nevertheless, you should not call such a person a thief, because it is not as if

you are calling him a thief to his face, are you? You are just thinking it in your mind, aren't you? If you were to say it to his face, then he would come to know! When you think of it in your mind, you are liable for it, and when you say it to his face, you are not liable for it. If you call him a thief to his face, then the one who takes a beating is the one who is liable, and if you think of it in your mind, then you are liable. So what should you do?

Questioner: I shouldn't keep it in my mind, nor should I suffer the beating.

Dadashri: Yes, otherwise the one who calls him a thief to his face is good, as the thief will hurl two abuses at him and leave. However, if it remains in the mind, then a liability arises. So what is better? The best thing is neither to keep it in the mind nor to say it to his face. The Lord has referred to keeping something in the mind as prejudice. Yesterday, as it was the unfolding of his karma, he [pickpocketed], while today, the unfolding of his karma may not be so. This is because worldly living beings are subject to karma! Do such things happen or not?

Questioner: They happen.

Dadashri: Even then, our people are experts at harboring suspicion, aren't they? 'We' don't harbor suspicion at all, and 'we' stop the suspicion right from the beginning; 'we' have completely locked it up! The One who eradicates suspicion is referred to as a *Gnani* (One who has realized the Self and is able to do the same for others). The entire world is dying due to the 'ghost' of suspicion. They will say, "From here, he went in this direction.

The person who had come here and stolen something yesterday, that same person has now gone this way once again." That is suspicion that has arisen within.

Questioner: What happens if the suspicion that 'This man is interfering' arises within the mind for him?

Dadashri: No one is interfering at all. The one who raises such suspicion is himself at fault. The one who raises suspicion should be thrown in jail. In fact, a person who harbors such suspicion takes a beating. When the suspicion arises, he takes a beating; he himself suffers. Nature itself gives him the beating. Nobody else has to give him the beating. How can the world remain calm even for a moment? There are so many kinds of skepticisms and so many kinds of suspicions! And there must be so much suffering in suspicion!

The Rules of the Gnani Are Different

'Our' rules are different from your rules. 'We' have one opinion, only one kind of opinion, and 'we' don't change that opinion. So what do 'we' need to do? Let's say 'we' remove 'our' coat and there are two hundred rupees in it. And 'we' have already formed an opinion for a certain person that 'This man will not take the money, he will never take money, he will never steal.' Now suppose that man had come to 'our' home and he had put his hand in 'our' coat pocket, and someone else in the home saw it, but 'we' did not see it. Later, 'we' happen to go out and need some money and there isn't any in the coat pocket. So then 'we' come home and ask, "Did anyone take money out of this coat?" The family members reply, "No,

we did not. Why, what happened?" 'We' tell them, "Nothing, nothing. I had put the money in the fold of my undergarment and I found it now." Then one of the family members says, "That man had put his hand in your pocket. Are you missing some money?" 'We' reply, "No, it was in the fold of my undergarment. I found it." But 'we' found out who took it from 'our' pocket! Now, 'we' believed that he wouldn't steal. That was the opinion 'we' had for him. Once 'we' formed this opinion, that's it, 'we' wouldn't change it.

Oh! Even if 'we' were to personally see a thief [steal], if suspicion has been eradicated, then even if 'we' were to see him doing it from afar, 'we' still wouldn't call him a thief. This is because if 'we' were to call him a thief, 'we' were the one who had said that he could not be a thief in the first place, so then it would be time for 'us' to change 'our' certificate, wouldn't it? That would mean that 'our' certificate is worse than a college certificate. What is the reliability of it? There should be some set rules.

Suspicion Is a Tool to Ruin the Self

Questioner: But Dada, it is difficult to bring about *samadhan* (closure and inner satisfaction).

Dadashri: How can there be *samadhan*? In the world, there can never be *samadhan* for suspicion! There can be *samadhan* for something that is true, but there can never be *samadhan* for suspicion.

What is suspicion? It is a tool to ruin one's self. Suspicion is the worst thing in the world. Suspicion is one hundred percent wrong, and where one does not

have suspicion, there is [the need for] suspicion there. Wherever one keeps faith, there is [the need for] suspicion there, and where one harbors suspicion, there is no need for it. In this way, you are taking beatings from all sides. 'We' have seen through *Gnan* (Knowledge of the Self) that you are taking beatings in every way.

Suspicion Comes to an End With Gnan

Questioner: So then how can a person get rid of suspicion?

Dadashri: It can never be gotten rid of; therefore, it is best not to let it enter.

Questioner: But how can one remove the suspicion that has entered?

Dadashri: When he comes to 'us' for *vidhi* (special blessings), 'we' will remove it from him. But the main thing is to not let suspicion arise within.

Questioner: But one needs *samadhan* for his suspicion, doesn't he?

Dadashri: Yes, one will achieve something when his suspicions leave. It is like this; if you see a small snake entering your home, then what will happen at night when you have to go to sleep? You will continue to have suspicion, won't you? If the snake has left, but you have not seen it leave, then you will continue to have suspicion, won't you? Then what kind of a state will you be in? How well will you be able to sleep?

Questioner: I won't be able to sleep!

Dadashri: Now those who don't know about it will fall asleep, while those who do know about it will think, 'Now

that I saw it, I won't be able to sleep.' At least let the others sleep! Those who don't know about it will start snoring. But how can the one who knows about it fall sleep? It is because he knows that there was a snake. So what can be done about that now?

So what do the scriptures say? 'If you come to know that a snake entered your home, then you will only be free [of the suspicion] when you come to know that the snake has left your home.' If the snake leaves one's home but he is not aware of it, then he will continue to have suspicion and not get any asleep. He will toss and turn! If you ask him, "Why are you tossing and turning?" [Then he will reply,] "I continue to suspect, 'Will the snake come? Will it come?'" If the snake does come, then what is it going to take? Is it going to take something out of his pocket?

Questioner: Why would it take something out of his pocket?

Dadashri: Then what will it do?

Questioner: It will bite him.

Dadashri: Why? Will it be a lawful bite or an unlawful one? There is nothing in this world that happens outside the law [of nature], not even for a moment. Whatever happens, happens according to the law [of nature]. So don't be mistaken. Whatever happens only happens lawfully. Therefore, don't be suspicious there. Whatever happened, happened according to the law [of nature]. Now what does 'our' *Gnan* say about such a case? 'Forget about the snake entering your home, it is *vyavasthit*. Why don't you go to sleep?'

'Our' *Gnan* will allow a person to sleep without any suspicion!

With the *Gnani's Gnan*, suspicion leaves! No one, not even a snake, can touch anyone; this is how this world is. 'We' are saying this after having Seen it in *Gnan*, "This world has not dispensed injustice even for a single moment. The courts of the world, the judges and the arbitrations may dispense injustice, but the world has never dispensed injustice." Therefore, don't harbor suspicion.

Questioner: Shouldn't one be afraid? It's fine that he sees a snake, but shouldn't he be afraid of it?

Dadashri: Even if you try not to be afraid, fear will creep in. It will continue to cause suspicion within. No one can do anything about it. Suspicion will go away by remaining in *Gnan*.

Suspicion Is the Greatest Misery

So never be suspicious of anyone. Even if you come home and your sister is talking to some man, don't be suspicious. Suspicion causes the greatest amount of misery, and it will uproot your entire *Gnan* and throw it out. Nothing is going to happen outside of *vyavasthit*. At that time, you can tell your sister, "Come and serve me dinner please." In this way, you can separate the two of them, but you should never be suspicious. Suspicion only causes misery. Whatever is going to happen according to *vyavasthit* will happen, but you shouldn't harbor suspicion.

Questioner: But suspicion is due to the unfolding karma, isn't it?

Dadashri: To harbor suspicion cannot be considered unfolding karma. To harbor suspicion for something means you have spoiled your intent; you have stuck your hand in that. Therefore, it will only give you misery. You should never be suspicious.

Now you want to go to *moksha*, so if someone is talking to your sister, then you shouldn't be suspicious. This is because for one lifetime, nothing is going to happen outside of *vyavasthit*, whether you are aware of what's happening or not aware. That will not change, whether you are a *Gnani* (Self-realized) or an *agnani* (without Self-realization). So there is no reason to harbor suspicion.

Questioner: Because nothing is going to change.

Dadashri: Yes, nothing is going to change, and there is a great loss in suspicion.

Suspicion Is Paralysis of the Intellect

Questioner: We don't want to be suspicious, and we have an unflinching decision and determination for that. But what kind of veils or circumstances come that cause suspicion to keep on arising? Which karma are like that? What is the reason for that?

Dadashri: It is because of the *mamta* ('my-ness') you have done.

Questioner: Does suspicion arise if there is at least five percent truth to it?

Dadashri: No, suspicion arises only when there is no truth to it.

Questioner: How can suspicion

arise just like that? There has to be some circumstance, right?

Dadashri: No, there doesn't have to be. People have suspicion even for a *sati* (a married woman of high moral conduct)! Does suspicion arise for a *sati* or not?

Questioner: Yes, it does!

Dadashri: So then what is the reason in that case? Is there at least two percent truth to it?

Questioner: Someone may have come and said, "This *sati* is like this."

Dadashri: Yes, but how did suspicion arise for the one who said that?

Questioner: It could be that someone saw something and then told us, and we know that it may not be one hundred percent correct...

Dadashri: No, but all that is wrong... it is wrong to be suspicious. Suspicion is paralysis of the intellect. When the intellect becomes paralyzed, suspicion happens. That is why 'we' have written specially about suspicion that, 'Don't ever be suspicious.' What will you gain by having unnecessary suspicions? Do so if it is true, but you will not gain anything from it.

Questioner: To be suspicious is discharging karma. Does suspicion arise due to the karmic ties of the past life? Does it happen because we have some karmic ties with that person?

Dadashri: It happens when you have to suffer.

Questioner: And when that person has to give us misery. Is that how it is?

Dadashri: No, the other person isn't giving misery to anyone. One gives misery to himself.

Questioner: But Dada, the other person is becoming a cause for the suspicion. Just as a pickpocket may have stolen something and he happens to be devouring *jalebi* (an Indian sweet) right now, but later when he is caught, won't he suffer?

Dadashri: When he is caught, he will suffer in a similar way.

Questioner: Dada, you said a very nice thing that, when it is time for you to suffer, suspicion arises!

Dadashri: There may be peace, there may be happiness, but when the time comes to suffer, suspicion arises.

All This Is the Poison of Having Witnessed It

Questioner: But if the tuber of the mind to look at others with suspicion has formed, then what adjustment should be taken in that case?

Dadashri: It appears to you that this person has an unchaste character, so was it not like that before? Is it as though this has happened all of a sudden? Therefore, this world ought to be understood, that this is just the way it is. In this era of the time cycle, do not judge anyone's [sexual] conduct at all. This is certainly how it is everywhere in this era of the time cycle. It may not be openly evident, but sexual thoughts certainly do arise in the mind. For that matter, the nature of a woman is a sheer collection of deceit (*kapat*) and illusory attachment (*moha*); that is certainly

why one would be born as a woman. Amidst them, the best ones are those who have become free from sexuality.

Questioner: We do know that as far as the character is concerned, it is bound to be like this [unchaste]. But even then, when the mind shows suspicion, we become engrossed in it. What kind of adjustment should we take there?

Dadashri: After becoming the Self, do not get involved in anything else at all. All of this belongs to the 'foreign department' [the non-Self]; You should remain in the 'home' [the Self]. Stay as the Self! This *Gnan* is not such that it can be attained again and again, so get Your [spiritual] work done.

One man kept having suspicions about his wife. I asked him, "Why are you suspicious? Are you suspicious because you saw something? Was this not going on when you had not seen it?" Our people refer to the one who gets caught as a thief. But those who have not been caught are all definitely thieves from within. But instead, people refer to the one who gets caught as a thief. Hey, why are you calling him a thief? He was actually a feeble person; he got caught because he doesn't have much experience stealing. Those who steal frequently, do you think they get caught?

Questioner: But it is when one gets caught that he can be called a thief, isn't it?

Dadashri: No. The one who steals less frequently gets caught. And because he gets caught, people call him a thief. Hey, those who do not get caught are the real thieves. But this is certainly how the world is.

So that man understood my entire Science. He then tells me, “Now, even if another man touches my wife, I will not be startled.” Yes, this is how it should be. This is how it is if you want to go to *moksha*. Otherwise, keep on fighting amongst yourselves. Your wife will never be yours in this *Dushamkaal* (the current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action), and it is futile to even harbor such false hopes. This is *Dushamkaal*, so in this *Dushamkaal*, as long as she feeds you, she is yours, and if she feeds someone else, then she is his.

That is why all the *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) have been told to not harbor suspicion. Regardless, what I am saying is that, in this *Kaliyug* (the current era of the time cycle) why do you even consider it to be the truth if you have not witnessed anything? This is certainly without substance (*polumpol*). If I were to give a description of what I have seen, then no person would stay alive. So then in this era of the time cycle, stay alone in exhilaration and if one has this *Gnan* with him, then there is nothing else like it.

So you’ve understood, haven’t you? That nothing would have happened had you not witnessed it. All this is the poison of having witnessed it!

Questioner: Yes, this happens only because I witnessed it.

Dadashri: In ‘darkness’, everything in this entire world is carrying on in the state of fallacy. ‘We’ have Seen all of this in *Gnan*, whereas you have not Seen it, so

when you witness it you become startled! Hey, why are you becoming startled? All of this is indeed carrying on in this very manner, but you cannot see it. What is there to become startled about, in this? If ‘You’ are the Self, then where is there any need to become startled? This is simply ‘discharge’ of all that was ‘charged’! The world is full of pure discharge. There is nothing other than discharge in this world. That is why ‘we’ say, “It is full of discharge, so no one is at fault.”

Questioner: So the principle of karma is at work in this too?

Dadashri: Yes, it is indeed the principle of karma that is at work, it is nothing else. It is not the other person’s fault; it is simply these karma that mislead the pitiable thing. However, if one harbors suspicion there, then he will ‘die’ in vain.

‘Safe-Side’ With Respect to Conduct

Therefore, if a person wants peace with regard to his wife’s [sexual] conduct, then he should marry a woman who has an unattractive pigmentation and a blemished complexion, which no one would want to become a ‘customer’ of, no one would ever want to have her. And she herself would say, “There is no one who would want me, it is only this husband of mine who will have me.” So, she would remain sincere to you, she would remain very sincere. Otherwise, if she were beautiful, then she would inevitably become an object of enjoyment for people! If she is beautiful, then people are inevitably going to look at her with a sexual intent! When I see a man [marry and] bring home a beautiful wife, then the only thought I

have is, 'What state will he end up in!' There is 'safe-side' [safety] only if she has an unattractive pigmentation and a blemished complexion.

It is when one's wife is very beautiful that he forgets God, isn't it! And if the husband is very handsome, then the wife would also forget God! That is why everything is good in moderation. Our elders used to actually say, "Keep your farmland plain, and a wife who is unattractive." The reason they used to say this is because if the wife happens to be very beautiful, then someone will look at her with a sexual intent. Instead, it is better to have a wife who is a bit unattractive, so that no one looks at her with a sexual intent! The elders used to say this for a different reason; they did not say it from the perspective of *dharma* (religion). I am saying it from the perspective of *dharma*. If the wife is unattractive, then you don't have anything to fear, do you! No one will look at her with a sexual intent even when she goes out, will they! Our elders were very shrewd. But what I am trying to say is not this; it is different. If she is unattractive, then it will not trouble your mind much; it will not haunt you like a ghost.

One Who Harbors Suspicion About His Wife's Conduct Will Lose Out on Moksha

These people keep getting suspicious even if their wife comes home a little late. It is not worth harboring suspicion. Nothing is going to happen outside of the past karmic connections. When she comes home, give her the understanding,

but do not become suspicious. On the contrary, suspicion nurtures it further. Yes, do caution her, but do not harbor any suspicion. The one who harbors suspicion loses out on *moksha*.

So, if you want to become free, if you want to go to *moksha*, then do not harbor suspicion. If some other man is strolling around with his arm around your wife's neck, and you happen to see that, then should you take poison over that?

Questioner: No, why would I do that?

Dadashri: Then what should you do?

Questioner: I would have to put up a show to a small extent and then I would try to make her understand. After that, whatever she does is *vyavasthit*.

Dadashri: Yes, that's right. No suspicion at all would arise towards your wife or anyone else in the family now, would it! This is because these are all 'files' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life]. What is there to be suspicious about in this? Whatever karmic account there may be, whatever past karmic connection there may be, the 'files' will wander accordingly, whereas You want to go to *moksha*!!

The Greatest Fault Is to Become Laden With Suspicion

So what 'we' tell you is to clear your 'files' with equanimity. These are all 'files'. They are not your daughters or your wife. This wife and these daughters are all 'files'. You should clear your

'files' with equanimity. When you become paralyzed, no one will stand by you. On the contrary, they will get irritated if it [the disability] goes on for a long time. Even the person with paralysis will understand that everyone is irritated, but what can he do? The *moksha* that this Dada has shown is straightforward; it is *ekavatari* (such that one can attain final liberation after just one more life). Therefore, remain in *saiyam* (a state that is absent of anger, pride, deceit, greed, attachment and abhorrence) and clear the 'files' with equanimity. Whether she is your daughter, your wife or anyone else, clear them all with equanimity. No one is anyone's daughter in this world. All this is subject to the unfolding of karma. We cannot say this to those who have not attained *Gnan*. If you tell them this, they will be ready to scold you.

Now when does your *moksha* become ruined? It is when there is *asaiyam* (expression of anger, pride, deceit and greed) within! Our *Gnan* is not such that it will cause *asaiyam*. The *Gnan* constantly keeps one in *saiyam*. But the moment suspicion arises, it will invite externally induced problems!

Therefore, to harbor suspicion or to become suspicious in any way is the greatest fault. I have seen a father of nine girls who is free of suspicions, even in this terrible *Kaliyug*! And all nine girls got married. How long would he have lived, had he lived in suspicion? Therefore, you should never be suspicious.

It Is Vyavasthit, So Do Not Be Startled

So, there is nothing at all that is one's own! All of this indeed is not one's

own. So, if you want to remain in worldly interaction, then become strong in worldly interaction, and if you want to go to *moksha*, then become worthy of *moksha*! When even this body is not one's own, how can the wife become one's own? How can the daughter become one's own? So, you should think over all kinds of things, such as, 'What would I do if someone were to abduct my wife?'

Vyavasthit is such that nothing can be changed in that which is bound to happen; so do not be startled. That is why 'we' have said, "It is *vyavasthit*!" As long as he has not witnessed anything, one will say, "My wife," and the moment he witnesses something, he becomes furious! Hey, it was already like this from the very beginning. Do not look for anything new in this.

Questioner: But Dada has really taken it to an extreme.

Dadashri: What I am saying is that it is pointless to have false expectations in this era of the time cycle, isn't it! And even the government has introduced a law that allows divorces. The government knew beforehand that this was going to happen. That is why the law gets introduced first. That is why it is always the case that the medicinal plant comes into existence first, and subsequently, the disease emerges. Similarly, this law gets introduced first, and subsequently, these incidents end up happening to people!

With Vyavasthit, One Becomes Free From Suspicion

The world is more miserable due to suspicion. Suspicion takes a person

to a lower life-form. One does not gain anything from suspicion. This is because no one can destroy the law of *vyavasthit*. There is no one who is capable of destroying the law of *vyavasthit*, so why are you meddling needlessly by becoming suspicious?

Vyavasthit means whatever 'is', is and whatever 'is not', is not. Whatever 'is', is not going to become 'is not' and what 'is not' is not going to become 'is'. Therefore, whatever 'is', is, and even if you try to meddle with that, it will still happen. And even if you try to meddle with whatever 'is not', it will still not happen. Therefore, become free from suspicion. After attaining this *Gnan*, You have become free from suspicion as far as the matters of the Self are concerned, [You have the understanding that], 'The awakened awareness that has set in, that is the Self and everything else is a matter of discharge!'

Therefore, if you do not have any suspicions, then you will not experience any misery. When no suspicion remains whatsoever, then why would you [have any misery]? And if suspicion arises, then push it aside. [Tell the suspicion], 'Why are you coming here? I am here, aren't I? Who asked for your advice? Now I do not take advice from any lawyer or anyone else. I take advice only from Dada; that is all! Whenever I have any 'disease', I show it to Dada. And I do not want to give advice or a 'notice' to anyone, let others give it to me.' And is anyone going to do anything outside of *vyavasthit*? So are you now convinced that no one can do anything outside of *vyavasthit*?

Questioner: I still do not quite understand the *Agna* of *vyavasthit*.

Dadashri: Do you have any suspicion about *vyavasthit*?

Questioner: Is it completely *vyavasthit*?

Dadashri: The slightest suspicion about *vyavasthit* is itself misery! If you want to find misery, where should you go looking? It is in having the slightest bit of suspicion about *vyavasthit*! This *vyavasthit* is an exact thing.

With the Five Agnas, One Becomes Free From Suspicion

Questioner: I do understand what you're saying, but how can I realize this point in advance?

Dadashri: If you do not become suspicious, then you will realize everything, because you are the owner. 'Now what will happen?' If such a suspicion arises, then all the *Gnan* gets fractured in such a case; if it progresses beyond this.

Questioner: So should we not have the suspicion of 'What will happen?'

Dadashri: Such suspicion should not arise whatsoever. But even if I tell you not to do it, it will still happen.

Questioner: Then what should we do? It will arise for us, won't it?

Dadashri: The answer 'we' give for that is that you should follow the five *Agnas* properly. Even then, you will say, "I cannot follow the five *Agnas*." What can be done for that?

Questioner: Now you have become

suspicious of us. Now the fact that we cannot follow them is a different matter, but we are making an effort to do so.

Dadashri: Are you able to follow the five *Agnas*?

Questioner: No. Whether I am able to follow the five *Agnas* or not, I am trying to follow them. Out of the five, I can follow one of them, the one about the pure Soul, but it ends up diverging. For whomever attachment or abhorrence arises, I say, 'There is a pure Soul within this person.' I can follow that much. Then the other setting may happen automatically, and if there is a lot of work or a heavy force, then my 'car' topples over. But I try to follow it the first time. But another 'car' may collide with mine. If something like that happens, it does not affect me. When two 'cars' collide and an accident happens, then there is the awareness of the pure Soul. Then if they collide again, even then it does not affect me. I can 'shake it off' and get up again. My 'car' still collides with other 'cars'. It's not that my 'car' doesn't collide anywhere. That happens for only a few people... it may happen for a fortunate person that his 'car' does not collide with another 'car'. This happens only for the one who has brought very good 'material' [karmic accounts] with him.

Dadashri: It is his faith in *vyavasthit*... [his faith in] *vyavasthit* becomes strong, his inner resolve works very well, but suspicions and doubts still arise for him.

Questioner: Suspicions and doubts remain on the basis of past experiences, right!

Dadashri: On the basis of past experiences. Now it is not on the basis of these new [experiences], it is on the basis of the old ones.

Questioner: Yes, then the intellect shows all the alternatives such as, 'If this happens, then this will happen. If this happens, then this will happen.' If the intellect has developed a lot, it can show twenty-five alternatives. It shows them along with their result such as, 'This will happen to that.' Now if you say that at that time, suspicions and doubts arise, but suspicions and doubts are bound to arise, aren't they?

Dadashri: The intellect will also show 'us' that. In Mumbai, when 'we' go from Santacruz station to Dadar, the intellect shows 'us', 'What if an accident happens?' Then 'we' say, 'That is fine, 'we' have noted that an accident may happen. Now tell 'us' something else.' Then it tells 'us' about something else, it even tells 'us' about matters related to *satsang* (spiritual discourse).

With the Five Agnas, All Puzzles Are Solved

Questioner: When karmic tubers sprout in worldly interactions, they sprout so heavily that it becomes very difficult to settle them.

Dadashri: These five sentences of 'ours' are such that they will eventually bring a settlement for you. They will bring a settlement sooner or later. Otherwise, there is no other way to bring a settlement. That is verily why this world is a mysterious puzzle. The world is the puzzle itself. It

can never be solved. One is entangled in worldly life the entire day, so how can he progress further [in spirituality]? Puzzles will keep arising. The puzzle arises the moment you meet someone.

Questioner: As one puzzle ends, another one is poised, waiting with its mouth open.

Dadashri: Yes, this is a collection of puzzles. But if you realize who you really are, then you will attain salvation! Otherwise, this puzzle is there for you to drown in! All this suffering is of the non-Self. If you understand this, even then it is considered experiential Knowledge. It comes into experience that, 'This suffering is not mine, it is of the non-Self'; even then you will attain salvation.

Questioner: You have shown such a straightforward and easy path, but after this, if we do not keep constant *jagruti* (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 you will not be able to quickly reach the goal that you are aiming for.

The One Instructing and the One Doing Are Separate

Questioner: Now after attaining *Gnan*, what do we have to do when suspicion arises?

Dadashri: 'You' have to continue to See the suspicion that arises.

Questioner: Should we not show our opposition towards the suspicion?

Dadashri: You don't have to do anything; the adjustments will be taken on their own. 'You' have to continue Seeing, 'Oh, Chandubhai has become suspicious!' When suspicion arises, one will definitely be in mental distress. He will be very miserable; he will have endless misery. This is because the Lord has said, "Suspicion is the greatest fault," and it immediately gives rise to misery. That suspicion will give misery to the other person whenever it does, but it causes tremendous misery to oneself and by opposing it, the misery that has arisen from suspicion will increase.

Questioner: Yet suspicions and doubts continue to arise while doing any work, so what should I do?

Dadashri: That will create problems! It will put you into difficulty. It is an offense to harbor any kind of suspicion in worldly life. Work does not get done by harboring suspicion. Now that you have attained this *Gnan*, continue doing your work with a mind free of suspicion! If you try to be over wise, then you will ruin the work, and if you let it happen naturally and spontaneously, then it will get done. Instead of doing your work like that [with suspicion], it will work out better if you let it happen naturally and spontaneously. No work gets done if there is the slightest bit of suspicion.

Questioner: Then what should we do?

Dadashri: What can you do? 'You' should tell Chandubhai, 'Do not have

suspicion or doubt. Do whatever comes along.’ That is all. If he has suspicion and doubt, then ‘You’ are there to tell him. Before, there was no one to tell him, and that is why he was confused. Now there is someone to tell him, isn’t there!

Suspicion Is Avoided Through Awareness of the Self

Questioner: So at the time of suspicion, should we maintain *jagruti* and remain separate?

Dadashri: ‘You’ should certainly remain separate at that time, but You should also remain separate all the time. Try it for one day. At least try it for one day out of the week. Then you will realize that if you do it the next day, there will be no problem. You will not fall.

Questioner: The problem is not with falling, it is with the entanglement it creates.

Dadashri: That entanglement is due to your practice of the past that is not going away. It isn’t going away. Otherwise, there is no need for suspicion now.

Questioner: Does the suspicion get destroyed when we become separate?

Dadashri: Yes, the suspicion dissipates on its own.

Questioner: So now we just need to maintain more *jagruti*.

Dadashri: The Seer is always aware. If One is the Seer, then He is aware. He is considered the Knower and Seer only if He is aware. Otherwise, one suffers a beating according to how much lack of awareness there is.

Suspicion Is of the Pudgal, You Are the Self

So suspicion will make everything stick to you. That which is sitting within will all stick to you. Those are not *Chetan bhaav* (intents of the Self). What can *jada bhaav* (intents of the non-Self) do to the Self?

Now after becoming the *Purush* (the Self), unnecessary thoughts will not arise, and if they do arise, then do not listen to them. They are all *pudgal bhaav* (intents of the non-Self). So if they arise, don’t listen to them. Then nothing will bother You, will it! An elephant will not turn around if a dog barks at it. The elephant will understand that it is just a dog. If there are one hundred to two hundred dogs barking at an elephant, then the elephant will turn around to see who is barking. That is how the *pudgal bhaav* are. But an *agnani* (one who has not attained Self-realization) will have conflicts, because he has not become an ‘elephant’ [the Self] yet! An *agnani* will get involved in it immediately.

‘Nobody is the doer of anything,’ [to have this intent] is considered bravery. They are the *pudgal* and You are *Chetan*, the Self, One with infinite energy!

Questioner: We will tackle those thoughts and everything else when they come.

Dadashri: How will they come in the first place? You will not have to tackle them, and even if they do come, what do You have to do with them? They are of a different ‘caste’ and You are of a different

'caste'. A different caste and a different lineage! So nothing happens. One has not even seen anything happen. These are all just suspicions and that too, they are *pudgal bhaav*. Nothing happens and it is simply just a waste of Your time and energy. Yes, if it were *Chetan bhaav*, it would defeat You. But it is not like that, so what is it like? They are inanimate things, so what can they do to the Self? It would be a different matter if they were the Self. All the *lepaymaan bhaav* (intents that tend to anoint) of the mind, speech and body have been called *jada bhaav*, and the Self is certainly unanointed (*nirlep*). So then what will they anoint? Don't we say that they are *jada bhaav* and *prakrut bhaav* (intents of the non-Self)?

Questioner: We do say that!

Dadashri: Then the question of 'What is it and what isn't it?' would never arise, would it! All the *lepaymaan bhaav* (intents that tend to anoint) of the mind, speech and body are *jada bhaav*, *prakrut bhaav*, they are not *Chetan bhaav*. Their 'caste' is different; their 'guise' is different. What do they and You have to do with each other?

You Are Separate From the Effect of Suspicion

Questioner: Now the effect of suspicion happens instantly, but will that effect take place in the next life too?

Dadashri: Whatever seed is sown; it will bear the corresponding fruit. Therefore, destroy the seed altogether. If a 'seed' of suspicion sprouts, then you will know that this is not a 'cotton plant', but it is another 'plant'. Hence you should

'uproot' it and throw it away, so that no new 'seeds' come from it! When the 'fruit' comes, 'seeds' will be sown again, won't they!

Questioner: Then it will obstruct us in the next life, won't it?

Dadashri: There will be no effect in the next life if the 'seed' is not sown. A 'seed' was sown in your past life, and that is why this suspicion has arisen. So now do not allow any 'seeds' to be sown. This world is not worth having suspicion over. You should go to sleep peacefully.

Questioner: Only when one attains the vision that is free of suspicion, does he see others as flawless.

Dadashri: That is why I see others as flawless. Now that You have become the pure Soul, the mind will not change, it is in the form of discharge. If the mind has become suspicious, it will be suspicious, and if it shows you negative things, it is negative, but there is no reason to be afraid. 'You' should continue to See it. It will say, 'I will die.' So what? You should say, 'Whatever happens, will happen. I don't have any problems with that.'

It Roasts the 'Seeds' of Suspicion

Questioner: Dada, I do not like suspicion at all, but as it doesn't get cleared, it remains pending.

Dadashri: Then does it remain pending? Don't you find a solution for it? Just like you do in algebra, divide it in such a way that there is no remainder. The one who knows algebra knows everything.

All your troubles arise from

suspicion, so does that ever ruin your sleep?

Questioner: It's not like that, but it comes back because it doesn't get cleared.

Dadashri: Now what will you do? Why don't you roast it [the 'seed' of suspicion]! Then it will not sprout. The 'seeds' which you roast will not sprout. Problems arise when the 'seed' sprouts, right!

'You' should tell [Chandubhai], 'Are You not ashamed as a follower of Dada?' Or You should tell him, 'I will slap you twice. Why are you being suspicious?' 'You' should scold him in this way. Instead of others scolding him, what is wrong with You scolding him? Who would you prefer did the scolding? It is better if You scold him instead of others doing so!

Questioner: It [suspicion] does not leave even after we take a beating.

Dadashri: Yes, it will not go away even after taking a beating. That is why this talk came forth. Such talks come forth when suspicion is ready to leave; otherwise, such talks will not come forth.

Do everything systematically, but do not be suspicious. What would happen if you make a small mistake or invite trouble standing on the railway tracks?

Questioner: I would get cut up.

Dadashri: People remain so well-behaved in that situation! Why do people remain well-behaved? It is because that [getting hit by a train] has immediate consequences. Whereas the consequences of suspicion come much later. One cannot

see the consequences of it today, and that is why he invites trouble. Is it an ordinary thing to invite trouble through suspicion!

Questioner: It sows a 'seed' for the future, doesn't it Dada?

Dadashri: Forget about the 'seed'! The trouble you invite through suspicion today will multiply as much as the population of the entire world! Suspicion will show you negative things even about the *Gnani Purush*. Once this suspicion, this 'demon' enters, what will it not show you?

Questioner: It will show me everything.

Dadashri: It will even show you negative things about Dada. Even a single suspicion about Dada will send a person to a lower life-form. It is not worth having even the slightest suspicion about this Dada! There can never be such a suspicion-free person in this world.

Let's Dry Out the 'Tree' of Suspicion...

If you are walking in this direction and a man is coming from the opposite direction with his arm around a woman, what would you think if you saw that? The man would know why he put his arm around her! But what would you think? Once that suspicion enters in, so many 'seeds' will sprout from that! A banyan tree, a neem tree and a mango tree [would grow], and there would be turmoil within! Suspicion is worse than a demon. It is better to be possessed by a demon; at least an exorcist will be able to remove it. But who can remove suspicion? 'We'

can remove your suspicions! Otherwise, no one can remove your suspicions.

Questioner: Suspicion arises if we think about the past.

Dadashri: You shouldn't think about that [the past]. You should forget about that which is gone. Even a Brahmin will not read old astrology calendars. If you ask a Brahmin, "Did our daughter become a widow fifteen days ago or not?" Then he will reply, "No one would ask that kind of question. That is all in the past and gone."

Questioner: But sometimes suspicion arises.

Dadashri: It may arise, but how many 'trees' will sprout from that? There is only one 'seed', but seventeen hundred types of 'vegetation' will sprout from it!

Questioner: It will become a 'jungle'.

Dadashri: Yes, it will become a 'jungle'. A 'garden' will become a 'jungle'. Dada has created a 'garden' with great difficulty, but that will turn into a 'jungle'. Such a huge 'garden' like this will turn into a 'jungle'! It took extreme efforts for Dada to plant that 'rose'. So take care not to let it turn into a 'jungle'! Don't let it turn into a 'jungle'. You won't let it, will you?

So, the world perpetuates simply because of suspicion. The 'tree' that is to be dried out is the very 'tree' that one 'sprinkles water' on [nurtures] by harboring suspicion, and because of this, it flourishes even more. So this world is not such that it is worth harboring suspicion of any kind whatsoever.

Be Cautious Near the Charging Point

Questioner: After attaining this *Gnan*, you have referred to worldly interactions as discharge. That is correct, however, in that there are sometimes unavoidable interactions. So in that, where are the danger zones that will charge [karma]?

Dadashri: There are no such danger zones where [karma] is charged. However, if suspicion arises, then it [karma] will get charged. When suspicion takes hold, believe it to be a danger zone that will charge [karma]. Suspicion meaning, what kind of suspicion? The kind of suspicion that does not allow one to sleep. Not the small, trivial kind of suspicion that arises and stops. That is because there is no importance to the suspicion that arises and is then forgotten.

Questioner: So then, should I remain worry-free? Should I remain fearless and careless?

Dadashri: No, if you remain careless, then you will suffer a beating. If you are careless and carefree, then you will suffer a beating. Why do you not stick your hand in a fire?

Questioner: Then what corrective action should be taken in that case?

Dadashri: What other action will you take? In such a case, the only action is repentance and *pratikraman*.

Questioner: So what is the *Purusharth* after attaining *Gnan*? Should we repent or should we leave it to the charging mind (*bhaav mun*)?

Dadashri: The charging mind does

not remain after *Gnan*. But for people whose *Gnan* is weak, they may have a slight charging mind. Otherwise, there would be no charging mind [after *Gnan*]. If the result of *Gnan* is lacking, if you did not hear the *Gnan* completely or you did not speak the *Gnan* [sentences] completely [during the *Gnan Vidhi*], then it [the *Gnan*] becomes weak inside. Sometimes even a brand new engine will not run. That happens, doesn't it?

So repentance is all that is needed, and that repentance should not be done by You. 'You' have to make Chandubhai repent by telling him, 'Repent. You are like this, you are like that.' That is what You should tell Chandubhai. No matter how much You scold him in this manner, would anyone complain about You?

Questioner: But after attaining this *Gnan*, there won't be any charging, will there?

Dadashri: There won't be any charging, but if you harbor such suspicion, then charging will occur. If you want *moksha*, then you shouldn't be suspicious. Otherwise, in the state of ignorance of the Self, that is exactly what will happen. Whereas here, you get the benefit of *Gnan*, you get the benefit of freedom, and only that which is destined to happen, will happen. Therefore, there is no reason to harbor suspicion. You should let go of suspicion completely. Dada has said to not be suspicious.

The Knot of Suspicion Can Be Removed Through Pratikraman

Questioner: But sometimes a knot

of suspicion is formed in the *prakruti* itself, how can that be removed?

Dadashri: What Dada says is, "Do not harbor any suspicion whatsoever." If suspicion arises, then you should say, "Go to Dada!" Even when such a circumstance arises, that circumstance and You are separate.

Questioner: I do not want to harbor suspicion towards anyone, yet suspicion arises. So how can I stop that?

Dadashri: Then you should recall the pure Soul of the person and ask for forgiveness. You should do *pratikraman* for that. It is in fact because you made mistakes in the past [life] that suspicion arises.

Questioner: Whatever we have to suffer because of our unfolding karma, will that decrease by repeatedly doing *pratikraman*?

Dadashri: It will decrease. And You do not have to suffer it. 'You' should tell Chandubhai, 'Do *pratikraman*,' then it will decrease. However much *pratikraman* you do, it will decrease to that extent! Then it will be resolved.

Everyone comes together as a result of unfolding karma. An *agnani* (a person without Self-realization) cannot change this and neither can a *Gnani* (a person with Self-realization). So why should you incur two losses?

Questioner: Dada, you rightly said that the world has been this way from the very beginning.

Dadashri: There is nothing else to it. It appears this way because things have been covered up, but actually suspicion

is what causes suffering. Therefore, do not allow suspicion to arise and do *pratikraman*. Do *pratikraman* for any suspicion that arises towards someone.

Questioner: Should *pratikraman* be done as a solution for suspicion? When suspicion arises, should *pratikraman* be done immediately?

Dadashri: Yes, you should do *pratikraman* for whomever you had suspicion for. When you reach a state where there is no *pratikraman* left to do, that is when no one will be suspicious of you. You will achieve a state that is free of suspicion.

Questioner: So [*pratikraman*] is the only solution for that, isn't it?

Dadashri: Yes, that is the only solution; otherwise, suspicion will 'eat you up'.

You learned about *pratikraman* here and that helped you a lot. You are still alive because of *pratikraman*. Your home is limited to just this many people. My home has so many people! But there is no suspicion towards anyone.

Questioner: Whenever any suspicion arises, it is better to clarify it so that it gets cleared.

Dadashri: If you have suspicion about anything, then you should examine it and then come home and go to sleep. And eventually, you need to stop examining it as well.

He Knows Everything, Yet He Has No Suspicion

What I am saying is that suspicion

is like a ghost. You can let other 'demons' possess you if you want, if the 'demon' suits you, then let it possess you. But if suspicion arises, then what should You tell [Chandubhai]? ['You' should tell him], 'Now that you are Dada's follower, why harbor suspicion? Dada does not harbor suspicion towards anyone, so why are you harboring suspicion? Stop doing that. Dada does not harbor suspicion at this age, and you are young.' When You say this, the suspicion stops.

'We' have removed all suspicions from 'our' life. 'We' do not have suspicion for anyone. Is that a 'safe-side' [safety] or not?

Questioner: It is a big 'safe-side'.

Dadashri: There is not a word of suspicion. Even when 'we' see someone take money from 'our' pocket, 'we' will not have suspicion towards him. Even if he does a lot of harm to 'us', 'we' will not have any suspicions! 'We' Know it for sure. It is in 'our' *Gnan* that, 'This is this, this is that,' but there is no suspicion.

So be like 'us', remove all suspicions. No matter what it is, even if you have seen it with your own eyes, don't have any suspicion. 'You' should definitely Know it. There is nothing wrong in Knowing, but what you see with your eyes can be wrong. 'We' have experienced many such instances. 'We' see things with these eyes, yet they turn out to be wrong. 'We' have experienced such instances exactly. So, what should you believe to be true? Therefore, do not become suspicious even when you see things. This is 'our' profound discovery. When such talk comes

forth, you can experience it. And all these suspicions have not been removed for the people of this world.

‘We’ have never been suspicious of anyone. ‘We’ thoroughly check everything, but ‘we’ never harbor suspicion. Those who harbor suspicion suffer a beating. ‘We’ Know, but ‘we’ do not harbor suspicion. You should not harbor any suspicion at all! ‘We’ have not had any suspicion about anyone. ‘We’ Know everything, there is nothing ‘we’ do not Know. ‘We’ Know everything; that this person is at this level, someone else is at this level, that person is at this level. ‘We’ See everything; that someone has raised their legs, that someone is making a face, but ‘we’ do not harbor suspicion. What benefit does suspicion give?

Questioner: It causes loss.

Dadashri: What loss does it cause?

Questioner: It causes damage to one’s own self, doesn’t it!

Dadashri: No, but how much happiness does it give? The moment suspicion enters, you become possessed by that ‘ghost’. [When] ‘He has taken my things for sure’ or ‘He has done this’ [enters your mind], suspicion has entered! You became possessed by that ‘ghost’. Whatever is going to happen to that person, will happen, but you became possessed by that ‘ghost’. This Dada is very particular, He does not harbor suspicion for anyone. ‘He’ knows everything, yet He does not harbor suspicion.

Become Free From the Misery of Infinite Lives

One has been caught up in the same

old misery for infinite lives! These are the wife and children of this life, but one has had a wife and children in every lifetime! He has done nothing but have attachment and abhorrence and bind karma! These are not true relations! They are simply giving you the result of your karma. Sometimes they give you light and sometimes they give you darkness. Sometimes they give you a beating and sometimes they shower you with flowers! Can this be a true relation?

This has been going on since time immemorial! Who are you to run all this? ‘You’ should only be concerned with how You can become free from your karma. ‘You’ and your children have nothing to do with each other. This is actually unnecessary trouble! Everyone is subject to karma. If these were true relations, then everyone in the home would decide to not quarrel. But they will start quarrelling within an hour or two! That is because it is not under anyone’s control, is it! In fact, all the unfolding karma is ‘exploding’ the way fireworks do! No one is your [true] relative and no one is your [true] loved one, so then why harbor suspicion and doubt? ‘You’ are a pure Soul, and this ‘neighbor,’ this body, is the one giving you misery, isn’t it! And your children are your ‘neighbor’s’ children! What problem do you have with them? And when the neighbor’s children do not listen to you and you try to say something to them, they will say, “We are not your children. We are the pure Soul!” No one cares about anyone else!

Questioner: If we look at the ‘balance sheet,’ everyone has come to

collect what they are owed. And we are repaying the karmic accounts, but all we are concerned with is whether they are being cleared with equanimity or not.

Dadashri: Once they are cleared with equanimity, you will attain salvation.

Questioner: You graced me when I had done bad things, but it is a fact that they have been cleansed.

Dadashri: It was more than enough that you stuck to Dada to this extent. One day you will understand the ‘balance sheet,’ that this was correct.

Questioner: Does one day ever come? From this day onwards, who knows if tomorrow will even come? Therefore, give me such energies that I can deal with whatever few remaining karma there are and that the intellect does not go on the wrong path.

Dadashri: If you keep coming here for an hour at a time, it will continue to dissolve and eventually come to an end.

Remove Suspicions From Their Main Root

The world is ‘baking’. Look at it ‘bake’, just look at it ‘bake’! And if suspicion arises, then how much suffocation will there be?

Questioner: A lot.

Dadashri: Will one experience a lot of suffocation or will it gnaw at him?

Questioner: It will also gnaw at him!

Dadashri: Make sure you do not harbor such suspicions. Do not harbor

suspicion for anyone. This world is not worth having suspicion for. Suspicion arises when you are able to see something in detail, doesn’t it! Otherwise, once suspicion enters, it will only be beneficial when it leaves! Now, it will not leave on its own. One does not have the capacity to remove suspicion. The *Gnani Purush* can remove everything, no one else has the capacity to do so. Those with less intellect will not be bothered by suspicion. In whom does suspicion arise? Those who have excessive intellect will have more suspicion. Suspicion used to arise every step of the way for me, until I attained *Gnan*.

If there is no awareness, then there are no problems, and those who are aware have a lot of problems, don’t they! Does awareness end up being beneficial or harmful?

Questioner: It ends up being very beneficial. But if it causes suspicion, then it should be removed.

Dadashri: Do you want to remove the awareness or do you want to remove the suspicion?

Questioner: I want to remove the suspicion.

Dadashri: Yes, you want to keep the awareness, don’t you? ‘We’ have removed all the roots of suspicion. Have you removed it from its main root or have you kept some of it?

Questioner: A lot of introspection was going on within for suspicion.

Dadashri: But have you not removed it from the main root yet?

Questioner: Today I found an evidentiary doer (*nimit*) through Dada.

Dadashri: Yes, only when that is the case, otherwise such speech would not come forth. Besides, do I only speak at certain times? Such speech will come forth only when all the evidences come together, isn't it! It comes forth only when Your [spiritual] work is going to be done.

Otherwise, if suspicion arises, it will not let you sleep the entire night.

Questioner: It gnaws away on the inside. Even after taking all these beatings, it still does not go away.

Dadashri: What did you gain from it?

Questioner: Nothing at all.

Dadashri: Yet it still remains, doesn't it! Why did this speech come forth? I did not realize that there would be this much! As you have been given this *Gnan*, you can remove [solve] small matters on your own. Now that you have *Gnan*, would you not know when something is bothering you? When it bothers you, would you remove it or not? Would you allow it to remain?

Questioner: No, I would remove it.

Dadashri: Now it will not remain, will it?

Suspicion Can Be Removed by Vitaraagata and Fearlessness

This Knowledge of the Self is no ordinary thing! It is an extraordinary thing that You have attained! And these intents (*bhaav*) that arise, of the mind, of

the intellect, all those intents simply bring about fear. Just once, you should come to understand that these things simply create fear. And as long as the intellect is utilized, it will keep interfering. Does your intellect interfere?

Questioner: Sometimes it arises, it arises in a negative sense.

Dadashri: But you have come to understand that it is the wrong thing, haven't you?

Questioner: Yes, I understand that much.

Dadashri: It is the wrong thing, and the mischief it creates is all wrong; you understand all that, don't you? It is not the right thing; you have understood that, haven't you? Yes, when you understand all this, then there is the effort to move towards the Self. Nevertheless, if there is a lot of force from that side, it will destabilize you.

When difficulties come, suspicions will arise again. All this is bound to turn around. Does anything ever remain the same? Just as day and night keep changing, time keeps changing, similarly all these circumstances will constantly change!

So when will one's suspicions leave? His suspicions will leave when he attains *vitaraagata* (a state absolutely free from attachment and abhorrence) and becomes fearless, otherwise his suspicions will not leave. As long as there is peace, it will appear to be favorable to you. But when problems arise, restlessness arises, doesn't it! Then everything gets entangled from within and this gives rise to all kinds of

suspensions. ‘We’ don’t harbor suspicion anywhere.

Wherever there is suspicion, there is misery. And ‘I am pure Soul’ is the state free of suspicion, so misery has left. So if you become free from suspicion, only then will You get Your [spiritual] work done. To become free of suspicion is itself *moksha*. When you never have any suspicions, that is called *moksha*. So you can ask about everything here. This *Gnani Purush* is here to remove all your suspicions. When all kinds of suspicions have arisen, the *Gnani Purush* can make you suspicion-free. The state free of suspicion gives rise to fearlessness, and fearlessness gives rise to *asangata* (the state of being free from all association). *Asangata* is itself considered *moksha*. You have attained the *Gnan* to go to *moksha*, so now make all the preparations for going there.

I Intend on Removing Suspicion From the Entire World

Questioner: It seems that now no suspicion remains anywhere near you, and we are convinced of that.

Dadashri: Yes, suspicion would not remain here, would it! And it is not worth harboring suspicion in this world. If it was worth harboring suspicion in this world, then I wouldn’t say to you, “Don’t harbor any suspicion in my absence.” In fact, I have told you to eat and drink everything. And I have also told you to not harbor suspicion, because I have seen a suspicion-free world; only then would I tell you! I have seen the world as free of suspicion. In this direction it is free of suspicion and in this direction, it is full

of suspicion. So, once I show you this direction that is free of suspicion, there will be no problem!

Now if you do not harbor any suspicion, then will things run or not?

Questioner: They will run very well! But it should be like that, shouldn’t it!

Dadashri: It will happen! Besides, I intend on removing the word ‘suspicion’ from the entire world. The word ‘suspicion’ is worth removing. There is no ‘ghost’ like that in this world. And that is why most people are miserable, they are miserable because of suspicion.

A Gnani Is Someone Who Makes One Doubt His Own Knowledge

Why should one have doubts? It is not worth having doubts in this world! A doubt is a harmful problem. It will cause more damage than would have happened otherwise. And the damage that was going to happen would not have caused any problem. So let go of doubt. That is all I have been saying, and I have helped many let go of it!

A person who makes one doubt his own knowledge is called a *Gnani*! One’s own knowledge can never be wrong, can it? But a *Gnani* can make one doubt [his own knowledge]. When that wrong belief is removed, one’s [spiritual] work is done!

The Experienced Gnani Has the Solution to All Suspensions

Only the *Gnani Purush* can remove His own suspicions and He can also remove all suspicions in others, otherwise

no one else can remove them. One cannot remove his own suspicions.

One who is engrossed in worldly interactions will not have awareness of those interactions, will he! He will have insistence on those worldly interactions and be engrossed in them. So he would not know anything about worldly interactions! One who is beyond worldly interactions can settle them for you! Otherwise, the worldly interactions will not be settled until then.

The *Gnani Purush* is beyond worldly interactions. Therefore, His speech comes forth such that everything becomes 'exact' for you. Otherwise, suspicion will not leave even if you try to remove it. On the contrary, it will increase. Suspicion leaves through the speech of the *Gnani Purush*.

You should not be suspicious anywhere. There is no misery like suspicion in this world. I have given you the Self, the Self that is free of suspicion, the Self in which suspicion will never arise. So all suspicions such as, 'Is he like this?' or 'Is he like that?' have left, haven't they! This is *Akram Vignan* (the step-less Science of Self-realization), therefore the pure Soul is attained directly.

The Self does not remain in the presence of suspicion. *Gnan* is that which makes one completely free of suspicion.

When suspicion does not occur, even for a moment, that is referred to as the Self. The Self has infinite energies! As long as the suspicions related to the Self do not go away, no suspicions of the worldly life will leave. It is not possible to solve this puzzle. This is a difficult puzzle! Know this vast world without a shadow of suspicion. Suspicions should not arise anywhere. Who is a *Gnani*? 'He' is the One who has Known the entire world without a shadow of suspicion. If you follow Him closely and Know the world the way He does, then a solution will come about.

Now all this *Gnan* is based on my experiences. I have given you my own experiences, and they are appropriate! I have given you the experiences of my *jagruti* which prevails every moment. And they are not just of this life, but of infinite lives! And they are original. It is okay if you do not find them in the scriptures, but they are original! So, it is worth getting Your [spiritual] work done right now. That is why 'we' say, "Get Your work done, get Your work done, get Your work done!" The gist behind saying this is simply that such a thing never comes about in any era of the time cycle, and yet it has, so clean up your act and get Your work done!

~ Jai Sat Chit Anand

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Adalaj : PMHT Shibir: Dt. 3 to 7 May 2023



Adalaj : Pujya Deepakbhai's 71st Birthday Celebration : Dt. 9 May 2023



Darshan



Offering of
Sukhadi Prasad



Darshan

Pujyashree Taking Blessings
From Mahatmas



Cake Cutting



Mahatmas Engrossed In Bhakti!

Performers on Stage With Pujyashree



Cultural Presentation



Illuminated Hall During Spiritual Concert



Suspicion 'Kills' a Person While He Is Alive

The entire world certainly has suspicion in matters of the Self. That is as per the law. The entire world is suspicious in matters of the Self and they think that they aren't going to die. But the one who has suspicions in his worldly interactions is 'dead' for sure. He will not trust anyone; he will continue to have suspicions. He wants to lend money, but he keeps having suspicions about the person borrowing the money; so, such a person is 'dead' for sure. When a girl goes to college, her father will have suspicions that, 'Now that she has grown up, what must she be doing? Who is she making friends with?' He will continue to have such suspicions. He is certainly 'dead', isn't he! Suspicion is of no use whatsoever. When one goes out with a knife to attack someone, he does not have any suspicion [about his actions] and that is why he goes and attacks someone! And the victim who is about to die does not suspect anything, so he ends up getting murdered. But he dies only once, whereas a person with suspicion is permanently 'dead'.

- Dadashri

