

Dadavani

March 2023

No one can free the one who wants to become bound, and no one can bind the one who wants to become free. However, there should be only one goal.

A wavering goal, such as having the goal to become bound for a while and then having the goal to become free for a while, won't do.



Anger—pride
Deceit
Greed
Sexuality

Mumbai : Satsang - Gnan Vidhi : Dt. 13 to 15 January 2023



Adalaj : MMHT Shibir : Dt. 18 to 22 January 2023



Adalaj : WMHT Shibir : Dt. 25 to 29 January 2023



Adalaj : SMHT Shibir : Dt. 2 February 2023



Under the Shelter of the Gnani, I Want to Become Free

EDITORIAL

Krupaludev [a Self-realized *Gnani* who lived between 1867-1901, also known as Shrimad Rajchandra] has referred to the nature of this worldly life as a 'prison of pitch-black paste' (*kajal kotadi*); you will inevitably get 'stained' no matter where you are, that is what worldly life is like. Worldly life is a 'factory' of attachment and abhorrence. Just as sweet potatoes get roasted in a hot charcoal pit, human beings are getting 'roasted' in the worldly life from all sides, day and night. So how can they escape? We have let countless sets of 24 *Tirthankar* Lords (the absolutely enlightened Lord who can liberate others) pass by in vain, we have met *Gnanis* (the Ones who have realized the Self and are able to do the same for others) and *Tirthankar* Lords, yet where did we lapse? What mistake remained? As a matter of fact, the fundamental mistake is that of the ignorance of the Self.

Through the grace of the absolutely revered Dada Bhagwan, the Knowledge of the Self is attained effortlessly, without exhausting the previously charged karma. However, the undetected belief of happiness [in worldly things] that exists in the discharging ego of *mahatmas* (Self-realized Ones in *Akram Vignan*) gives rise to entanglements. This is indeed the nature of this world, one cannot live without happiness. The wrong belief prevails that 'If I do this, I will experience at least some happiness.' However, the repayment of that temporary happiness is misery and suffering. Therefore, it is worth making a firm resolve that 'I want to come out of this illusory belief of happiness and I want to experience the bliss of the Self.'

If *mahatmas* have a relentless desire that 'I want to become free [from this worldly life and attain liberation],' then the causes to become free will get nurtured. Absolutely revered Dadashri would always say, "The one who nurtures the causes of becoming free will consequently become free, and the one who nurtures the causes of becoming bound will have bondage." All of us set everything [all the *Gnan*] to become free, but if we were to really check within, then we would know that the ego has interest in the causes that lead to bondage, such as, 'I want to indulge [in temporary happiness], I want to become superior [to others].' Whereas on the other hand, what is someone who is nurturing the causes to become free like? His *prakruti* (the non-Self complex) will indeed say, 'I want to indulge in this', but He feels botheration within, 'This is wrong, it is not worth deriving pleasure from this.' So first, we have to become free internally, not from the external part.

In the current edition, absolutely revered Dadashri's speech has been compiled based on the types of causes one should nurture to become free, such as: a person who wants to become free is never engrossed in any sweetness of illusory attachment or pride; He finds such a 'place' where there is no scope for ego; besides the Self, He remains superficial in all relative interactions; He doesn't hurt any living being, He sees the world as flawless, and ultimately, to become *laghutam* (the smallest of all) in the relative is certainly the key to become free. By following the five *Agnas* and clearing ['files'] with equanimity, by having *vitaraagata* and *prashasta raag* (attachment that will lead to liberation) for the *Gnani*, One will be able to break free from wandering life after life.

'So many eras of the time cycle have passed by, but never were the doors to become free glimpsed!' Strange times are coming; hence it is worth remaining cautious. It is worth maintaining constant awareness about: Which 'station' have I come from? Which 'station' did I get off at? Which 'station' do I have to reach? Is my [spiritual] progress getting impeded anywhere? In that, the doership of 'let me do this and let me do that' becomes a cause for bondage. Let us set the right understanding by being under the shelter of the *Gnani Purush*; this life is for the purpose of becoming free. Thus, we should not be slack, we should have the goal of initiating *Purusharth* (progress as the Self) and *parakram* (extraordinary spiritual effort). 'Make the most of this final opportunity, imbibe this *Akram Gnan* in your heart!'

~ Jai Sat Chit Anand

Under the Shelter of the Gnani, I Want to Become Free

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

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

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

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

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

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

(Sutra - 1)

Having embarked on the path of moksha (liberation), Your progress thereon should never get impeded; this alone should be Your goal.

Questioner: The progress that is made by *mahatmas* (Self-realized Ones in *Akram Vignan*) after attaining *Gnan* (Knowledge of the Self attained through Self-realization), what is the speed of that progress dependent upon? What should we do so as to speed up the progress?

Dadashri: If One follows the five *Agnas* (the five directives that preserve the awareness as the Self in *Akram Vignan*), then it will happen quickly, and the five *Agnas* are the very reason for that. As You follow the five *Agnas*, the veils of ignorance over the Self break, and the energies of the Self begin to manifest. The energy that was unexpressed begins to manifest. By following the five *Agnas*, the energies of the Self (*aishwarya*) manifest. All kinds of energies manifest. It is all dependent upon following the *Agnas*. To

remain sincere to 'our' *Agnas* is considered the greatest attribute. If One follows the *Agnas* through *Gnan*, then it will produce results everywhere, whereas if one follows the *Agnas* through the intellect, then it will not give any results at all!

Questioner: Sometimes, you ask us, "Is the progress happening or not?" So now, in what aspect should progress be seen? Meaning, what should be considered as progress? How can we know about it?

Dadashri: It is when interference (*dakho*) does not happen; when interference or its reactions (*dakho-dakhal*) do not happen with anyone, or when interference does not happen with one's own self either. If this is achieved, then progress has taken place. If interference happens with anyone, then it has spoiled.

That which cannot be attained in tens of millions of lifetimes, You have attained that naturally and spontaneously! So now, protect It. Don't pay attention to anything else. Worldly life will inevitably carry on; it never comes to a stop. It's

just like growing a beard; you may not wish for it to grow, yet it keeps growing, doesn't it? Similarly, worldly life will carry on, whether you wish for it to or not. And it will all happen according to the nature [of a thing or a human being]. In this worldly life, it will not do if you wish that this should be like this and this should be like that. Thus, take care of this much until the very end!

(Sutra - 2)

How can you even say that there is happiness in worldly life? This is actually imagined happiness. Happiness lies in having freedom. As long as the happiness of worldly life does not feel insipid, one cannot become free from worldly life!

There is no happiness whatsoever in this worldly life. One keeps wandering for these *vikalpi sukho* (pleasures associated with the belief that 'I am Chandubhai'), but when the wife opposes him, then he comes to know [the truth] about that happiness, that this worldly life is not worth indulging in. However, he becomes *moorchhit* (in a state of unawareness arising from illusory attachment) soon after! He takes such a grave beating for his *moha* (illusory attachment), yet he does not realize that.

Where was there happiness in the first place? It simply appears to be happiness because of illusion (*bhranti*). Just as with a man who is intoxicated, if one of his hands is lying in the gutter, then he will say, "Yes, I feel coolness in it. It's very nice." He feels that way because of the intoxication. Otherwise,

how can there ever be happiness in this? All of this is actually nothing but refuse!

What is worldly life? Entanglements. Instead, a fishnet is better. If it is torn with the teeth in any spot, then it can be cut open. Whereas this 'net' cannot be cut. It is certainly not possible to come out of this. It is only at the end, when one is carried to the pyre that he can come out of it! This is not merely a 'net'; it is an entanglement! Moreover, it cannot be cut; one has no choice but to suffer it! One gets released from the 'net' after undergoing suffering in it. One gets released from the 'net' once all the karmic accounts have been cleared. However, one has already prepared a new 'net', one has certainly given rise to another 'net' for the next life! The entire worldly life is in the form of a 'net'. One may become free from a 'net' made from nylon, but then he gets trapped in one made of silk. It is only if a person meets the One who is free, that He can set him free.

A thinker cannot put up with the hassle of worldly life. Those people who are not thinkers do not even realize that this is a hassle; that is considered being dense. Just as if there were a deaf person, regardless of however much of his personal matters you were to discuss in his presence, would he have any problem with that? Similarly, there is 'deafness' within [worldly people], so they can put up with this hassle. What's more, people look for pleasure in this world, but how can there ever be pleasure in this? No matter how much prosperity one [who is a thinker] has, he feels the bondage.

(Sutra - 3)

How did this bondage come about? How can one become free from the bondage? First of all, many people are not even aware that this is bondage. The bondage can be experienced when dependency (*parvashta*) is experienced. There is the bondage of anger, pride, deceit, and greed, the bondage of the family and various other bondages. Once it is experienced as bondage, the path to freedom is found!

Do you understand what bondage is? What is bondage? Do you or do you not have the experience that you are currently bound?

Questioner: I don't have the clear experience of that.

Dadashri: If you reach home late, then do you get a scolding [from your wife]? [When she scolds,] Do you like it?

Questioner: No.

Dadashri: That is referred to as bondage and dependency. You feel anxious when you happen to be late, don't you? And if you end up doing something unlawful, don't you feel scared of the government?

Questioner: Yes, I do.

Dadashri: All of that is dependency, and dependency is itself bondage. If you have a body ache or a headache, then will you be able to step outside? You will have to sit at home, right? You will have to suffer the pain, won't you?

Questioner: We are dependent on our *prakruti* (the relative self), aren't we?

Dadashri: Yes, you are indeed dependent on the *prakruti*, but you are dependent on all the family members as well, aren't you? One of them may say, "It's seven o'clock in the morning and he's still not up?" Whereas you might be tired. But that person will say, "He's still not up." So then you have to wake up. Or else, one of them will say, "Hey, the tea is ready. Wake up." So you have to wake up despite not feeling well, right?

Questioner: We have to adjust with everyone, don't we!

Dadashri: Yes, what else can you do! You live in society, there are mutual relations with everyone, so you certainly have to remain dependent, don't you! If the state that is of free of dependency on anything relative (*niralamb*) arises, then there is no need for anyone in this world.

First of all, the knowledge that 'I am in bondage' should arise. You should feel the dependency all day long, there is no independence, is there? Bondage can be experienced when dependency is experienced. There is the bondage of anger, pride, deceit and greed, there is the bondage of the family, there are so many various other bondages. Once it is experienced as bondage, the path to freedom is found! You do experience that there is bondage from so many areas, don't you?

Questioner: Yes, but earlier it did not seem like bondage. It's actually once You showed it that I understood the bondage.

Dadashri: If you are forced to sit in this *satsang* (spiritual discourse) for two hours, if you are not allowed to leave from here, and if you are hungry, then what would you do? The bondage of hunger is such a big one! There is the bondage of thirst, the bondage of sleep, then there is bondage of being arrested by the police, there is the bondage of a wife, the bondage of children, there are so many types of bondage!

When a person does not forget the experience of this bondage even for a moment, then he is considered worthy of understanding the Science of Lord Mahavir. Nothing but bondage is felt all the time; he does not like anything else at all. He may have money, but even then he is not happy; he may have a wife, but even then he is not happy. He may have a car, but even then he is not happy. He constantly feels bondage. It is a state that is even worse than being imprisoned! This [worldly life] is, in fact, the greatest jail of all! Despite this, due to spiritual apathy, people enjoy tea and snacks, and that leads to intoxication. And as the intoxication increases, they eat some betel leaves with elation; they slice some betel nuts and eat them. If that is not available, then they will place a cardamom pod in their mouth, and they carry on with this pleasure-seeking behavior in a state of unawareness arising out of illusory attachment.

This worldly life is a place that is full of nothing but dependency! When one cannot even understand state of dependency he is in, how can he understand the state of independence? So

there is a need to become independent, isn't there? How long can you remain dependent on things?

(Sutra - 4)

What is God's rule? God never binds the one who wants to become free, and He never liberates the one who wants to become bound. The true desire of becoming free means one never forgets his desire of becoming free, only then can he become free.

Now, the one who has the desire of becoming bound, he will not get any scope to become free. And the one who has the desire of becoming free, he will not get any scope to become bound. Does anyone actually have the desire of becoming free?

Questioner: We have indeed set out to become free. Independence is actually loved by all.

Dadashri: No, but no one has actually ever nurtured the true desire of becoming free! People only favor the desire to become bound.

Questioner: I want to become free, so how can I become free?

Dadashri: Not like that, you should nurture the desire of becoming free, shouldn't you!

Questioner: It is only when I have the desire that I would ask such a question, isn't it?

Dadashri: No, everyone would have such a desire, wouldn't they! The desire to become free indeed arises in everyone, no

one likes this bondage, everyone inevitably gets fed up with it. However, what does the true desire to become free mean? It is only when one does not forget his desire of becoming free that he can become free. But you forget your desire for some time, don't you? You go to sleep at night, don't you?

Questioner: Sleep will inevitably come, won't it!

Dadashri: Yes, but even then, the one who does not forget his desire of becoming free can become free. Whereas you tuck yourself into bed and that's about it. And during the day, if someone tells you, "You have no sense," then the desire to become free is conveniently forgotten. On the contrary, the desire to become bound begins. If someone tells you, "You have spoiled this for us," then you forget your desire of becoming free, don't you? At that time, you nurture the desire of becoming bound, don't you?

Questioner: What should we do so that we do not forget that desire of becoming free?

Dadashri: Well, for that you should know how the desire to become free arises. Otherwise, simply discussing it like this won't help. Nothing will work out without having the right approach. So, the right approach is needed. It is not possible to become free unless You come into the Real Science.

(Sutra - 5)

The one who nurtures the causes of becoming free will encounter all the

circumstances to become free. In that case, God keeps helping him. And God also keeps helping the one who nurtures the causes of becoming bound.

Questioner: How can we understand whether one wants to become bound or become free?

Dadashri: You can understand it based on whether one is nurturing the causes of becoming bound or the causes of becoming free. The one who nurtures the causes of becoming free will encounter the circumstances to become free. In that case, God keeps helping him. And God also keeps helping the one who nurtures the causes of becoming bound. Irrespectively, God's job is indeed that of helping!

No one can free the one who wants to become bound, and no one can bind the one who wants to become free. But there should be only one goal. A wavering goal won't do, such as having the goal to become bound for a while and then having the goal to become free for a while. A goal means it is decided that come what may [but I will not waver]. Don't all these [*mahatmas*] keep singing, "Come what may..."? They sing this. What do they sing?

Questioner: "I shall not leave you, Dadaji, I shall not leave you. Come what may, Dadaji, I shall not leave you."

Dadashri: Thereafter, he does not abandon his goal. When things are likely to go according to his goal, then he will not abandon it.

Questioner: So the one who meets a

Gnani Purush (the One who has realized the Self and is able to do the same for others) in this life, would he have decided upon the goal of going to *moksha* at some point in some past life?

Dadashri: Yes, that is certainly why he meets a *Gnani Purush*!

Questioner: So then when he comes in this life, he will definitely achieve his goal, is that so?

Dadashri: It's just that the goal was wavering, it was not firm.

Questioner: Not firm, meaning the desire [to become free] is there, but the goal is not.

Dadashri: Yes, so the desire is there. It actually is a goal, but it is a wavering goal. If someone takes that person on the wrong track, he ends up following him; it should not waver like that. A goal is defined as that in which one does not get side-tracked in any way. No matter how much someone tries to side-track him, he does not get side-tracked.

Questioner: How can one gauge this? What is the parameter to check whether one is on the wrong track or the right one?

Dadashri: If someone says something that you like and you become 'dizzy' [intoxicated with pride], then know that the 'pointsmen' [the switchmen, the person who operates the hand points for setting the railway lines] has arrived! When he says things that please you, the mind gets caught up in that. So the

'pointsmen' switches your train onto the wrong tracks while it runs at the same speed! Moreover, you won't even realize that you have taken the other track. Later, if someone tells you, "Hey, why are you on the wrong path?" Then you reply, "I can never be on the wrong path!"

Questioner: Is that why it is said to remain continuously under the shelter of the *Gnani*?

Dadashri: Yes, that is indeed why it is said so. Otherwise, you will meet a 'pointsmen' every now and then and he will change your track in no time! Ensure that your 'main line' [the goal of attaining final *moksha*] does not change. These are all old habits, aren't they? These habits are still not cleared out. You should understand that these are old habits.

Firstly, the pleasure of the ego arises and secondly, the pleasure of going down the wrong track arises and you keep getting emotional. Whereas when You are on the 'main line', there is definitely *niraakulta* (a blissful state free of uneasiness and agitation that arises after Self-realization). And if you are on the other track, *niraakulta* leaves, there is agitation on your face, there are all these thoughts, everything appears agitated. When you go down the wrong track, you lose the bliss as the Self.

Questioner: Then Dada, despite coming across such beautiful circumstances in a natural and spontaneous way, does this happen because in the last life or in any of the previous lives the goal of going to *moksha* was a wavering one?

Dadashri: That is exactly why, otherwise this would not happen. People consider you as having a lot of merit karma. But what can be done if demerit karma unfold even for someone with a lot of merit karma? Therefore, through contemplation and analysis, the *parmanu* (the smallest, indivisible particles of the element of inanimate matter) of *moha* that exist within should be discarded. The *parmanu* that are harmful on the path of *moksha*, all such *parmanu* of *moha* should be discarded. One has filled them within and brought them along. This is because the impact of *kusang* (an association that takes one away from the Self; bad company) is very strong, so the *parmanu* enter within due to *kusang*. So then they have to be discarded. What does it mean to discard them? You should withdraw from them. So what if they exist within, don't pay attention to them. The karma will unfold on their own, the *parmanu* will give an effect and leave.

Therefore, nobody can bind the one who has firmly decided to become free. Since he has firmly decided on going to *moksha*, since he has decided 'I do not want anything else except for *moksha*,' that [karma] gets bound. And the one who feels 'I want this and I want that as well' binds [karma] accordingly.

Questioner: So according to this statement, the goal that I currently have is still a wavering one.

Dadashri: Alas, it is indeed a wavering one! Until one sheds the *parmanu* of *moha*, the goal remains wavering for sure! You still like the *moha*.

(Sutra - 6)

You have suffered so much misery. Even if you make a careful note of that, the *moha* will leave! Yet the *moha* does not decrease, and it keeps making you take beatings!

Worldly life is full of betrayal. No one is [truly] our relative in it. If the wretchedness of this worldly life is understood, then the desire for *moksha* becomes more intense. The wretchedness of worldly life is in fact a counterweight for *moksha*.

This human life-form has been attained after so much difficulty, so at least straighten up there! And find some means to attain *moksha*, and get Your [spiritual] work done. When her son mistreats her, the old lady will say, "Damn this worldly life, it is filled with misery." So then we might ask her, "Dear lady, was this worldly life not filled with misery earlier?" In fact, it has always been filled with misery. However, it appeared to be pleasurable because of *moha*, because of *moorchha* (gross unawareness arising from illusory attachment). When the son harasses her, the *moorchha* disappears for that amount of time and worldly life feels miserable, but then the *moorchha* returns and she forgets everything! Whereas for the *Gnani*, everything is present [in His awareness] at a glance. For Him, the world is constantly Seen as it is, so then how would *moha* ever remain? The fact of the matter is, the one without Self-realization has no awareness, that is why he takes a beating.

That is why the wretchedness of this

worldly life should be understood. On the contrary, one feels, 'I am deriving some happiness from this. If I do this, then I will get some happiness.' Alas! Even there, he takes a beating. Wherever *moha* enters, misery arises. You have suffered so much misery. Even if you make a careful note of that, the *moha* will leave. Yet the *moha* does not decrease, and it keeps making you take beatings. The wounds that have formed within heal only because of *moha*. Otherwise, one would obviously have dispassion for worldly life, wouldn't he!

(Sutra - 7)

If you indulge in anything in worldly life and you derive pleasure (*ras*) from that, then there will be bondage, whereas if no pleasure whatsoever is derived from indulging in it, then there will be no bondage. In fact, that is the real *Purusharth* (progress as the Self).

Eat, drink, do everything. 'We' have not forbidden you from eating, you can wear the clothes you like, but do not take interest in it. If you become uninterested in all of this, then the Self can be experienced. It is because of all these other interests that the Self is not experienced. If interest is taken in all these other things, then it means there is lack of interest with regards to the Self, hence the experience cannot take place.

The Self is such that It can never be bound by anything. Recognize that Self, attain the Knowledge of the Self; that is the *Atma*!

Now, the One who has the bliss of the Self does not seek happiness from

external things, such as, 'If I eat this here, I will be happy. If I eat that, I will be happy,' or 'If I go out, I will be happy,' or 'If I sleep well, I will be happy.' All these are in fact beliefs. For infinite lives, this is indeed what you have done, haven't you! You have actually been 'sleeping', haven't you; what else have you done? You've never 'woken up'!

You are still seeking happiness from that which is external to the Self, so until then, the bliss of the Self that You have attained will not be experienced. Otherwise, the Self that 'we' have given you is such that It can give constant bliss, provided you do not seek happiness from external things. If you seek happiness from external things, then this bliss will not be experienced. A person who is a beggar seeks happiness from external things. Since he can't find it within, he seeks it outside. When the 'internal' doors are closed, when the 'internal' income has stopped, one has to arrange for 'external' income.

If interest still remains within for something, if you look into it, then you will realize [what there is interest for]. Otherwise, the experience of the Self should have definitely taken place. If there is interest here [in the Self], then there won't be interest there. Even if You have complete interest here, in the Self, the sense organs will still carry out all the functions properly, they will eat and drink and do everything else. Even if You do not have interest, you will get the taste. On the contrary, if there's interest, the taste spoils. This is

because the naturalness and spontaneity are interrupted, aren't they! Since there is interest, one becomes emotional. Hence, the taste in fact spoils.

Questioner: But there isn't as much 'stickiness' (*chont*) as there was earlier.

Dadashri: Now, the intensive 'stickiness' is no longer there, but there is 'stickiness' to a small extent, that is the interest. And that is indeed why the experience of the Self remains pending. You still have interest in chewing a betel leaf, don't you? As long as there is some interest in anything whatsoever, the experience [of the Self] falls short to that extent.

Questioner: I have more interest in the Self.

Dadashri: Do you feel that you no longer have interest in anything else? As a matter of fact, it is when someone ends up insulting you that you will know whether the interest is there or not!

(Sutra - 8)

If you want to become free, then you should 'deposit' anything bitter or sweet [abuses and so on] that comes your way.

After attaining the Self, the interest (*ras*) of the ego is now to be pulled out. It is the nature of the ego to do all the work 'dramatically' [as though acting in a drama]. The ego is useful; otherwise, how will worldly interactions carry on? The ego is not to be destroyed; it is to be rendered insipid. Nobody likes insults, but 'we' are saying that it is in fact

very helpful. Respect (*maan*) and insult (*upmaan*) are actually the bitter and sweet *ras* of the ego. When someone insults you, he is considered to have come to pull out your bitter *ras*. When someone says, "You are senseless," then the other person has pulled out that *ras*. The amount of *ras* that is pulled out, that much of the ego is destroyed, and that too, someone else has pulled it out without you having to put in any effort. The ego is actually full of *ras*. If someone removes it when you are not in the awareness as the Self, then a burning sensation is felt. Therefore, let the ego get cut easily by prevailing in the awareness as the Self. If the other person is pulling out the *ras* easily, then could there be anything better than that? The other person is considered to have helped so much!

When one no longer has the fear of insults, then no one will insult him; that is indeed the rule. As long as there is fear, there is 'trading'. Once the fear leaves, the 'trading' will cease. Keep an account of respect and insult in your [karmic] ledger. Whatever respect or insult people give you, deposit it in in your [karmic] ledger; do not lend it out. No matter how large or small the bitter 'dose' that someone gives you may be, 'deposit' it in your [karmic] ledger. Decide that you want to 'deposit' about a hundred insults a month. So, the more that come, the greater the profit. And if you get seventy instead of a hundred, then you have a loss of thirty. Then, in the following month you should [decide to] 'deposit' one hundred and thirty [insults]. For the one who 'deposits' three hundred insults

in his [karmic] ledger, the fear of insults will no longer remain for him. Thereafter, he will 'sail' across [the ocean of worldly life]. So from the first of the month, start accounting in your [karmic] ledger. Can this much be done or not?

(Sutra - 9)

Every temporary state, whether good or bad, comes to free You. If You maintain *upayog* (applied awareness as the Self) there, then it clears away completely.

What is it like in this worldly life? People even forget the misery they have suffered, they even forget the pleasure they have had, they even forget the vengeance they have bound in their childhood. Moreover, they sit together to have tea later on, they forget everything. However, they become engrossed in whatever temporary state arises at that moment and they 'sign' [give their agreement or endorsement] on it. Once the 'signatures' are given, they cannot be erased. Therefore, the problem is with the 'signatures' that are given. People tend to 'sign' on just about everything. Some unnecessarily oppress others and others 'sign' even with regards to that. Hey! Even if someone were to kidnap your daughter, you should not 'sign' [on any negative intents] at that time. In fact, people 'design' everything [nurture intents] while prevailing in temporary states, they even 'design' killing someone. The entire world dwells in temporary states. It cannot come out of the temporary states. Those who dwell in temporary states are in a state of uneasiness and restlessness all day and all night.

Every temporary state comes about only to free You. However many temporary states arise, be they good or bad, be they pleasurable or painful, they come to free You. What is the temporary state saying? 'Become free.' If You stay in *upayog* (applied awareness as the Self) in that instance, then it clears away completely. Otherwise, it will remain with some 'stains', and you will indeed have to cleanse it, won't you!

If one were to truly see the reality of the world, then God is moving about within His own temporary states. One may be crippled or lame or unhappy or he may have tuberculosis; thus God Himself is moving about within all of these temporary states. We tend to look at the temporary states, but if we would learn to See God, then our spiritual work is done! The original form (*mool Swaroop*) [of the Self; of God] is in the form of an eternal element (*tattva Swaroop*), which is indestructible (*avinashi*) and the temporary states are destructible.

In terms of the certification for *moksha*, no consideration is given to any activity (*kriya*) being done. The only consideration is *vitaraagata* (a state in which there is total absence of attachment and abhorrence). What is considered to be interference (*dakho*)? In any temporary state that arises just now, if the *chit* (the inner faculty of knowledge and vision) gets stuck in that for a little while, that is an interference. No matter what kind of temporary states have arisen during this *jatra* (pilgrimage), 'we' have never become stuck in any of them. 'We' do

not let any temporary state last. If 'we' were to let it last for three minutes, then a queue would form of all of them. Do you understand this? To remain engrossed in the temporary states is referred to as worldly life. This is what sows the seeds of worldly life, and to remain engrossed in the Self is referred to as *moksha*.

(Sutra - 10)

If You want to go to *moksha*, then do not remain stuck in the thorny bushes. If your *dhoti* gets stuck in it, then let it tear, but pull it away and keep moving. Hey, even if it comes off completely, leave it aside and move on!

If you want to go to *moksha*, then you will certainly have to adjust everywhere. Likewise, do not enter into a clash with anyone and avoid clashes. You will go all the way to *moksha* if you revere this sentence of 'ours'. Your devotion and the power of 'our' words will do all the work. All that is needed is your readiness. If one abides by just one sentence of 'ours', then it will indeed lead one to *moksha*. Oh, even if you were to 'swallow' a single word of 'ours' entirely, as it is, then *moksha* is in your hands. But 'swallow' it as it is. If you abide by a single word of 'ours' for one day, then tremendous energy will arise! There are so many energies within to resolve all kinds of clashes, no matter what clash someone may create. However, if one is preparing to 'jump into a ditch' consciously, do you want to remain stationed in conflict with such a person? Such a person will never go to *moksha* and on the contrary, he will

have you remain stationed right next to him. How can that be acceptable? If you want to go to *moksha*, then you should not be overly wise with such a person. Be on guard from all sides, from all over; otherwise, the world will not let you break free from all these entanglements even if you want to. So make a smooth exit without creating friction. Hey, 'we' even go as far as saying, "If your *dhoti* [a traditional form of lower garment worn by men in India] gets caught in a thorny bush, and your 'train' to *moksha* is departing, then mortal one, do not sit around to untangle the *dhoti*! Leave the *dhoti* behind and run for the train." Hey, it is not worth remaining stuck in any temporary state, not even for a fraction of a second! So, what importance does anything else hold then? In whatever you become stuck, to that extent you have forgotten Your Real form as the Self.

(Sutra - 11)

Keep only one goal, that 'I want to realize the Self.' Do not get involved in the insistence of 'Do this and do that.' Whatever happens at whatever time is correct.

In this world, there is no truth that is worth insisting on! It is not the truth if you insist on it! The *Vitaraag* (absolutely detached) Lord does not insist that His path is the real path. Why is that? If He were to insist, then there would be a breach in His *vitaraagata* (state of absolute detachment). *Moksha* is for those who are free from insistence for the relative (*niragrahi*), it is not for those who are insistent (*aagrahi*). The *Vitaraag* Lord never insists. Those

who are insistent become partial, and *moksha* can never happen for those who get involved in partiality! Where there is insistence, there is worldly life. Where there is insistence, there is holding onto one's viewpoint (*pakad*) and where there is holding onto one's viewpoint, there is anguish!

People are indeed bound because they hold onto their own viewpoint. Holding onto their viewpoint is indeed what binds them. [Once they get involved in] 'This is right and this is wrong,' they are done for! If any discussion goes on for more than two minutes, then God moves away from there! If the conversation becomes stuck on one point, then God leaves. There is no problem with having a conversation, but do not hold onto one point. By holding on, the burden increases.

Do not hold onto anything. [As the saying goes,] Use whatever water it takes to cook the beans [Do whatever it takes to get the job done]. If you definitely want to cook them, then cook them quickly even using water from the gutter. So whatever kind of water it takes to cook them, use that water and get the work done. The means should not be violent towards anyone. There should not be any intent of harming anyone; just get your work done. If you hold onto your viewpoint, then the path ahead gets obstructed, the progress gets impeded.

(Sutra - 12)

What is nature like? It does not allow any living being to do according to his will even to the slightest extent. But

the one through whom no one is hurt even to the slightest extent, be it through mind, speech, or conduct, nature gives such a person all the authority to do what he wants to do.

Questioner: Does making someone do something according to one's own will count as obstinacy (*aadai*)?

Dadashri: What else is it then? If not obstinacy, then what else is it? And the person sulks, ultimately he even does a *ragu*, and gets the other person to do according to his own will. Have you never witnessed a *ragu*? A *ragu* means to behave in such a way that the other person becomes frightened and then the other person accepts whatever this person says. He adopts any means to get his things done according to his will. He will bang his head, he will bang it like this, he will jump around, he will cry, he will wail. He ends up frightening us in all ways, that is considered to be a *ragu*. One does a *ragu* when he does not get his way. When one engages in such behavior to get his way, it is called a *ragu*. When one creates a scene to get things done according to his own will and to frighten others, that is called a *ragu*. It's an onslaught of tumultuous behavior!

Questioner: All the mistakes that have been made until now because of getting things done according to our will; the next life has been bound because we wanted to do things according to our will. Things actually do not end up happening according to our will, but a new life certainly gets bound through that. That is indeed how it is, isn't it?

Dadashri: That is exactly how it is; the ‘seeds’ [causes] for the next life are ‘sown’. As soon as *vyavasthit* (result of scientific circumstantial evidences) is deemed wrong, the ‘seeds’ get ‘sown’. And *vyavasthit* is an energy that is similar to God [nevertheless, it is an inanimate energy]. Do not call it wrong or anything like that. Even if you have doubts about it, the ‘seeds’ get ‘sown’.

Questioner: The entire belief of doership that has formed, is that indeed what binds the whole of the next life?

Dadashri: Yes, that is it, what else would? It’s that ego that is there.

Questioner: And that belief is dispelled through the *Agna* (one of the five directives that preserve the awareness as the Self in *Akram Vignan*) of *vyavasthit*!

Dadashri: It gets dispelled and it is indeed *vyavasthit*. Ultimately, everything has to be done according to *vyavasthit*.

(Sutra - 13)

As long as the state of doership prevails, there is no spiritual awareness, one is spiritually asleep. If the state of doership prevails, then it is considered *swachchhand* (following one’s own intellect in spiritual matters). The world exists because one has the belief that he is the doer, and one can become free if he realizes who the doer is. Neither God is the doer, nor are people. The doer is in fact another energy that is at work. ‘We’ refer to it as *vyavasthit shakti* (the energy of scientific circumstantial evidence).

One has come having wandered through every life-form, yet he has not found true happiness anywhere. All the while, he has done nothing but wailed and roared with his ego. If one does not interfere through the ego, then he will know things as they are. Now, why does he have egoism? He does not do anything, yet he says, “I did this and I did that.” However, that is to be said ‘dramatically’ [as though acting in a drama with constant awareness as the Self]. Neither God is the doer, nor are you the doer. There is karmic bondage for the one who ‘does’. Therefore, it is another energy that is doing it, it is *vyavasthit shakti* (the energy of scientific circumstantial evidence). Fundamentally, it is scientific circumstantial evidence. In this way, all of this has arisen through Science. Someone else [some other energy] is doing it, and you believe, ‘I am doing this,’ that is all, that is called ego. When this ego leaves, it is all *vyavasthit*, and as long as the ego is present, it will not refrain from interfering. Nothing is achieved through the interference that is done, such as ‘I will do this and I will do that.’

If you want to go to the ‘final station’ [*moksha*], then nothing needs to be done. Or do you want to go to another ‘station’, do you want to go to the interim ‘stations’ [in the four realms of existence of a living being]? This is because wherever there is any sort of ‘doing’, it cannot be the ‘final station’ whatsoever, can it? On the contrary, illusion (*bhramti*) keeps increasing wherever there is any ‘doing’. Doership is itself an illusion. And then by saying, “Do this, do that and do this as

well and do it like this,” this in fact an addition to the prevalence in doership. This [Akram] path is not a path of doership; it is a path of understanding.

In *Akram*, the entire state of doership indeed comes to an end, *vyavasthit* itself is the doer now, and it is indeed methodical. The doer is some other entity and you say, “I am doing this,” and thus you become bound. When that sense of doership leaves, You become free.

(Sutra - 14)

You can go to *moksha* even if you simply understand what worldly interactions (*vyavahaar*) are. All the worldly interactions are relative and all these relatives are temporary adjustments. What is the exact meaning of relative? It means ‘superfluous’ [that which is superficial]. Worldly interactions mean ‘superfluous’.

One is to prevail in a ‘dramatic’ manner [as though acting in a drama with constant awareness as the Self] in worldly life. You have believed all these interactions to be your own actions. This is a wrong belief that has come into existence. It is ‘superfluous’ [superficial]. It is not worth storing it in the mind. It is not worth taking a ‘photograph’ of it in the *chit*. That is why ‘we’ tell You that You have been given this Knowledge of the Self, so stay in Your ‘room’ in the ‘home department’ [the Self], and remain ‘superfluous’ in the ‘foreign’ [the non-Self]. All these worldly interactions are relative. The Self (*Nishchay*) alone is Real, It is factual, It is reality!

The *Gnani Purush* remains ‘superfluous’ in worldly interactions, and so everyone is pleased with Him. This is because people prefer ‘superfluous’ [interactions]. People do not like excessive *aasakti* (inner tendency inclined towards attraction that attaches).

‘You’ are the pure Soul, and all these worldly interactions are to be carried out superficially. ‘You’ should remain in the ‘home department’, and remain ‘superfluous’ in the ‘foreign department’. To remain ‘superfluous’ means the absence of any tendency to become engrossed (*tanmayakaar vrutti*), it means ‘dramatic’. This ‘drama’ simply has to be played out. In this ‘drama’, you should smile even if there is a loss, and you should smile even if there is a profit. In this ‘drama’, you have to put on a show as well; if you have incurred a loss, then you have to put on a show accordingly! You can even say out loud, “I have incurred a great loss,” but do not become engrossed within. ‘You’ should maintain a superficial interaction. Don’t many people say, “My relationship with this person is superficial!” That is the way You should interact with the entire world. The One who learns to interact superficially with the entire world becomes a *Gnani*! There is superficial interaction even with this body! ‘We’ constantly keep superficial interactions with everyone, but even so, everyone tells ‘us’, “You have a lot of affection for us.” ‘We’ carry out all the worldly interactions, but while remaining in the Self. When even the worldly interactions are performed with awareness, then it can be said that One has progressed [spiritually].

(Sutra - 15)

If You want to be free, do not get involved in rivalry. As long as there is rivalry, the opposite person will hide his faults and you will hide yours!

Wherever you look there is a 'racecourse' [competition]. This is because all these people have entered the 'racecourse'. There is a 'racecourse' even with the wife at home! If two bullocks are walking side by side and one tries to get ahead of the other just a little, then the other one will also exert more force.

Questioner: Why is that?

Dadashri: It is because they have entered the 'racecourse'. If one of them gets a little ahead, then the one left behind feels jealous and thinks of how he can make the other one fall behind!

No one has ever won this 'horse race'. 'We' do not enter the 'horse race'. Even if one puffs and pants to the point of extreme exhaustion, no one has ever won the race. A person may be intelligent! But ultimately, when he reaches the point of extreme exhaustion, he says, "This fellow cheated me and that other fellow cheated me." But he got cheated even at the age of eighty?!

No one has ever won this 'racecourse'. People simply puff and pant to the point of extreme exhaustion! 'We' never take part in this 'race'. 'We' say only one thing, "'We' are not suited for this." Find ways to lose! This is a novel discovery of 'ours'. The winner will inevitably lose one day, but the one who has accepted

his loss will never lose [again]. The one who sets out to win has failed from that very moment.

Even if you run in this 'racecourse' for infinite lives, you will still get cheated in the end; that is how the world is. Everything will go to waste. And on top of that, you have to suffer endless beatings. Instead, run away from here; find Your true domain, that which is Your Real form!

(Sutra - 16)

There is unparalleled progress in knowingly letting others cheat you. This is a very elevated principle (siddhant).

'We' had the goal of going to *moksha*, so 'we' were not so concerned about anything else. And 'we' used to believe that if someone is trying to cheat 'us', he should not feel any dissatisfaction. Therefore, if he cheated 'us' once, then 'we' would maintain the scope to allow him to cheat 'us' again, [with the intent,] 'Let that poor fellow feel satisfied.' 'We' would do so through any possible means; if someone had a habit of getting respect, then 'we' would give him a lot of respect and recognition, but 'we' would find 'our' way out! If 'we' were to insult someone, then people would hold 'us' back. Is it as though they want to go to *moksha*? No, they don't. So through any possible means, be it by giving them respect or recognition, or even by giving them money, but find a way out from here.

The *vitaraag* Lords satisfy everyone's ego and move on! The poor fellow's ego gets satisfied and we become free, don't we! 'Our' entire life, 'we' carried out the

business of getting cheated knowingly. The One who continually gets cheated is called God. 'He' always gets cheated. Now, 'we' got cheated throughout 'our' entire life, that is why this God manifested [within 'us'], otherwise would He be likely to?

The body of the *Gnani Purush* is living today, but this 'bubble' [body] will burst at any time in the near future; however, does that mean that the path to *moksha* will disappear? The answer is no. As long as a person fulfills the following conditions, and has some other characteristics such as the ones below, no one can stop such a person from going to *moksha*: he should not have any intense desire besides that of going to *moksha*, and he should have the willingness to knowingly get cheated by others. Without doing anything else, such a person will go to *moksha* in two lifetimes, on his own, even without the presence of the *Gnani*!

It is worth going to *moksha* even by getting cheated by this world. Bad times are coming. For the next eighty-two thousand years, people will have no scope to heave a sigh of relief; everyone will live in such terrible misery and agony, despite taking birth as a human being.

Questioner: For eighty-two thousand years?

Dadashri: Yes. That is why 'we' are saying, "Beware, beware, beware!" The one who knowingly gets cheated by others becomes authorized for going to *moksha*! That is why Kaviraj (a *mahatma* blessed

by Dada to write *Gnan*-filled verses) has said, "Make the most of this final opportunity!" He is saying to make the most of this final opportunity. Thereafter, whoever is to come [a future *Gnani*], will come [after eighty-two thousand years].

(Sutra - 17)

There is a permanent 'safe side' [safety] in being *laghutam* (the smallest of all), the ones who are *gurutam* (the most superior) have fear!

What is the foundation of this [*Akram*] *Vignan*? It is to remain in *laghutam bhaav* (the sense of being the smallest of the small) and to maintain *abhed drashti* (the sense of oneness with all living beings). To have *abhed drashti* with each and every living being, with the living beings of this entire universe, is indeed the foundation of this *Vignan* (Science). It's not as though this *Vignan* is baseless, without a foundation.

[The state of] *Laghutam* is in fact our very core. [The actual state of] *Gurutam* (being superior to all, in the Real sense) is attained while sitting comfortably in that core. All of our theories [in *Akram Vignan*] are unique, completely new!

Questioner: How do you define *laghutam*? When my ego reaches the point of zero degree, is that considered being *laghutam*?

Dadashri: No. The ego remains the same, but the belief of the ego changes to 'I am smaller than everyone' and that too is one kind of ego. *Laghu* means 'I am small,' *laghutar* means 'I am even smaller

than small' and *laghutam* is the ego that 'Everyone is superior to me.' So that is also one kind of ego!

Now, this worldly life has arisen because of this ego of *gurutam*, meaning having the intention of becoming superior, having beliefs such as 'I am superior to everyone.' Whereas with the *laghutam* ego, one can progress towards *moksha*. The *laghutam* ego means to conduct worldly interactions with the intent, 'I am actually smaller than everyone.' That will take one towards *moksha*. By believing, 'I am superior,' the people of the world enter a 'racecourse' and they are all going on the wrong path due to the lack of awareness. If one has a *laghutam* ego, then gradually he becomes smaller and smaller and ultimately becomes the smallest. So then, One becomes the *Parmatma* (the absolute Self)!

(Sutra - 18)

This *Gnan* is very attractive. Therefore, remain silent [when it comes to preaching about it]. When you remain silent, you will be considered to have understood the world.

If you want to carry out your work [of going to *moksha*] completely, then remain vigilant. As long as You do not attain the Absolute state, do not get involved in giving [spiritual] talks. It is not something worth getting involved in. Yes, you can tell people this much, "The *satsang* over there is good, it's like this, you should go there." You can discuss this much. But do not preach. It is not worth preaching to others. This is *Akram*

Vignan. To speak even one word of the speech of the *vitaraag* Lords is the gravest liability of all!

Do you ever give talks [about this *Gnan*] anywhere? Do not get involved in any such discussions anywhere. This is because people will in fact listen to you, but what will become of you? People will merely listen with one ear and let it out from the other, but you will derive interest from it. This is because the egoism is still present, and they [the *kashay*] are all hungry and are eager to take, they are waiting with anticipation. And gradually they get the 'nourishment' they need.

This *Gnan* of Dada's that you have attained, whatever you speak comes forth on the basis of this *Gnan* and upon hearing you, the world surrenders everything to you. And what happens when the world surrenders to you? You slip [regress spiritually]! All those [*kashay*] that have been lying dormant will immediately surface. This speech is very attractive. This *Gnan* is very attractive. Therefore, remain silent.

It is actually the *Gnan* that 'we' have given that produces results. It brings results within You and then it flourishes. That which 'we' have given remains in the form of a seed, and then it grows. At that time, you can talk by saying, "Dadaji used to say this." But when the speech comes forth in this manner, after a few days it seems like, 'This man speaks exactly like Dadaji.' So then where will that lead you to! After a few days, it will lead to your downfall; it is inevitable, isn't it!

Goshala was initially a disciple of Lord Mahavir, he was a very special disciple. However, he eventually opposed [the Lord]. Goshala spent a lot of time with Lord Mahavir. Later he felt, 'I have understood all the Knowledge.' So he parted from the Lord and proclaimed, "I am a *Tirthankar*, He [Lord Mahavir] is not a *Tirthankar*." And many times he even used to say, "He is a *Tirthankar* and I am also a *Tirthankar*.' That 'disease' had set in, so what must have become of him?

Now, even when he was in the direct presence of Lord Mahavir, he did not behave. So then is someone who sits before 'us' likely to behave? What would happen if it were cut while still unripe? [What would happen if one starts preaching before attaining the Absolute state?]. And that [incident with Goshala] took place in the fourth era of the time cycle. Whereas this is the fifth era of the time cycle, it will ruin countless lifetimes. People have taken this kind of beating from time immemorial, haven't they! They have taken this same beating over and over again. Upon acquiring the slightest taste [of respect], he enters the state of intoxication!

'We' have to seriously caution the One whose *jagruti* increases significantly. But if He follows the *Agnas*, then He enters the 'safe side'. But it is very difficult to enter the 'safe side'.

(Sutra - 19)

**What is there beggary (*bheekh*) for?
There is beggary for being worshipped.
And when someone simply greets a**

**person respectfully, one becomes elated.
Hey, these are all signs of going to a lower life-form! There is grave danger in this! Such habits that have taken hold are not likely to leave.**

Does the intense desire to be worshipped ever arise in you? If so, then 'us' know, 'we' will put a stop to it. Yes, once 'we' chop off its 'roots', it will stop. That intense desire is a great danger. Such an intense desire does not arise in you, does it? Be forewarned, it will arise some day! So consider it a danger and proceed accordingly. This is because when people worship you, you will develop a habit of it, just like the habit of having a cup of tea. Then when you don't get it, you will become disturbed. Then you will even come up with a scheme to make others worship you. So it is dangerous; remain vigilant.

There is no graver 'disease' than the intense desire to be worshipped. The greatest 'disease' of all is the intense desire to be worshipped! Who should be worshipped? The Self is indeed worthy of worship. So what is the need to worship the body? But there are all these desires and the insatiable greed to be worshipped. What are you going to gain by having the body worshipped? The body that is inevitably going to be set on fire [cremated upon death], what is there to gain by having it worshipped? However, the insatiable greed is such that [one has the demand], 'Worship me.' So these are the intense desires to be worshipped. Otherwise, *moksha* is not difficult to attain. These unscrupulous intentions are difficult [to overcome].

Even if such a desire arises, it is a grave fault. Have you ever had such a desire? Do you ever get tempted from within? 'We' are just cautioning [everyone]. If 'we' do not caution them, then they will fall, won't they! If one falls after arriving at such an elevated state, then he will become useless and on top of that, he will cause injury to himself. If he falls from a lower height, then he will not get a major injury. Whereas if he has climbed up very high and later falls, then it will cause a lot of injury. So remain wherever you are, do not fall from that point.

Moreover, do not bring any of your own words into this. Take the words from here [that 'we' speak] and use them as they are; do not add any new words of your own. Do not even build a new 'station.' Or have you already built one? You have not dug its foundation, have you? You have not built anything, have you? There should be a warning, shouldn't there? Otherwise, there is no telling where you will end up! This is a very different kind of path. And you will encounter so many enticing situations along the way! There will come such enticing situations which you have never experienced before. Even highly elevated spiritual beings have been deceived, so what hope is there for you? So, walk properly on this path of Dada Bhagwan. Oh! It is a clear road, it is first class! There is no risk or anything on it!

(Sutra - 20)

Ours is the path to *moksha*, where One should proceed very silently and discretely!

If you tell 'us' what has happened, it is considered as *alochana* (heart-felt confession of a mistake). There is no problem with whatever has happened. All of that is always forgiven. But from the moment you tell 'us' exactly as it happened, it is considered the beginning of *alochana*. That means you have turned around from that path. Then 'we' put a protection for you. This path is filled with pitfalls, so beware. There is extreme danger in it. Do not speak even one word [in the form of doing *satsang* with others without the *Gnani's* authorization]. And if you do want to say anything, then come and tell 'us'. 'We' will then tell you, "Now you may speak." Otherwise, there is grave danger in it; there is grave danger even in saying just one word.

The salvation of the world will happen whenever the time comes. When nature of its own accord prepares you as the *nimit* (instrument) for salvation, then proceed! Do not try to become ready on your own. This is not something one can get ready for! If you try to sell off 'our' *siddhis* (spiritual powers), what will the world not give you? But in the process, you will lose your wealth of being in a human life-form! Not only will you lose it, but you will become eligible to go to a lower life-form! Ours is the path to *moksha*, where One has to proceed very silently and discretely!

(Sutra - 21)

As long as you see the world as at fault, you will have to wander life after life, and when You will See the world as flawless, You will become free.

If one cannot realize his own mistakes and he sees only the mistakes of others, then that is a hallmark of an *agnani* (someone who is ignorant of the Self). He constantly keeps getting bound and consequently takes beatings. And what is the hallmark of a *Gnani*? Who has received the grace of the *Gnani*? The One who has the *jagruti* (awakened awareness as the Self) to See his own mistakes immediately, and only the intent, ‘How can I become free from them?’ remains in Him constantly.

Questioner: It is only when I do not See the pure Soul that I see the other person as at fault, isn’t it?

Dadashri: You see the other person as at fault when You do not See the pure Soul, that is why he is seen as at fault, and secondly, you have not arrived at the final conclusion. If you arrive at the final conclusion in exactness, then you yourself, the one seeing the fault would say, “This is actually my own fault.” So it will not stop by simply Seeing the pure Soul. It will actually continue to carry on. So it should be cleared systematically. So, through the final conclusion, you should conclude in what way the other person is not at fault. Yes, he is not at fault, yet why does he appear to be so?

Lord Mahavir had said, “The entire world is flawless, and whatever mistakes there were, they were my own, and they have been discovered.” And ‘we’ too have realized ‘our’ mistakes. And now what are ‘we’ telling you? Realize your mistakes. ‘We’ are not telling you anything else. The ‘string’ of the ‘kite’ that ‘we’ have in ‘our’

hands, You have the same kind of ‘string’ of the ‘kite’ in Your hands. As You have attained the Knowledge of the pure Soul, the ‘string’ of the ‘kite’ is in Your hands. If you don’t have the ‘string’ of the ‘kite’ in your hands and it takes a tailspin and you start shouting and become restless, then you will not achieve anything. But if You have the ‘string’ in Your hands and You pull it, then will it stop taking a tailspin or not? ‘We’ have handed that ‘string’ over to Your hands.

So You should See everyone as flawless. Through the flawless Vision, See the pure Soul, and make him [‘file number one’, your relative self] flawless. After a while, there will be an uproar from within, ‘He is doing this and that; why are you Seeing him as flawless?’ So You should See with exactness that he is flawless, and as it is, he exactly is flawless.

This is because whatever you see in this world is all your result, you cannot see the causes. Now who is at fault in the result?

Questioner: The fault is of the causes.

Dadashri: It is the fault of the one who created the causes. So in the result, no one is at fault. This world is in the form of results. ‘We’ have taught you this very simple example of how to arrive at the final conclusion. There are many other conclusions. It is when so many of these conclusions came together that ‘we’ accepted that this world is flawless. Otherwise, would it be accepted without any basis? Is this something

that is baseless? It should be in Your conviction that this world is flawless, it is a hundred percent [flawless], it is undoubtedly flawless. That it appears to be at fault is itself an illusion. And that is why this world has come into existence, that is all. There is no other cause behind its existence. As long as you see the world as at fault, you will have to wander life after life and when You will See the world as flawless, You will become free.

(Sutra - 22)

Whosoever wants to break free from this world, whosoever finds this world cumbersome will certainly have to take the path that, ‘Do not strike at any living being even through the thoughts.’ There is no alternative.

Questioner: You must have understood that there is no use for this weapon.

Dadashri: Yes, this weapon is of no use at all. The thought that there is a need for this weapon has never arisen at all. Ever since ‘we’ placed this ‘sword’ [in the form of *kashay*] on the ground, ‘we’ have not picked it up again. Even if the opponent takes up the weapons, ‘we’ do not pick up the weapons. And ultimately, that is the path that will have to be taken. Whosoever wants to break free from this world, whosoever finds the world cumbersome will ultimately have to take that path; there is no alternative.

Live in this worldly life in such a way that you do not cause misery to

anyone. No living being should be hurt by you to the slightest extent, that should be the greatest of all goals to keep.

If someone is hurt by you, then his *moksha* will certainly be obstructed, but he will obstruct your *moksha* as well. Therefore, no one should be hurt. Do not ever have the expectation that you will be happy in the slightest extent after hurting someone. Hence, see to it as to how happiness will prevail for everyone. Don’t see anything else.

From today, decide on the outlook that ‘I don’t want to hurt anyone in this world in the slightest degree.’ If you decide, ‘I don’t want to torment anyone in the slightest extent through my mind, speech, or body,’ then it will start to work that way from within. Based on what you decide, it will work that way internally. It will work in accordance with your resolve. [Maintain the intent,] ‘May no living being in this world be hurt to the slightest extent through my mind, speech, and body,’ so then the entire [karmic] book will be cleared. ‘We’ give you such understanding. The understanding through which ‘we’ have become free, the understanding through which ‘we’ have become free from bondage, the understanding through which ‘we’ have not had any tension for the past twenty-seven years, the understanding through which ‘we’ have become independent, ‘we’ are teaching you that understanding.

(Sutra - 23)

Each person should definitely be concerned about these three things:

Which ‘station’ have I come from? Which ‘station’ did I get off at? Which ‘station’ do I have to reach?

Can you disembark before the ‘station’ arrives? Actually, the ‘station’ has arrived, that is why ‘we’ show you the way to disembark. Otherwise, if the ‘station’ has not yet arrived, then you will have to just stay put where you are, won’t you? [As it is,] You indeed keep on wandering, don’t you?!

It is like this, suppose a man is sitting at the Udhna railway station [a railway station serving Udhna town, in Surat district; it falls under the Western Railway zone of the Indian Railways] and he says, “I wanted to get to the last station on the Western railway, and I have reached there.” In that case, ‘we’ would tell him, “Dear fellow, do not stay put here. You still have a long way to go.” And ‘we’ would also tell him, “Get on the train, without further ado!” So what is ‘our’ job? It is to make people who are sitting around idly get up and have them board the ‘train’. This is ‘our’ job. Nothing can be achieved by simply believing things in your mind.

Besides, if you keep sitting around at Udhna railway station thinking that it is the last station in the Western Railway zone, if you believe that this is the end, then are you likely to get anywhere by believing it to be so? Should you know where you are sitting or not?

It is certainly not worth getting stuck at any ‘station’. Otherwise, understand that you are definitely trapped. People get

stuck in worldly interactions, that is their mistake. It is because they get stuck that they have to take beatings from the world. All this is encountered the moment one becomes involved in worldly interactions. Worldly interactions entirely consist of circumstances, whereas You have to go where there are no circumstances, to the state of *Siddha* (the absolutely liberated state).

If someone asks us, “Which station do you want to go to?” and if we have decided the destination, then we will reply, “Sir, I want to go to Anand [a city in Gujarat].” So Anand will remain in our awareness. So we should have the knowledge about the destination we want to reach. The rest will come on its own. We will have to devoutly contemplate only on the destination we wish to go to, otherwise we will end up disembarking at another ‘station’! We are travelers heading to another destination, not this destination. We are travelers on the path of liberation; we are not travelers on the path of worldly life. So we have to go to *moksha*, we have to reach *Siddha gati* (the realm of the absolutely liberated Souls who have attained ultimate liberation), so that remains in our awareness.

Questioner: If one wants to reach there, under what conditions can he get there?

Dadashri: One will go to *Mahavideh Kshetra* (one of the three locations in the universe where human beings reside and the current living *Tirthankar* Lord Simandhar Swami resides) once his traits have changed while living here. As it

is the fifth era of the time cycle where we are currently residing, the nature of human beings of the fifth era has become worse than the nature of the people of the fourth era. Now, if 'we' give *Gnan* to a person here, and if his nature improves, if he does not cause interference, if he does not harass anyone, then the inherent nature of the *kshetra* (location) is such that the person automatically gets pulled away from here to where the fourth era prevails.

If he becomes like those who live over there, if he becomes like the people living in the fourth era of the time cycle, if his negative traits of the fifth era of the time cycle go away, then he will reach there. If someone hurls abuse at him yet he does not have any ill feelings towards that person, then he will reach there.

Thus, bring about a solution in this lifetime which will lead to the change of *kshetra*. Become such that you will be free of the expectations of others. So do something like that. As You keep clearing [the 'files'], You will become worthy of that *kshetra*.

Questioner: Dada, You mentioned about the change of *kshetra*. That One should become such that the change of *kshetra* takes place.

Dadashri: No, Your intent (*bhaav*) should be such.

Questioner: In what way?

Dadashri: The clearing [of files] that You do; as You clear [the files], You become worthy of that *kshetra*.

So, keep this statement in Your awareness to the best extent possible, whatever 'we' say. Therefore, in whatever way possible, bring closure to the other person's mind.

So think in this way. This is not something that will happen in just a day. 'We' are assigning this 'work' of the entire life to You. If You start it from today, then there will be an end to it! 'To start' means that if You think about it, then You will understand it further. It should remain this way in Your attention, in Your awareness. There is no doubt that You have become the pure Soul, but it is at the level of the conviction (*pratiti*), at the level of awakened awareness (*laksh*). Therefore, You can prevail in that awakened awareness (*jagruti*), but however much comes into experience...

Questioner: It is correct when it comes into experience.

Dadashri: What is creating a shortcoming in having the experience? In the external part, wherever someone feels dissatisfaction [because of you], that is a shortcoming on your part. So however much possible, explain to that person from different angles; do whatever you can to make the other person exempt you. If you meet a thief along the way, do something so that the thief lets you off the hook.

Questioner: So in whatever way possible, we should bring about a solution; in whatever way possible, [we should bring a solution so that] the other person lets us go.

Dadashri: If he says, “Go, get going,” then understand that You have been freed. If you scold him, then there will be no end to it. If the thief lets you go, then you are released. So explain in whichever way possible, but bring about a solution; if such an intent is maintained, then You will find a way out.

(Sutra - 24)

The Akram path is a path of understanding; one needs to resolve everything through understanding. The Akram path is not a path that involves any activity (*kriya*); it is the path of clearing [‘files’] with equanimity. *Vitaraagata* (a state in which there is total absence of attachment and abhorrence) begins from the very moment One decides to clear [‘files’] with equanimity. So, it is referred to as *vitaraagata* from that point all the way up to the point at which One becomes completely *vitaraag!*

This [dictum] of *Akram* [*Vignan*], to clear all ‘files’ with equanimity, is an amazing thing!

Did you clear the ‘files’ with equanimity or did you simply let it be? If you clear [the ‘files’] with equanimity, then enmity (*ver*) is not bound with anyone. Do not bind enmity anew and clear the old enmity. If you do not know how to do any *Purusharth* (progress as the Self), then at least do this much: clear away the enmity. If enmity has been bound with someone, then you would certainly be able to figure out that there is enmity with that person, wouldn’t you; [you would realize,] ‘I am not harassing him, yet he keeps on

harassing me.’ Hence, when you come to know that enmity has been bound with him, you should clear that with him. And when that account of enmity gets cleared, that is considered the greatest *Purusharth*. This world indeed persists because of enmity. Its ‘basement’ is nothing else; the ‘basement’ of this world is indeed enmity. This world does not persist because of attachment or love, but it persists only due to enmity. Therefore, do not bind enmity. If you make a mistake, then ask for forgiveness and bring about a solution for that mistake, but put an end to that case.

Questioner: How can I clear [the ‘file’] with equanimity if the other person is not ready to do so? How is it possible to clap with one hand?

Dadashri: ‘You’ have to decide in your mind, ‘This file is coming, I want to clear it with equanimity’; that is all You have to do. It is not your concern whether the other person claps or does not clap. Once You change your intent, everything will immediately fall into place.

Questioner: Now, all these ‘files’ that exist will need to be resolved, won’t they? All the ‘files’, whether big or small?

Dadashri: There is no choice but to resolve them.

Questioner: But what if many ‘files’ get cleared from one side? Can the ‘files’ be cleared from one side?

Dadashri: No, there is no such thing. There is no way out but to clear the ‘files’.

Questioner: But many a times

I want to become free, but the other person does not let go, then is it or is it not possible for me to become free from one side?

Dadashri: You can become free.

Questioner: How so?

Dadashri: Through Your *vitaraagata*. In fact, if *vitaraagata* is present on Your side, then You can be released from everything. ‘You’ do not need to consider whether the other person accepts it or not! If that were to be considered, then no one in this world would ever become free.

(Sutra - 25)

Any type of ‘stain’ can be removed through the ‘water’ of the One who is *vitaraag*. Even if the entire world were to encompass [such a person], *vitaraagata* is such an energy that not a single thing would stick to Him! What do the *vitaraag* Lords say? The world will indeed carry on, You should not get involved in any interference. If You want to come to *moksha*, then maintain *vitaraagata*!

Questioner: What should a person do to remain in the *vitaraag* state?

Dadashri: The One who does not have any attachment, abhorrence, anger, pride, deceit, or greed towards anyone is *vitaraag*. The moment any of these things are done, one has failed to remain in the *vitaraag* state. If any of them end up happening, then know that you have failed to remain in this [*vitaraag* state]. Then you have to endeavor to achieve that once again. If you miss out on it,

then reset it. By continuing to do this, you will be able to become still. The One who wants to do so will not refrain from bringing about a settlement once and for all, isn’t it! Even these toddlers fall down and get up and once again start pushing their walker around. They fall down again and get up once again and start pushing their walker. In doing so, they learn to walk independently, don’t they! So, do attachment or abhorrence end up happening? [What about] Anger, pride, deceit and greed? They don’t, do they! So then, that is *vitaraagata* after all, isn’t it! There is no need to search for anything else; that itself is *vitaraagata*. There is no other *vitaraagata*. People actually claim, “No, no; I do not have any attachment or abhorrence.” Just look at them! These people without attachment and abhorrence have arrived! When ‘we’ clarify by asking, “[Do] Anger, pride, deceit, greed [happen]?” Then they reply, “They are there for sure.” So you mortals, that means that you don’t understand attachment and abhorrence at all! The short form of anger, pride, deceit, and greed is attachment and abhorrence. As One clears the ‘files’ with equanimity, He then becomes *vitaraag*.

Questioner: In whichever way possible, to become free of attachment and abhorrence is the path of the *vitaraag* Lords.

Dadashri: To have no attachment to the slightest extent and no abhorrence to the slightest extent. That cannot happen immediately. However, by nurturing such an intention (*bhaavna*), they will go away

gradually, but only if You have attained the *Gnan*; otherwise it will not happen, it cannot happen even over the course of a million lifetimes.

What this *pudgal* (charged inanimate matter; charged, impure *parmanu*) says is, “Don’t think that just because You have become the pure Soul, You have become free. You have blemished us, so now You have to make us pure, then You are free and so are we.” In response, You might ask, “How can I set you free?” They would reply, “You just keep on Seeing whatever we are doing. Do not interfere in any way. Just keep on Seeing without having attachment or abhorrence.”

Questioner: So should I keep Seeing [everything that is unfolding] without having attachment and abhorrence?

Dadashri: Keep on Seeing it; that’s all. So then, [the charged, impure *parmanu* would reply,] “We are free. We have been tarnished because of attachment and abhorrence, because of your attachment and abhorrence. And with Your *vitaraagata*, we are set free.” Then the *parmanu* become pure.

(Sutra - 26)

***Vitaraagata* is the only way to ‘swim’ across worldly life. If the attachment (*raag*) is set on the *Gnani*, then that becomes *prashasta raag* (attachment for the Real; attachment of the highest kind, that which leads to the Self). That will get Your [spiritual] work done. Attachment towards all other places will then leave. This is because the *Gnani* is *vitaraag*. Attachment**

towards the One who is *vitaraag* brings freedom from all miseries.

First, One becomes *vitadwesh* (free from abhorrence), then One becomes *vitaraag* (free from attachment and abhorrence). After [the state of] *vitadwesh* arises, then only attachment remains. The inherent nature of attachment is such that it is the one that leaves only later on. This is because when the attachment finally detaches from the *pudgal* (non-Self complex), it settles on the *Gnani Purush*. But what is that attachment like? It is *prashasta raag*.

Prashasta raag means it is attachment that gives *moksha*. In this attachment, it takes one up a step at a time. With the first step, it gets rid of abhorrence just like that. Thus, although everyone has attachment towards ‘us’, it is considered *prashasta raag*. It is not worldly attachment. There is no worldly intent in it.

So You have become free of abhorrence but your attachment has not yet left. That attachment which is stuck everywhere, it leaves from there and settles on ‘us’ [the *Gnani Purush*]. That other attachment now feels painful. So one will ask, “What about the attachment I have for Dada?” That is actually considered *prashasta raag*, the attachment that is the direct cause for *moksha*! And it is good if the attachment settles on the *Gnani Purush*, isn’t it! Then all other problems will be over!

If this *prashasta raag* remains, then know that You have attained liberation, because it destroys all other attachments.

This attachment destroys all the external worldly pleasures, it destroys all those other attachments. That is why if this *prashasta raag* arises, then consider it as *moksha* for this era of the time cycle.

The awakened awareness (*laksh*) of the pure Soul has set in, yet It has not come into experience. Until then, the *Gnani Purush* Himself is your own Soul. To worship Dada is itself the equivalent of worshipping the pure Soul. And that itself is worship of the absolute Self (*Parmatma*), and that itself is the cause for final liberation.

(Sutra - 27)

It is my deepest inner intent that, with the exception of the exclusive experience of the pure Soul, I have no desire for any [transient or temporary] thing of this world.

Now, You do not want anything besides *Gnan*. And as for Chandubhai, all the filled stock of karma that belongs to the non-Self complex, let it all be according to whatever is in Chandubhai's *vyavasthit*. ['You' do say,] "I do not want anything. I do not desire anything of this world." However, You should first decide, who this 'I' is, and then say it. Therefore, [there is the intent of] 'I am pure Soul and whatever Chandubhai wants, let that be, I do not have a problem with that.' And whatever else is desired, it is desired by Chandubhai, so then there is nothing more to it! So whatever is in *vyavasthit*, that is fine; if it is not to be, then that is also fine. This is because it [whatever happens] is exact *vyavasthit*. 'You' should not have a problem with that. Chandubhai

can have thoughts within, You should not have a problem with him having thoughts. If You have the intent of 'I do not want anything' and if there is sincerity towards it, then no karma will stick to You. 'You' should say this five times in the morning, "I have no desire for any temporary thing of this world." 'I' meaning [the One who has the awareness that 'I am pure Soul']. If One says, "I have no desire for any temporary thing of this world" five times and remains sincere to it, then he does not bind karma at all. Thus, if You remain sincere to Yourself, then You will not face any problems; this is how this Science is! Sincere meaning You never go against Your goal under any circumstance.

Questioner: So one has to make the firm resolve of 'I do not want anything except *moksha*'?

Dadashri: Yes, 'I do not want anything at all. Come what may, but I do not want anything'; such a firm resolve will be needed.

Questioner: So the important point is, if the decision is made about going to *moksha*, then the 'train' moves along on the right track.

Dadashri: The decision for *moksha* has already been made but along with that, the decision that 'I do not want this' has to be made, doesn't it! That is why 'we' ask everyone to say, 'I do not want anything in this world' five times in the morning immediately upon waking up. Then the effect of that will remain.

(Sutra - 28)

The Agnas of the *Gnani Purush*

are akin to a wall which prevents one from wandering life after life. If You want to do what it takes to reach the ultimate state through the *Agnas* of the *Gnani Purush*, You can do so; such an opportunity will not arise again and again! When You remain in 'our' five *Agnas*, that itself is *Purusharth*, that itself is *dharma* (religion; rightful action; natural state)! There is no other *Purusharth*. Everything is encompassed in that.

The awakened awareness (*laksh*) of the pure Soul has set in for You, that awakened awareness is considered the awakened awareness of the *alakh niranjan* (that which does not become established in awareness easily and to which no karma can attach). Now, remain only in 'our' five sentences, only in the five *Agnas*, nothing else that is difficult needs to be done. Now do not miss out on this. This chance will not come again and again. Self-realization has taken place; it has all happened. Now, God will not leave You. It is on a rare occasion that one finds this simple path. It is if there is the influence of a lot of merit karma that one finds it; when this happens to be the case, engaging in spiritual negligence is wasteful.

Questioner: One should not engage in spiritual negligence.

Dadashri: Yes, You should latch on to this; You will not get such a chance again. The pure Soul never sets into the awakened awareness, It is *alakh niranjan*. 'It' has not set in anyone's awakened awareness, and if It sets into the awakened awareness, then Your spiritual work is bound to get done.

Questioner: Dada, are there some obstructing karma (*antaray karma*) that set me behind in my *Gnan* or *jagruti*?

Dadashri: Whatever you want to consider, be it obstructing karma or a shortcoming in Your *Purusharth*. 'We' have disclosed the *Purusharth* to You. The *Purusharth* is available from the moment You are made the pure Soul. So it is indeed a shortcoming in Your *Purusharth*.

'You' have to decide on the *Purusharth*. When You make a resolve (*nishchay*), then it will happen on its own. 'You' should make the resolve. 'You' have not made the resolve that You want to remain One with the Self. That resolve is still weak, that is why the shortcoming remains. Once You strengthen that resolve, it [the *Purusharth*] will be done well. The firm resolve is itself *Purusharth*!

Questioner: So, what I was trying to say is that, first the resolve happens that 'I want to follow the *Agnas*.'

Dadashri: Then You can follow everything. Whatever you have decided upon, if it remains all the way to the end, then that is considered as a resolve! Then its link will be found ahead. The timing will also match. If you change the resolve, then you will not find the link ahead. If you make one resolve and you later make another one, then you will get it, but not on time. Moreover, you will get it in pieces, it will not be continuous.

When One is able to remain in the *Agnas* completely, then the 'I-ness' (*potapanu*) gets destroyed. When One remains in the *Agnas*, *swachchhand* (to

follow one's own intellect in spiritual matters) does not remain at all, does it! Then, it depends upon one's understanding, provided He gets His work done without using the intellect (*abuddha*). If just one of 'our' *Agnas* is followed completely, then it is possible for One to become *ekavatari* (a state whereby only one more life remains before final liberation)!

After realizing the Self, *Purusharth* and *parakram* (extraordinary spiritual effort) arise. But if *parakram* cannot be done, then do *Purusharth*. *Parakram* is akin to a dog who shakes its body vigorously just one time and gets rid of all the dust that had been accumulating on its body all day long; it becomes speckless. That is called *parakram*. Have you never witnessed a dog doing this?

Questioner: It cleans its entire body by doing this.

Dadashri: Which professor must have taught it to do this? Can this be learnt without being taught by a professor? But see how it becomes clean! Not a spot of dust remains on it! You have become the *Purush* (the Self), so *Purush shakti* (energy of the Self) means to be with *Purusharth*, to be with *Swa-parakram* (extraordinary spiritual effort as the Self). Oh my! It is through *Swa-parakram* that 'we' traverse the entire world in an hour! After 'we' turn You into the *Purush*, after You become the pure Soul, Your energies begin to increase tremendously, but only if You keep Your awakened awareness (*laksh*) in this [the Self], and remain in touch with 'us', then it will help tremendously. And if You remain in touch,

then the energy to remove these 'diseases' will also arise! It is not easy to remove the *atkan* (intense inner obstacles) and do *parakram* through your own energy. *Parakram* can be done only when You take the energy from here.

(Sutra - 29)

This entire worldly life is a perpetual cycle; there is no end to it at all. So to bring an end to it, ask the *Gnani Purush*, "For how much longer should I keep wandering? I have been wandering around, like a bullock in a traditional bullock-driven oil mill!" Tell the *Gnani Purush*, "Please bring about a permanent solution for me!" The intention of remaining near the *Gnani Purush* gives rise to *parakram*.

The vision of this world is filled with infinite deluding karma (*mohaniya*) and no one can escape from it. You do have the desire to become free, but you cannot find the path. It is extremely difficult to find the path. It is very rare to come by the circumstance of meeting the *Gnani Purush*. All other circumstances will come together and dissociate, but the circumstance of a meeting the *Gnani Purush* will give you permanent bliss. After that, You have to get Your [spiritual] work done. The intention of remaining near the *Gnani Purush* gives rise to *parakram*. Thereafter, no matter what circumstance You face, You will be able to overcome it through *parakram*.

That is why 'we' are telling you to become free from all aspects [of worldly life]. 'You' have now become *Purush* [the Self], thus You will be able to do

parakram. Otherwise, a human being is entirely dependent on his *prakruti* (the non-Self complex), he is in the form of a 'spinning top'! 'You' have now become free from that state of being a 'spinning top' and have attained the energy to do *parakram*, You are able to do *Swa-Purusharth* (progress towards the absolute Self after Self-realization) and *Swa-parakram*! Furthermore, the *Gnani Purush* is with You, so what is there to fear?

All the 'doors' of your intellect get shut in this *satsang*. Slowly everything becomes clarified; the *Gnani Purush* makes you just as He is! There is no alternative other than staying at the *Gnani's* feet. What is a *Gnani Purush*? 'He' is a mirror. You can see yourself the way you are. The *Gnani Purush* alone is the essence of the essence of worldly life.

If a candle is drawn in a book, will that actually give any illumination? Something drawn on a piece of paper will not produce results. The Self is worth Knowing only from a *Gnani Purush*! If you want to Know the Self, then go to a *Gnani Purush*. *Sat* [the eternal truth, the Self] is something that is independent (*niralamb*). If one goes out to seek It using a dependency (*avalamban*), then how would it be found? In fact, it is only if there is dependency on the *Gnani*

Purush that it would be done. This is because He is the ultimate tool! The Self is independent! You only need to Know the Self, understand It, and become steady within It. Everyone proclaims that sugar is sweet, whereas the *Gnani Purush* demonstrates what 'sweet' actually means [tastes like]!

Liberation is not possible even after a million lifetimes. One's work [of liberation] gets done only upon meeting a living *Gnani Purush*. When can it be considered that the path of *moksha* has commenced? The moment one begins to follow the *Gnani Purush*, the One who has attained the liberated state, it means that the path of liberation has commenced. The moment one decides that, 'Sooner or later, I want to only follow Him,' it means that the path of liberation has commenced. Such a person will assuredly attain liberation!

To become free from this bondage, one should seek the shelter (*aashray*) of the One who has become liberated, the *Gnani Purush*. The Lord has confirmed *moksha* for those who are under the *aashray* of an *Atma Gnani* (the One who Knows the Self). What does *aashray* mean? It means to approach nearer and nearer. *Aashray* means to become that form.

~ Jai Sat Chit Anand

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Dada's Phenomenal Satsang

When the karma that is unfolding is burdensome, then You should understand, 'This unfolding of karma is difficult to bear, so remain calm.' When the unfolding of karma is burdensome, then cool Chandubhai down and stay put in *satsang*. Things will certainly carry on like this. There is no telling what kind of karma will unfold!

When you sit here, even if you don't do anything, the changes will still keep happening within. This is because it is *satsang*; *Sat* meaning the Self, association (*sang*) with the Self! 'This' [the *Gnani Purush*] is the manifest Self; to sit in His company is considered the ultimate *satsang*. There are other *satsang*, but they are not the ultimate *satsang*. This is like Bombay Central [the final station]; the train will not go any further than this!

Questioner: What is the solution to increase the awakened awareness (*jaग्रuti*) to an exceptional level?

Dadashri: It is to remain in *satsang*.

Questioner: 'You' say that when someone sits with You [in *satsang*] for six months, then a transformation happens at a gross level, which is followed by transformation at a subtle level.

Dadashri: Yes, the transformation keeps taking place simply by sitting here with 'us'.

Questioner: What does transformation at a gross level mean?

Dadashri: Transformation at a gross level means that one's external problems are gone, only the internal problems remain! Then, if that amount of *satsang* happens again, then the internal problems will leave too. When both get wiped out, One has become complete. Therefore, One should have familiarity [with the *Gnani*], for two hours, three hours, five hours; there will at least be the benefit of however much You credit. After attaining *Gnan*, some people think, 'We no longer have any work left to do!' However, the transformation has not yet happened at all!

Questioner: What self-driven motive should *mahatmas* maintain to attain the absolute state of the Self?

Dadashri: Only the motive to spend as much of One's life as possible with Dada; no other motive. Whether it is day or night, wherever it is, but One should remain in close proximity with Dada. Remain in His vicinity [such that His vision falls on You].

Questioner: This *satsang* that we are doing, is it considered merit karma, or is it considered pure karma?

Dadashri: It is like this; [*mahatmas* who have attained *Gnan*] have become pure, they have become free from the ego; for them it is indeed considered pure karma. And for the one who has the ego of 'I am this [Chandubhai]' and wants the result of this [attending *satsang*], then there is only merit karma. And if one behaves according to this [the understanding that 'I am not this [Chandubhai]'], then he can even attain liberation. Otherwise, as an effect [of attending *satsang*], one binds a very high order of merit karma. To hear talks about the true Self, to establish a bit of faith in it, is that an ordinary thing?

This *satsang* that 'we' are doing here, these conversations that are going on here, celestial beings (*devo*) come to listen during that time! A talk like this has never happened in this world. What is this talk about? Here there is no talk about the worldly life at all; there is no part of this talk about the worldly life, not even one percent.

(From Param Pujya Dadashri's Gnanvani)

Palitana : Satsang – Gnan Vidhi : Dt. 9 to 12 February 2023

Satsang



Bhakti near the 108 ft Idol of Lord Adinath



Samotaran Temple



Rohishala



Pilgrimage on the Mountain



Padmavati Mata's Puja



At Angaansha Pir Dargah



Informal Satsang and Bhakti



Gnan Vidhi



Bhakti at Nav Tunk



Those Who Want to Become Free Will Encounter the One Who Makes Them Free

God liberates the one who wants to become free. How can He set a person free if that person doesn't want to become free? This is because God too has His rules. What is God's rule? God never binds the one who wants to become free, and He never liberates the one who wants to become bound. Now if you ask people in this world whether they want to become free or be bound; you can understand that based on whether they are nurturing the causes of becoming bound or the causes of becoming free. The one who nurtures the causes of becoming free will encounter the circumstances to become free. In that case, God keeps helping him. And God also keeps helping the one who nurtures the causes of becoming bound. Irrespectively, God's job is indeed that of helping !

- Dadashri

