

December 2024

# Dadavani



**356°**  
Absolutely  
Independent State  
(Gnanj Purush  
A. M. Patel)

**345°**  
Spashta  
Vedan State

**325°**  
State Free  
of Gross  
Interference

**300°**  
Self-Realization  
Through the  
Akram Path



**360°**  
State of Absolute Knowledge  
(Dada Bhagwan / Tirthankar Lord /  
Kevali / Siddha Lord)

'We' are giving you the Knowledge of the Self. Everyone has the experience of the Self at his or her own level! As One experiences the Self more and more, His [spiritual] work continues to get done. Once the experience of the Self reaches twenty-five or thirty percent, there is no trace of the intellect [its gross interference] in it. When twenty-five percent of the intellect leaves, the experience [of the Self] reaches twenty-five percent.

## The Real Spiritual Effort to Reach 325 Degrees

### EDITORIAL

Among the original discoveries of the scientist of the Self (*Atmavignani*), absolutely revered Dada Bhagwan [Dadashri], one remarkable discovery is where He gives to the world an established principle (*siddhant*) of independence by saying, 'No living being can interfere with another living being, not even to the slightest extent; that is how independent this world is.' Then why does one have to suffer misery in this world? Why does one have to wander aimlessly? Can one be bound by someone else's attachment and abhorrence, or has one been bound by one's own attachment and abhorrence; by his own interference?

What are the interferences of the intellect? The *prakruti* (non-Self complex) will have attachment towards favorable circumstances and abhorrence towards unfavorable circumstances. To have abhorrence towards the one who insults and attachment towards the one who praises is considered interference. Even the sense of doership is a form of interference. [One thinks,] 'You don't know how to do it; I'll do it myself,' that is all interference. If any situation becomes an obstacle for you or seems like it will give you unhappiness, it means your common sense has not fully developed. If you lack the strength to adjust, if it shows you faults of others, keeps you in suffering, makes you negative, or creates division, what is the reason for this? It is due to the interference of the intellect.

For anyone who seeks to recognize the interference of the intellect, they should keep the *jagruti* (awakened awareness) of separation and understand that 'This is wrong' and do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) so that the interference will gradually begin to decrease. As One follows the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) and maintains *jagruti* to clear out his filled stock of karma, a state free of interference will gradually arise. In other words, as the intellect decreases, the state where the intellect is not employed will emerge, and oneness and pure love will increase. Ultimately, what state do You have to reach? '*Laghutam bhaav* (humblest of intent; a sense of being the smallest of the small) and *abhed drashti* (Vision of oneness),' which is the foundation of *Akram Vignan* (the spiritual Science of the step-less path to Self-realization)!

On the occasion of this year's *Gurupurnima* (Festival dedicated to paying respect and expressing gratitude towards one's spiritual preceptor or guru), Pujoyashree gave Dada's message of *Gnan* (Knowledge; Knowledge of the Self) to all *mahatmas*. 'Do the *Purusharth* (Real spiritual effort) to reach 325 degrees.' Dada says, "When this *Gnan* manifested, 'we' touched 360 degrees, but 'we' could not fully digest the *Gnan*. That is why it stopped at 356 degrees. 'We' are giving you the exact same type of *Gnan*. 'You' need to decide on the goal and do the *Purusharth* of reaching 325 degrees."

How can you measure whether You have reached 325 degrees? When the intellect diminishes by even 25 to 30 percent, when no one interferes with you nor do you interfere with others, when even the interferences against your own self stops, know that You have reached 325 degrees. The five *Agnas* are such that they destroy the interferences of the intellect. The ardent prayer is that we [*mahatmas*] all practice the five *Agnas* with *jagruti* and do the *Purusharth* to climb the stages of *Gnan* up to 325 degrees.

~ Jai Sat Chit Anand

## The Real Spiritual Effort to Reach 325 Degrees

*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](mailto:engvani@dadabagwan.org).*

**\* Attachment, abhorrence, anger, pride, deceit, and greed are all things that give misery. The anger, pride, deceit and greed within are the ones who interfere in all of this. That which does not let one remain natural and spontaneous (*sahaj*) is called *dakho* (interference of the ego in unfolding karma).**

**Questioner:** Despite being miserable, why does a human being keep getting wound up in this worldly life?

**Dadashri:** A person does not get wound up, he is in misery; he wants to become free, he does not like it, but he has no control (*satta*) in his hands. He is subject to the *prakruti* (non-Self complex). When he becomes free from the *prakruti*, then he can become free; otherwise the *prakruti* will continue to entangle him. The *prakruti* has already been formed and one is subject to it. Then, the ball is no longer in Your court. Now, if You become free from the *prakruti*, then the ball comes back in Your court. Otherwise, as long as you are not free from the *prakruti*, it will continue to entangle you. The entire world wanders around being dependent on the *prakruti*.

As long as one is subservient (*aadhin*) to the *prakruti*, the *Purush* (the Self; the Self-realized One) does not have a say over anything. When the *Purush* becomes free from the *prakruti*, then the *Purush* has all the say indeed. When You Know 'Who I am' and it comes into experience, then there is freedom, otherwise there is no freedom. Otherwise, you will keep on feeling these miseries. You will have to keep suffering the miseries of worldly life. At times, there is peace and at other times, there is turmoil. This is because of the *prakruti*.

One dances as the *prakruti* makes him. The awareness of what is beneficial and what is harmful to oneself does not prevail. When the *prakruti* compels him to become angry, he winds up getting angry. When the *prakruti* compels him to cry, he even cries. He does not even feel ashamed. He cries openly. He cries such that tears trickle down.

**Questioner:** Is it the *prakruti* that compels one to cry or the *karma* that compels one to cry, Dada?

**Dadashri:** Karma actually means *prakruti*. It is considered the causal (*mool*)

*prakruti*. It is [the effective] *prakruti* that indeed carries out everything. It is the [effective, discharge] *prakruti* that does, and what does one say, “I did it”; that is called egoism.

Who asks for tea? The *prakruti* asks for it. Who asks for this *jalebi* (an Indian sweet)? Who becomes hungry? Who becomes thirsty? The *prakruti* does all of this. When insulted, who is the one being insulted? It is the *prakruti*. Anything that comes your way is because of your *prakruti*. Everything you receive is in accordance with your *prakruti*. There are some beneficial things, and it is good if they come to you naturally. If they come, then let them come, and if it is not possible for them to come, then let it be. Remain natural. Do not interfere. That which does not let one remain natural and spontaneous is called *dakho*.

You will receive everything in accordance with your *prakruti*, in accordance with the demand from within. Those who like black pepper will get black pepper, those who like cardamom will get cardamom, those who like eggplant will get eggplant, those who drink tea will get tea, and if tea with ginger powder is in one's *prakruti*, then he will get tea with ginger powder. But the anger, pride, deceit and greed within are the ones who interfere in all of this. Greed teaches one to accumulate things. And on top of that, he uses deceit for that, thereby interfering even more gravely. Hey, there is no need to interfere at all. Attachment, abhorrence, anger, pride, deceit, and greed are all things that give misery. That itself is called *kashay*. *Kashay* means that which continues to cause misery to the [relative]

self within, that which continues to cause internal turmoil and restlessness (*ajampo*).

**\* Attachment or abhorrence is *dakhal* (interference effects caused by the ego in the unfolding of karma; the effects of interference). Whatever stock of karma has been filled in, that will continue to discharge, but there will be no attachment or abhorrence. That is the daily routine [of *mahatmas*]!**

**Questioner:** Prior to attaining *Gnan* (Knowledge of the Self), and even now occasionally, this happens. When I have had to go through some difficulty and then someone else faces the same difficulty, then I feel from within that, ‘It is good that this happened.’ What is that?

**Dadashri:** The feeling of, ‘It is good that this happened’ is an effect of abhorrence, and if you feel, ‘It is bad that this happened’ then it is an effect of attachment. The stock of the effective intents of attachment and abhorrence that one had filled within [in the past], are being discharged today. Whereas, there is no such thing as good or bad in God's [the absolute Self's] view. Everything is only an object to be Known (*gneya*). It is only worth Knowing it.

**Questioner:** What should I do when this happens? Should I do *pratikraman* (confess, apologize and resolve not to repeat the fault)?

**Dadashri:** When that happens, You should See that. ‘This happened here and that happened there.’ That is all You have to See in that situation. And if perhaps through the effect of abhorrence, excessive injustice is being done to the other person, then there You should tell

Chandubhai, ‘My friend, you better do *pratikraman*. Why did you do *atikraman* (hurt another living being through the mind, speech, or body)? Now, do *pratikraman*.’ Do that only if it is excessive, otherwise there is no need for that if it is not hurtful to the other person. That is just Your understanding. You should wash it off yourself; when You See it as an object to be Known, it gets washed off. Whereas in the ignorant state, if something bad were to happen to someone, then you would feel, ‘It is good that it happened,’ and there is indeed abhorrence prevailing towards him. Now [after Self-realization], there is no abhorrence underlying that situation. You may really feel that, ‘It is bad that this happened’ or ‘It is good that this happened’; so, [understand that] it is the filled stock of karma that is all coming out.

Whatever stock of karma has been filled in, that will continue to discharge, but there will be no attachment or abhorrence. That is the daily routine [of *mahatmas*]! Even if someone has slapped you or caused you a loss, no attachment or abhorrence should arise; that is how it should be. Attachment or abhorrence is *dakhal*. ‘You’ have to keep exhausting the filled stock of *dakhal*.

If there is no *dakhal*, then that is enough. The rest of the filled stock continues to discharge.

‘You’ should not buy new stock and You should empty out the old stock. Moreover, You want to close the ‘shop’, don’t You? For those who want to close their ‘shop’, ‘we’ have shown them the way to do so, “Empty out your stock in this

way, by remaining in the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*).” If someone robs you, don’t try to get even with him. ‘You’ have to empty the stock.

If You become Chandubhai, then the attachment and abhorrence is considered yours, otherwise how can it be called attachment and abhorrence? So one would ask, “Then what is this that is happening?” The answer is, all this that is happening, it is happening to Chandubhai, and You, the pure Soul, Know ‘what is happening’, and You also say, “This should not happen.”

**Questioner:** Yes, all that is correct.

**Dadashri:** Therefore, as Your opinion is different, You are *vitaraag* (absolutely free from all attachment and abhorrence). That is why ‘we’ said that there is tremendous *Purusharth* (Real spiritual effort) going on Your part. After becoming a *Purush*, *Purusharth* can prevail; otherwise, attachment and abhorrence cannot stop on its own, even for a moment. If a bad thought has arisen in the mind, if a good thought has arisen, if something else has happened, a third thing has happened; it [the Self] immediately Sees all that. No matter what speech someone has uttered, whether someone spoke negatively or positively, even then attachment and abhorrence do not arise. When attachment and abhorrence do not arise, that is known as the Self (*Atma*). And when attachment and abhorrence arise, it is known as the worldly life (*sansaar*), or the belief that ‘I am the body’ (*dehadhyas*). The foundation of worldly life is attachment

and abhorrence, whereas the foundation of *Gnan* is *vitaraagata* (a state in which there is a total absence of attachment and abhorrence)!

*Vitaraag* means that if a person were to hurl abuse at One [who is *vitaraag*], then He would not accept its effect, and in addition to not accepting it, the look on His face would not spoil either, His inner intent would not spoil either, and His internal state would not spoil. When even One's resultant effects do not spoil, then He is *vitaraag*! When He is hurled abuse, He is beaten, His house burns down, even then none of His resultant effects spoil and He simply remains *vitaraag*. Who becomes *vitaraag*? The One for whom there is no profit or loss, no happiness or unhappiness, no duality. The One who has gone beyond duality is *vitaraag*.

What do the *vitaraag* Lords say? The world will indeed carry on, You should not get involved in *dakhal*. If You want to come to *moksha* (liberation), then maintain *vitaraagata*!

**\* What does 'our' *Gnan* say? No one in this world has ever been born who has the ability to do *dakhal* in your life! So why does this *dakhal* come your way? The one who does *dakhal* in your life is a *nimit* (an apparent instrument in the unfolding of karma) for you, but at the root of it, the karmic account is your very own.**

**Questioner:** If someone says something [hurtful to me], how can I bring about a resolution? How can I maintain equanimity?

**Dadashri:** What does 'our' *Gnan* say? No one can do anything to You at all. No one in this world has ever been

born who has the ability to do *dakhal* in your life. It is not possible for anyone to do *dakhal* in anyone else's life at all. So why does this *dakhal* come your way? The one who does *dakhal* in your life is a *nimit* for you, but at the root of it, the karmic account is your very own. Whether someone does something wrong or does something right, in that, the karmic account is indeed yours, and that person simply becomes a *nimit*. Once that karmic account is over, no one will do *dakhal* again.

So, to quarrel with the *nimit* is useless. By attacking the *nimit*, the fault will arise again. Therefore, there is nothing to be done in this matter. This is a spiritual Science (*Vignan*); it needs to be understood entirely. But one continues to interfere by saying, "Hey... why did you do that? Do it this way." Hey, why are you doing this?

**Questioner:** So is it better if one remains silent?

**Dadashri:** Yes, you simply have to become silent. Do not say anything at all. The speech of this era of the time cycle is wild. As soon as one speaks, his madness comes out.

**Questioner:** That means one should speak up, right? It is better if it comes out, isn't it?

**Dadashri:** No, that is wrong. There is nothing that needs to be said. This *Gnan* itself illuminates in such a manner that there is nothing left to be said.

**Questioner:** But sometimes the environment is such that one ends up saying it.

**Dadashri:** If you do end up speaking, then You should say, “This Chandubhai is a bit crazy.” ‘You’ should repeatedly deride Chandubhai. ‘You’ no longer have affection for Chandubhai, do you? Or do You still love him a lot?

**Questioner:** No.

**Dadashri:** Then You should say it as it is. Chandubhai is separate from You, so You should speak in that manner.

**Questioner:** I do not want to wield the ‘weapon’ of Chandubhai at all. That is my concern.

**Dadashri:** That’s it. That is correct. Do not wield the ‘weapon’. For infinite lives, one has wielded this ‘weapon’ and protected the non-Self.

All the excessive speech that is uttered, that feels like madness, doesn’t it? When such madness comes out, you should start saying, “I am aware of what Chandubhai has said. He can be quite difficult!” I used to tell my nephew, “Your uncle has been like this from the start; it’s not something new.” He would then ask, “Why are you saying that?” But how could he possibly understand that ‘I’ am separate from his uncle.

Now You are able to recognize that something wrong has been said, aren’t you? This means You are more aware.

**Questioner:** Yes, ‘I’ can recognize it.

**Dadashri:** And if you say this a couple of times, then the other person will also start saying, “I too am a bit crazy.” However, if you directly tell them, “You are wrong,” then they will grab a hold of you. Therefore, just refrain from saying that anyone is wrong. There is no reason at all to say that anyone is wrong. This is

indeed one’s own foolishness. To say someone is wrong, to blame someone, to speak such a thing is our own foolishness.

**\* If One becomes the pure Soul, then the vibrations will stop arising, and if the vibrations stop, then the *prakruti* will gradually come into a natural and spontaneous state (*sahajata*). When both come into a natural and spontaneous state, that is called *vitaraag*.**

The ocean of worldly life is an ocean filled with *parmanu* (the smallest, most indivisible and indestructible particles of matter). In that, vibrations arise, waves arise, and those waves then crash into others, through which vibrations arise in others too, and then the storm begins. All of this is caused by the *parmanu*. The moment the self becomes engrossed in them, the vibrations start arising with full force.

This world too is just like the ocean. One vibration will give rise to numerous other vibrations. The entire world has arisen out of these echoes. All kinds of echoes, all echoes indeed are true and are heard in rhythm.

If there is a well and you stick your face in it and shout loudly, “You are a thief.” Then how will the well respond? “You are a thief.” If you say, “You are a king,” then the well will also echo back, “You are a king,” and if you say, “You are an emperor,” then the well will echo in return, “You are an emperor!” In the same way, this world is like a well. Whatever you throw at it, it will throw back at you. Action and reaction are equal and opposite; that is the law. Therefore, send out echoes that you find suitable. If you call the other person a thief, then you will also have to

hear, "You are a thief." And if you tell the other person, "You are a king," then you will get to hear, "You are a king." 'We' have just shown you the consequences, but to send out the vibrations is in Your hands. Therefore, send out echoes that You find favorable.

If You do not throw a 'brick', no vibrations will arise within you, nor will waves arise in the other person. Moreover, You will not be affected at all. But what can be done? Everyone creates vibrations. Some create small vibrations and some create large vibrations. Some hurl 'small pebbles' and some hurl 'bricks'. Moreover, along with the vibrations, there is ignorance of the Self, as a result of which there is a lot of entanglement. If vibrations happen after *Gnan*, there is no problem. The Lord has said, "Do not create vibrations." But the mortal one will not refrain from creating vibrations! There is no problem with the vibrations of the body, but there is a problem with the vibrations of the mind and speech. Therefore, those should be stopped all together if you want to be happy. Wherever 'bricks' have been hurled, there, vibrations will definitely arise.

The creative and destructive vibrations arising due to the tongue, due to the speech, what is that? That is the ego of the previous life. Due to that ego, the tongue lashes out ruthlessly and through that, the vibrations begin to clash. Most of the misery that is existent today is due to the vibrations caused by the tongue, by the speech!

If attention is placed on even a single *parmanu* of the vibrations created through the body, the vibrations created through the speech, and those imagined in the

mind, then understand that you are done for! And you will have to wander for so many lives! The Lord has said that not even for a single *samay* (smallest, indivisible unit of time) have you become the Self. The entire time has been spent in creating vibrations. Others cast waves and so do you, so you can neither swim, nor can you drown.

These are all certainly our own effects. From today onwards, stop emitting vibrations towards others, stop having [negative] thoughts about others in the slightest extent. If a thought arises, then you should do *pratikraman* and wash it off. So the entire day will go by without vibrations arising towards others! If the day goes by in this way, then it is more than enough; that itself is *Purusharth*. If One becomes the pure Soul, then the vibrations will stop arising, and if the vibrations stop, then the *prakruti* will gradually come into a natural and spontaneous state. When both come into a natural and spontaneous state, it is called *vitaraag*.

**\* If your interfering stops, then there is no one in this world who can interfere in your matters. These are all effects of your own interference! The moment that your interfering stops, no effects will come your way.**

There is no one born in this world who can hold you responsible! And if such a person does exist, no matter how many hundreds of thousands of different ways you try to avoid him, you will not succeed. So which direction should you go in? Should you be preoccupied in searching for those ways? No, that will lead you nowhere. Therefore, put aside all things and go towards the Self. To have



the decisive conviction that ‘I am pure Soul,’ that itself is called the experience of the Self!

**Questioner:** So we came back to the original point of discussion.

**Dadashri:** Yes, keep Seeing whatever is happening. That is all of the non-Self (*par*) and it is subject to external factors (*paradhin*). And whatever is happening is in fact justice, and that is precisely *vyavasthit* (a result of scientific circumstantial evidences). It is justice when an innocent person receives a death sentence, and it is also justice when a guilty person escapes free. We do not know how to discern who is innocent and who is guilty. We do not know how to judge the situation. We judge the situation according to our own interpretation!

**Questioner:** So does that mean that there is no need to judge whether something is right or wrong?

**Dadashri:** All talks of right and wrong are without understanding. One has become a judge based on his own understanding.

If you do not interfere in anyone’s matters, then there is absolutely nothing anyone can do to you. I am giving you this guarantee in writing. Even if there were nothing but snakes here, none of them would touch you; such is the guarantee of this world.

How must the *Gnanis* (Ones who have realized the Self and are able to do the same for others) be living safely and in bliss? It is because the *Gnanis* have understood [the nature of] the world and have come to know that ‘Nothing is going to happen [to me]. There is no one to hold

me responsible. ‘I’ am in every living being. ‘I’ am the One, ‘I’ am the One, there is no one else!’

This world is really worth understanding; it is not what people believe it to be. If you provoke someone, then hostile inner intents (*pratipakshi bhaav*) will inevitably arise within him. The other person may not say anything if he is not strong, but will it [the hostile inner intents] not arise in his mind? If you stop talking, then the other person’s [hostile] inner intent (*bhaav*) will also come to an end. The moment that your interfering stops, no effects will come your way. ‘You’ are the Lord of the whole world, of the whole universe. No one is Your superior. ‘You’ are indeed the absolute Self (*Parmatma*). There is no one to question You.

**\* The world is your own projection. There is no *dakhal* from anyone in it, not even the slightest *dakhal*. It is your own projection and your own planning.**

No one possesses any power to ruin anything of others; no such person has been born. And what do people believe? ‘He is definitely the one ruining all my things.’ No one has such power, so then how can he ruin anything? And if one ever does that, then it means this world has become very complex. Then not a single person would be able to go to *moksha* from here. Therefore, no person can hurt you at all. It is outside of his power.

The one who hurts you is merely a *nimit*. The original fault is actually your own. The one who benefits you is a *nimit* and the one who harms you is also a *nimit*. In both cases, it is indeed your own karmic

account, and that is why it happens! ‘We’ are openly telling you that within your boundary, no one has the power to interfere, but if you are at fault, then anyone will come in to interfere. They will even come and hit you with a stick! ‘We’ have figured out who is truly interfering. Everything is your own. Nobody has spoiled your worldly interactions (*vyavahaar*). You yourself have spoilt it. You are whole and sole responsible for your worldly interactions.

No living being can interfere in another living being. If one living being can interfere in another living being, then you can say that this world is wrong and that the principle of this world has been destroyed! If any living being has even the slightest independent power to interfere in another living being, then all the principles of the world have been destroyed.

In this world, if someone does *dakhal* with you, it is because you had done *dakho* before. Otherwise, if you do not do *dakho*, then there will be no *dakhal*. You are completely independent. If you can say that it is the *dakhal* of the other person, then it [the world] becomes complex. But it is not the *dakhal* of anyone else. This world is so independent that no living being can do anything to another living being.

**\* 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, even to the slightest extent; that should be the greatest of all goals to uphold.**

**Questioner:** Dada, if I interfere and ‘I’ Know and See it, but if someone is hurt

due to that interference, then I have to do *pratikraman* for that, don’t I?

**Dadashri:** You have to do *pratikraman* for that. Why did you do *atikraman*? You should not do anything that hurts the other person.

If you hurt anyone in this world, then the echo of that will not refrain from coming back to you. No one has gone to *moksha* by hurting someone even to the slightest extent. 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, even to the slightest extent; that should be the greatest of all goals to uphold. How can someone be considered aware (*jagrut*) if he hurts others even slightly? What is considered *jagruti* (awakened awareness)? *Jagruti* begins from the point that One never, under any circumstance, experiences conflict on account of himself. Then in the second step, One does not experience any conflict on account of anyone else, and this *jagruti* then progresses all the way to natural and spontaneous bliss (*sahaj samadhi*). If One has ‘awoken’ [become aware], then One should get the result of that awakening. If clashes take place, then how can one be considered ‘awake’ [aware]? To create a state that is free of conflict is considered major *Purusharth*.

You are completely independent. Your ‘project’ [intent for the next life] is also independent, but your ‘project’ should be such that no living being is hurt even to the slightest extent through you. Make your ‘project’ very big; make it [as big as] the entire world.

From the moment a human being starts giving happiness to others, *dharma*

(religion; rightful action; moral duty; that which helps the self and others) begins. When one is not concerned about his own happiness, rather he remains continuously preoccupied with [thoughts of], ‘How can the difficulties of others be removed?’ then *kaarunyata* (unconditional, constant compassion) begins from that point on. Right from childhood, I had always been concerned with removing the difficulties of others. When even a single thought about one’s own self does not arise, that is referred to as *kaarunyata*. It is indeed through this that *Gnan* manifests.

**\* One cannot figure out his own mistakes, whereas he can immediately pinpoint the mistakes of others. This is because the intellect is being used, isn’t it! It is in this way that interference keeps happening in the world.**

The extraordinary *Gnan* of the Lord says that you should not even accuse anyone. You should not form opinions for anyone. Do not harbor any kind of inner intent towards anyone. If You realize that ‘the world is indeed flawless,’ then You will be free. Every living being in this world is indeed faultless, and I am the only one at fault. It is due to my own faults that I am bound. When such a perspective (*drashti*) is attained, You will become free.

The worldly life will perpetuate as long as you have the perspective where you cannot see your own faults, and instead you continue only seeing the faults of others. And when you do not see a single fault of others, and instead You See all of your own faults, know that You are ready to go to *moksha*. That is it; that is the only difference in perspective! The fact that you

see the mistakes of others is itself the flaw in your own perspective.

It is in this way that interference keeps happening in this world. One cannot figure out his own mistakes, whereas he can immediately pinpoint the mistakes of others. This is because the intellect is being used, isn’t it! And for those who do not use their intellect, for them there is no question of [pointing out other’s] mistakes, they have no complaints at all, do they!

Why did someone clash with you? That itself is your own fault. You are bound because of your own faults. It is possible to become free simply by constantly Seeing your own faults.

In this flawless world, no one is at fault at all, so how can anyone be blamed? As long as the faults exist, the faults fall under the division that is of the ego, and as long as that division is not cleansed, all the faults will not leave, and until then, the ego cannot be eradicated. The faults have to be washed off up to the point the ego gets eradicated. ‘We’ kept Seeing our own faults, that is how ‘we’ became free. Once You understand your own faults, You start to become free.

When the Knowledge of the Self is imparted, One’s ‘eyes’ [Vision] open just a little. That is when He Sees that ‘I’ am separate from all this.’ Then as he spends more time sitting with ‘us’, His ‘eyes’ continue to open more, and eventually He attains complete *jagruti*. Therefore, one will have to Know the Self. Without Knowing the Self, no one will let You enter over there [*moksha*]. This is exact; You have attained *param jyoti swaroop* (the absolute form as the light of infinite Knowledge, Vision and bliss). Now do

not interfere with it unnecessarily. The *param jyoti swaroop* which could not be attained in infinite lives is what You have attained, and that is why you keep coming here! Would anyone be able to come otherwise? Now, it is the intellect that is interfering within. Let go of that intellect. Tell it, 'Don't stick your hand in this.' Right now, it is suppressed again. If you deviate even a little from the *Gnani*, then it will again take over. Therefore, continue to be cautious.

**\* Even if by mistake you happen to get into a conflict with someone, you should clear that. In a natural and spontaneous manner, veer clear of the conflict without igniting any sparks that could arise from the friction. It is not worth remaining stuck in any situation, not even for a fraction of a second! In whatever you become stuck, to that extent you have forgotten Your Real form as the Self.**

**Questioner:** If I have the inclination to avoid a clash and to clear the 'file' with equanimity; yet the other person harasses me, insults me; then what should I do?

**Dadashri:** Nothing at all. That is your karmic account. You should make up your mind that you want to clear [this 'file'] with equanimity. You should always remain within your laws and you should keep solving your puzzle on your own.

**Questioner:** When the other person insults me and I feel insulted, is it because of my ego?

**Dadashri:** Truly speaking, when the other person insults you, he is dissolving your ego, and that too, it is the 'dramatic' [discharging] ego! Whatever amount of

excess ego there is, that dissolves. What loss is there in that? These karma are not allowing you to become free. If there were a small child in front of you, even then 'we' would tell you, "Now, become free."

If one follows a single word of 'ours' for just one day, tremendous [spiritual] energy will arise! Meaning, the aura and the presence of the Self (*prabhaav*) will definitely continue to arise. There are so many energies within that no matter who throws however many conflicts onto one, he can avoid them. However, if one is preparing to 'jump into a ditch' consciously, and if you collide with such a person, then he will make you fall into the ditch as well. Do you want to go to *moksha* or do you want to remain stationed in conflict with such people? Such a person will never go to *moksha*, and on the contrary, he will have you remain stationed right next to him. Hey, how can that be acceptable? If you want to go to *moksha*, then you should not be overly wise with such people by asking, "Sir, did you get hurt?" You must be cautious from all angles, from every aspect; otherwise, even though you may want to become free from worldly entrapments a hundred thousand times over, the world will not let you become free. Conflicts will continue to arise constantly. In the midst of that, you are to exit smoothly without creating any friction! If there has been a physical collision and an injury has been sustained, then if you treat it, it will be healed. But who will remove the stains that form in the mind or the intellect due to *gharshan* (collisions with non-living things) and *sangharshan* (collisions with living beings)? They will not leave even after thousands of lifetimes.

Hey, 'we' even go as far as saying, "If your *dhoti* [a traditional form of lower garment worn by men in India] gets caught on 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 situation, 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. What is *dakho*? In any temporary state that arises right now, if the *chit* (inner faculty of knowledge and vision) gets stuck in that for a little while, that is *dakho*.

Even if by mistake you happen to get into a conflict with someone, you should clear that. In a natural and spontaneous manner, veer clear of the conflict without igniting any sparks that could arise from the friction. [The right] Intellect is that which interprets anger, pride, deceit, and greed, puts all of them aside, and does not allow conflict to arise at home. It makes one adjust everywhere.

**\* When you interfere with others, you will be the first to fall victim to interference. Therefore, become so straightforward that you do not cause even the slightest interference to anyone. Then no one will interfere with you. This is what I had practiced from the very beginning.**

**Questioner:** We have to remain in worldly interactions, so adjustments should not be one-sided, should they?

**Dadashri:** [Ideal] Worldly interactions are those in which one adjusts. It is indeed

with those whom you do not get along with that you need to develop the strength [to adjust]. With those whom you get along with, the strength already exists. To not get along is actually a weakness.

Why do I get along with everyone? Strength increases and weaknesses break according to the number of adjustments one takes. Real understanding will only set in once all wrong understanding is locked out.

Everyone adjusts with people who are soft, but when one is able to adjust with obstinate, strong, strict, and all other sorts of people, that is when his work will be accomplished. No matter how unscrupulous a person may be, if you know how to adjust without losing your temper, then that is what matters!

It will not do if you get upset. Nothing in this world will 'fit' [adjust] to you. However, if you 'fit' to it, then this world is good, whereas if you make it 'fit' to you, then this world will be obstinate. So, adjust everywhere. If you 'fit' to it, then there is no problem.

If someone tries to misadjust with you, you should adjust with him. People refer to those who do not know how to take adjustments as being a fool. [In matters where] The truth is relative, there is no need for insistence or stubbornness whatsoever. Who can be referred to as a human? [The one who is] Everywhere adjustable! If you were to adjust to the other person in every aspect, then things would become so straightforward!

**Questioner:** The world is obstinate. If we act with straightforwardness according to our nature, then we will be considered a fool. So should we abandon being straightforward and become

obstinate, or should we accept being called a fool?

**Dadashri:** Actually, it is such that straightforwardness arises when one has accumulated ‘earnings’ of many lifetimes. If an obstinate person is striving to make you lose what you’ve earned, then would you let that happen? If you lose what you have earned, then you too will become obstinate. Then what will remain with you? You will have lost all your ‘earnings’. You will be bankrupt!

If you want to attain *moksha* then become straightforward, like a child. A child remains straightforward without understanding, while the *Gnani Purush* (One who has realized the Self and is able to do the same for others) does it with understanding; that is the only difference! Both are childlike and innocent! A child does not understand, yet his worldly life keeps running, does it not? On the contrary, it runs very well. In fact, as he gains understanding, his worldly life gets worse. That is why the *Gnani Purush* is straightforward like a child!

**Questioner:** Dada, you were straightforward from the beginning. Is that why you don’t interfere with anyone?

**Dadashri:** When you interfere with others, you will be the first to fall victim to interference. Therefore, become so straightforward that you do not cause even the slightest interference to anyone. Then no one will interfere with you. This is what I had practiced from the very beginning. That is because by interfering, we will become the victim of interference.

The *Gnani* will adjust to the other person even if that person is obstinate. If one were to observe the *Gnani Purush* and

then conduct himself, he will know how to take all kinds of adjustments. The Science behind this says, ‘Become *vitaraag*; do not engage in attachment and abhorrence.’ It is, in fact, because of some kind of weakness that remains within that one suffers a beating. In worldly interactions, those who have become partially indifferent (*ekpakshi-nispruha*) are referred to as obstinate.

**\* Doing *dakho-dakhal* (interference and its effects caused by the ego in the unfolding karma) in *vyavahaar* (worldly interaction) is considered *ashuddha vyavahaar* (impure worldly interaction). To take adjustments in *vyavahaar* has been referred to as knowledge in this era.**

‘You’ are truly not this worldly form (*vyavahaar swaroop*). This is all just a temporary adjustment. Just as how children play with toys, the whole world is playing with ‘toys’! One does not do anything for the benefit of the Self. He continues to remain in the misery of dependency and continues to clash [with others]. Infinite energies of the Self get fractured due to *sangharshan* and *gharshan*.

When the servant [accidentally] breaks the tea cups and saucers, then you experience *sangharshan* within. What is the reason behind this? It is because you don’t have the awareness of ‘What is mine and what is not mine? Am I running everything of the non-Self or is someone else running it?’

You feel, ‘I am running this,’ but really you are not running any of it. You simply believe that you are. You don’t

know what you are supposed to be running. *Purusharth* can be done once you become a *Purush*. You have not yet become a *Purush*, so how can you do *Purusharth*?

[We say to the other person], “Don’t see the law, please settle [the matter].” Because we don’t have time to explain to the person, “Do this and do that” in order to bring a settlement. The other person may have made a hundred mistakes, even then you should claim it to be your own mistake and move forward. In these times, how can you even turn to the law? In fact, things have reached rock bottom. Everywhere you look, there is endless running around! People have become entangled.

Doing *dakho-dakhal* in *vyavahaar* is considered *ashuddha vyavahaar*. To take adjustments in *vyavahaar* has been referred to as knowledge in this era. Yes, adjustments should be taken. Even if your attempt to adjust fails, you should still adjust. Suppose you have said something hurtful to someone. Now, to speak is not under Your control. Do you not end up saying something hurtful sometimes? After speaking, you immediately realize that you made a mistake. You will certainly come to know it, but at that time, you fail to go back and adjust things. You should immediately go to him and tell him, “I happened to speak harshly earlier, it was a mistake. So please forgive me.” When you do this, it becomes adjusted. Is there any problem in this?

**Questioner:** No, no problem whatsoever.

**Dadashri:** The phrase ‘adjust everywhere’ will take your worldly life to the top. No one has attained *moksha* without going to the top in their *vyavahaar*. If *vyavahaar* does not let go of you, if it

keeps entangling you, then what can you do? Hence, solve the *vyavahaar* as quickly as you can. Many lifetimes will be bound by interfering. Do not put any value on this [*vyavahaar*] and do not let the Self be devalued. Do not put value on *vyavahaar* and conduct your *vyavahaar* in such a manner that you do not devalue the Self. Do not say that you cannot do without *vyavahaar*. If you ever have to say it, then say that you cannot do without *Nishchay* (the Self and its realm). You have to understand this discretion.

If you understand *vyavahaar*, then you will understand *Nishchay*. To keep *Nishchay* within [the bounds of] *Nishchay*, and to keep *vyavahaar* within the [the bounds of] *vyavahaar*, that is known as *shuddha vyavahaar* (pure worldly interaction)!

**\* What is commonsense? That which is applicable everywhere, theoretically as well as practically. A person with common sense does not let any quarrels arise anywhere, be it inside or outside of his home.**

What is required to make *vyavahaar* pure? Complete common sense is needed. Stillness and seriousness is needed. Common sense is necessary in *vyavahaar*. Common sense means ‘everywhere applicable’. If one has common sense along with Self-realization, then he will be very radiant.

**Questioner:** If a person has common sense, would he not find solutions to everything?

**Dadashri:** A person with common sense would solve all kinds of problems; he would solve all worldly entanglements.

**Questioner:** Would he get into conflicts?

**Dadashri:** He would get into less conflicts. If there is something that prevents one from getting into conflicts it is common sense!

**Questioner:** How does common sense arise?

**Dadashri:** If someone clashes with you but you do not clash with them, if you can prevail in this way, then common sense will arise. However, you should not clash with anyone; otherwise, you will lose your common sense! There should be no friction from your end. Through another person's friction, common sense arises in you. The energy of the Self is such that it will reveal all the solutions on how to conduct yourself during times of friction. And once it reveals that, that knowledge will never leave you. In this way, common sense will accumulate.

Common sense has progressively declined with each generation. A person with common sense will be adjustable everywhere. Even if someone insults him, he will adjust to that person and say, "Please come in. Have a seat! Don't worry about it." This is why common sense will be needed. And if you tell someone, "You have no sense," then your face will sulk. Hey, do you not have common sense? Why do you have a sulking face? You have convinced yourself that you are intelligent! Just look at this heap of intelligence! A big sack of intelligence has arrived! If you try to sell your intelligence, you won't even get four *annas* (a former Indian currency unit that is equivalent to 1/16th of a rupee) for it. And you needlessly fret over it. A truly intelligent

person would be adjustable everywhere. [Yet.] There is a shortage of common sense in the current era of the time cycle.

I am not telling everyone to attain *moksha*. I am actually saying that you should learn the art of living life. At least learn some common sense from others! I said to some businessmen, "If you had common sense, your life wouldn't be like this." One businessman asked me, "What is common sense?" I told him, "Common sense means that which is applicable everywhere, theoretically as well as practically. No matter what type of a 'lock' it is, even if it is rusty, when you insert the 'key', it opens immediately; that is referred to as common sense. On the contrary, your 'locks' are not opening, you are fighting and you are breaking the 'locks'! Hey, on top of that, you're hitting it with a sledge hammer!"

Do you have *matbhed* (divisiveness due to difference of opinions)? What is *matbhed*? It is when one does not know how to open the 'lock'! So where would he get common sense from? What I am trying to say is that one may not have complete common sense of 360 degrees, but he must at least have it to the extent of 40 to 50 degrees, right? Provided that he has contemplated on this.

A person with common sense does not let *matbhed* arise at his home whatsoever. Where would one get such common sense? It is when he sits with the *Gnani Purush*, when he serves the *Gnani Purush* with complete reverence; that is when common sense arises. A person with common sense does not let any quarrels arise anywhere, be it inside or outside of his home.



**\* If one does not remain in the *Agnas*, he will end up interfering. As You progress higher by remaining in ‘our’ *Agnas*, ‘we’ will be increasingly pleased with You.**

Where there is no *shuddha vyavahaar*, where even the foundation of *vyavahaar* is absent, there is no such thing as *Nishchay* over there! And without the purification of *vyavahaar*, *Nishchay* can never be effective. *Shuddha Nishchay* (the pure Self) rests on the basement of *shuddha vyavahaar*. However weak the foundation of *shuddha vyavahaar* is, you will not attain *Nishchay* to that extent. This is because the law of *Nishchay* is that it will become pure only if *vyavahaar* becomes pure. Whereas here [in *Akram*], ‘our’ *dharma* is with ‘full’ [complete] *vyavahaar*. ‘Full’ [complete] *Nishchay* and ‘full’ [complete] *vyavahaar*. ‘Our’ five *Agnas* that have been given are the complete *vyavahaar dharma* (worldly interactions that are devoid of anger, pride, deceit, and greed).

So what ‘we’ are saying to you is that this path is one of *shuddha vyavahaar* and *shuddha Nishchay*; it is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization). ‘Your’ *shuddha vyavahaar* exists on the basis of the *Agnas* that ‘we’ have given You. Then if You don’t follow them, or if You follow them to a lesser extent, that is a different matter, but *vyavahaar* that is based on the *Agnas* is considered *shuddha vyavahaar*.

If You follow the five *Agnas*, You will attain *moksha*! Everything else is considered interference. Then there is no problem if You follow the *Agnas* to a

greater or a lesser extent, but the awareness of the five *Agnas* should remain. Just like when a person is driving on the road, it is indeed in his awareness what the traffic rules are! It is definitely in his awareness, otherwise he will end up in a collision. This collision is visible, whereas that other ‘collision’ is not visible, is it! And it is subject to total destruction; which people do not realize.

I am very pleased with You since You remain in ‘our’ *Agnas*. If one does not remain in the *Agnas*, he will end up interfering.

To remain sincere to ‘our’ *Agnas* is considered the greatest attribute. By remaining in ‘our’ *Agnas*, the One who achieves a state in which the intellect is not employed, becomes just like ‘us’! However, as long as One is nurturing the *Agnas*, no change should be made to the *Agnas*. Then there will be no problem.

If you reach a state where you can find the solution to any question, then that is more than sufficient. Entanglements will certainly arise, including those which you have never heard of or seen before. Regardless, these five sentences [*Agnas*] are such that they will provide a solution. It is worth thinking about these five sentences. It is worth analyzing them, as there is nothing in this world beyond them.

These five *Agnas* of ‘ours’ are such that they bring about common sense. After receiving ‘our’ *Gnan*, a person can quickly become intelligent. This is because he has received the essence of the five *Agnas*, hasn’t he! If One follows the *Agnas* through *Gnan*, then it will give results everywhere, whereas if one

follows the *Agnas* through the intellect, then it will not give any results at all!

**\* If just one of 'our' *Agnas* is followed completely, it is possible for One to become *ekavatari* (a state whereby only one more life remains before final liberation)! Then, it depends on one's understanding. That is provided he gets his work done without using his intellect.**

**Questioner:** [After attaining *Gnan*] How can we renounce the intellect?

**Dadashri:** You do not need to renounce the intellect. The intellect is not something that you can renounce. Instead, you should have the inner intent that 'I no longer need the intellect.' By maintaining such an inner intent, it will gradually decrease day by day, and if you have the inner intent that 'I need the intellect', then it will continue to grow. This intellect makes a person emotional and continually causes interference. However, the necessary amount of intellect naturally exists on its own.

When the intellect misleads you, it creates confusion. Therefore, You should tell it from the beginning, 'Do not give me any advice at all. I do not want your advice. Your advice served me well for a long time in the worldly life. It served me well when I got my son married and when I got my daughter married, but now I want to go to *moksha*. I no longer need your advice.'

**Questioner:** So, should our inner intent be to become *abudha* (one who does not use the intellect) until the end?

**Dadashri:** Yes, it is only necessary to become that [*abudha*]. To have that

inner intent is the only thing that is in Your hands. To do anything is not in Your hands. As long as there is ignorance of the Self, the sense of doership exists. Due to this *Gnan*, the sense of doership does not remain.

After giving my *Gnan*, if One does not use the intellect, He will prevail like a *Gnani Purush*. After receiving *Gnan*, whoever takes the support of the intellect is considered a fool.

'You' should tell the intellect, 'Sit down. You have served me well for a long time. For that, we will give you a pension. Your pension has already begun.' The intellect is still being applied. Where such a great light has arisen, a light capable of illuminating the entire world, why do you continue to keep this candle of the intellect burning? So there is a need to become *abudha*. Why do 'we' say this? It is because 'we' have become *abudha*.

You should hand over your intellect to Dada; that is very good. Do not mortgage it, hand it over for good. 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*! There is no other *Purusharth*. Everything is encompassed within that.

**\* The *dakho-dakhal* is merely from these two, the ego and the 'my-ness' (*mamata*). If these two were not there, then there would be no problem. Solutions keep coming on their own. 'You' do not have to do anything. With the five sentences that I have given, all the solutions will come.**

**Questioner:** So does *Gnan* manifest in proportion to the degree that the intellect decreases?

**Dadashri:** After attaining this *Gnan*, your intellect will certainly keep on decreasing. This spiritual Science is such that it will keep decreasing the intellect. This is because abhorrence departs first, doesn't it! That is why You have become *vitadwesh* (void of abhorrence), haven't You! Therefore, the intellect indeed continues to decrease, and You progress further and further. If You set the intellect aside, natural and spontaneous bliss will prevail! After the intellect leaves, bliss increases tremendously. This is indeed an abode of bliss, but the intellect interferes in between.

**Questioner:** What is this abode of bliss?

**Dadashri:** What I have given is indeed an abode of bliss; it is indeed *moksha* that I have given. When the intellect enters, it causes interference.

**Questioner:** You have said to redirect the intellect. What is that?

**Dadashri:** Because of this intellect, the ego has persisted and because of the ego, the worldly life has persisted. When the intellect and ego are no longer employed, the path to *moksha* will be illuminated; the complete *Gnan* will be illuminated!

The *dakho-dakhal* is merely from these two, the ego and the 'my-ness'. If these two were not there, then there would be no problem. You are giving rise to *dakhal* by using the ego. The ego is doing *dakho*, and as a result, *dakhal* is happening. However, in 'our' *Gnan*, *dakhal* is to be

cleared away. Now, as the intellect is withdrawn, as it is no longer used, the ego will decrease.

**Questioner:** Now we are still in the layers of the intellect, aren't we? So when we reach the endpoint of the intellect, that illumination will follow, won't it?

**Dadashri:** No, that intellect will definitely dissolve gradually. It will dissolve on its own as the ego decreases. Currently, are You convinced that 'I am not the doer of this'?

**Questioner:** Yes, that understanding has begun to set in.

**Dadashri:** That is when the ego decreases, day by day, and as a result, the intellect decreases. Solutions keep coming on their own. 'You' do not have to do anything. With the five sentences that I have given, all the solutions will come.

**\* As long as there is a trace of egoism present, it will not refrain from binding obstructions; it will not refrain from interfering. Therefore, wherever interference occurs, withdraw [the egoism].**

A judge had come and I told him, "Why do you keep saying 'I am this' and 'I am that'? What is the purpose of such egoism? Egoism is the greatest weakness. No matter how virtuous you are, humility should arise in you." One can be considered virtuous when he is filled with humility. Egoism means he is overflowing! One who overflows is considered useless! Egoism itself is incompleteness!

When I speak here and the other person becomes upset, I immediately recognize that I am wrong. It is entirely,

one hundred percent wrong. So I do not say that he doesn't understand and that is why he is getting upset. The mistake is indeed mine.

**Questioner:** Not everyone is able to grasp this level of humility that you have. You turn back completely within a second.

**Dadashri:** [That is because] You are weak, and you will become even weaker [if I do not turn back]. [Therefore,] I should give you some scope.

**Questioner:** And in order to give us some scope, you do not say that we are wrong.

**Dadashri:** I say that I have made a mistake.

**Questioner:** What I mean to say is, even after attaining this level of *Gnan*, if the other person does not understand, you still say that you are wrong.

**Dadashri:** I say "I am wrong." You are not able to see it, so how long can I continue telling you, "Look, it is like this, it is like that." You would get frustrated. And if you have a knife in your hand, you will hurt me. Therefore, I would say, "No, you are right, put the knife down." Otherwise, due to his inability to see clearly, he will hurt me with the knife.

**Questioner:** As the knowledge and understanding of *mahatmas* is increasing, the egoism is also increasing in parallel. But really, humility should be increasing in parallel, shouldn't it?

**Dadashri:** When that egoism increases, I strike it down with a 'bomb' every four to six months. So all of that goes away! I do not nag every day. I can tell that it has increased this much over here. Then, once in a while I strike it

down. This is how I have kept all these people in order. The purpose is to remove the mistake, and if I don't strike it, it will grow into a tree over there and cast a shadow. As a result, it [the plants in the shade] will not bear fruit. Do you understand the term *vanchho* (shade; shadow)? What happens when cotton plants are grown in the shade? They will grow quite tall! But they will not bear any flowers. So what our people say is, "It was effected by *vanchho*." [One will say,] "But it is such a big cotton plant, so why didn't it bear any flowers?" They will reply, "It was effected by *vanchho*!" [One will then ask,] "But what do you mean by *vanchho*?" [Therefore,] Before such a tree grows, I cut it down right away! You should follow this method of mine! This method of mine is indeed yours [to use].

**Questioner:** I am proceeding with your method. I have reached a point where I feel like I have to behave like a patient in a mental hospital. I will have to wave my finger like this [to show that I don't understand] and get out of that situation.

**Dadashri:** No, even there, your egoism is still at play.

**Questioner:** That is why I am saying, I do 'this and this' [signal that I don't understand] and get out of there.

**Dadashri:** That is your own fabrication. Instead, why not just accept it as I do? The actual principle here is that if the other person is not accepting it, and if I say, "It is my fault," then things will move forward. Otherwise, they won't.

**Questioner:** If I am saying something and I believe that my statement is correct, but the other person says that it

is incorrect, then there will be a dispute. So one of the two will have to concede, right?

**Dadashri:** Do I ever have disputes with anyone when I speak? What is the reason behind that? [It is because] I am pure! There is no presence of egoism. And as long as there is a trace of egoism present, it will not refrain from binding obstructions; it will not refrain from interfering. Therefore, wherever interference occurs, withdraw [the egoism].

**Questioner:** That test is right for us. Even if we are right, if we can quickly withdraw [the egoism] like you do, and if that much humility remains, then we are free of egoism. If we are unable to explain [our point] to the other person, it means something is lacking in us.

**Dadashri:** Not being able to explain [your point] is itself called ignorance.

Now, if you were to go to some other country and give someone blessings by saying “*swasti* (a word meaning ‘May you be happy’)”! Then what would he make of that? He may think, ‘Did he just insult me?’ If he misunderstands, then he may beat you. So, when you see him getting angry, don’t think, ‘I gave him blessings, so why is he getting angry?’ Don’t think that way. Instead, you should tell him right away, “Brother, it seems like I have made a mistake!” When you say this, he will turn back. [If you say,] “I made a mistake,” then he will accept that. Then, you can ask him, “How do you say this in your country?” And when you say it his way, he will be happy! You should resolve it in his ‘language’ [according to his understanding]. Instead, one tries to make others accept it in one’s own

‘language’. I should speak in your ‘language’. Should you speak in the other person’s ‘language’ or in your ‘language’? What do you think? Everyone’s ‘language’ is different, isn’t it? If you go to another country and talk [to someone] in your own ‘language’, then what will happen to that person? The poor guy will take it the wrong way!

‘We’ move forward after looking at all the corners. That is why I haven’t bumped into anything anywhere.

**\* ‘We’ are originally someone who is free from interference! If you have become free from interference, then even if people sitting around you interfere, how can that affect you? All the interference goes away simply by ‘our’ presence. What problem could arise for the One who only dwells in the Self? The worldly life does not obstruct the One who dwells only in the Self.**

In this world, there can only be one person who is *abudha*, the rest are *buddhishaali* (those who excessively use their intellect). Saints and ascetics are all *buddhishaali*! There isn’t even an iota of intellect in me. And that is why I have benefited!

**Questioner:** How can the *Gnani*’s worldly interaction run without intellect?

**Dadashri:** That is exactly what needs to be observed. Foreign scientists didn’t believe this. I told them, “How can you believe this? How can you understand this?” I say to people, “I am without intellect,” and they respond, “No, you can’t say that. How can you say that?” But I am saying it because I do not have an intellect. They feel, ‘Everyone is *buddhishaali*, so how can Dada alone not

have an intellect?’ But they are *buddhishaali*; that is why they are becoming *buddhu* (foolish; mad)!

**Questioner:** Yes, [but] I don’t understand that, so what do you mean to say?

**Dadashri:** When I say, “I have no intellect,” then I must have something else, right? I must have some light with me, right? The intellect is one form of light, and the light that ‘I’ possess is a different form of light. ‘We’ have *Gnan*; ‘we’ have illumination.

Someone may say, “You are without intellect, so how do you know all this?” ‘We’ Know all this through the light of *Gnan*. You know things through the light of the intellect. Both are forms of light, but there is a difference between the two. Your intellect is an indirect light, whereas ‘our’ *Gnan* is a direct light.

**Questioner:** The direct light you mentioned, is that what you refer to as *abudhapanu* (the state where one does not use his intellect)?

**Dadashri:** Yes, that is *abudhapanu*. Direct light! This is because that other light comes through [the medium of] the ego, so it is called intellect. And when the ego comes to an end, direct light manifests! I found the light that I was searching for, for so many lifetimes. I attained bliss because I found the light. And that bliss is without limit; it is limitless bliss; it is eternal (*sanatan*). ‘I’ do not have an ego nor an intellect.

One can only be referred to as a *Gnani* if he is entirely *abudha*. One who has nothing left to know in this world! One whom even the absolute Self yields to!

**Questioner:** What does it mean to not have anything left to know?

**Dadashri:** It is *Gnan*; it is light. Whereas with the intellect, a great deal of interference occurs. To know through the intellect [that takes one further into the relative] gives rise to quarrels and *matbhed*. Where there is light [of the Self], *matbhed* does not exist, interference does not exist, nothing of that sort exists. The more you object in the relative, that is *buddhivaad* (intellectual, conflict-laden speech). ‘We’ do not have *buddhivaad*. ‘We’ are *abudha* in the relative and a *Gnani* in the Real!

What should a *Gnani Purush* be like? ‘He’ should be without intellect. ‘I’ do not have an intellect; that is why ‘I’ have found all the solutions. As long as there is intellect, you will not find the complete solution. Therefore, where there is no intellect, there is *Gnan*, and where there is *Gnan*, there is no intellect. There can only be one of the two.

**\* Only the One who becomes *abudha* is able to become *Sarvagnya* (the Knower of all the eternal elements)! ‘We’ do not have to use the intellect, ‘we’ are *abudha*. Without becoming *abudha*, *keval Gnan* (absolute Knowledge) will never manifest.**

**Questioner:** “‘We’ do not have any intellect, ‘we’ only have *Gnan*.” Can you please explain this statement?

**Dadashri:** *Keval Gnan* is the original illumination. That original illumination is different from the intellect. As long as the intellect is present, *Gnan* cannot be realized. There is strong enmity between the intellect and *Gnan*; the intellect does not allow *Gnan* to manifest.

The intellect leads one astray; it makes one keep wandering in the worldly life. The intellect looks at only these two things, profit and loss, nothing else. This is its very business, to look at profit and loss. It shows where there is profit and where there is loss. Whereas *moksha* is beyond profit and loss. Therefore, there is not an iota of intellect in 'us'. Lord Mahavir did not have any intellect. The twenty-four *Tirthankar* Lords did not have any intellect.

Once the intellect is destroyed [completely], *keval Gnan* manifests. The intellect is actually darkness; the intellect is not illumination. The intellect is akin to the illumination that the 'blind' [those who do not have Self-realization] have, whereas *keval Gnan* is akin to the illumination that those who can 'see' [those who have Self-realization] have.

**Questioner:** The illumination that the 'blind' have is in fact to wander in this worldly life.

**Dadashri:** The intellect itself is the one causing the wandering. It is indeed the one that has been making one wander for infinite lifetimes; no one else is doing that. Even though one recognizes the *Tirthankar* Lords, even though one has sat with the *Tirthankar* Lords, yet the intellect keeps making him wander; it prevents him from attaining *moksha*. If one understands just this mystery, he will be sorted!

To not use the intellect in any situation is referred to as *abudhata* (the state of being *abudha*), and through *abudhata*, the *Sarvagyna* state can be attained. For 'us', the moment 'we' attained the *abudha* state at this end, there, at the opposite end, the *Sarvagyna* state

became 'visible' [will definitely emerge]. Only the One who becomes *abudha* is able to become *Sarvagyna*! 'We' do not have to use the intellect, 'we' are *abudha*. Without becoming *abuddha*, *keval Gnan* will never manifest.

I have failed by four degrees in reaching *keval Gnan*. That is why I have to sit with you like this. Had I not failed, I would have attained *moksha*. But I failed in the fourth era of the time cycle, so I had to come to this fifth era of the time cycle. There is a difference of just four degrees. That is why I worship Dada Bhagwan like this [joining two hands together and bowing down in reverence]; I have to complete those four degrees, don't I?

Now, Dada Bhagwan has manifested within, but why is there a separation remaining between Him and me? The answer to that is, there are times when we are separate and there are times when we even become one. Now, the reason that a separation remains is that there is a difference between me and Him; He is at 360 degrees and I am at 356 degrees. So, to the extent of those four degrees, I receive additional illumination from Him. Now, that lack of illumination is not preventing me from [Knowing] anything regarding this world; the shortage is only in the degrees of *keval Gnan*. *Keval Gnan* has come into my understanding. Moreover, *keval Gnan* is present for me, but I am not able to digest it [fully]. So those four degrees, they help for this. So what exactly am I doing to Dada Bhagwan? What am I saying when I put my hands together like this? When I say this ["I bow down to Dada Bhagwan"], then 'the roses and the flowers [in the form of *Gnan*]'

that are within begin to blossom. Is there anything harmful in this?

**Questioner:** Nothing at all.

**Dadashri:** Dada Bhagwan has manifest within. This [physical body] is not Dada Bhagwan, this is actually Ambalal Patel. 'We' are a *Gnani Purush*; moreover, what kind of a *Gnani* are 'we'? The kind in whom there is not even a trace of intellect. When the intellect is not used at all, when the ego is eradicated, that is when all of *keval Gnan* will be continuously Seen.

When 'we' give you *Gnan*, 'we' will give you *keval Gnan*. However, it does not get digested [fully]. It reached up to 356 degrees for 'us'. So it can reach up to 325 degrees for You.

'We' give the Knowledge of the Self to all of you. Everyone has the experience of the Self; each, according to His own level! As One attains a little experience of the Self, His work will continue to get done.

After the experience of the Self increases, after it reaches twenty-five, thirty or forty percent, there is no trace of the intellect in it. The intellect will definitely go away at twenty-five percent, when the experience of the Self goes up to twenty-five percent. This is because it [the intellect] is of no help to Him thereafter, is it? On the contrary, it will interfere in His progress.

**\* What does God say? If you are Chandubhai, then there is separation between us. If You are the pure Soul, if You are without any separation, then we both are one! To whatever extent oneness prevails with others, the state as the absolute Self**

**manifests that much! What is the meaning of such oneness? It means One is engaged to the Self, not to the *pudgal* (non-Self complex). To be engaged to the Self is oneness.**

Did any of this talk 'fit' [make sense] for you? If any of it did, then I can speak further on it. If nothing 'fits' for you, then [tell me to] repeat it. We are concerned with 'fitting' it [in our understanding], and You and 'I' are indeed one.

If you do not like something [that I say], then I have to take it back, and you need to speak about something else that you like. You should not worry about that. You feel a bit ashamed; I do not feel ashamed at all. So You and 'I' are one and the same. We are all of the same religion [of the Self], and of the same 'country'. There is no separation between You and 'I'. There is no reason to be afraid of me. It is fine even if you scold me, but rest assured, I will not reprimand you.

Do not believe that You and 'I' are separate in any way. 'I' reside within you, just as 'I' reside within everyone. 'I' reside within a donkey, 'I' reside within a dog, 'I' reside within a monkey, 'I' reside within everyone, and 'I' also reside within you. 'I' do not have separation with You. You should not keep separation with me, and if you do keep separation with me, then it is your mistake.

The *Gnani Purush* does not have [a sense of] separation with anybody. The *Gnani* does not have a divisive intellect (*bhed buddhi*). He does not sabotage worldly interaction. He keeps it intact. The *Gnani* is in the Real form of the Self (*Atma swaroop*), so He Sees everybody as the same form [of the Self]. So we all are one



and the same. You may at times feel a sense of separation, but I do not feel separation. What could be the reason that I don't feel separation?

[It is because] I do not want anything else. I do not even have an intellect. That is why I feel oneness; I feel that everything is indeed mine. Separation only arises as long as the intellect exists. But if there is no intellect, how can separation arise? The intellect creates separation; it shows, 'This is mine and that is yours.' How can [this division of] 'mine and yours' exist when there is no intellect? It is this divisive intellect that has arisen which shows, 'I am separate and this person is separate.'

There is no way out besides getting rid of the separation! 'You' will have to attain oneness! When this *potapanu* ('I-ness'; last trace of egoism; subtlest of egoism) leaves, it verily means that the separation has departed. Now, as long as the intellect exists, this *potapanu* will not go away, will it? And as long as the intellect is present, it creates separation, does it not? When that *potapanu* leaves, one can attain oneness.

You feel that I am separate, but 'I' do not feel that You are separate, because 'I' See everybody as the form of the Self, and 'I' definitely See everybody as My own form. Even if you speak correctly or incorrectly with me, 'I' do not feel separation, because 'I' See everyone as one family. And you do not even consider your own family to be family. By simply letting go of my wife Hirabaa [as my family], this whole world ended up becoming my family. Otherwise, what would have happened if I had just sat

around with only her as my family? [On the contrary,] This whole world became my family.

**Questioner:** But Dada, after meeting you, I now experience so much oneness with everybody else too.

**Dadashri:** That is not it. It has nothing to do with that. Oneness is only with the Self, while with others, there is pure love! It feels just like one family. What is the meaning of such oneness? It means One is engaged to the Self. Engaged to the Self, not to the *pujgal*. To be engaged to the Self is oneness. Why do 'we' have oneness? It is because 'we' are engaged to the Self.

**Questioner:** That is why it is said that the *Gnani Purush* Sees any living being only as the form of the Self!

**Dadashri:** Yes, He remains as the form of the Self and Sees everyone as His own form. 'He' does not feel any separation. If He feels separation, then He is not a *Gnani*. If someone were to curse at him, He would not feel separation with that person. It is due to his lack of understanding that the poor fellow is cursing! But a responsible person would not do that, would he? A responsible person would not take on such a liability, would he?

'Upon hearing the doubts of the misguided intellect, He observed with the unseen magic [of *Gnan*],

yet He did not punish us, nor did He create separation between Himself and us.'

*'Viparit buddhini shanka, te soonta gebi jaduthi,*

*chhata amne nathi dandya, na kariya bhed 'hoon'-'tu' thi.'*

Even though one has cast all kinds of doubts upon 'us', 'we' have never said, 'You are like this, you are like that.' 'We' have not created divisiveness between You and Me. 'We' do not even have a single thought of 'You and Me', which is why he [Kaviraj; a *mahatma* blessed by Dada to write *Gnan*-filled verses] has written these lines. He would only have written it once it came into his experience, right?

If I were to sit with everyone and someone were to curse at me, then what kind of *upayog* (applied awareness as the Self) would 'I' remain in? At that moment, 'I' would remain in the *upayog* that 'I am speaking and I am listening.' In this way, the pure Soul would not be shaken. First, there is no sense of separation with that person. Moreover, there is a sense of oneness, so there would be no interference, would there! If separation is created, then a problem arises. There is no separation between the one who is beating and the one who is receiving the beating, so there is no interference whatsoever.

After attaining *Atma Darshan* (experience of the Self; the realization that the Self is distinct from the body), the divisive intellect does not remain. Thereafter, oneness remains, and through the intellect, the worldly interaction with each person remains different. The difference that is visible in worldly interaction is actually discretion (*vivek*). Only after attaining the Self can absolute humility (*param vinay*) arise. Thereafter, one does not feel a sense of separation and attains the *abhed drashti* (Vision of oneness).

**\* To remain in *laghutam bhaav* (humblest of intent; a sense of being the**

**smallest of the small) and to maintain *abhed drashti* is the foundation of this *Akram Vignan*.**

'We' live in this world with two intents: *laghutam bhaav* and a sense of oneness. That is 'our' boundary. In the relative, 'we' are in *laghutam bhaav*, in the Real, 'we' are in *gurutam bhaav* (a sense of being the most superior), and by 'our' inherent nature as the Self (*Swabhaav*), 'we' are with a sense of oneness!

[The state of] *Laghutam* (smallest of the small; humblest disposition) is in fact our [*Akram Vignan*'s] foundation. [The actual state of] *Gurutam* (the most superior state, i.e. the state as the absolute Self) is attained while sitting comfortably in that foundation. All of our 'theories' [principles] are unique, they are completely novel! To become absolute, there is no intent comparable to that of *laghutam bhaav*. But how can the world attain *laghutam bhaav*? The most challenging intent [to attain] is *laghutam bhaav*!

**Questioner:** How do you define *laghutam*? When our ego reaches the point of zero degrees, is that considered *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. It is such that *laghu* means 'I am small.' Further, *laghutar* means 'I am even smaller than small.' And *laghutam* is the ego that 'Everyone is bigger than me.' So that is also one kind of ego!

Now, there is the ego of *gurutam* [in the relative], meaning having the intention of becoming superior, having beliefs such as 'I am superior to

everyone.’ Worldly life has arisen because of this. Whereas with the *laghutam* ego, one can progress towards *moksha*. The *laghutam* ego means to conduct *vyavahaar* with the intent, ‘I am actually smaller than everyone.’ That will take one towards *moksha*. By believing ‘I am superior,’ [the people of] this world are entering a ‘racecourse’ and they are all going on the wrong path due to a lack of awareness. If one has a *laghutam* ego, then he gradually becomes smaller and smaller and ultimately becomes the smallest of all. So He eventually becomes the absolute Self!

With respect to *vyavahaar*, ‘we’ remain in *laghutam bhaav*. This mind, intellect, chit, and ego which comprise the *antahkaran* (internal functioning mechanism in every human being), along with anger, pride, deceit, and greed are all considered *vyavahaar*. With respect to *vyavahaar*, ‘we’ are *laghutam*. And what are ‘we’ with respect to *Nishchay*? We are in *gurutam bhaav*. And by our inherent nature as the Self, ‘we’ are *abhed swaroop* (no separation with any living being; one with the Self). ‘We’ have not become separate in the slightest from You, or from Him, or from anybody else! ‘We’ are not separate from any prominent *acharyas* (spiritual masters), and ‘we’ are not even separate from this donkey passing by! That is why I do not feel separation with anyone in this world. It is not that I consider only those who have come here as mine. I consider everyone as mine and I am theirs!

The more that oneness remains, it nourishes the Self to that extent. Yes, the fact that one believes there to be

separation is indeed the reason why the energy of the Self has been torn apart! Oneness is itself energy. The more oneness you maintain with Me, the more energy you will attain.

When the sense of oneness arises, when you surrender it even for a minute, [with the admission that,] ‘I am like this, sir,’ [it means] the sense of oneness has arisen. Your energy increased to that extent.

To remain in *laghutam bhaav* and to maintain *abhed drashti* is the foundation of this *Akram Vignan*. What is the foundation of this [*Akram*] *Vignan*? It is to remain in *laghutam bhaav* and to maintain *abhed drashti*. To have *abhed drashti* with each and every living being, with the living beings of this entire universe, is indeed the foundation of this [*Akram*] *Vignan*. It’s not as though this [*Akram*] *Vignan* is baseless or without a foundation.

**\* To See everyone with a sense of oneness, to act with a sense of oneness, to move about with a sense of oneness, to uphold only the sense of oneness. It means letting go of the beliefs like ‘this person is separate’; that in itself is called the embodiment of love (*prem swaroop*).**

Now, however much separation [with other living beings] departs, that much pure love arises. What should leave within you in order for pure love to arise? When something is subtracted, then something else can emerge. So, it is not possible for a vacuum to remain as it is. So, however much separation departs, that much pure love arises. When separation departs completely, pure love arises completely. This is the only method.

Did you understand this point of view? This is something of a different kind all together. And one should become love incarnate. There is a sense of oneness with everyone, and no differences are felt at all. On the contrary, he claims, "This is mine and that is yours." But do 'yours' and 'mine' exist when you are about to leave [this body]? So it is due to this disease that one feels a sense of separation. When that disease leaves, one becomes love incarnate.

Pure love means to See myself [in everyone]; 'I' am indeed in all', and 'I See myself only.' Otherwise, [instead of 'I'], 'you' will have to be spoken. If 'I' is not Seen, then 'you' is seen. One of the two will always be visible, won't it? In worldly interaction, 'I' and 'you' should be spoken, but only 'I' should be Seen! What does the embodiment of love mean? To See everyone with a sense of oneness, to act with a sense of oneness, to move about with a sense of oneness, and to uphold only the sense of oneness. It means letting go of the beliefs like 'this person is separate'; that in itself is called the embodiment of love. It feels as though we are all just one family.

In reality, if one understands the world exactly as it is and then experiences it, then he will definitely become the embodiment of love. What is the world like in its true nature? No living being is at fault

at all; every single living being is truly faultless. No one is really at fault, but because we see them at fault, pure love does not arise at all. Therefore, when he is seen faultless, pure love will arise at that moment. I do not see anyone at fault. It is due to being in a state separated from the Self (*vibhakt avastha*), due to being in a state divided from the Self (*vibhajan avastha*), due to having divisiveness with One's Real form as the Self, that others appear to be at fault. It is due to the divisive intellect that others appear to be at fault. The one for whom the divisive intellect leaves, for him, *abhed drashti* arises. With that, there is nothing like seeing someone at fault, there is only pure love.

So, this pure love is an attribute of the absolute Self. With such pure love, we forget all the sorrow we are facing. So once you are bound through this pure love, nothing else can bind you.

When sorrow no longer touches You, know that the *prakruti* has now become natural and spontaneous, and day by day, oneness will increase. 'You' will experience oneness with all these people sitting in this room, and from there, You will experience oneness with the whole village. Eventually, You will experience oneness with all of India, and finally, You will experience oneness with the entire world.

~ Jai Sat Chit Anand

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## A Science Worth Understanding

**Questioner:** I do not want to clash, but what should I do if the other person comes and starts a fight?

**Dadashri:** If you were to fight with this wall, how long would you be able to fight? If you hit your head against this wall one day, then what would you do with it? You hit your head, meaning you had a fight with the wall, so does that mean you should keep hitting the wall? Similarly, those who instigate a lot of clashes are all walls! Why look at others in this? You should understand on your own that they are like walls. There is no problem thereafter.

**Questioner:** If I remain silent, then the other person takes it the wrong way thinking, ‘He is certainly at fault,’ and he ends up clashing even more.

**Dadashri:** In fact, you are presuming that, ‘It is because I remained silent that this happened.’ If a person wakes up in the middle of the night and on his way to the bathroom, he ends up bumping into the wall in the dark, is it because he remained silent that he collided?

It does not matter whether you remain silent or speak, these things are not connected. There is no such thing as the other person becoming affected by you remaining silent, nor is there such a thing as the other person becoming affected by you saying something. It is only scientific circumstantial evidence. No one has even the slightest of authority. What is anyone going to do in a world that is without even the slightest of authority? If the wall had any authority, then this person would have authority! Do you have the authority to scold this wall? Similarly, you do not have the authority to scold other people. And the clash that is going to happen through his *nimit* (an apparent doer who is simply instrumental in the process of unfolding karma) will not refrain from happening. So what is the point in needlessly screaming and shouting? The other person possesses no independent control in that! So why don’t you become like a wall! If you keep scolding your wife, then the God who resides within her takes note, ‘He is scolding me!’ And when she scolds you, become like a wall, then the God residing within you will help you.

Therefore, it is only when it is your fault that the wall collides with you. It is not the wall’s fault. So people ask me, “Are all these people walls then?” I tell them, “Yes, people too are walls indeed.” I say this having Seen it. This is not baseless.

To have divisiveness due to difference of opinion with someone and to collide into a wall are one and the same, there is no difference between the two. A person bumps into a wall because he cannot see and divisiveness due to difference of opinion also arises when one cannot see. He cannot see beyond [the situation]. He is not able to come up with a solution beyond this, so divisiveness due to difference of opinion arises. All this anger-pride-deceit-greed arises due to the inability to see what lies beyond! Shouldn’t we understand this point? The fault is of the one who gets hurt; is the wall really at fault? So everything in this world is indeed a wall. When we bump into a wall, we do not set out to establish who was right and who was wrong, do we? We do not go through the trouble of fighting with it that, ‘I am right,’ do we? In the same way, right now this [person] is indeed in the state of a wall. There is no need whatsoever to prove to the person that you were right.

You should consider anyone who collides to be a wall. Then if you set out to investigate where the door is, you will find the door even in the dark. If you move ahead while moving your hand like this, then would you not find the door? And you should make your escape from there. You should make it a rule to not clash with anyone, that you do not want to get into clashes with anyone.

**(From Param Pujya Dadashri’s Gnanvani)**

## **If One Remains the Knower-Seer, There Is No Interference at All !**

Your discharge illusory attachment will automatically dissolve, provided you do not interfere in it. Do not interfere, continue to See what happens. There is interference in discharge illusory attachment as well! Illusory attachment can never be without interference. Illusory attachment means interference. One will not refrain from interfering. The One who is the Knower-Seer does not have interference. There is interference in discharge illusory attachment. "I will not come right now." Then interference ends up happening. This is because a stock of interference has been filled. So discharge illusory attachment full of interference comes out. The One who is the Knower-Seer does not have any other attribute. The interference that happens is not You, but it is the interference of discharge illusory attachment.

**- Dadashri**

