

# *Dadavani*

June 2024



Previously you were the doer so you remained troubled because of the past and the present, and agrashoch of the future remained. Now, You are no longer the doer, hence the past is gone and the future is subject to vyavasthit, so You should remain in the present. The same way this Dada remains in the present. That is why Dada looks fresh!

## Forget the Past and the Future, Remain in the Present

### EDITORIAL

In the current modern age, in today's fast-paced life, despite having all the comforts and conveniences, human beings do not have peace; they remain engulfed in constant worries and tension even though they do not have the desire for it. They cannot forget the sorrows of the past and they get tied up in the imaginary web of thoughts about the future such as, 'If this happens, then what will happen? What if the income tax department penalizes me? What if an accident happens? What will happen to my daughters? What if my children don't look after me when I fall ill? What if I die?' When one gets stuck in the vortex of so many such thoughts, that is *agrashoch*. That which keeps one in unhappiness, causes one harm, is referred to as *aartadhyan*, and when one 'shoots a bullet' [causes unhappiness] to others, causes harm to others, that is referred to as *raudradhyan*.

Of what use is this sort of human life filled with worries and tension? If the worries and tension of a human being do not cease, then how will he be able to experience the bliss of the Self? 'How can each person's unhappiness be alleviated?' That was the desire of Absolutely Revered Dadashri. He always said, "I have come through the *Kramik* path (the traditional step-by-step path of spiritual progress), but as a result of the efforts made on the *Kramik* path, *Akram Gnan* (Knowledge of the Self through the step-less path) has come in 'our' unfolding karma. When attaining *Gnan* (Knowledge of the Self) on the *Akram* path, egoism and 'my-ness' (*mamata*) both dissolve, one realizes 'Who am I?' and 'Who is the doer?', and one can live a life free of worries. Despite this, during the unfolding of discharge karma, *mahatmas* (Self-realized Ones in *Akram Vignan*) end up becoming engrossed in thoughts about the past and the future.

The entire world continues to ponder over the past in order to cover up the weakness of the present. In addition, it dwells in worries of 'What if this happens? What if that happens?' That is why Absolutely Revered Dadashri always cautioned never to use the words 'if' and 'then'. [He said,] "So many years ago I removed these two words from my dictionary. Where we do not have any control, it is not helpful to think about the future. Think for today, not for tomorrow!" Therefore, for your 'safe-side' [safety], remain in normality and live in the present. In the present there is immense happiness, but by thinking about the past or the future, this happiness becomes spoiled.

*Akram Gnan* is Knowledge that keeps One in the present. Upon understanding that *vyavasthit* (scientific circumstantial evidence) is the doer, One becomes free from the fear of the past, and the future is under the control of *vyavasthit*, therefore it is possible to remain in the present. That is why it has been referred to as the path to *moksha*! Through the Knowledge of *vyavasthit*, Absolutely Revered Dadashri constantly remained in the present, and that is why He always appeared to be fresh. Always free from tension. There was always a liberated smile on His face! And He teaches us to remain free from *aartadhyan*, *raudradhyan* and worries as well. The heartfelt prayer is that through the *Gnan* He has given, may *mahatmas* remain in the present and experience the permanent state of liberation.

~ Jai Sat Chit Anand

## Forget the Past and the Future, Remain in the Present

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).

### Agrashoch Is Aartadhyan

**Questioner:** It is said that *aartadhyan* (an adverse internal state that results in hurting the self) and *raudradhyan* (an adverse internal state that results in hurting the self and others) are occurring from moment to moment. So please explain what can be referred to as *aartadhyan* and what can be referred to as *raudradhyan*.

**Dadashri:** *Aartadhyan* involves only oneself. It does not involve anyone else. One carefully suffers the pain on his own without 'firing shots' at anyone. Whereas if 'shots are fired' at anyone, that is *raudradhyan*. As far as *raudradhyan* is concerned; when one contemplates about someone else, 'This person caused harm to me,' that is all considered *raudradhyan*.

When the thought arises of harming another person in any form, then *raudradhyan* is considered to have occurred. Say the thought comes across in the mind, 'Stretch the cloth and give it.' [The cloth merchant cheats his customers by stretching the material when he measures it.] Immediately upon saying, 'Stretch it and give it,' the customers will

receive less cloth. Having such a contemplation, and the contemplation of cheating the person of more money, that is considered *raudradhyan*. The internal state of being (*dhyan*) that harms others is considered *raudradhyan*.

**Questioner:** In *raudradhyan*, the other person is hurt because of us. Therefore *raudradhyan* occurred, right?

**Dadashri:** Yes. The other person may or may not be hurt. But, when you say, "All these people are worthless, they are crafty, they are thieves." All of that is indeed referred to as *raudradhyan*.

In reality, no one is at fault in this world whatsoever. It is due to your misunderstanding that people appear to be at fault.

In terms of *aartadhyan*, if a person does not have *Gnan* (Knowledge of the Self attained through Self-realization), he believes 'I am Chandubhai (a term used by Dadashri to refer to the relative self),' and then [he thinks], 'If this happens to me, or if this were to happen, then what will end up happening?' Are you going to get your daughters married? You should get them married when they turn twenty-four years

old, or when they turn 30 years old. When one starts worrying from the time his daughter is five years old, that is considered as having done *aartadhyan*.

To think negatively about oneself, to do that which harms the self, for example, 'Will my car start or not? [Will my daily life responsibilities be carried out adequately or not?] What will happen if I get sick and die?' that is called *aartadhyan*. Moreover, it is considered *aartadhyan* when one does not have *Gnan*. 'What will happen tomorrow? This letter has arrived. What will the income tax officers do?' In thinking about the future, if one experiences fear, then know that *aartadhyan* has occurred.

**Questioner:** *Agrashoch* (apprehensive thoughts about the future), to worry about the future?

**Dadashri:** *Agrashoch* and all that is considered *aartadhyan*. In *aartadhyan*, one continues to cause suffering to himself [by thinking], 'What will happen if this occurs? What will happen if that occurs?' He will continue to have fears of this kind.

### Why Should You Weave Webs of Imagination?

If one sees a paralyzed person, he too will start to think, 'What would happen if I became paralyzed?' Now, does an intelligent person need to think like this? It is only the intelligent ones who think like this, isn't it! Of what use is such intelligence? How can intelligence which brings about unhappiness be called intelligence? It can be called intelligence if it gets rid of the existing unhappiness. But in this case, there is nothing but unhappiness. 'What will become of me if I

become paralyzed? Who will be there for me? This son of mine does not even speak to me, even though he is my only son!' He will imagine all kinds of things. Hey! It hasn't even taken place, so why are you...? That is called *agrashoch*. What is *agrashoch*? It means to design that which has not yet taken place. Do you currently have any kind of *agrashoch*? You are enjoying [life] leisurely, aren't you! All those so-called sensible people definitely have *agrashoch*, don't they? Or do the foolish ones have it?

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

**Dadashri:** Foolish people will not have it, will they? Their 'windows' are shut! It is only a problem if it is perceived, isn't it!

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

What does one do during *agrashoch*? Today, one worries by thinking, 'What will happen in the future?' Moreover, say a touch and go situation arose with the body, then what kind of *agrashoch* would occur? 'What will happen if the condition changes in this direction? What will happen if the condition then changes to this direction?' Hey, what is going to happen? Whatever is

going to happen will happen. Everyone including ascetics, renunciates and high ranking monks keep trying to figure out what is going to happen in the future. In trying to figure out what is going to happen in the future, one's entire *Purusharth* (Real spiritual effort to prevail as the Self) gets lost. He keeps getting entangled in that very issue. The mortal one doesn't enjoy the meal that is currently in front of him and instead remains occupied over there, in the future. The heck with that. What are you doing over there [in the future] right now?

Why are you weaving all these webs of imagination? There isn't a single person in this world who can understand his own future. One uselessly continues imagining about the future, 'If this were to happen or if that were to happen, then what?' Don't use the words, 'if' and 'then'. Many years ago, I had removed these two words from my dictionary.

### **Worrying About the Future Spoils the Present**

**Questioner:** I have three daughters. I remain worried about those three daughters thinking, 'What will their future be like?'

**Dadashri:** Instead of thinking about the future, it is better to create a 'safe-side' [safety net] today. It is better to create a 'safe-side' day after day. The thoughts you are having about the future are not helpful in any way, they are harmful. Instead of that, you should continue to create a 'safe-side' each day; that itself is the greatest solution. Did you not understand?

**Questioner:** Yes, I understood.

**Dadashri:** There is no point in thinking about the future. It is not in [your]

control at all. A person can die in a moment's notice. There is certainly no need to think about it in that way. The efforts you make in thinking about that go to waste. You have worries, you have anxiety, and that is certainly not helpful. That is not a scientific method at all.

Just like when you go out, how far ahead do you look while walking? Do you look a hundred feet ahead, two hundred feet ahead, or do you look nearby?

**Questioner:** Yes, I look nearby.

**Dadashri:** Why don't you look far ahead? If you look far ahead, then you will end up missing what is nearby and stumble. Therefore, stay within normality. Meaning, day after day, look out for their [the daughters'] 'safe-side'. You should instill good moral values and all such things in them. You are responsible for that; you are not responsible for anything else. And moreover, human beings certainly don't have the right to worry like this. Human beings don't have the right to have any kind of worries at all. Yet, the silly fellow still uses that right. By doing this, he secretly cheats God as well. There is certainly no need to worry at all. What does one need to worry about?

You are a doctor. Do you do such a thing? What do you worry about?

**Questioner:** About everyone.

**Dadashri:** Why? Do you worry about all the patients who are dying or about your family members?

**Questioner:** Everyone. The family members, the public, the patients. There is nothing but worries, worries and worries.

**Dadashri:** That is nothing but one kind of ego. Lord Krishna has said, "*Jiva*

*tu sidane sochana kare, Krishnane karvu hoy te kare!*” [Meaning,] “Oh worldly being, why do you worry, Krishna will do whatever He wants to!” When you leave from here to go outside, do you look far ahead and then walk? Why do you focus your sight on what is near? So that an accident doesn’t occur. Thereafter your sight will automatically move ahead. Hence, that is referred to as having attained a ‘safe-side’. Did you not understand the example? Will it help you or will the point be rendered useless?

**Questioner:** It will help.

**Dadashri:** There are so many useless talks! If you look too far ahead, then you will get into an accident, you will get into an accident within five minutes.

Did you understand? This is the scientific method! All those other methods are simply ways to pass the time. Your daughters will not face any sort of difficulties. I am giving you some ‘medicine’ so that they do not face any difficulty. You are to live with your children as though you are their guardian or trustee. You do not have to worry about getting them married.

These days, when one’s daughter is only three-year-old, he will say, “Oh dear, I have to get my daughter married.” Hey, she will get married when she is twenty years old, so why are you worrying about that right now? Some continue to cry out, “Weddings in our caste are very expensive, how will I manage?” One is simply doing egoism unnecessarily. Why do you continue to worry about your daughter? She will get married at the time of getting married. One will defecate when it is time to defecate, feel hungry when it is time to

be hungry, fall asleep when it is time to sleep. Why are you worrying about anyone? Sleep has come with its own time, defecation has come with its own time. Why are you worrying? When the time to sleep comes, the eyes will automatically close. Waking up has come with its own time. In the same manner, your daughter has come with her time to get married. Is there any assurance whether she will go [die] first or whether you will go first?

The Lord has said, “Do not open a [new] karmic account. If you have the knowledge of the future, then open a karmic account.” Hey, if you want to open a karmic account, then why don’t you open a karmic account for ‘What if I die tomorrow?’ [I asked him,] “Why don’t you worry about death?” He replied, “No, don’t even remind me about death.” So I asked, “What is the problem with reminding you about death? Are you not going to die?” He replied, “But if you remind me about death, then I will lose today’s happiness, today’s zest will turn sour.” “Then why are you contemplating about getting your daughter married? Your zest will be lost even then, won’t it? Your daughter has brought with her [from the past life] everything in relation to her marriage. Parents are only instrumental in this.” However much the expense is, whether more or less, she has brought everything with her in exactness. All of that is merely entrusted to the father.

Your daughter has come with her own karmic account. You should not worry about your daughter. You are her guardian. She has even brought along with her [the karmic account of] the boy she will eventually marry. You don’t need to go and ask anyone to give birth to a son. “We have

a daughter. Please give birth to a son for her.” Do you have to go around and say that? Therefore, she has come prepared with all the applicable means. Yet the father will say, “She is twenty-five years old. She is still not married. It’s like this, it’s like that.” He will go on and on all day long. Hey, there is a young man out there who is twenty-seven years old, but you are unable to find him, so why are you complaining? Why don’t you quietly retire to bed? Your daughter has come with the timing of her marriage already arranged. Upon examining it exactly, there is certainly no reason to worry at all in this world, there never has been and there never will be.

### To Worry Is the Greatest Egoism

**Questioner:** If a person is honest in every aspect, yet he is unable to fall asleep at night, he worries about the future, then what is that?

**Dadashri:** If worries remain for him, then that is excessive egoism. That egoism should be dissolved a little. To worry means that in his mind he believes that ‘I alone am running things.’ That is all there is to it! What do the talks of all the religions say? All of them are saying not to worry. Therefore, if you are having worries, then your egoism has increased, it has become extraordinary. You can have egoism that is within normality. When it increases above that, worries arise. Therefore, the only solution is to dissolve the egoism. Egoism dissolves by doing devotional viewing (*darshan*) of or bowing down with reverence to spiritually elevated beings (*sant purusho*).

Have you ever had worries? Have you personally experienced them? Now, when those worries exist, is there a lot of

happiness at that time? Then why do people still worry? What is the benefit in that?

**Questioner:** Not about myself, I have to worry about others.

**Dadashri:** Worry about others? And who do they worry about? About you! Since you worry about them! No one succeeds [in this]. To worry is the greatest egoism! When the belief, ‘I am capable of doing something for others’ is present, that is referred to as worry.

**Questioner:** You have written somewhere that, “To worry is a sign of egoism.”

**Dadashri:** Yes, why is worrying said to be a sign of egoism? It is because in his mind, he feels, ‘I am indeed the one who is running this.’ That is why he has worries. [He believes,] ‘I am the one who runs this,’ and so [he worries,] ‘What will become of my daughter? What will become of my son? What will happen to this? What will happen to that? What will happen if this building does not get completed?’ He takes those worries upon himself. He believes himself to be the doer. He believes, ‘I am indeed the owner, and I am indeed the one doing it.’ However, he is not the doer and he needlessly invites worries. Actually, these circumstances are the doer. It is when all of the circumstances, the scientific circumstantial evidences come together, that the work gets done. The control is not in our hands.

When you think about the future, that is certainly harmful. Simply remain in the present; that is all. When you worry about the future, then even these people can understand by looking at your face that ‘This person is lost in some thoughts.’

One's facial expression spoils even when he thinks about the past.

### **A Limit Even for Thinking**

Just look at the extent to which one thinks! If the shop hasn't run well for twelve months, then he will think, 'The business will go bankrupt and then it will become like this. Afterwards, my financial situation will be like this.' These people think about it to that extent! To what extent do they think? One person told me, "How can it run if you don't think about it? How can this world run if you don't think about it?" I told him, "If you sit next to a driver in the city of Mumbai and you ask him, 'What are you thinking about [right now]? I will go this way, I will do this, I will do that. Are you having such thoughts?'" What does he do? He does not have any such thoughts. So each person should think only up to a certain point. Then, one should just stop thinking, with regards to any matter. If thoughts about death arise, then we immediately stop them, but we don't do so with regards to [thoughts of] the business. What do you think?

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

**Dadashri:** One knows how to stop them. It is not that he doesn't know how. On the contrary, he dwells in them, he uses his intellect [excessively]. He thinks, 'If my son is fighting with me now, then who will I have [to support me] when I get old?' You mortal one! You thought about it to this extent! The Lord had said to not think about tomorrow, only about today. Think for today, not for tomorrow! And that too, only for certain matters. After sitting in a car, you think, 'What will happen if it crashes? What will happen if it crashes?'

Stop it. You should stop such thoughts. He actually thinks to the extent that, 'If the shop faces the worst level of bankruptcy, then what will be my condition? And what about after that? I will have to beg at the Friday market.' He even tells his wife, "I will have to beg." [We ask,] "Oh mortal one! Where is this coming from?" He says, "I have thought about it." Now, this is a wise guy! Should we call this intelligence? Intelligence is that which continuously maintains one's 'safe-side'. If it breaks your 'safe-side' at any place, then how can that be called intelligence? Moreover, intelligence is such that it can protect your 'safe-side'. It is capable of that extent. I myself know this.

'When I get old if I fall down, then what will happen? Oh dear! While walking on the road here, if I bump into something, then what will happen?' Hey mortal one, why are you thinking like this right now? What is going to happen? The same thing that happened to that person. So what else is going to happen? You shouldn't think about it at all. Moreover, to bump into something isn't in your hands. It isn't in the hands of God either. If it were in the hands of God, then people would try to influence Him! You tell me what type of thoughts one should have.

**Questioner:** One should think only up to a certain extent.

**Dadashri:** After carefully thinking about it, stop. Instead, people 'churn' the matter to such an extent, to such an extent! And after having such thoughts, they look at their children from that view point. [They think] 'Even though we aren't old yet, they [the children] have started to act this way, so when we actually do get old,



will they even take care of us?’ When you look at your son after thinking in this manner, then your mind, your ‘eyes’ [viewpoint] will remain ‘skewed’ [skeptical] towards him. He will feel, ‘My father thinks poorly of me.’ So then his perspective will change. Hence, this is the cause of all these quarrels!

Moreover, what does the Lord say? “Nurturing prejudice will be the end of you; prejudice will be the end of you.” If your son opposed you today, does that mean he will always oppose you? And do you need to ‘multiply it’ [by thinking], ‘Today he opposed me, so what will happen from now on?’

If a person hit you today, then don’t think about it. There is no one to hit you again. That person will not hit you again. And even if he hits you again, that may happen one time; otherwise, he certainly does not have any authority in his hands to hit anyone. Meanwhile you claim, ‘He has the authority and he is doing all this!’

Nowadays, parents have so much resentment towards their children that even the children look at them with a skewed perspective, ‘My father resents me.’ Why is that so? What do you think? If you do not understand how to interact in every situation, then you should ask the *Gnani* (the One with Knowledge of the Self), “What should I do?” ‘He’ will show you everything.

Does a person sitting in a car have the thought that, ‘What if I get into an accident?’ He immediately stops such a thought. When such a thought arises, he immediately stops it. Why does he stop it? When such productive thoughts arise, why does he stop them? “Why stop them sir?”

When he sits in the car, does he get productive thoughts such as, ‘What will happen if we get into an accident?’ This man in our car is alert. He recites the Navkaar Mantra (also known as the Namokar Mantra; mantra paying obeisance to spiritually exalted beings). Reciting the Navkaar Mantra continuously is called being cautious. That is not wrong. To think, ‘What will happen if we get into an accident?’ is wrong. You should recite the mantra as a form of being cautious. That is good, but thinking, ‘What will happen’ is dangerous. This worldly life persists due to the interference of thoughts. Therefore, if a person understands how much he should think, then that is more than enough. A lot of suffering will be reduced.

### **Vyavasthit, a Remedy for Agrashoch**

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

**Dadashri:** There is no unhappiness. That is exactly why ‘we’ have said it is *vyavasthit* (scientific circumstantial evidence). ‘You’ have become free from that unhappiness, have you not! On the basis of *vyavasthit*, You have certainly become free from all the unhappiness that is going to come! It is in fact the Lord who said that in the *Kramik* path (traditional step-by-step path of spiritual progress), there is nothing besides *agrashoch*. *Agrashoch* means [to worry about] ‘What will happen, what will happen [in the future]?’ The things one should think about in 1991 [in the future], he starts thinking about them from today. Even a high-

ranking monk worries, 'I am old now. If one of my legs break, then what will I do?' Hey, that has not happened yet so why are you making yourself miserable? So, You have become free from all of that and that is precisely why there is so much tranquility!

That is why our *mahatmas* (Self-realized Ones in *Akram Vignan*) sit leisurely, just look at them! They have been given the understanding that it is *vyavasthit*, so that is why there is no interference. 'You' have understood *vyavasthit* and it has come into Your experience that it truly is *vyavasthit*, so does any unhappiness remain?

All of you [*mahatmas*] are at peace because of [the Knowledge of] *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result); because of that, there is peace in all situations. If it wasn't for [the Knowledge of] *vyavasthit*, then one would not even be able fall asleep, would he?

**Questioner:** Then there would be nothing but tension all the time.

**Dadashri:** Yes, tension and more tension! That is exactly what I was looking for earlier. There must be some sort of Knowledge by which all people can remain in peace. On the *Kramik* path, one is never able to fall asleep. There is nothing but tension and more tension!

For You, the ego and 'my-ness' (*mamata*) have both gone. And only then can a person live a life without worries. Otherwise, not even the *gnanis* of the *Kramik* path can live a life without worries. The *Kramik* path means there definitely is *agrashoch*. The past is gone, but

*agrashoch* certainly prevails. And so they keep suppressing it with knowledge; they keep covering it up. What do the *gnanis* of the *Kramik* path say? There is bliss on the inside, but there are problems on the outside, worries on the outside, *agrashoch* exists. In order to alleviate Your *agrashoch*, I have said that it is *vyavasthit*, so now why are You engaging in *agrashoch*? I have told You that it is *vyavasthit*, so everything falls under that. This is because the future is subject to *vyavasthit*. When you wake up in the morning, what is going to happen in the next minute is subject to *vyavasthit*!

On the *Kramik* path, those people write that the world cannot be forgotten even for an hour. Everything keeps coming up [in the mind]. The past and the future, the past and the future; both keep coming up. Even *agrashoch* prevails within. The *Tirthankar* Lords have written that *agrashoch* for the future will undoubtedly persist for living beings. Even if one has the right belief of, 'I am pure Soul' [on the *Kramik* path], he will still have *agrashoch*.

### The Living One Has Gone and the Dead One Remains

A person cannot become free of worries, and on the *Kramik* path, there is no one who is without worries. Even the *gnanis* of the *Kramik* path are not free of worries. There is bliss on the inside and worries on the outside. They have *agrashoch* in worldly interaction, about what will happen in the future. Whereas 'we' do not have *agrashoch*. 'We' have left it to *vyavasthit*. Because for how long would *agrashoch* remain? As long as the one who does the thinking is alive. And

for You, the one who does the thinking is not alive, is he? Who is the one that does the thinking?

**Questioner:** Chandubhai.

**Dadashri:** Yes, meaning the ego is alive. There are two kinds of ego; one in the form as the *karta* (doer) of karma, and one in the form as the *bhokta* (the enjoyer, sufferer; the one who experiences the effects).

**Questioner:** Yes, the ego in the form as the *karta* has gone.

**Dadashri:** In the form as the *karta* is the living ego, it is alive. And in the form as the *bhokta* is the dead ego. So the dead ego cannot do anything else. And if you happen to call out the name of the living ego, then there is no telling what it will do! Therefore, that living one has gone and this dead one remains.

### One Prevails in the Present Upon Relinquishing the State of Doership

**Questioner:** Now for all those who are on the *Kramik* path, whatever is happening, it is indeed happening; it indeed is *vyavasthit*, isn't it? It is truly *vyavasthit* for them as well, isn't it? It is a separate matter that they do not understand it.

**Dadashri:** Whatever is happening is *vyavasthit*, nevertheless they cannot establish that faith in the future and thus *agrashoch* does not go away.

**Questioner:** It cannot go away for them, but for the sake of my understanding, whatever is happening to them is indeed *vyavasthit*, isn't it?

**Dadashri:** Yes, but [the Knowledge of] *vyavasthit* is for the Ones 'we' have given *Gnan* to. [The Knowledge of] *Vyavasthit* does not apply to anyone else.

'We' tell the Ones 'we' give *Gnan* to that, "From now on, Your entire life is subject to *vyavasthit*. Therefore, You will not remain uneasy, but You must remain in 'our' *Agnas* (special directives given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*)." Others misuse the meaning of *vyavasthit*. All of the rest of the world certainly has *agrashoch*.

**Questioner:** The reason for that is because they prevail in the state of doership, right?

**Dadashri:** Prevalence in doership remains. To whatever extent prevalence in the Self increases that much prevalence in doership decreases, nevertheless prevalence in doership remains. Previously you were the doer and because you were the doer, you remained troubled because of the past, you remained troubled because of the present and *agrashoch* of the future remained. Now, You are no longer the doer, hence the past is gone; the future is subject to *vyavasthit*, so You should remain in the present. The same way this Dada remains in the present.

That is why Dada looks fresh. Dada may be tired, but he looks fresh. What is the reason behind that? The answer is that He is always in the present. Therefore, this [Knowledge of] *vyavasthit* is very helpful. Therefore get Your [spiritual] work done. Right now You don't have to give any exams, You don't have to give any test examinations. 'You' have attained Self-realization. 'You' do not have to give any test examination for that. Now, these five *Agnas* are simple and straightforward. You don't have to renounce your home; you don't have to renounce anything on the

outside, you have been given the freedom to get your daughters married, you have the freedom to get your sons married.

Don't worry about the future. All the *agrashoch* has been surrendered to *vyavasthit*. Whereas the past is no longer in Your hands. So remain in the present. When you sit in *satsang* (spiritual discourse) with Dada, You are in the present. 'You' are able to remain in the present since You have been given this *Akram Vignan* (the spiritual Science of the step-less path to Self-realization). Therefore, this Science is such that right now You are in the present! The Knowledge of *vyavasthit* is a phenomenal Science.

### Memory Is Based on Attachment and Abhorrence

**Questioner:** Dada, why can the past not be forgotten?

**Dadashri:** The past is something that cannot be recalled when you wish to nor can it be forgotten when you try to; that verily is known as the past. Everyone in the world wishes greatly to forget the past, but without *Gnan*, the world will not fade into oblivion.

Now, do you know what memory is based on? It is based on attachment and abhorrence (*raag-dwesh*). It is based on the previously charged attachment and abhorrence. They are now being discharged. Those memories are being discharged.

That memory gives an effect and leaves. There is no reason left for it to come back. This is because there is no attachment and abhorrence, so there is [no] reason for it to come again. And whatever

you have attachment and abhorrence for, its memory remains. Whatever you are *vitaraag* (absolutely free from all attachment and abhorrence) towards, the memory for that does not remain. Do you remember Canada every day?

**Questioner:** No.

**Dadashri:** That is because you are *vitaraag* towards Canada. That is how all this works. 'We' have very little previous [previously charged] attachment and abhorrence, therefore all memory came and left, all of it got exhausted. And what do 'we' tell you? "Remain in the present."

However much attachment one has for something, he will remember it that much more, and if he has abhorrence for something, then he will remember that more as well. When a woman goes to her parent's home, even if she tries to forget her mother-in-law, she will not be able to do so. This is because she has abhorrence for her, she dislikes her. Whereas she will keep remembering her husband. This is because he has given her happiness, so she has attachment for him. You only remember those people who have given you a lot of unhappiness or a lot of happiness. That is because there is attachment and abhorrence associated with them. If that adhesion is erased, then they will be forgotten. The thoughts that arise of their own accord are considered memories. When all of those [thoughts] are erased, they will no longer come to memory, and thereafter the liberated laughter (*mukta hasya*) will arise. Memory means one is drawn towards that. The mind remains drawn towards that, so the liberated laughter does not arise. Everyone will remember different

things. What you remember may not be the same as what someone else remembers. This is because everyone has attachment and abhorrence for different things. Memory exists because of attachment and abhorrence.

**Questioner:** Dada, that will have to be removed, won't it?

**Dadashri:** This memory itself is saying, 'Get rid of me, erase me.' If there were no memory, problems would arise. If there were no memories, then what would you erase? How would you know where you have attachment and abhorrence? The memories that are arising, are actually arising of their own accord, so that they can be cleared [with equanimity]; they are arising so that the adhesion can be erased. If memories arise and you erase them, if you clear them, then after being erased, they will no longer remain a memory. The very reason you remember something is because there is some adhesion over there. Erase it, repent for it and make a strong unflinching resolve to never repeat that again. By doing this, it will get erased, and therefore it will be forgotten. The *Gnan* that makes you forget the world is the Real *Gnan*.

### **When the World Is Forgotten, There Is Bliss in the Present**

The scripture writers have written, 'If the world is forgotten for one hour, then there is boundless bliss like no other.' Nevertheless, this world cannot be forgotten. Whatever one wants to forget is exactly what he remembers. Whatever one wants to forget is what he remembers first. That is why these people [those on the *Kramik* path] sit down to do *samayik* (a ritualistic practice to concentrate for a set period of time). In this *samayik* one tries

not to remember the world for a period of forty-eight minutes. However, when he tries to forget his shop, that is when the shop [comes to mind]. He fails on the first attempt. Thereafter, he cannot forget the world. If he were to forget [the world] for just one hour, then his aggravation would definitely decrease. Whereas [here on the *Akram* path] it continuously remains forgotten. This is because when one thing is remembered, the other thing is forgotten. If this [the Self] is remembered, then that [worldly life] is forgotten. Therefore, for us [*mahatmas*], that [the Self] has come into our memory, and this [worldly life] has been forgotten. It is only because it [the worldly life] remains forgotten that bliss prevails!

The worldly life remains completely forgotten, the sense of doership leaves. Therefore, the pure Soul is present; that has been confirmed. And through such practices, One is then able to progress a lot further ahead.

Where there is attachment and abhorrence, there the world is remembered. When attachment and abhorrence are uprooted, the world is forgotten. The foundation of worldly life is attachment and abhorrence, whereas the foundation of *Gnan* is *vitaraagata* (the state absolutely free of attachment and abhorrence)! The One who does not have the 'disease' of attachment, through the grace of such a *vitaraag* (One who absolutely free from all attachment), the disease of infinite lifetimes is removed.

### **One Hides the Weakness of the Present With the Past**

**Questioner:** What you are saying is in fact what has been stated in physical

science and in medical science; that the root cause of all diseases is that ‘people aren’t living in the present.’

**Dadashri:** That is all ‘we’ are trying to convey. The future is under the control of *vyavasthit*.

**Questioner:** All the psychologists are trying to get people to live in the present. When one stops dwelling in the memories of the past, and when one stops worrying about the future, then he will attain salvation.

**Dadashri:** Yes, that is exactly what ‘we’ are saying. Nothing more. ‘We’ are living in the present.

**Questioner:** Dada, is there any connection between the past and memory? And moreover, don’t we say that memory is a natural gift?

**Dadashri:** No, no. Gift does not mean that someone gives you a prize. What is the intended meaning of calling it a natural gift? It is that the extent to which one has attachment and abhorrence, he will definitely have that much memory. Now many people do not have attachment and abhorrence for scriptures, they have it for other things. So even if they read the scriptures many times over, they still cannot remember them. So people refer to them as dull. One may have unlimited memory for other things! But that memory is of no use, is it! People will certainly call him dull, won’t they! Whereas people call one who has knowledge of the scriptures clever, having a lot of memory. Therefore, people refer to that as a gift. Memory is always in the past, isn’t it! Memory is considered a thing of the past. We [*mahatmas*] have nothing to do with memory. Over here, for

us [*mahatmas*], memory should be forgotten through *Gnan*. Whatever is remembered should be forgotten.

**Questioner:** Nevertheless, one can always refer to the past, can’t he? The past is such that, any step a person takes, the past is certainly required in order to solve any situation that arises in the present, isn’t it? Therefore, it all boils down to one’s memory, does it not?

**Dadashri:** Yes, but that memory is certainly there. The entire world runs based on that memory. However, that is a relative thing. ‘We’ are talking about the Real. All these relative things carry on based on memory. When you indulge in the pleasures of the present, then there is no offense [committed] at that time. If ‘we’ do not remain in the present, then the memory of the past arises. ‘It was so nice travelling in the *jatra* (pilgrimage). We had so much fun and it was like this and like that.’ If ‘we’ remember such things, then what will happen?

**Questioner:** Interference.

**Dadashri:** Therefore, remain in the present.

**Questioner:** How can everyone forget that [the past]? What should I do in order to put aside whatever was in my past? That will certainly depend on one’s memory, won’t it? Such that, even after becoming a *Gnani* (Self-realized) today, His past will surely present itself, won’t it?

**Dadashri:** Everything in the relative realm certainly continues to carry on with the support of the past.

The present is in the form of a ‘balance sheet’ of the past. Therefore, you do not need to remember anything from the

past. You had gotten your daughter married, so that past [incident] is certainly with you in the form of a 'balance sheet' in the present. Therefore, you do not have to do anything; [simply] remain in the present. The terms and conditions you had made, all the things you had decided on, all of that is certainly there in your present. The past always leaves. The past does not wait around; it certainly leaves.

The entire world is ruminating over the future, 'This will happen. That will happen.' And others are ruminating over the past. Why do they ruminate over the past? They are treating the ego which has been hurt!

**Questioner:** Those who do not have it [happiness] in the present, they ruminate over the past. 'For me, it is like this. Whereas for my ancestors, it was like this.' So, they remember the past right now and feel happy.

**Dadashri:** Actually, they bring up all these talks of the past in order to hide weaknesses of the present. They go around telling everyone things like, "My father was friends with the family of Chhatrapati Shivaji [also known as Shivaji, a ruler of the Maratha Empire]." They also keep saying things like, "We are descendants of Rana Pratap [also known as Maharana Pratap, a king of the Kingdom of Mewar]." Rana is gone, so tell us now, what kind of Rana are you? Nevertheless, we can understand that such a person is weak. He certainly does not have a 'light' of his own. He is going around wearing the 'light' of a grandfather he does not know. Of what use is that? Should one not have a 'light' of his own? But people are certainly living

with that as their support, otherwise what other support would they live with? There is no other means left to live, so they are living with this support. Moreover, we cannot make them let go of that support. We cannot do that for them. We should not make a mental note of it. That is because there are all kinds of people!

You should remain as the Knower and Seer (*Gnata-Drashhta*) of the past. So when any memory of the past arises, then remain the Knower and Seer of it, 'Hey, it is saying this and it is saying that.' Now, all of this is meaningless. It is not worth endorsing any of it. It is only worth Knowing and Seeing. And based on what it is saying and what it is not saying, You can tell where there was attachment and where there was abhorrence!

### **In the Gnani's State There Is No Memory**

**Questioner:** You had mentioned something once, but I still cannot understand it. [You had said,] "There is no past or future, everything is the present."

**Dadashri:** It is the present. Past and future are names that have been given by those who have memory for all of these things. For the One who has no memory, there is no past or future. There is no past or future for 'us'. This is because 'we' do not remember anything! If someone had done something to you one year ago, or if your aunt-in-law had passed away, then you will remember all of that. Whereas 'we' do not remember such past [events]. Additionally, you will remember the future, 'Oh my, what will I do at the age of sixty? I will need something for myself.' When something like this come to mind, it

is either the past or the future. It is due to such memory that there is past and future. For the One who does not remember anything at all, it is the present.

‘We’ do not remember anything at all, therefore it is always the present for ‘us’. Meaning, as long as ‘we’ are sitting here, ‘we’ are [present] here, and if ‘we’ are sitting over there, then ‘we’ are [present] over there.

‘We’ do not even remember what day it is tomorrow, and yet the world carries on. If ‘we’ ask someone, then three people will immediately say, “It is Sunday.” There are many people who will remember.

When can one be considered to have become *vitaraag* (absolutely free from all attachment and abhorrence)? When He does not remember anything except for the Self. Nothing is remembered except the Self and the tools to remain as the Self. The lesser one’s memory, the more he has become *vitaraag*. A *vitaraag* does not have any kind of memory. To forget the world is itself called *moksha* (liberation).

The entire world is trying to increase their memory power. But there is no such power called memory power. Memory power is a result of attachment and abhorrence. I do not have attachment and abhorrence and therefore, I do not have memory power. Based on your current memory you can tell that there is attachment over here and there is abhorrence over here. That is indeed why people have looked for ways to forget the world.

Whatever one has more attachment for, he becomes an expert in that. I had attachment for spirituality, and that is

why I became an expert in spirituality! Some people have tremendous attachment for scriptures, and that is why they remember them very well. When attachment for the Self arises, everything of the worldly life is forgotten.

**Questioner:** There is one question. ‘Why should one forget the world?’

**Dadashri:** It is impossible to forget the world even for an hour. The world cannot be forgotten for an hour even by spending thousands of rupees. All sorts of things come to mind. The only thing that one remembers while eating is his sick relative! [He wonders,] ‘Why did you come to mind?’ Therefore, it is memory that causes irritation.

**Questioner:** But then the doubt arises that if the world remains forgotten, then how can one clear cases like sales tax and income tax? It would be difficult, wouldn’t it?

**Dadashri:** It is not like that. It is possible for the world to remain forgotten and for the tasks of the worldly life to be completed. On the contrary, the tasks can be completed very well and naturally.

### **The Gnani Can See With the Exact Vision**

Memory indeed is what gives rise to misery. Before attaining this *Gnan*, I certainly had a great memory, a tremendous memory. However, it caused me a lot of misery, it didn’t even allow me to sleep at night. So from that I analyzed, ‘Where is the unhappiness coming from?’ All in all, I was happy in every way. Yet there was endless unhappiness because of this memory! I would remember a lot, I would remember



everything at a time. However, memory belongs to the non-Self complex (*pudgalik*); it is not the Self (*Chetan*). Then after attaining *Gnan*, I began to See, not through the vision of memory, but the exact Vision manifested.

**Questioner:** You say that you do not have memory, but today when you give an example or describe an incident that took place ten years ago, and when we hear you describing it, then it comes forth exactly as it happened, in the same link, word for word, in a sequential manner, like a ‘tape’ [taped record]. What is that? What energy is that?

**Dadashri:** Memory is based on attachment and abhorrence. That is why it is not exact. What ‘we’ describe comes forth based on *Darshan* (the Vision of the Self), and that is why it is exact. ‘We’ can See everything. I can See everything from the time I was a four year old child till now. ‘We’ do not have to remember it. If I look back to the time I was fourteen years old, then I can See that, if I look back to the time I was twenty years old, then I can See that.

‘We’ have to give answers after checking the ‘file’ of the questioner. ‘What had been discussed earlier? What is the current situation?’ The answer is in connection with all of that. Everyone’s ‘file’ is different and therefore, the answers are different. The answer is based on the questioner’s ‘file’. Now someone may ask, “Dada, why don’t you give the same answer to everyone?” Hey, it cannot be so. Everyone’s ‘file’ is different, everyone’s ‘disease’ [problem] is different, and that is why ‘we’ have different ‘vials’ and even different

‘medicines’. Everyone’s partial annihilation of karma (*kshayopsham*) is different. There are no variations in the *siddhantik* (irrefutably in principle) talks spoken by ‘us’. They are such that no one can challenge them in any of the three time periods [the past, the present and the future]. Whereas, the solutions given to these worldly questions are based on each individual *nimit* (one who is instrumental in the process).

Whenever you make me remember something, I can See all of it. When ‘our’ business partner asks ‘us’ something about the business, ‘we’ can indeed See everything at that time. ‘We’ can See the bridge and all its supporting pillars. ‘We’ can also See where things are and where things are not. When you remind ‘us’, ‘we’ focus the *upayog* (applied awareness as the Self), and that is why everything can be Seen in a sequential manner.

**Questioner:** So it can be Seen through *upayog*, right?

**Dadashri:** When someone reminds ‘us’, the *upayog* is focused directly over there. The reason being, if the *upayog* is not focused over there, then all the worldly interaction would fall apart.

People ask ‘us’, “How are you able to know [recall] all of this?” ‘We’ are able to See it. When you ask, “That day we had gone on a pilgrimage and such things had happened, is that correct or not?” Then I would reply, “That is correct.” But ‘we’ speak from what ‘we’ See whereas you speak from your memory. ‘We’ can immediately See it upon talking about it, ‘we’ See it in its exactness, as it is. Therefore, ‘we’ certainly do not remember anything.

Moreover, when you sit with me, you will also forget your memory. It is the effect of the 'atmosphere' [in the presence of the *Gnani Purush*]. After [attaining] this spiritual Science, there is nothing left to be remembered.

### **We Recognized Our Fear of the Present**

After attaining *Gnan*, I went to test myself. 'We' had set up a timber business in Songadh [a city in Gujarat]. So 'we' set off from the Dang Jungle located nearby there. I asked someone, "Do any tigers live here?" He replied, "There is an area called Vagh Dungri [a small village in Gujarat] here, and tigers live there." So I told him, "I want to go there." To that he replied, "Sir, what do you need to go there for? People who set out to go there turn back and you are talking about going there?" I told him, "I want to perform a test. A test on myself!" I feel that I am free of all kinds of fear. However, I want to prove whether it [the fear] has gone or not.

Since the fear of the past has gone. It has been proven. Nothing happens [No fear arises] within regarding what happened a little while ago. No effect arises. No matter what happened a little while ago, whether everything burned down, or whether everyone died, nothing happens within. Therefore, it has been proven [that there is no fear] of the past.

And I have proof [that there is no fear] of the future. This is because I have come having Seen *vyavasthit*. 'This world is indeed *vyavasthit*.' I have come having Seen that. And based on my experience that 'the world is indeed *vyavasthit*,' I have given the Knowledge of *vyavasthit*

to all these people. Therefore, there is no fear of the future left in me. I am one hundred percent sure of that. This is because I have removed the fear of the future for others, so how could mine remain? Hence the fear of the past and the future are both gone.

Now regarding the present, I said, 'I should definitely test it out. It will not do to say, "No, no, nothing affects me!" without any basis. Therefore, it should be tested, shouldn't it?' So 'we' set out to go to Vagh Dungri. I took two men from the area with me, indigenous people from there. Both of them were scared. They told me, "Sir, even though we are coming with you, we can climb a tree whenever needed, but you do not even know how to climb a tree." I told them, "We'll see. Let me at least check whether fear arises or not." So we climbed up the hill. Then they showed me, that within these few holes [caves], there lives a couple of tigers. Then they said, "Now sir, let's leave."

**Questioner:** Meaning to turn back, right?

**Dadashri:** Yes, they said, "Now let's go back. You have seen it." I replied, "I have seen it, but how much experience have I gotten? Whatever experience you have is the experience I have. So let's do this, you both start heading back, and I will sit here. I want to see this." When you want to test something, you certainly have to use a 'thermometer' [gauge], don't you? How can something be tested without using a 'thermometer'? If they are all standing [with me], then what would be tested? They would be tested and 'we' would also be tested. But since those men are standing [with me], it is considered

hoonf (security). So I told them, “You start heading back.”

They must have gone a little ways, about two hundred or three hundred feet, when ‘someone’ from within said, ‘Once these men leave, no one will be able to hear me, and what if a tiger comes this way?’ Hence, I understood that ‘we’ had failed in this. So I yelled out to them. I said, “Come back you guys, come back.” So then those poor men came running back. They realized that I was scared. They told me, “Weren’t we telling you sir that it is not worth staying here?” I told them, “That is all I wanted to see over here.” I had not yet seen a tiger. It was the one within who had scared me. I had not seen a tiger; it had not shown its face; it had not roared. It was the one within who had scared me by saying, ‘What if it [a tiger] comes out right now?’ Oh my! So ‘our’ fear of the present is still there.

Therefore, it is worth becoming free from this fear of the present. Then later ‘we’ became free from that fear as well. Now, when Ambalal [the relative name of the *Gnani Purush*, Dadashri] gets slightly scared, what is it to Me? What do ‘I’ have to do with Ambalal? There is no long lasting relationship, is there! Only the hassle of being his neighbor! There was indeed still a small amount of oneness that prevailed [with him], but ‘we’ separated that oneness by saying, ‘Brother, I neither want this nor that.’ ‘We’ certainly do not have any other worldly interaction. No other worldly interaction besides that of a neighbor! Do you understand what I am trying to say, in what sense I am trying to say it?

Nevertheless, I Saw it! When this

topic [of fear] came up, I Saw that incident. I have put every matter ‘on trial’. There is not a single thing in this world that I have not put ‘on trial’. And by ‘on trial’ I mean that I have only moved forward after getting the experience of it. So I had put this matter ‘on trial’, and look, [it arose] only when this topic came up, right? Otherwise, what would I remember?

### ...At That Time We Certainly Become the Real Form of the Self

**Questioner:** In all other matters, we would feel that ‘It is certainly going to happen to Chandubhai [reader is to substitute his/her name here].’ However, when a tiger comes [our way], then we would not feel that, ‘It is going to happen to Chandubhai,’ would we?

**Dadashri:** No, when it comes in front of me... I am talking about myself. I am gauging myself. If it comes in front of me, then it does not affect me. However, if it does not come in front of me, yet I feel, ‘What if it comes?’ then the fear arises. Therefore, ‘we’ study it in minute detail as to where the weakness lies.

**Questioner:** If someone slaps me, then ‘I’ feel, ‘They have slapped Chandubhai,’ but if a tiger comes, then how can ‘I’ maintain that, ‘It is happening to Chadubhai’?

**Dadashri:** I am not saying that it shouldn’t happen. It may happen to you, but I am describing my test, where it happens to me and to what extent. Your test is different and my test is different.

Immediately upon seeing it [a tiger], what would the internal effect within ‘us’ be like? ‘We’ would become the Real

form of the Self (*Atma swaroop*), complete *Atma swaroop*.

**Questioner:** In relation to You, not in relation to this incident, a *Gnani* would be prevailing in all kinds of different states. Our [*mahatmas*] minds are all like peaks, but in the example of the tiger that you gave, to see that tiger in its actual form, meaning to see it as a tiger, and to conduct worldly interaction in that manner...

**Dadashri:** That is certainly not the worldly interaction (*vyavahaar*) of One who is Self-realized (*Atma Gnani*).

**Questioner:** To run away... I am not talking about You. I am talking about *Gnanis* [in general]. If a tiger comes, then to see it in the form of a tiger; if an elephant comes, then to see it in the form of an elephant; to move aside, to see the tiger in its exact form and to conduct worldly interaction in that manner; is that the method of a *Gnani* or not?

**Dadashri:** Yes, that is the method of a *Gnani*. To see it in its exact form is the method of a *Gnani*. There is no difference in its form, but despite seeing it in its exact form, if fear arises, then what is that?

One only has to see the [result of the] test. Someone had asked me, "Can you remain completely free of fear?" To that I replied, "I investigated by conducting some tests. During those tests I was able to remain free of fear, but in certain situations I was not able to remain free of fear."

### The Self Is Fearless, the Body Has Fear

**Questioner:** 'I' have realized that 'I' am fearless (*nirbhay*), but how can

'I' reach the point where 'I' prevail in that state?

**Dadashri:** Have You not realized that You have become fearless?

**Questioner:** 'I' have.

**Dadashri:** 'You' have certainly realized it, so now You are considered to have become fearless. 'One' first attains the Knowledge of the state that is fearless, then One realizes it. When One realizes it, that means the fearless state has been attained!

**Questioner:** 'I' have attained the Knowledge that 'I' am fearless, and 'I' have realized it, but now it is necessary for Me to Know the Science until 'I' reach the point where 'I' am able to prevail in that state, right? Only then will the state of fearlessness come into Conduct, right?

**Dadashri:** Yes. After becoming fearless, all that is certainly in One's Conduct. If a loud explosion occurs and your body shakes, 'we' would not harbor the belief that You have fear. 'We' would Know that this fear is a reflex reaction associated with the body (*sangi chetana*); this fear is not Yours. Therefore, the stock of karma filled in the past life is the reflex reaction associated with the body, that which is shaking, but You are free of fear. Now, after attaining *Gnan*, can there be any fear? If there is fear, then that means you are certainly still that Chandubhai [the relative Self].

**Questioner:** You gave the example of the tiger's den. It was about the fear of the present. In that you said, "A.M. Patel [the relative name of the *Gnani Purush*, Dadashri] feels scared. This fear of the present that was arising, 'we' broke the connection with that by saying, 'The one

who feels scared; I am not that.” Then along with that you also said, “Even A.M. Patel should become fearless. Even that fear should leave.”

**Dadashri:** No, but he [A.M. Patel] is definitely fearless. Whatever fear remains is due to worldly interaction. Actually, A.M. Patel has become fearless of the past and of the future. There is only fear of the present, which I had gone to test, but he ended up failing that. So I stopped it. This is because it is the stock of karma filled in the past life. However, ‘we’ have become fearless. ‘We’ have never felt any kind of fear, at any place, on any day. And even if a bomb explodes, there is no fear whatsoever.

**Questioner:** So this sort of state should remain in our [mahatmas’] experience, shouldn’t it?

**Dadashri:** It certainly does. However, you believe, ‘I am indeed like this,’ so then? Hey mortal one, it is not worth doing that! ‘You’ are indeed a *Parmatma* (absolute Self). If You don’t feel fearless, then what are You afraid of? Do you feel, ‘What will happen to me?’

**Questioner:** ‘What will happen to me’ does not arise.

**Dadashri:** Then? That fear of the future, ‘What will happen?’ has left. Then the fear of the present still remains, doesn’t it? And that too, it remains for Chandubhai, doesn’t it? It does not remain for You, right?

**Questioner:** Yes, for Chandubhai, not Me.

**Dadashri:** After it happens, then what? Sir, how is it for you [addressing another *mahatma*]?

**Questioner:** I am afraid of these dogs

and cows. When I was little, a cow had struck me with its horn once.

**Dadashri:** But it did not strike the pure Soul, did it? People see water and tell me, “I become terrified upon seeing this water!” Hey mortal one, you had drowned in your past life! The effects of that have lingered on. Even before seeing a snake, one panics and starts to sweat. In his past life, he must have died due to a snakebite. Upon seeing your wife, you feel this and that. Hence, in your past life, your wife must have insulted you and hurled abuses at you many times, and that is why its effect still remains. Otherwise, how else would it arise? Where else would it go? You have not yet experienced it in this life, so where did all this come from? All the experience from the past life has been unveiled.

### Ultimately, I Discovered This Experiential Knowledge

These external experiments [activities] are all things to be cleared with equanimity. The external experiments and the internal experiment. The internal experiment [awakened awareness, *jaग्रuti*] is to See and Know, attend *satsang* (spiritual discourse with the *Gnani*) and all of that, to remain in the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*). And the external experiments are such that if you stop one, then all the rest will remain unattended and inexact. The external does not hinder You. It is in fact a wrong belief (*vikalp*; the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it). It is one type of fear that, ‘It will bite me like this or it will bite me like this.’ In actuality, it does not hinder You. When the *Gnan* is present, the world is absent. When the *Gnan* is

absent, the world is present.

It is like this, when there are no neighbors, when a person is all alone, then the One that spurs intuition (*sooj*) in him is within. But if everyone is together, then who will spur the intuition? If he is alone, then the intuition will arise. Therefore, the very problem is that there is no solitude in the world! Whereas I have travelled alone. This is because from childhood, my disposition was that if there is a path, a path that begins from here and turns around this way to go there, then immediately through my vision I would understand that this is wrong, the path is in the wrong direction. From a young age I had this habit of not walking on the path the general public walked on, but to follow the path I had decided on. And I even suffered beatings many times because of that, and even got 'pricked by thorns'. However, in the end, it was decided that this is the path I was going to take. And this path ended up suiting 'us'. I must have suffered beatings for many lifetimes but in the end, I discovered it, that is for sure.

**Questioner:** So you had curiosity (*jignyasa*) from the start?

**Dadashri:** Yes, from the start.

**Questioner:** From the last life?

**Dadashri:** From many past lives, not from the last life. And my curiosity was to the extent that, 'There must be no worries about the future! If one has been born, then why should he have worries about the future [he has already come with his own destiny]? That is why I have made this discovery of *vyavasthit*.

**Questioner:** So your curiosity was very intense. And as the intensity increases,

more illumination of Gnan is attained.

**Dadashri:** Yes, certainly illumination continues to be attained, intuition continues to be attained, everything falls into place. Provided one is alone.

**Questioner:** Yes, it is indeed about being alone.

**Dadashri:** But if you take the advice of a friend or of your wife then it will be ruined.

All this is 'our' experiential Gnan. It was attained in 'our' progression of the experience as the Self. Otherwise, no one can say, "Sir, now onwards everything is *vyavasthit* for You." No one can say such a thing! No one can stop your worries! No one has said anything like, 'It is *vyavasthit*.'

### The Difference Between *Krambaddh* And *Vyavasthit*

**Questioner:** What is the difference between *krambaddh paryay* (fixed order phases) and *vyavasthit*?

**Dadashri:** Let me explain *krambaddh paryay* to you in a language you will understand. Say the number fifty-one has been written, then how can one know the *krambaddh paryay* of that? Fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, all these are its *krambaddh paryay*. And if someone has his 'head on backwards', then fifty, forty-nine, forty-eight, forty-seven, all those are its *krambaddh paryay*. Now, there is a lot of difference between *krambaddh paryay* and *vyavasthit*. *Vyavasthit* is scientific circumstantial evidence, it is not *krambaddh paryay*.

In fact, *vyavasthit* gets applied

immediately the next day [after attaining *Gnan*]. When One attains this *Gnan*, He comes into the awareness that ‘I am pure Soul’. ‘He’ immediately understands that ‘*vyavasthit* is the doer’, and that is what continues doing the work. By using the Knowledge of *vyavasthit* He does not worry and the work carries on. New karma does not get bound, does not get charged, and anger, pride, deceit, and greed do not arise. Only if the belief that ‘I am the doer’ prevails does karma get charged!

**Questioner:** Therefore, [the Knowledge of] *vyavasthit* is good for the understanding of worldly interaction.

**Dadashri:** [The Knowledge of] *Vyavasthit* is wonderful. The exact [Knowledge of] *vyavasthit* doesn’t give One the scope to think about the future even from the next day [after attaining *Gnan*]! *Agrashoch* (thoughts about the future) certainly stops from the next day! And it is in fact to stop it [*agrashoch*] that *krambaddh paryay* has been given. However, it does not stop. That puzzle continues to remain. With *krambaddh paryay*, the puzzle remains as to, ‘What kind of phases must there be, and what kind must there not be?’ Whereas with this [*vyavasthit*], all of the exactness has been attained.

### The Difference Between the Two Is Like That of Land and Sky

**Questioner:** What you are referring to as *vyavasthit*; is that *vyavasthit* and the words which are used like destiny, or fate, or predestination, etc. all the same or different?

**Dadashri:** What are you saying? Can a comparison be made? Where is this

[*vyavasthit*] and where is its comparison being made! The word *vyavasthit* is actually a new Scientific word, based on which I have told fifty thousand people, “‘You’ will not have *agrashoch*. ‘Your’ future is in the hands of *vyavasthit*.” Up until now [up until *Akram Vignan* manifested], everyone has had *agrashoch*, even the *gnanis* [of the *Kramik* path]!

**Questioner:** The meaning of words like destiny, or fate, or predestination that are used in the scriptures is that whatever is going to happen, what the *gnanis* have envisioned, that continues to happen, and we are not able to do according to our own will.

**Dadashri:** No, no, then there would be no need to make an effort!

**Questioner:** Isn’t making an effort dependent on other things?

**Dadashri:** No, no. That has only been said for *samkiti jeev* (living beings with the right belief of ‘I am pure Soul’). Otherwise, these five sentences [five *Agnas*] wouldn’t be required, would they!

**Questioner:** When these five causes [known as *samvay kaaran* (time, nature, fate, past karma and effort)] come together, that is when any action happens. Therefore, the meaning of fate or destiny and the meaning of *vyavasthit* seem to be similar.

**Dadashri:** No. They have nothing to do with each other. *Vyavasthit* is for those who have attained this *Gnan*. They [*mahatmas*] have been told, “The future is [in the hands of] *vyavasthit*. ‘You’ should continue doing all the work on your own. The past is gone, the future is in the hands of *vyavasthit*, so remain in the present.” Therefore, they remain in the present, so

they don't have any worries, and not a single karma is bound. Karma is bound only to the extent of one or two more lifetimes. This is because they are following 'our' *Agnas*!

### Dada's Experiences Before Attaining Gnan...

If You follow the five *Agnas*, then continuous *samadhi* (a blissful state as the Self) remains; *moksha* itself prevails! In fact, 'we' are giving You what 'we' have already tasted! 'We' are giving You what 'we' have already experienced!

**Questioner:** How have you experienced the five *Agnas*?

**Dadashri:** In the same way all of these people [*mahatmas*] have experienced them. Go ahead and ask them, then you'll know.

**Questioner:** You had said that you have not come through the *Akram* path (the step-less spiritual path to attain the Self).

**Dadashri:** No, I have come through the *Kramik* path (traditional step-by-step spiritual path to attain the Self).

**Questioner:** So you do not have the experience of the *Akram* path, but you had said that you have Seen the *Akram* path through *Gnan*.

**Dadashri:** Yes, that is correct. However, 'we' have gained [the experience] through the *Kramik* path and the *Akram* path came into fruition. But 'we' have put in a lot of effort.

**Questioner:** Hence, your experiences are of a different kind, aren't they, Dada?

**Dadashri:** Nevertheless, they are very lengthy. They would make a

comprehensive history. They are not such that they can be described in a few words.

**Questioner:** Dada, of the five *Agnas*, which one came in your experience the most?

**Dadashri:** [The *Agna* of] *Vyavasthit* came into experience the most. I had brought [the Knowledge of] *vyavasthit* from the beginning. That is why of these five *Agnas*, [the *Agna* of] *vyavasthit* is 'our' discovery. *Vyavasthit* is 'our' original discovery. Otherwise, this world is not without worries about the future. Those worries and *agrashoch* have been destroyed though this [Knowledge of] *vyavasthit*.

**Questioner:** It destroyed them, so does that mean that all the problems have gone away?

**Dadashri:** All the problems have left, and moreover, it has come into One's experience that, 'No, it truly is *vyavasthit*.' If this [understanding] is set, then they [worries] will be destroyed.

### Vyavasthit Shakti Keeps One in the Present

It is the first time that this Knowledge of *vyavasthit* is being given. It is being given to the world for the first time that this is *vyavasthit*. So thereafter, our problems have been resolved, haven't they!

So what is *vyavasthit* trying to say? That the past is gone. Even intelligent people don't mourn over the past. If one's pocket was picked a second ago, then an intelligent person would take an adjustment there by thinking, 'Now don't bother crying over it. There's no solution for it.' Therefore, even intelligent people forget the past. What happens?



**Questioner:** Yes, he forgets about it.

**Dadashri:** People can remain completely unaffected by the past. I have seen such intelligent people who, if a hundred thousand rupees were stolen from him just an hour ago, even then he would become completely detached from it. But a person cannot become unaffected by the future. Thoughts about the future continue to come to him. Therefore, he cannot enjoy the present. What can a person not enjoy?

**Questioner:** The present.

**Dadashri:** Therefore, one cannot enjoy the comforts that exist in the present. And instead, all the tendencies of his *chit* (the inner faculty of knowledge and vision) continue to dwell in the future. People are unable to enjoy this world. Who enjoys it? *Gnanis* like me enjoy it. This is because the One who has the Knowledge of *vyavasthit* does not bother about the future. Hence, the past is gone for ‘us’.

### **The Need for the Knowledge of Vyavasthit Arose Only in This Era of the Time Cycle**

For endless lifetimes I had only been searching for this, ‘On what basis is this world running?’ I went and found that basis and I have given it to You.

So now You don’t have worries about the future. That is indeed why this is referred to as the path to liberation! Otherwise, it would not work as a path to liberation. If the slightest of worries were to arise, then this *Gnan* which I have given You would be gone. Therefore, this *Gnan* is such that not even a single worry arises! This is indeed a discovery!

One person asked, “Why didn’t the *Tirthankar* Lords (the absolutely

enlightened Lord who can liberate others) write about this?” I told him, “In accordance with that era of the time cycle, it was not necessary for Them to do so at that time. Nevertheless, this *Gnan* was certainly present in Their hearts. But there was no need for it, so They did not disclose it.” Moreover, no one asked Them about it, and They never gave an answer about it. Right now, it is required in this era of the time cycle, and that is when this *Gnan* has been revealed. This *Gnan* has manifested in this era of the time cycle because there is such grave ignorance that has arisen, such that if this Knowledge of ‘*Vyavasthit* is the doer’ had not been disclosed, then people would have been ‘cooked’ [placed] in a lot of difficulty. The *Gnan* is certainly of the *Tirthankar* Lords, none of it is mine. Hence, do not harbor any doubts at all in your mind.

It would certainly arise in people’s minds that, ‘He is trying to impose his own *Gnan*.’ How can the *Gnan* be my own? The *Gnan* has actually been passed down since time immemorial, it is that very *Gnan*! It does not belong to Lord Rushabhdev (the first of the twenty-four *Tirthankar* Lords of the current half-cycle of time), because even Lord Rushabhdev would say, “It has been passed down from before!” Even Lord Ajitnath (the second of the twenty-four *Tirthankar* Lords of the current half-cycle of time) would say, “It has been passed down from Lord Rushabhdev!” It is still being passed down. I refer to it as ‘The *Gnan* of Lord Mahavir (the twenty-fourth *Tirthankar* Lord of the current half-cycle of time).’

**Questioner:** Is it possible for the *Gnanis* of the future to attain the Knowledge of *vyavasthit*?

**Dadashri:** Yes, they can! And this *vyavasthit* is ‘our’ discovery. It is an unprecedented discovery! One that has never been discovered before.

### A State Free of Worries, Through Akram Gnan

Worries about the future have stopped. Otherwise, there was no sort of knowledge available in this era of the time cycle that would put an end to worries about the future. It is only this. This is ‘our’ discovery of *vyavasthit*. *Vyavasthit shakti* has never been revealed before! The word *vyavasthit* has never been heard anywhere! If it had been heard, then there wouldn’t be any worries about the future. In fact, they [*mahatmas*] hand over their worries about the future and fall asleep peacefully. And the next day, it [the understanding] ‘fits’ as well, doesn’t it? See, your legal practice is carrying on [without worries], isn’t it!

**Questioner:** That did sit well with me. Now I don’t have any *sankalp* (the belief that ‘this is mine’) or *vikalp* (the false notion of ‘I am this’).

**Dadashri:** Yes. Otherwise, no one has been able to live without worrying. This is because in the *Kramik* path one becomes free of worries in his final life. Worries leave when the ego leaves. People have experienced this wonder!

Every fraction of ‘our’ *Gnan* puts an end to worries. For instance, if *vyavasthit* is understood, then all worries come to an end.

Therefore, One understands whatever has happened, to be *vyavasthit*. Hence, in every aspect ‘our’ *Gnan* makes One free from worries in all matters. The reason for this is that the ego has gone. The ego that does the worrying has gone, and therefore

its entire lineage has gone behind it as well, the ones that wail in grief! They do nothing but wail in grief day and night. That entire lineage has gone behind it. And [the Knowledge of] *vyavasthit* has been placed in the exact spot! And even if you happen to ponder about the future, You can come to know what you have attachment or abhorrence for. Therefore, if You investigate based on this, then You can surely come to know all these things!

### Worries Flee Where There Is the Knowledge of Vyavasthit

**Questioner:** If one understands *vyavasthit* exactly, then worries or tension do not remain.

**Dadashri:** They do not remain at all. *Vyavasthit* means scientific circumstantial evidence. One has to go on understanding *vyavasthit* to the point that the final *vyavasthit* will bring forth absolute Knowledge (*keval Gnan*). And if one understands *vyavasthit*, then he will understand absolute Knowledge. This discovery of mine of *vyavasthit* is remarkable. It is a phenomenal discovery!

Who was it that was perpetuating worldly life for infinite lives? It was because one would become the ‘doer’ that worries existed!

**Questioner:** Because of this *Gnan*, I no longer worry about the future.

**Dadashri:** You simply say, “This is *vyavasthit*,” don’t you! Now you have understood *vyavasthit*, haven’t you! Nothing is going to change. Even if you stay up the entire night and think about what will happen after two years, those thoughts are useless. It is a waste of time and energy.

**Questioner:** After you explained the

Real and the relative, the worries departed.

**Dadashri:** Subsequently, worries would never arise, would they! After [attaining] this *Gnan*, worries cannot arise. This path is the path that is completely free of attachment and abhorrence. The path that is completely free of attachment and abhorrence means that worries do not arise at all. This is the path of all the *Atma Gnanis* (the Ones who have realized the Self and are able to do the same for others), of the twenty-four *Tirthankar* Lords (absolutely enlightened Lords who can liberate others); it is not the path of anyone else.

### Will This Gnan Be Present in the Next Life?

**Questioner:** Will this *Gnan* that we have attained remain in our next life?

**Dadashri:** It will remain; *Gnan* does not leave.

This *Gnan* will not leave, and if you bring any other kind of *gnan* (relative knowledge; worldly knowledge), even then it will not leave. This *Gnan* will remain everywhere, wherever You go.

**Questioner:** One or two lifetimes still remain. Will this Knowledge of the Self remain during those?

**Dadashri:** The other *gnan* that You have now forgotten will not come with You. The *Gnan* You are [prevailing] in is the very same *Gnan* that will come with You. The ‘standard’ [developed level of the ‘I’ and the residual ignorance] that You are in currently, that ‘standard’ will continue there. So, all of this will remain. There is no difference in what Your ‘standard’ is today and what Your ‘standard’ will be tomorrow. It is just that the body will change, that is all. The rest of the state will remain the

same. And if a person is a thief or a rogue currently, then it will be the same for him over there too! So, no one will take anything away from You over there. This *Gnan* will remain present. That is why You can go to *moksha*, isn’t it! Otherwise, how could You go to *moksha*?

**Questioner:** Dada, the *samkit* (right Vision) that you are giving us [*mahatmas*] now, the *Gnan* that you are giving us, will that remain with us forever, all the way to *moksha*?

**Dadashri:** *Moksha* has already been attained; what other *moksha* is left to be attained? First comes the freedom from *agnan* (ignorance of the Self). Then, when all the karma exhaust completely, there is the second [final] liberation.

**Questioner:** But will we have to take *Gnan* in the next life?

**Dadashri:** No, this *Gnan* will always be with You. The *Gnan* that You have attained, the very same *Gnan* will remain with You.

The result of the cessation of *aartadhyan* and *raudradhyan* that has occurred will place You near a *Tirthankar* Lord. Once the nature of the self changes, who would [nature] let you stay with over here? Where would you find parents? When a *Tirthankar* Lord is born, He is born into a royal family, in a good home. But would His friends be the Patels [members of the community of land-owning farmers] and the Vaniyas [members of the community of merchants] who live in the surrounding neighborhood? No. Before that, the celestial beings would have descended. Those celestial beings come in human form to play with the Lord. Otherwise, He would end up developing the wrong values. So,

everything comes together according to the circumstances. If your readiness is there, then all the circumstances are ready. If you are crooked, then everything will be crooked. If you become straightforward, then *Dushamkaal* (current era of the time cycle characterized by a lack of unity in thought, speech, and action) will not obstruct you. You have met the *Gnani Purush* (One who has realized the Self and is able to do the same for others) and received this *Gnan*. Let there be seven such *Dushamkaal*, what problem do You have with that? ‘You’ should remain in the *Gnan* that You have attained. *Aartadhyan* and *raudradhyan* do not happen. The intent that harm reaches another person never arises.

As a result of *dharmadhyan* (the absence of *aartadhyan* and *raudradhyan*), there will be one more lifetime. Some may have two, some may have one, and for some, it may be prolonged; however, it is decided that they will attain liberation. This is because the binding of karma has ceased.

**Questioner:** If a person is going to become free after a certain number of lives, then will the same state continue in future lifetimes?

**Dadashri:** If one’s state has reached ninety-nine here, then it will continue from ninety-nine. If this person’s stage has reached up to eighty-one, then it will start from eighty-one.

**Questioner:** So karma will not be bound even in the next life. That state will continue.

**Dadashri:** That state will continue. The *Gnan* that You have attained will remain present during the final state here, at the time of death, and then it will be present in the next life over there.

**Questioner:** Now if there is one more lifetime, then will we remember this *Gnan* at that time?

**Dadashri:** All the *nimits* (ones who are instrumental in a process) for that will definitely come together. It cannot happen without a *nimit*. You will meet a *nimit*, but it may not be a *nimit* for *Gnan*, it may even be an adverse *nimit*. When you meet an adverse *nimit*, the *Gnan* will manifest. If you meet someone who does wrong, someone who harasses you, then you will begin to contemplate, and while contemplating, that *Gnan* will ‘light up’. Or if you go to listen to a sermon by a high ranking monk, then as he is speaking, a thought will arise in the mind, ‘It cannot be like this, this is how it should be.’ So the *Gnan* will manifest and it will ‘light up’. So after meeting a *nimit* the *Gnan* will manifest.

**Questioner:** During the remaining one or two lifetimes, this *jagruti* (awakened awareness) and this guidance....

**Dadashri:** All of that will remain with You. This *jagruti*, all of this *Gnan*, will be present there the moment You leave from here. It will be present from a young age, such that people will be astonished. This is the reason that Krupaludev [A Self-realized *Gnani* who lived between 1867-1901. He is also known as Shrimad Rajchandra.] was able to write all this at a very young age. If the *Gnan* were not present, then it would not be possible [to write all this] at a young age.

**Questioner:** Right now, in this lifetime, we have received [the] *Akram* [path]. Then in the upcoming lifetimes, will we have to follow the *Kramik* path or will it remain as the *Akram* path?

**Dadashri:** Then a path will not be required! After attaining the Self it is over, it is finished! Whatever comes thereafter is all to be cleared [with equanimity]. Whether you get [the] *Akram* [path] or *Kram* [the *Kramik* path], You are not concerned with that. This *Gnan* of Yours will remain present all the way to the end, to the end of the one or two remaining lifetimes.

**Questioner:** So, will the current ‘files’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life] from this life also come in the next life as well?

**Dadashri:** If you have continued to quarrel with the ‘files’, then they will come with you, and if you have not, then they will not come. In what state do You, *pote* (the developing I) prevail in? Meaning, at that given moment, while singing, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho*” (Infinite glorious salutations to Dada Bhagwan), You should remain present in that. Remain present in whatever ‘file’ is carrying on at that given moment, remain only in the present. When You go digging up the past, there will be suffering within. Hence, that much time will go to waste, and You will not clear the ‘files’ with equanimity, and then the state of equanimity [will be lost]. You should remain in the present. The past is gone.

**Questioner:** Dada, in this life, we attained your *Gnan* and we also got your *Agnas*, so now in the next life, will someone give us those *Agnas*, or will we take them with us? What will happen?

**Dadashri:** These *Agnas* are only for this life. Then, in the next life, these *Agnas* will have become ingrained in Your life;

You will not have to follow them. ‘You’ will have to follow them for the duration of this life. If You follow them properly, then they will have become ingrained in the next life. So, Your life itself will be characterized by the *Agnas*!

### Infinite Happiness Prevails in the Present

From the point One forgets the *Agnas*, there is unhappiness. From the point One remains in the *Agnas*, there is happiness! When You remain in ‘our’ five *Agnas*, that itself is *Purusharth* (real spiritual effort), that itself is *dharma* (rightful action as the Self)! There is no other *Purusharth*. Everything is encompassed within that. ‘You’ should decide that You want to remain in the *Agnas*. Thereafter, it is nature’s role to keep You in the *Agnas*.

Our *Gnan* is Knowledge that keeps One in the present. Therefore, You should preserve this at any cost. ‘Your’ determination (*nishchay*) is required to preserve it. Nothing else. It will be preserved by itself. ‘Your’ determination should be such that it does not waver. Now, You should want to finish it [get your spiritual work done]. ‘You’ should remain in the present. [There should be] No worries.

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

Only attend to the present day, to the present time. The past is gone. Do you try

to dig up the past? You do not dig it up; so the past is gone. Not even a fool would dig it up. The future is in the hands of *vyavasthit*. Hence, You should remain in the present. If you are drinking a cup of tea right now, then drink it with ease, because the future is in the hands of *vyavasthit*. What problem do You have? Therefore, You should remain in the present. While you are eating, at that time keep the *chit* completely engaged in eating. ‘What are the fritters made of?’ ‘Know’ all of that while being at ease.

‘To remain in the present’ means that while you are recording your accounts, it should be done with complete accuracy; You should engage the *chit* only in that. When the *chit* goes into the future, today’s ledger [of karmic accounts] spoils because of that. If those thoughts about the future are creating contention, then the entries in today’s ledger will first begin to spoil. There will be errors and mistakes that arise. However, the One who remains in the present does not make a single mistake; worries do not arise. God does not maintain a record of the past and the future. A record that is one second old should be tossed into the ocean. The One who remains only in the present is God. ‘You’ experience happiness in the present, there is immense happiness, but upon thinking about the future, this [experience of] happiness gets spoiled. Therefore, You are

not able to enjoy this happiness, and the future also gets spoiled.

Therefore, ‘we’ tell You, “Everything in the future is under the control of *vyavasthit*.” Now when something is not under our control, then what is the use of getting into the intricacies of that? Say that there are certain things under my control, then you would say, “It is under Dada’s control, why should I get into the intricacies of that?” Similarly, why should we get into the intricacies of that which is under the control of *vyavasthit*? Have You all [*mahatmas*] experienced that? It is exactly *vyavasthit*. What will happen after a moment is under the control of *vyavasthit*. Therefore, let go of the worries about the future.

Now, the past no longer remains, does it! The fact that You do not remember the past is actually a very good thing! All these [*mahatmas*] prevail in *Gnan*, therefore they remain in the present. They do not get lost in the future. They do not get into the intricacies of the past, they remain in the present. ‘You’ should remain in the present. Wherever You go, You should remain in the present. The fear of the past has left, the future is in the hands of *vyavasthit*. Therefore, remain in the present.

~ Jai Sat Chit Anand

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## Upon Cultivating the Vision of Oneness, One Can Become Vitaraag

The reason you see the faults of others is that your vision has become distorted (*vikaari*). It has been tainted by the intellect that creates divisiveness between people. ‘This is mine and that is yours,’ that is the kind of divisive intellect it has been tainted by! As long as you are seeing others to be at fault, you have not made any spiritual progress at all. ‘We’ have no divisiveness with anyone. The One who cultivates the Vision of oneness (*abhed drashti*) is considered God. [Where there is the divisiveness of] ‘This is mine and that is yours,’ those are all worldly religions. These worldly religions have on the contrary given rise to entanglements; people practice these religions and their worries keep increasing.

### The Extraordinary State of Divinity of the Akram Gnani

This [*Akram Vignan*] is a Science entirely. This is not a religion (*dharma*). All those that are being practiced out there in the world, they are all considered religions. They are relative religions. Relative meaning they are temporary religions, whereas this is Real, it gives the instantaneous result of *moksha*; it instantaneously makes one get a ‘taste’ of *moksha*.

‘You’ have gotten a ‘taste’ of this path of *moksha*; it has come into Your experience. ‘The entire world is flawless,’ this has come into Your understanding, whereas for Lord Mahavir, this was in His experience. At times, You may not understand something and if at times problems arise with others, even then, the *Gnan* immediately presents itself, ‘How is he at fault?’ ‘You’ can understand that it is *vyavasthit*. ‘You’ can understand that he is a *nimit*. ‘You’ can understand everything.

The Lord had this in His experience. ‘We’ have this in ‘our’ understanding. The understanding would prevail at ‘our’ level! It prevails in exactness, ‘shoot-on-sight’ understanding prevails, so then this understanding of ‘ours’ is considered *keval Darshan* (absolute Vision). For You, Your understanding is still gradually progressing towards *keval Darshan*. It is not possible for *keval Gnan* to manifest [in the current era of the time cycle], so why should ‘we’ beckon it? Of what use is it to keep beckoning something that is impossible? And is the state of *keval Darshan* any ordinary state? It is considered an extraordinary state in this world! In this *Dushamkaal*, *keval Darshan* is considered a wondrous state. This state is considered higher than the state that was attained when the *Tirthankar* Lords were present in *Sushamkaal* (an era of the time cycle characterized by unity in thoughts, speech, and action). This is because currently, people are being passed with three percent marks. Whereas during the time of Lord Mahavir, people needed thirty-three percent marks to pass.

‘The entire world is flawless,’ this has come into ‘our’ understanding [completely]!

### Dada Does Not See Anyone’s Faults

‘We’ can see your faults too, but ‘our’ Vision is focused on the pure Soul within, ‘our’ Vision is not focused on your unfolding karma. ‘We’ do come to know of everyone’s faults, but they do not have any effect on ‘us’. This is why Kavi [a *mahatma* blessed by Dada to write *Gnan*-filled verses; also known as Kaviraj] has written:

‘*Maa kadi khod kaadhe nahi,  
Dadaney dosh koina dekhay nahi.*’

‘A mother never points out the faults [of her children],  
Similarly, Dada never sees anyone’s faults.’

If someone were to hurl an abuse at me right now and then say, “Sir, please forgive me.” Then ‘we’ would reply, “Dear fellow, ‘we’ do not have to grant forgiveness. Forgiveness is an inherent characteristic that is present naturally in ‘us’. Granting forgiveness is woven into ‘our’ inherent nature. Forgiveness is granted no matter what you do. This is an inherent characteristic of the *Gnani*. And this is neither a property (*guna*) of the Self, nor is this a property of the body; these are all *vyatirek guna* (completely new properties of the relative self).

Based on these characteristics, one can measure the degree to which the Self has manifested. Nevertheless, these are not the properties of the Self. The properties of the Self remain with it at all times, even when it reaches there [*siddha kshetra*; location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained final/ultimate liberation]; all those properties are of the Self. And in worldly interactions, these that ‘we’ have mentioned, they are His [the *Gnani*’s] characteristics (*lakshan*). If you slap someone and He responds with a smile, then you can understand that the characteristic of natural and spontaneous forgiveness (*sahaj kshama*) is present in Him. That is when you can understand, that what is being said about Him is correct.

‘We’ know your weaknesses. And these weaknesses would inevitably be present. That is why ‘we’ have natural and spontaneous forgiveness towards you. ‘We’ do not have to grant you forgiveness, you receive it, naturally and spontaneously. The characteristic of natural and spontaneous forgiveness is considered a characteristic of the ultimate state. ‘We’ have natural and spontaneous forgiveness. Not just that, but ‘our’ love for you is constant and unwavering. That which increases or decreases is not love, that is *aasakti* (excessive affection that leads to attachment). ‘Our’ love does not increase or decrease, that verily is pure love, that is the love of the absolute Self (*Paramatma*).

### That Is When a Liberating Smile Will Arise

**Questioner:** If we understand just one word of yours, then we will become flawless.

**Dadashri:** And it does not take long for One to understand what ‘we’ are saying. ‘You’ have been given this *Gnan*, that is why it is not taking You a long time to understand these words.

When the entire world will be Seen as flawless, that is when the liberating smile (*mukta hasya*) will arise. The rule is that a liberating smile that is without any tension does not ever arise. As long as even a single person is seen to be at fault, such a smile will not arise. And with a liberating smile, a person can bring about the salvation of others. If a person were to do *darshan* (devotional viewing) of the One with a liberating smile just once, even then he would attain salvation! As a matter of fact, You will now have to become that form. If You do so, then everything will fall into place. It is not the case every time that one’s personality alone plays a role. ‘One’s’ *Charitra* (Conduct as the Self) plays a very important role. That is indeed why the scripture writers have written, ‘A *Gnani Purush* can uphold the entire universe on a single finger.’ This is because the *Gnani* has *Charitrabal*. What is *Charitrabal*? Flawless Vision [‘To See everyone as flawless’]. ‘You’ have heard about the flawless Vision from Dada, and currently that understanding has become established in Your conviction, whereas for ‘us’, that understanding is in ‘our’ experience. The conviction has certainly set in for You, but it will take some time for it to come into external conduct, won’t it? Nonetheless, this is the path. The path is easy and it is one that is without any problems.

(From Param Pujya Dadashri’s Gnanvani)



**Atmagnani Pujya Deepakbhai's USA - Canada Schedule - 2024**

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Date	Day	From	To	Event	Venue
21-Jun	Fri	5:00 PM	7:30 PM	Satsang	<b>Houston, TX</b> Gujarati Samaj Hall 9550 W Bellfort Ave. Houston, TX 77031
22-Jun	Sat	11:00 AM	12:30 PM	Aptaputra Satsang	
22-Jun	Sat	5:00 PM	8:00 PM	Gnanvidhi	
25-Jun	Tue	6:30 PM	8:00 PM	Satsang	<b>Tampa, FL</b> Indian Cultural Center 5511 Lynn Rd. Tampa, FL 33624
26-Jun	Wed	11:00 AM	12:30 PM	Aptaputra Satsang	
26-Jun	Wed	5:00 PM	8:00 PM	Gnanvidhi	
28-Jun	Fri	6:00 PM	7:30 PM	Satsang	<b>Raleigh, NC</b> HSNC Temple - Cultural Hall 309 Aviation Pkwy, Morrisville, NC 27560
29-Jun	Sat	11:00 AM	12:30 PM	Aptaputra Satsang	
29-Jun	Sat	5:00 PM	8:00 PM	Gnanvidhi	
6-Jul	Sat	5.30 PM	7.00 PM	Satsang	<b>New Jersey</b> DoubleTree by Hilton Somerset 200 Atrium Dr Somerset, NJ 08873
7-Jul	Sun	11:00 AM	12:30 PM	Aptaputra Satsang	
7-Jul	Sun	5.00 PM	8.00 PM	Gnanvidhi	
8-Jul	Mon	10:00 AM	1:00 PM	Niruma Gnan Day Celebration	
12-Jul	Fri	7:00 PM	9:30 PM	Satsang	<b>Toronto, Canada</b> Renaissance by the Creek 3045 Southcreek Rd Mississauga, ON L4X 2X7
13-Jul	Sat	11:00 AM	12:30 PM	Aptaputra Satsang	
13-Jul	Sat	5:00 PM	8:00 PM	Gnanvidhi	
17-Jul	Wed	10:00 AM	12:30 PM	Satsang	<b>Chicago, IL</b> Schaumburg Convention Center 1551 Thoreau Dr N Schaumburg, IL 60173
17-Jul	Wed	4:30 PM	7:00 PM	Satsang	
18-Jul	Thu	10:00 AM	12:30 PM	Satsang	
18-Jul	Thu	4:30 PM	7:00 PM	Satsang	
19-Jul	Fri	10:00 AM	12:30 PM	Pran Pratistha	
19-Jul	Fri	4:30 PM	7:00 PM	Satsang	
20-Jul	Sat	10:00 AM	12:30 PM	Aptaputra Satsang	
20-Jul	Sat	4:30 PM	7:30 PM	Gnanvidhi	
21-Jul	Sun	8:00 AM	9:00 AM	Gurupu. Pujan, Aarti, Message	
21-Jul	Sun	10:00 AM	12:30 PM	Gurupurnima Darshan	
21-Jul	Sun	4:30 PM	7:00 PM	Gurupurnima Darshan	
22-Jul	Mon	10:30 AM	12:00 PM	Satsang	
27-Jul	Sat	5:00 PM	7:30 PM	Satsang	<b>Los Angeles, CA</b> Jain Center of Southern CA 8072 Commonwealth Ave Buena Park, CA 90621
28-Jul	Sun	11:00 AM	12:30 PM	Aptaputra Satsang	
28-Jul	Sun	4:30 PM	7:00 PM	Gnanvidhi	

## **In This World, the One Who Always Remains in the Present Is a Gnani**

'We' remain only in the present. That is why people say, "Dada, you are free from tension!" I reply, "What tension, you mortal one!" If one remains in the present, would there be any tension? Tension arises for those who get lost in the past and for those who go crazy about the future. What tension would 'we' have? And I have given you that very same state. If One can understand vyavasthit completely, then there is no tension at all. The Lord has called the One who remains in the present a Gnani! And an agnani remains in either the past or the future; he never remains in the present! Even while eating here, he may be prevailing anywhere! What is under your control? The present. And in this world, the One who always remains in the present is a Gnani! So He continuously remains in the present! Therefore, I remain in the present and I am teaching you to remain in the present. Is there any problem in that? And it is according to the law. What has the Lord said? 'He' has said to remain in the present.

**- Dadashri**

