

Dadavani

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These karmic tubers are actually veils of ignorance over the Self! As long as these tubers exist, they do not allow the bliss of the Self to be experienced. After attaining Self-realization, these tubers will now gradually dissolve, it's not as though they are going to increase any longer.



To Become Free From Karmic Tubers, Let's Recognize the Tuber of Pride

EDITORIAL

On what basis do people live in the world? It is on the basis of the ego. To believe 'I am' where the Self does not actually exist, that is the ego. The ego is at the root, and anger, pride, deceit, and greed (*kashay*) arise from that, and the root cause of these *kashay* is ignorance of the Self (*agnanta*). Through the grace of the *Gnani Purush* (One who has realized the Self and is able to do the same for others), with the removal of the ignorance of the Self, the ego can be permanently eradicated. However, the *prakruti* (the non-Self complex) that was bound in the past life, which has its own inherent nature, will not refrain from reacting amidst the multitude of circumstances in which the karma are incessantly unfolding. That is why it is crucial to be aware and vigilant towards the obstructive factors on the path to ultimate liberation that arise in the *prakruti* and hinder *Purusharth* (progress as the Self). Amongst these numerous obstructive faults, let's recognize the tuber of pride (*maan*) and do *Purusharth* with awakened awareness against its various phases.

The *Gnani Purush* [Dadashri] had Seen, Known, and experienced His own ego and pride in some of his own life incidents. Thus, He was able to recognize the phases of pride that arise on the path to *moksha* and explain their dangers, which is covered in the present edition. 'He' came out of these phases Himself and has been able to help us recognize our own tuber of pride and give us the solutions as they pertain to *Gnan* (Knowledge of the Self) to become free from this tuber. Without this *Gnan*, it is difficult to understand the phases of the tuber of pride and the unnatural characteristics of pride. To begin with, one must identify the type of ego he has: Is it the pride of being special? Is it the pride of being correct? Is it the pride of being competent? One has to recognize [the different forms of pride] and remain aware against them: [the beliefs of] 'I am something' and 'I know something,' as well as the intense desire to be worshipped, the pride of doing according to one's will, prevalence in doership, the crazy ego, pretentiousness, authoritativeness, being arrogant and condescending, and so on. Otherwise, when it comes to pride, there is so much deceit involved that one will not be able to recognize his tuber of pride.

As a solution of *Gnan* against the phases of pride, an exact line of demarcation has been drawn between the Real and the relative. If you become *laghutam* (smallest of the small) in the relative, then a blissful state as the Self prevails amidst worldly miseries, and in the Real, the *gurutam* (highest) state will naturally emerge. The One whose beggary of all forms has departed in this world, the extent to which His *antahkaran* (the mind, intellect, *chit* and ego complex) becomes clear, it is possible for Him to attain that much authority of the absolute Self.

In *Akram Vignan* (the spiritual Science of the step-less path to Self-realization), the one who is getting respect is Chandubhai [reader should insert his/her name here] and the one who is getting insulted is also Chandubhai. 'I am not in any of this, that is the ultimate *jagruti* (awakened awareness). Now, there is no problem if the tuber [of pride] sprouts, but tell the tuber, 'Sprout however much you wish to, you are the object to be Known and 'I am the Knower.' To dissolve the tuber of pride, initiate *Purusharth* by Seeing the pride as being separate [from Your own Self] scientifically and technically 'divide' the beggary for pride. The ardent prayer is that as the veils of the tuber of pride that enshroud the Self break, the experience of the Self will keep increasing until it reaches *spashta vedan* (the clear and distinct experience of the Self).

~ Jai Sat Chit Anand

To Become Free From Karmic Tubers, Let's Recognize the Tuber of Pride

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

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

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

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

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

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

From Where Did the Ego Originate and Who Developed It?

Questioner: What is the ego (*ahamkaar*)? From where did it originate and who developed it?

Dadashri: It is something that is temporary. It does not come from anywhere. It emerges and eventually undergoes destruction. It even goes as far as to tell the doctor, "Sir, I am going to die, please save me." The one who undergoes this suffering is the ego.

Questioner: Who is it that developed the ego?

Dadashri: It is the one who has the lack of understanding. The ego developed in the *agnan* (ignorance of the Self).

Questioner: But the *Gnan* (Knowledge of the Self) was already there, so why was it forgotten?

Dadashri: Veils of ignorance have come over the *Gnan*.

Questioner: Were we around even during Lord Mahavir's time?

Dadashri: Yes, we were.

Questioner: Then why did all of that *Gnan* leave?

Dadashri: As long as there is the ego, the veils of ignorance keep forming over the *Gnan*. Once the ego is finished off, the veils cannot accrue.

Questioner: When we were with Lord Mahavir, there was no ego at that time, was there?

Dadashri: If there was no ego, then you would have attained *keval Gnan* (absolute Knowledge) at that time! However, this embodied soul (*jeev*) has never lived without the ego. And one has never lived without the intellect that creates division with others [the one that claims], 'I am separate and this is separate [from me].'

Questioner: Who has the *agnan*?

Dadashri: There are two things, *agnan* and *Gnan*. *Gnan* refers to the Self (*Atma*) and *agnan* refers to the non-Self (*anatma*). So, the ego arose for it, for *agnan*. And because of that, all this has arisen. Even though worries and externally-induced problems exist day and night, even if one does not like it in worldly life, he has to put up with it, doesn't he? Where can he go? Is there any place he can go? He has to stay put right there. So that

is indeed why he has to keep lying on the bed, even if he can't fall asleep!

Questioner: What are the origins of the ego? From where did the ego develop?

Dadashri: The ego is itself *agnan*, isn't it! The *agnan* that was already there, that got converted into the ego. The fact is, *agnan* and *Gnan* are two different things.

Questioner: In the root cause of all that, is there a collection of karmic impressions from many lifetimes?

Dadashri: At the root, there is *agnanta* (the state of the ignorance of the Self). One has ignorance of the Self. All of this has arisen from that root cause. If that state of ignorance gets converted into the state of Knowledge, then all of this will dissolve. *Agnanta* is the cause. It is because of *agnanta* that the ego has arisen. As long as there is *agnan*, you are in the form of the ego. And after attaining *Gnan*, You become the Real form as the Self.

Questioner: Once we have *Gnan*, it becomes separated and when we do not have *Gnan*, does it remain together?

Dadashri: All this vain and needless discussion happens only as long as one does not have *Gnan*. It is certainly out of *agnanta* all this appears this way. Once *Gnan* is attained, none of this is there.

Questioner: Who did the *kalpana* (intent based imagination; conception)?

Dadashri: The ego did the *kalpana*. The ego emerged of 'I am', 'I am something.'

Questioner: Why does the Self have to suffer that which is done by the *pudgal*

(non-Self complex) by going to lower life-forms?

Dadashri: It is done with the approval of the Self, isn't it!

Questioner: The Self is the non-doer (*akarta*), isn't it?

Dadashri: The ego is the doer (*karta*)! Moreover, that ego believes 'I am'. So it becomes the one responsible for it.

Questioner: The ego is considered to be a part of the *pudgal*, isn't it? The Self certainly does not have ego, does it?

Dadashri: But because the ego believes 'I am', *mishrchetan* (the developing I with the wrong belief of 'I am Chandubhai') developed.

The Ego Is Itself Mishrchetan

Questioner: So is the ego considered to be *mishrchetan*?

Dadashri: Yes, the ego, the anger, pride, deceit, and greed, wherever these are alive, wherever these are 'burning', wherever there is a sense of doership (*kartabhaav*). Pride (*maan*) means a sense of doership; everything is included in that, all of that is *mishrchetan*.

Questioner: What is the definition of this *mishrchetan*?

Dadashri: The *mishrchetan* refers to that which is not *Chetan* (the original Self; that which has the property of Knowing and Seeing), it is *jada* (inanimate; lifeless). It is inanimate but it appears to display characteristics like those of *Chetan*. Not only does it display such characteristics, but its conduct is also like that. So its external conduct also appears to be like that of *Chetan*, even though it is

inanimate. The *mishrchetan* consists of this body, the mind, and the speech. Everything, even this *antahkaran* (the mind, intellect, *chit* and ego complex), all of it is *mishrchetan*.

Questioner: Can You give some more clarity on *mishrchetan*?

Dadashri: A person who does not have *Gnan* would certainly say, “I am Chandubhai” and he speaks having the belief ‘I am Chandubhai.’ Although He [as the Self] is Real, he speaks as if he is the relative, meaning that, he is speaking so as a result of the wrong belief. So that is egoism. He has egoism. To prevail where one does not actually exist, to falsely attribute the ‘I-ness’ over there, that is referred to as [the subtlest] egoism. It is through this *mishrchetan* that karma are bound. The moment one says, “I did this,” karma are bound. This is because he is really not the doer. It is just that it falsely appears that way to him. It is simply an illusory effect, but he believes it to be a real effect. It is the one who believes ‘I am the *puḍgal*’; that is the *mishrchetan*.

Questioner: So what is the form of that *mishrchetan*?

Dadashri: It is in the form of a wrong belief. They are all wrong beliefs indeed, the *mishrchetan* or the mind and everything else, they are all wrong beliefs. The wrong belief leaves after giving off its effect. [There is the example of] A man who spent the entire night being scared; hence, the belief gives off its effect and then it leaves. Similarly, all these wrong beliefs give off their effects and then leave.

Anger, Pride, Deceit, and Greed are Vishesh Parinaam

Questioner: The ego, as well as anger, pride, deceit, greed, attachment and abhorrence, all of these exhibit their own properties, don’t they? So that means there must be something like *chetan* (life energy) in them, because how else would they display such properties? An inanimate object wouldn’t do so.

Dadashri: But that *chetan* is like a spinning top. The *chetan* (life force) that is visible in a ‘spinning top’, there is nothing of its own in that.

Questioner: Whose is it then?

Dadashri: By coming into close proximity with the Self, the energy of *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity) has arisen. Because one does not know His own form as the Self, [he believes,] ‘I am this’ and through this misconception, all this energy gets generated in this. However, it is temporary. It doesn’t last.

Questioner: So that means it is the ego that has emerged, doesn’t it? You turn from this side to that side, that is certainly the ego, isn’t it?

Dadashri: Oh, there is nothing else there at all. *Visheshbhaav* (a third identity with completely new properties that arises due to the coming together of the Self and inanimate matter) arises, that is what is there.

Questioner: There’s the theory of evolution, all the scientists say that there is a process called evolution, so that is *visheshbhaav*, isn’t it? Any progress that is achieved by anyone, that progress is of the

visheshbhaav, isn't it? Any evolution that has occurred, evolving into a human being, all of this is of *vibhaav* (identification with that which is not one's own; the same as *visheshbhaav*), it happens through *vibhaav*, doesn't it?

Dadashri: That is all *vibhaav*, isn't it! All of this is attributed to *vibhaav*. Whatever is there is because of *vibhaav*.

Questioner: Is there nothing of the Self at all?

Dadashri: The Self has no power whatsoever at present! As long as the body is there alongside it, all of this has arisen because of its presence. These properties have arisen because of its presence. The presence of the Self is there. If the sea is not close by, then is iron likely to rust? Hence, it is because of the presence of the Self that all of this has arisen.

Questioner: You had said that the ego that arises, it also arises because of the presence of the Self, isn't that so?

Dadashri: Yes, that's correct. The ego only arises if the Self is present in the body. A corpse does not have ego.

Questioner: But I don't understand how the original ego developed from the Self.

Dadashri: Yes. It's like this, this world is made up of six eternal elements, six permanent elements, eternal elements. Those elements mix with each other, a mixture is created, but they do not turn into a compound form. The *gunadharmas* (intrinsic functional properties) of the individual elements do not change. If they were to become a compound, then that would be like me borrowing from you and you borrowing from me. On the contrary,

they merely come together and later separate. And all six of these eternal elements are constantly changing. So they are constantly undergoing change. As *parmanu* (the smallest, most indivisible and indestructible particles of matter) undergo change, temporary states (*avastha*) arise.

The original eternal element is not a temporary state; it is permanent. The temporary states that are created from it are all destructible. In one moment, a certain temporary state arises, and in another moment, that temporary state undergoes dissolution.

Now, how did the ego develop? The answer to that is, the Self and *Pudgal Parmanu* (the original *Pudgal*, which exists in the real form as *Parmanu*) come together; as they keep undergoing changes, they come in close proximity and that gives rise to anger, pride, deceit, and greed.

The 'I' has arisen from anger and pride and the 'my' has arisen from deceit and greed. That does not mean that the Self has changed. The Self actually remains the way it already is. The eternal element [of the Self] remains in its inherent nature. This [state] is there only as long as the two eternal elements are together. But if the two get separated, then nothing remains. If they haven't become separated and a person ends up meeting a *Gnani* [*Purush*] (the One who has realized the Self and is able to do the same for others) and he attains *Gnan* from the *Gnani*, then he will attain the experiential awareness (*bhaan*) that the two are separate. After that, the two will remain separated. Up to what point do these *vishesh guno* (completely new

properties) of anger, pride, deceit, and greed exist? The moment the ignorance of One's own Real form as the Self shatters, the *vishesh guno* shatter immediately. Where does the ignorance of One's own Real form as the Self get shattered? Through the *Gnani Purush*.

Questioner: What is the relationship between the two, this entire *antahkaran* that has arisen and the *vishesh parinaam* (a completely new effect that arises when two eternal elements, the Self and inanimate matter, come together)?

Dadashri: Anger, pride, deceit and greed, all of them arise due to the *vishesh parinaam*, and then because of them, the *antahkaran* came into being.

Questioner: You had said that the ego arises in the *vishesh parinaam* and the *antahkaran* consists of the mind, intellect, *chit* and ego. So what is the difference between the ego in both cases?

Dadashri: They're one and the same. They are the same thing, they are all *vishesh parinaam*. In *vishesh parinaam*, there are actually only four things, anger, pride, deceit, and greed. All this progeny arises from that! Hence, anger, pride, deceit, and greed arise. And as a result of that, all this can be seen. Thereafter, worldly life came into existence. The developing I's belief and everything else arises because of that. The entire *antahkaran* arose because of that. Whereas the ego has actually given rise to the mind. It is a descendant of the ego, one of its heirs!

Detailed Explanation on the Various Forms of the Ego

Our people don't understand what

the ego is at all. How can the ego be defined? To establish 'I-ness' (*potapanu*) where one does not actually exist, only this part is considered ego. To believe the 'I' to be where the 'I' does not exist is the ego.

Questioner: We used to believe that the *aham* (the 'I') itself was the *ahamkaar* (ego).

Dadashri: No, there is actually a great difference between the *ahamkaar* and the *aham*.

Questioner: Is there a difference between them, too? What is the difference between them? Please explain this with minute detail.

Dadashri: The prevalence of the I (*hupanu*) is the *aham*, and the overt expression of that prevalence of the I [i.e. I am Chandubhai] is the *ahamkaar*. 'I am the president,' that is not considered as *ahamkaar*. It is just that people say, "He is an egoistic person (*ahamkaari*)," but actually, he is considered to be a pride-filled person (*maani*). The *ahamkaar* is actually where no worldly things are connected to it; rather, the developing I just believes 'I am' where He does not actually exist; that falls under the category of the *ahamkaar*. It does not extend to other things. And the moment it extends to other things, it becomes pride (*maan*). When one shows off, 'I am the president,' and all that, then we can understand that he is full of pride.

Questioner: What is categorized under 'overt expression'?

Dadashri: It is to speak excessively about the prevalence of the I. The I already exists, the *aham* already exists in the belief, but to show it off by

boisterously saying, “This is right, and this is wrong,” that is called *ahamkaar*. But there is nothing else in it; there is no sense of ownership (*malikipanu*) in anything. Once a sense of ownership arises, it means that pride (*maan*) has arisen.

Questioner: Please give an example of *ahamkaar*.

Dadashri: There are many examples of *ahamkaar*, aren't there! To express the ego, to reveal it, that is *ahamkaar*. The ego is already there inside. And when there is ownership, it is called *maan*. It is not limited to *maan* alone; then as the sense of ownership gradually increases, it becomes *abhimaan* (excessive pride due to material possessions). When it is confined to the body, one is considered to be full of pride, whereas, ‘This apartment is mine, this is mine,’ that [which includes ‘my-ness’; *mamata*] is *abhimaan*. Hence, it ranges from having a lot of *ahamkaar* to being *maani* to being *abhimaani* (having excessive pride due to material possessions); various phases tend to arise.

The Ego or Pride?

Questioner: If we go to someone's home and if the person doesn't warmly welcome us with, “Come on in, have a seat,” then is that considered as his egoism or pride?

Dadashri: That is considered as being disrespectful. It is considered as him being disrespectful to you. Your ego will keep feeling hurt. If you feel hurt, that is because of your ego, isn't it! As he was disrespectful, the liability for that falls on

him. And if you feel hurt, then the liability for that falls on you.

Questioner: How can we identify egoism?

Dadashri: Everyone can recognize egoism. If you were to get insulted right now, wouldn't you be able to immediately recognize it? Who is the one who feels depressed when someone tells him, “You have no sense”? It is the egoism that feels it, isn't it? That egoism can be identified in many places.

Questioner: Dada, this is not clear to me. There is some confusion in this.

Dadashri: No, it's as clear as daylight. If someone frequently tells you, “Get up from here,” then your egoism will instantly rise up. Egoism is frequently being used the entire day. People will also realize, ‘I have a lot of egoism.’ So who is the knower that, ‘There is a lot of egoism’? The answer is to that is, it is the egoism itself.

One lives off the egoism. ‘There is no one like me, there is no one like me, I am bigger than this person, I am bigger than that person.’ That's all!

No matter how worthless a person may be, he may be worthless to the last degree, yet he certainly feels superior. So then what problems would he have? What would a tribal person claim? “I am the owner of these four cows.” Well, look at that, so then why would he have any misery? Thus, this is all created from the egoism and it is out of egoism that he claims, “I am the owner of these four cows, I am the owner of these five hundred sheep.” And other people also claim, “I am the owner of this.” Thus, humanity is totally besieged by egoism.

The Ego ‘Stung’ Me Day and Night

‘Our’ intellect used to become excessively restless and the ego too would become restless. So I used to believe, ‘I’m something great, there is no one else like me in the world!’ Just look, what I thought about myself! I didn’t have much in terms of property; I had about six acres of land and a house, nothing else beyond that. Yet the air of importance was so mighty, as though I were the king of Charotar [reputable district of Gujarat where Dadashri grew up]. This is because people of the surrounding six villages had aggrandized me. [The cultural practice in my region was that] A groom would collect dowry; the bride’s family would pay as much dowry as demanded, that is when the prospective groom would agree to marry. Consequently, this filled my head with arrogance. And I had brought something from the past life; that is why there was an aura of superiority.

And my elder brother emanated a tremendous aura of superiority too. But what did he tell me? “I have never seen an egoistic person like you!” I retorted, “Hey, I’m frightened of you [and you’re saying this about me?!].” Yet he would tell me when we were alone, “I’ve never met anyone with an ego like yours!” And I actually did recognize that ego later on. It was when that ego started stinging me that I realized what my brother was saying was correct all along, that there is all this ego! I used to feel, ‘I don’t want anything,’ so I had no greed of any kind whatsoever, I had that kind of ego! I didn’t have even the slightest greed. So what is that pride like? If pride and greed

were to be divided into equal proportions, then the pride would decrease considerably.

Maan Is Just a Belief Fabricated in the Mind

I used to say that my older brother was full of pride (*maan*), but conversely, he would say that I was full of pride. Moreover, what did he tell me one day? “I have never seen a person full of pride (*maani*) like you.” I asked him, “Where do you see pride in me?” He replied, “Your pride is present in every aspect.”

So then I investigated within and I could see my pride surface in every aspect and that was the very thing that was stinging at me. And what did I do to gain respect? Everyone used to address me as ‘Ambalalbhai’ [the term *bhai* is used as a form of respect in Gujarati culture]! So, no one would address me as ‘Ambalal’! They would address me using all six letters [Ambalalbhai is six letters in written Gujarati]. And so I became accustomed to that, I became habituated to that. Now, since I had a lot of pride, I would protect that pride! So, if someone did not say the full form of ‘Ambalalbhai’, and in a hurry ended up saying ‘Ambalal’, is that an offense? How can a person say all these letters together when he is in a hurry?

Questioner: But you maintained such expectations, didn’t you?

Dadashri: Oh, I would then start weighing things in my mind that, ‘He called me Ambalal again? Who does he think he is? Can he not address me as Ambalalbhai?’ I owned some land in the village, and not much else to speak of, yet

what did I think of myself? ‘I am an Amin [a prestigious title] of the six villages of Vakadavada!’

Now, when someone did not address me as Ambalalbai, I would not be able to sleep the entire night, I would feel restless. Gosh! What was there to gain out of that? Was it going to sweeten my mouth? The kind of selfishness people have! There is no taste at all in that selfishness. Nevertheless, it was an entrenched belief within, and that too, it was due to societal influence. People inflated me through praise, and they believed that I was so great, too! Mind you, what is there to be gained out of what other people believe?

When all of these cows and buffalos look at you and wag their ears back and forth, does that mean that you should believe they are showing you respect? This is how all of this is! You may believe that all these people are looking at you with respect! In fact, the poor fellows are all caught up in their own miseries; they are caught up in their own worries. Is it as though they are sitting around waiting for you? Is it as though they are free to do that? Everyone goes about caught up in their own worries!

That Was All Just for Respect

I had a heavy ego. There was not even a trace of greed (*lobh*) in me, so I used to keep helping other people. And because I would help them, people used to give me respect (*maan*). And I kept getting robustly fed through that respect.

Before the manifestation of *Gnan*, I had told people, “Come and get your work done from me, whatever it may be.

Whether it is advice, consolation or anything else! If I have the money, then I will even help you out in that way, but I will do your work. You do not have to do my work. This is because when I tell you to not do my work, you will no longer feel any reservations towards me.”

Not many people lived in bungalows forty-five years ago. At that time, Mamani Pol was considered a highly sought after place to live. When I resided in Mamani Pol, the rent was fifteen rupees. At that time, people would pay seven rupees for rent, whereas I was paying fifteen rupees. I was actually considered to be a very successful contractor. Now, those who lived in big bungalows would come to Mamani Pol with their cars. This is because they would be caught up in difficulties, so they would come to me [to get advice]. Even if they had come having done something wrong, I would show them a way out. I would show them the ‘back door’ to help them find a way out. Now, they were the ones who had committed offenses, and I was the one who would set them free through the ‘back door’. So, I took the offense upon myself. And for what purpose? It was to get respect! Is it not an offense to set them free through the ‘back door’? I would show them a way out using my intellect, so they would get saved. So they would treat ‘us’ with respect, but I would be liable for that fault. It was later on that I realized that all these faults happen in the state of gross unawareness, for the sake of enjoying respect. Then I recognized the pride. So then worries would arise on account of pride!

It was only about pride, that ‘I am something.’ [The belief that] ‘I am something, greater than everyone,’ that is

all wrong. You wouldn't find a thing, there was no substance to it at all; it was only believed to be true, that is all.

The Ego and Pride Ended Up Causing Misery

Questioner: But even before *Gnan*, you did have the awareness that 'This is ego'?

Dadashri: Yes, I did have the awareness. I even knew that this was ego, but I liked it. Later, when it stung a lot, I realized, 'This is not my friend, this is actually my foe. There is no pleasure in any of this.'

Questioner: When did you start feeling the ego was your enemy?

Dadashri: When it would not allow me to fall asleep, I started questioning that ego! That is why one night, I wrapped it up and dumped it into the Vishwamitri River in the morning. What else could I do?

Questioner: So what did you place in that bundle?

Dadashri: All of that ego! To heck with this! What was it for? It was good for nothing, meaningless! People would say, "He is full of happiness," whereas I could not feel a drop of happiness! Worries and problems from external sources would keep arising within because of the ego!

Questioner: When did you feel that you wanted to be free of that ego? When did you relinquish that crazy ego?

Dadashri: It is not something you can get rid of, even if you want to. Can the ego be let go of? It was, in fact, when *Gnan* manifested at the Surat station that it left of its own accord. Otherwise, it would not leave, even if one were to try and make it

go away. Who is the one who relinquishes it? Under the sovereignty of the ego, who is the one to relinquish it? The ego is the king himself, so who would relinquish it? I was reposing on the basement of the ego. I didn't care at all about my-ness (*mamata*). I would simply walk around in the pomp of the ego. I was entrenched only in gaining respect and praise.

I had the good quality of being egotistic (*ahamkaari*) [only]! The moment I was given respect, I was delighted! I did not want anything else; I did not want a single thing. If I were kept hungry, without being served any food, I would still sit around, as long as you gave me respect, "Welcome, have a seat, how are you? What's new?" This was the only disease!

Questioner: Once you recognized the pride, how did you destroy it?

Dadashri: Pride cannot be destroyed. [Through understanding,] I made it dormant (*upsham*). However, pride cannot be destroyed. This is because he himself is the one destroying it, so who would he destroy? How can one destroy himself? So, I made it dormant and somehow managed to pass my days by.

The Mind Becomes Charitable by Being Fed Praise and Respect

I was not able to spend money on religious causes, yet places where I knew people would praise and respect me, I would donate five hundred thousand rupees. This is called the karmic tuber (*gaanth*) of pride. I lived for praise! But oh my, did this praise last for even a day? Not at all. But no, I liked that, I liked the taste of it. I had also examined the fact that I was charitable in most places, yet

why was I stingy in this case? And so I realized that it was when it came to praise and respect that I was charitable. Should we not examine how our mind is?

What is this tuber of the mind like? A person has no complications as long as he has nothing. And if a person acquires twenty hundred thousand rupees, then he would write out a cheque for nineteen hundred thousand rupees [in donation]. Why doesn't he give away all twenty hundred thousand, why only nineteen hundred thousand? It's because one of his friends advises him, "Think this over a bit." So in response, he'll say, "Fine, I'll leave one hundred thousand for myself!"

Questioner: Dada, that is considered the tuber of pride, isn't it?

Dadashri: Yes, it is the tuber of pride! The one with the tuber of pride gives where he will get praise and respect, he will not donate money for religious causes.

Dada Recognized Where He Felt Disrespected

I have nephews, so when their weddings would take place, since they were my nephews, they would make me, their paternal uncle, sit in the front row, in the center. [In my culture,] The uncle traditionally gets the second or third seat. So as their uncle, I would be seated in one of those seats. It would so happen that after some time, when Zaverchand Lakshmichand [an honorable guest] arrived, he would be warmly greeted with, "Please come, you are most welcome." And then he would be seated in the center and I would have to move aside. Eventually, I would end up being eighth in

the row, by being moved over repeatedly like this. I told myself, 'This has become a place of disrespect. This is not a place of respect!' Subsequently, whenever I would attend a wedding, I wouldn't pay attention to the front rows. My relative would look for me, "Where did uncle go? Where is he?" So this uncle would be drinking tea on the other side of the hall. Once all the guests had arrived, I would go and sit in the back and watch everything. I would sip on my tea and observe which 'horse' came in 'first place'.

Then, one of my nephews told me, "Uncle, you are not sitting here [in the front]. It does not look proper, does it!" I replied, "Son, I don't like this racecourse, I am not able to run. I have back problems, so I am not able to run." The nephew replied, "You are being evasive. I, too, know how to play that game." He was teasing me this way. I said, "Whatever it maybe, I am sticking to it." What is this, do I have to keep moving places taking my entire 'foundation' [existence] until the wedding rituals are over! So then I got into the habit of observing. Whenever I would go to weddings, I got into the habit of observing, I got into the habit of being a knower-seer. I did not have Gnan at that time. I was a simple knower-seer; a knower-seer in the worldly sense!

One Gets Cheated While Indulging in Pride

Four or so cars used to be parked outside my home at a time. This is because where else would people find such a benevolent man? As soon as someone greeted me with, "Welcome, Ambalalbai," that would be my

motivation! Where else would they find such a naive man? It was fine with me if they did not offer me tea or refreshments. But as long as they greeted me with, “Please, come on in, you are most welcome,” that was more than enough for me! Even if they did not treat me to a meal, it was fine. I was ready to stay hungry for two days. [I would think,] ‘Just seat me in the front passenger’s seat of your car, not in the rear seat.’ And so, those people would reserve the front seat for me. Now, who would do such a thing?

Pride-filled people are naive, the poor things; they get cheated in every way, just for the sake of pride. If someone were to come to my home at midnight and ask, “Mr. Ambalalbai, are you at home?” As long as he addressed me as, “Respectful sir,” it was more than enough. So this is how other people take advantage of a pride-filled person! However, the advantage they give a pride-filled person is that they elevate him so much, but then they heartlessly cut him down, so much so that he forgets about wanting respect. It is upon rising up that one will fall, isn’t it? So people would refer to me as ‘Ambalalbai’ daily, and if they called me ‘Ambalal’ one day, then it would feel like bitter poison! All the complications arise because of pride.

The Phases of the Ego...

What is the ego? It is that which moves further away from God. As the ego increases, words like obstinacy (*aadai*), pride (*maan*), subtle pride of doership (*garva*), and boastful arrogance (*ghamand*) are used. The ego arises the moment one moves slightly away from God.

The ego is not considered to be the same as what people understand it to be. What people refer to as the ego is actually pride. The ego exists only in belief; it is not at the level of *gnan* (knowledge; conduct in this context). When it comes into *gnan*, it is called pride. Where One is not a doer, there he believes, ‘I am the one who is doing it,’ that is known as the ego. Once the I-ness comes into *gnan*, then that is known as pride.

Questioner: Now, please explain that using an example.

Dadashri: When we say, “I came downstairs,” now in coming down from upstairs, the developing I (*pote*) himself did not come down at all, it is in fact this body that came down. It is the body that came down, but the developing I believes, ‘I came.’ To have such a belief is ego, and then when he verbalizes it by saying, “I came,” that is called pride. Whereas people consider verbalizing “I came” to be the ego.

And then he says, “This is my plot, this is my house,” that is considered as *abhimaan*. That is not considered pride; it is *abhimaan*. ‘This is my daughter, this is my son,’ that is *abhimaan*. And on the contrary, what does he say? “I never have *abhimaan*!” But hey mortal one, this itself is *abhimaan*, what other *abhimaan* is there? But he does not have the awareness of this, does he!

Questioner: Are *abhimaan* and *garva* (subtle pride of doership) considered close to each other?

Dadashri: There is a vast difference. It is considered *garva* when one claims, “What a great job I did!” In that case, I understand that there is the

garva of having done that task. A lawyer will come and tell you, “You have no idea how I won this case for you. You have no clue, do you!” This is because of *garvaras* (indulgence in the pleasure that arises from doership), it is not considered *abhimaan*. The ego is the original thing. Based on that, various names such as pride, *abhimaan*, *ghemraaji* (an arrogant and condescending person), *tundmijaaji* (a pretentious person), *ghamand* (boastful arrogance) have been derived.

The Phases of Pride

The phases of the word [pride] are very extensive. It is a very difficult thing to understand the phases. You can only know that from the *Gnani Purush*. A pride-filled person (*maani*) is different, a person with *abhimaan* is different. *Ahamkaari* (an egoistic person) is different, *tundmijaaji* is different and a *ghemraaji* is different! These words related to pride range across a broad spectrum, there is a vast spectrum.

Questioner: What are the qualities of a *tundmijaaji*, of a *ghemraaji*?

Dadashri: *Tundmijaaj!* The person does not have an iota of understanding, he does not have a hint of money, yet he has endless arrogance. Even if he cannot find anyone to marry him, he still has endless arrogance! Hey, why are you being so arrogant when you can't even find anyone to get married to? So he is considered *tundmijaaji*.

Then there is the one who is with *tumaakhi* (authoritativeness). Some seventy-five years ago, the collectors, police officers, D.S.P. [District Superintendent of Police], all of these

people had *tumaakhi*; they would maintain so much *tumaakhi* as if they were God! And they would beat up prominent businessmen, they would lash them with whips. What *tumaakhi*! They would contemptuously shoo people away. This is because they had such power!

A *ghemraaji* is someone who can't travel even three miles because of his physical health, and yet he will say, “I can travel all over the world.” But he simply walks around with *ghemraaji* in his head. What is a *ghemraaji*? He keeps snubbing other people. He doesn't consider other people to be in alignment with his standards. He considers human beings to be the same as animals. Do you see, that is the *ghemraaji*!

Happiness is not attained through unsubstantiated egoism. The ego should be normal. It should be such that people find it acceptable.

The ego should not be such that it tears the other person down. Egoism means to do something that makes one look crazy.

The Nature of the Crazy Ego

A person who other people do not accept, and whose ego ends up believing on its own that ‘I am something,’ that is considered the crazy ego, it is considered an ugly ego. A *Chakravarti* (emperor of six continents) has ego, but it can be molded the way he wishes to. People accept such an ego, that is considered a wise ego, whereas this ego is completely crazy! We can question this crazy ego, ‘When have you ever been at peace? Who is there in the world who tells you, “Welcome, welcome, I don't like it without you!”’ Instead,

people will say, “Everything was fine until you showed up!” You have faced such insults! You have faced endless insults! What good is such an ego? It is an ugly ego, so why would you protect it? Why would you take sides with it?

Questioner: But how can it be known that this is a crazy ego?

Dadashri: All forms of the ego that hurts others is a crazy ego. The crazy ego is widespread, and it makes one wander around in intoxication. It needs to be identified.

In *Akram Vignan*, the problem is not with the ‘crooked and obstinate’ ego [that has been prevalent since after Lord Mahavir’s time], however, awakened awareness (*laksh*) should be maintained towards the interference of the ego. The crazy ego certainly exists within you. Awakened awareness should always be maintained towards it. It lies in a compressed form. However, it won’t take long for it to expand later on. It should be excised from the main root, then Your [spiritual] work will get done.

The crazy ego does very bad things. It does not allow one to understand anything at all. It keeps on spoiling things. It sees the faults of other ‘files’ [other people] and sees himself as being faultless, it even thinks, ‘I am very wise.’ So, one protects his own faults. He will tell himself, ‘No, it is not your fault.’ So he defends himself on his own. When he himself is the defendant, he himself is the lawyer, and he himself is the judge, what kind of a judgment will be pronounced? And in this case, the other person is seen as the one who is at fault, and he has protected himself!

The ego should be wonderful, it should be such that people like it and it should be moldable. You should ask the ego, ‘Show me your ledger of where you have received respect. Show me where you have suffered insults. What kind of happiness have you received? In what way have people valued you?’ If it sets out to evaluate how much you mean to your brother, to your father, then it would find that the value is not even worth four annas [a former Indian currency unit that is equivalent to 1/16th of a rupee]!

This ego has done nothing but extensive damage! The crazy ego does not have the power to remain submissive (*aadhin*) to anyone. So it may remain submissive to someone for thirty days, but by the thirty-first day, it will dismiss that person. So there is no telling when the inner tendencies will get deviated. The more intense the disease of the ego is, the greater the problems. There is no way out other than to remain submissive [to the *Gnani*]. If you remain submissive to the *Gnani*, then there will be a solution. A wise ego will not try to inject its own wisdom, whereas a crazy ego will scrutinize everything! So, you should either understand this discussion or remain submissive to the *Gnani*!

The Ego of ‘I am Correct’

The ego always does things so that it does not look bad. It is simply one’s egoism [to believe] ‘I am right and the other person is wrong.’ To refer to someone as ‘right’ or ‘wrong’ as far as worldly interaction is concerned, that is all egoism. Nevertheless, what is right and what is wrong, as far as worldly

interaction is concerned? Anything that harms people or any living being, we consider that as wrong. Anything that is harmful to worldly interaction, anything that is harmful to society, we consider all of that as wrong. There is nothing else that is right or wrong; everything else is indeed correct. Moreover, everyone's 'drawing' is indeed different. All these drawings are imagined (*kalpit*), they are not real. There is a need to understand just once, how this 'drawing' is! Once you understand this 'drawing', your affection towards it will disappear.

Now, to insist on the truth is itself a lie. To insist on the truth is itself untruth, and to let go of the untruth is the truth. To become insistent ruins everything. Yet, people keep insisting on the truth, and they keep suffering beatings.

A person who is correct hurts everyone a lot by saying, "I am correct." That is why he keeps getting misery. If it remains that way even after attaining this *Gnan*, then the Lord has referred to that as ego. That ego will have to be removed.

The Disease of 'I am Something, I am Clever'

This ego is actually considered a chronic disease. If one stays with 'us', then it will leave. Otherwise, people will on the contrary increase that disease!

If someone says, "This Chandubhai has no sense," then does it affect you?

Questioner: Of course, it will!

Dadashri: Why is that? Are you a 'sack' of intelligence?

Questioner: I am not, that is why it has an effect.

Dadashri: And if someone asks, "Which district is this Chandubhai the collector of?" Then do you question, "Am I a collector?"

Questioner: I am not a collector, so how can I say that?

Dadashri: So in the case where you are being called a collector, you don't get affected, and why is there an effect over here [when someone says you have no sense]? It is because you believe, 'I am something, I am intelligent!'

Questioner: The ego feels hurt in that case.

Dadashri: The ego within feels hurt, [the one that believes,] 'I have some sense.' If one were to attempt to sell his 'sack' of intelligence in the market, then he would not get even four annas [a former Indian currency unit that is equivalent to 1/16th of a rupee] for it. No one would buy it. This is because everyone is a 'sack' of intelligence, so who would buy it? If someone says something insulting to you, then you would immediately think, 'I am something.' You believe, 'I have always been intelligent.' What do you say? Do you believe that or not?

Questioner: Yes, it's true. I've always believed that, 'I am intelligent, I am certainly this way. How can anyone tell me off about anything?'

Dadashri: That happens only sometimes, doesn't it?

Questioner: When I had not taken Dada's *Gnan*, I had this belief that no one can tell me anything; my ego was like that. But now I adjust everywhere.

Dadashri: Do you believe 'I am clever'?

Questioner: I do believe that I am clever, but earlier, I was careful about someone telling me off about something.

Dadashri: You didn't want to be dominated by someone else, was it something like that?

Questioner: Yes, that's true.

Dadashri: The fact that there was the belief 'I am something' is itself the disease. And clashes happen because of this very disease. This disease remains even after attaining this *Gnan*. Then when 'we' tell a person about it, he understands and gradually removes the disease. But if 'we' don't tell him, then it will remain within, won't it! That disease should be eradicated.

Questioner: What are the signs of the disease of 'I am something'?

Dadashri: It has many signs; all the signs are like those of a person who is not Self-realized. One does according to his own will, he does other such things, he feels good when he is respected. There are many such diseases; there are many signs. When he is respected and it doesn't feel bitter, then the *Gnan* will not remain for him. A person with *Gnan* will get fed up, he will feel, 'Who is getting this respect?' Chandubhai is getting this respect. What to do about Chandubhai? Thus, one should be very careful about this disease.

The Wrong Belief of Doership

One has come having wandered through every life-form, yet he has not found true happiness anywhere. All the while, he has done nothing but wailed and roared with his ego. If one does not interfere through the ego, then he will know things as they are. Now, why does

he have egoism? He does not do anything, yet he claims, "I did this and I did that." However, that is to be said 'dramatically' [as though acting in a drama with constant awareness as the Self]. Neither is God the doer, nor are you the doer. There is karmic bondage for the one who 'does'. Therefore, it is another energy that is doing it, it is *vyavasthit shakti* (the energy of scientific circumstantial evidence). Fundamentally, it is scientific circumstantial evidence. Likewise, all of this has arisen through science. Some other [energy] is doing it, but it's just that you believe, 'I am doing this'; that is called ego.

So any prevalence of the belief 'I am the doer' will never allow one to attain the Self. As long as you are 'doing', you are in a state of wrong belief (*bhranti*). As long as you have the prevalence of the belief that you are doing anything in this world, you have not experienced even a single degree of the Self. Do people not remain in a state of uneasiness and agitation? They are constantly in a state of uneasiness and agitation because they are in the state as the doer. As long as one says, "I am doing," "He is doing," and "They are doing," the wrong belief persists.

As long as the state as the doer persists, there is no spiritual awareness; as long as this is the case, one is 'sleeping' spiritually.

Questioner: Before meeting Dada, there was the egoism of 'I am something' and I was able to do according to my own will, but now I am not able to do so.

Dadashri: As you are not able to do according to your own will, you are not the

doer anymore. You are not able to do that anyway. Things that you were able to do according to your will, that was taking you on the wrong path.

Questioner: When things don't happen according to my will, I feel depressed.

Dadashri: When things don't happen according to her own will, she will not eat. She sits around sulking. Who can she beat up? So she sits there sulking. Then the next day she will engage in deceit. What kind of a person is this! She tries to do things according to her will, but it doesn't work out, so what can be done? One should not do such things.

If you were the doer, then things would happen according to your will. If even one person in this world were the doer, then he would always do things according to his will. However, he is not able to do things according to his will even for a second. It is actually some other entity that is doing everything, and one simply does the egoism that 'I am doing it,' that is all.

The Ego Hinders One From Becoming an Expert

Now, this *Gnan* is such that it does all the work. Besides, I don't know anything about worldly life. But even then, things work out fine, it is better than it is for everyone else. Everyone else has to scream and shout to get things done, but I don't have to. Yet the work gets done better than those with so-called expertise. Those who know how to mend shoes have to keep mending shoes! Those who know how to stitch clothes have to keep stitching clothes! And those who do not

know how to do anything, they should just sit idle. What can the one who knows nothing do?

This is because the Lord has said that whatever one knows how to do, that knowledge is sustained on the basis of the ego. The one who knows nothing does not have the ego of that, does he? If there is such ego, then one will definitely know how to do things! I only Know this one thing [the Self]. Yet people are under the impression that Dada knows everything! But what does he [Dada] know? He does not know anything. I Know about the Self, I Know that the Self is the Knower-Seer, I can See whatever the Self Sees. But I do not know anything else. I would know only if I had ego, wouldn't I! The ego has been uprooted completely. It has no roots left whatsoever, there is no trace or sign of where it was. So all the roots have been removed. What a wonderful state that must be!

I do not even know how to give lectures. I only Know this *Gnan*, I don't know anything else in this world. And I came to Know this because I did not know anything else! And I have not gone anywhere to learn this either. Otherwise, anyone would claim to be my guru. Instead, why not become an expert in this, why not become *nirlep* (unaffected by any intents that tend to anoint)!

This is the result of so many lifetimes of spiritual practice, which has spontaneously come into fruition! Otherwise, I have not learnt anything in this life. I have not seen any proficiency in any person.

We should consider ourselves as nothing, we should go on believing that we

know nothing! Clean the slate and start afresh. With what value? The value of the pure Soul is confirmed for 'us', with *nirlepbhaav* (the state of being *nirlep*, in which One is not tainted by the intents that tend to anoint), *asangbhaav* (the state of being *asang*, in which One remains absolutely separate from the associated activities of the mind, speech, and body)! 'We' have actually given you the absolute value. 'You' became the pure Soul when Dada gave you the [state as the] pure Soul, otherwise there was nothing of the like, not even a penny's worth!

It is not possible for one to have the ego and simultaneously become an expert. The ego hinders one from becoming an expert.

'I Know Something' Brings About the Lack of Awakened Awareness

Questioner: Is the greatest obstacle on the path to liberation the belief that 'I know, I understand'?

Dadashri: Yes, it leads to self-destruction.

Questioner: Could you elaborate on that? What are the signs that it has left? And if this fault exists, then what are the signs of that? And how can *jagruti* be maintained against it?

Dadashri: All negative worldly interactions happen because of this mistake. Those [interactions] that are considered negative, all of them happen because of this mistake. The primary mistake is the belief of 'I know'! All other faults follow after this. Everything has 'grown' from this fault. If the subtle pull of insistence (*khench*) remains, then it is certainly because of this fault,

otherwise one would be straightforward. You should get along with others the way you do with 'us'. Why do you get along with 'us'? Wherever you naturally get along with others, that is a natural and spontaneous thing. What effort do you have to do for that? Does that require any effort on your part? To get along with someone you have difficulty getting along with, that requires effort.

The disease of 'I know something' exists within every person. This *Gnan* increases alongside this intoxication (*kef*) of 'I know something.' If the obstruction of this intoxication of the ego is not there, then the *Gnan* would fit very nicely and grow very beautifully.

Should we not be able to see some kind of result, at least? Think about this and one day you will be able to understand. Once it comes into your understanding, you will be able to find it. And there should be an impartial approach. Nevertheless, because of *ajagruti* (lack of awakened awareness) within, you may not understand it, but you will slowly understand it someday.

Questioner: If I am talking about Dadashri's *Gnan* with someone, then the first thing on my mind is, 'I know this.'

Dadashri: Yes, that is this disease, isn't it!

Questioner: Then how should I talk to people, Dadashri?

Dadashri: But those talks will not have any substance, they will not lead to any result! How would they possibly 'fit' [set in the understanding of] the other person? 'I know' is the greatest disease! One has so much left to know himself, yet

he will say, “No, I do know.” So for one thing, if the intoxication of knowing arises then the *avarana* (veils of ignorance over the Self) accumulate, and secondly, the curiosity to know anything new gets destroyed. If the slightest thought of ‘I know something’ arises, then it will give rise to *ajagruti*.

The Ego of ‘I am Special’ Makes One Fall Spiritually

Questioner: In casual conversations, sometimes people will say a few impressive words about *Gnan* and take pleasure in that, even though the conversation itself doesn’t have much substance. To others, it might seem like, ‘What did he just say?’

Dadashri: Yes, in order to display how special he is; that’s exactly what this man is saying, too! Do not consider there to be a difference between yourself and others. In fact, one speaks this way to display how special he is. And it is those *kashay* (anger, pride, deceit and greed) that make him do it!

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

So You should continue to Know that as long as there is the presence of that

ego, do not fall into any other ‘part’ [trap]. Do not do anything that will give the ego any scope.

Do You want to attain ultimate liberation or do You want to leave it unfinished? Do You want to leave it incomplete? If You want to attain ultimate liberation, then do not leave it incomplete anywhere. Even if someone asks you, do not fall short.

Whenever the ego of attaining or accomplishing something has arisen, one has certainly plunged from that level. Because Dada is present, if the ego of attaining this Knowledge arises in our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), then they will not plunge, but the Knowledge-obscuring veils (*Gnanavarana*) will certainly arise. Just as obstacles come from outside, they come from within as well. The ego is in the form of an obstacle. One should become well prepared against it.

Preaching Without Attaining the Absolute State Makes One Fall Spiritually

Until You attain the absolute state, do not get involved in giving [spiritual] talks. It is not something worth getting involved in. Yes, you can tell people this much, “The *satsang* (spiritual discourse with the *Gnani*) over there is good, it’s like this, you should go there.” You can discuss this much. But do not preach. It is not worth preaching to others. This is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization)!

This *Gnan* of Dada’s that you have attained, whatever you speak comes forth

on the basis of this *Gnan* and upon hearing you, the world surrenders everything to you. And what happens when the world surrenders to you? You slip [regress spiritually]! All those [*kashay*] that have been lying dormant will immediately surface. This speech is very attractive. This *Gnan* is very attractive. Therefore, remain silent. If you want to get complete benefit, then remain silent. And if you want to open up a 'shop,' then you have the liberty to speak. However, such a shop will not be successful. Even if you open up a 'shop,' it will not be successful; it will close down. This is because this *Gnan* has been imparted to You, so it will not take long before it closes down. Such a shop runs well on the *Kramik* path (the traditional step-by-step path of spiritual progress). It lasts for two lifetimes, five lifetimes or maybe even ten lifetimes, but eventually it closes down too. To open up a 'shop' means to sell one's *siddhi* (powers that one acquires as a result of continuous spiritual practice). The *siddhi* that had been acquired starts getting sold off; it gets misused!

[A man named] Goshala was initially a disciple of Lord Mahavir, he was a very special disciple. However, he eventually opposed [the Lord]. Goshala spent a lot of time with Lord Mahavir. Later, he felt, 'I have understood all the Knowledge.' So he separated himself from the Lord and proclaimed, "I am a *Tirthankar* (the absolutely enlightened Lord who can liberate others), He [Lord Mahavir] is not a *Tirthankar*." And many times he even used to say, "He is a *Tirthankar* and I am also a *Tirthankar*." That 'disease' had set in, so what must

have become of him?

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

If One Who Is Being Worshipped Is Unworthy of It, Then He Will Fall Spiritually

The human beings of the current times are insatiably greedy. They are creating their very own 'shop' everywhere; they create situations in which they get worshipped wherever they go. And those who want to be worshipped cannot grasp anything new, [they cannot grasp] the truth. People have started their own 'shops' of worship everywhere. And the intense desire to be worshipped is filled within that, 'How is it that they will worship me!' When one is worshipped, he is filled with excitement arising from the temptation of pleasure and he feels such glee, truly!

There is no graver 'disease' than the intense desire to be worshipped. The greatest 'disease' of all is the intense desire to be worshipped! Who should be

worshipped? The Self is indeed worthy of worship. So what is the need to worship the body? But there are all these desires and the insatiable greed to be worshipped.

Does the intense desire to be worshipped ever arise in you? If so, then let me know, I will put a stop to it. Yes, once I chop off its 'roots', it will stop. That intense desire is very dangerous. What is the beggary for? There is beggary for being worshipped. And when someone simply greets you respectfully, you become elated by it. Hey, these are all signs of going to a lower life-form! There is grave danger in this! Such habits that have taken hold are not likely to leave.

One Suffers a Beating for the Sweetness That Is Tasted From Pride

Questioner: So all these faults of one's own should also be Seen, shouldn't they?

Dadashri: They are Seen!

Questioner: The ego should also be Seen, shouldn't it?

Dadashri: That too is Seen!

Questioner: So then what is the reason that leads one to fall?

Dadashri: It is indeed the ego that takes away all this nourishment. The *garvaras* (the indulgence in the pleasure that arises from doership) that is done, it is indeed that ego that is making one indulge in all of this, [by asserting], 'This is very good, it is very good; people liked it.'

Questioner: When the ego derives intense pleasure from this, is that the reason one falls again this way?

Dadashri: Of course! All this feeling of pleasure is bound to arise. Just as when these people say, "I did this," it produces *garva* (the subtle pride of doership) of that activity. As long as a person earns money, *garvaras* arises, but when a loss is incurred, what does one say? "God did it." Hey you, just drop it! When you were earning money, you claimed, "I did it." When *garvaras* arises, it feels sweet at that time. Wherever it feels sweet, know that a beating is forthcoming. It is considered as *jagruti* when One does not 'sleep' [i.e. He remains aware as the Self]; that is referred to as *jagruti*. If there is *jagruti*, then a 'thief' will not enter the home. When does complete *jagruti* set in? It is when there is the dissolution of the ego.

Jagruti Increases Through Bitterness

Questioner: The breakdown that happens in the continuity of this *jagruti*, is that the reason all such faults play their part in between?

Dadashri: It is these faults that cause it to break down in between. That is why the Lord has said, "When nothing but the Knowledge of the inherent nature as the Self prevails continuously..." (*Keval nijswabhaavnu akhand varte Gnan...*). However, there is a break in the continuity. That is why you should stop the habit of 'tasting' the sweetness [the pride being fed]. Moreover, it is unlikely that anyone will serve you anything bitter [i.e. insult you]. This is because your worldly interactions are such that no one will insult you. Having said that, if someone does insult you, then know that it is the result of your *vyavasthit* (scientific circumstantial

evidence). The fault is of the sufferer!

Questioner: More *jagruti* prevails in bitter circumstances.

Dadashri: That is why you become deluded at the time of ‘tasting’ the sweetness! You will never even find anyone to tell you bitter things in this world. This sweetness will increase the disease. Your life should be such that you never have to listen to bitter words. Yet if you do have to listen to bitter words, then listen to them. That is always beneficial. It is indeed because of sweetness that all the diseases remain, and they will go with bitterness. From where has *jagruti* arisen? From bitterness. Once there is no longer any objection or interference of any kind, the *Gnan* will prevail uninterruptedly. This is actually a path of uninterrupted *jagruti*.

Danger Zones on the Path to Moksha

So, leave anything that acts as a hindrance on the path to *moksha* (final liberation from the cycle of birth and death) and then proceed. That is considered as following the goal, isn't it! ‘You’ should not stray away from Your goal; no matter how difficult the circumstances, You should not stray away from Your goal, that is how it should be. Do You ever progress in alignment with Your goal? Does nothing ever go off track? It has all become natural and spontaneous, hasn't it?

Questioner: Well, I do have to keep ‘turning the handle’ inside.

Dadashri: Do you have to keep turning it? But do the ones [with the mistakes; the intellect and anger, pride, deceit, greed] inside listen to you?

Right away?

Questioner: Right away.

Dadashri: Right away, it takes no time? That's good. The extent to which they listen to You, that is a sign of being separate. That is a sign that You are separate from them to that extent. The Self does not have any ‘bribery’. Where there is ‘bribery’, they do not listen to anything. When You are accepting the ‘bribe’, they will not accept Your view. If You set out to ‘taste’ it, then they will not listen to You.

This worldly interaction will indeed take one in the other [worldly] direction, won't it! Since time immemorial, that is the one path that has been followed, isn't it! Regarding worldly interaction, one has formed a habit of that side, hasn't he! So even when he [file number one] goes towards that side, You have to steer him towards your own goal. If an ox sees the old path it is used to walking on, it will continue to walk down that path. Now You should follow the path according to Your goal. Do not go along any other path, go along this path. ‘You’ should say, ‘Come this way.’

So if You do not take a ‘bribe’, then they [the ones within] will immediately act according to what You say. But once you take a ‘bribe’, it leads to a beating, it leads to a beating in all matters. Hence, You should not deviate from Your goal.

Questioner: What is that ‘bribe’ like?

Dadashri: One goes and ‘tastes’ it. And upon ‘tasting’ it if he finds it sweet, then he will sit there. After having ‘tasted’ it, he will then ‘drink’ some more, a ‘bottle’ or two.

All this is considered a deceptive intent. He wishes to progress according to the goal but he also has a deceptive intent, so how can the two coexist? He should maintain a pure and clear inner intent without accepting any 'bribe' or 'gratuity'. In fact, one has a habit of 'tasting' transient pleasures, so he sits there and dwells in the transient pleasures.

Questioner: So is it the transient pleasure of the *prakruti* (the non-Self complex)?

Dadashri: Then what else? One has become habituated only to that, hasn't he! So You should say, 'No, now I need to go this way. I don't want any transient pleasures. I am going to act according to my goal.' The transient pleasures of the *prakruti* will lead you in a web of entrapment. That which leads to sabotage of Your goal is Your enemy. How can You afford to have Your goal destroyed?

'We' are pointing out all the danger zones. If 'we' do not point out the danger zones, then things would go wrong. All these people [*mahatmas*] have tremendous merit karma, that is why speech on this topic has come forth! Otherwise, how would one know anything about this topic? And why would I delve into this? This topic comes forth when it comes forth, otherwise who knew that such things were going on?

Gurutam in the 'Home' and Laghutam in the 'Foreign'

This is my only intention; it does not matter if my *moksha* is delayed by one more lifetime, but this *Vignan* (spiritual Science) should spread and this *Vignan* should benefit the world. That is why I

have come to disclose all of this. I have the free time. I have no [other] work. I am the person with the most free time and I am the only person who has no intellect whatsoever. And so, I do not have any hassles. You do have hassles. Otherwise, it's not as though I am superior to you. Does it feel that way to you? It is only for the sake of worldly interactions that I am sitting on this higher seat.

Moreover, do you know what my 'height' is [in worldly interactions]? It is *laghutam*! What does *laghutam* mean? I am the smallest of all the living beings there are in this world. That is my 'height'. So then is there anything that can obstruct you? As far as the relative is concerned, I am *laghutam* when it comes to name, looks, wealth, pride. As for the other 'height', from the perspective of the Self, I am *gurutam* (the highest; most superior). Therefore, in the 'home department' [the Self] I am *gurutam* and in the 'foreign department' [the non-Self] I am *laghutam*! Whereas everyone else tries to become *gurutam* in the 'foreign department' and so they end up becoming *laghutam* within, in the 'home department'.

The Test Examination of the Laghutam State

Questioner: You say that you have become *laghutam* in the relative; please give an example of that.

Dadashri: In the example, 'we' are verily the open, talking Upanishad [ancient Sanskrit texts of spiritual teaching and concepts of Hinduism]! 'We' are the talking Purana [ancient Hindu scriptures]!

I will explain to you what it means to become *laghutam* in the relative. Suppose someone is giving you a ride in a car and

one of his acquaintances comes along, so he tells you, “Get out of the car.” So you should get out without being affected at all. After a little while, he tells you, “No, no. Come back.” He tells you to sit again, so you sit back in. Again, another acquaintance of his comes along, so he tells you, “Get out of the car.” Then you should get out without being affected at all. And you should sit back in the car without being affected at all. If this were to happen eight to ten times, then what would happen? What would happen to these people? They would fly into a rage. They would go off just as milk goes off.

Questioner: They would go off the very first time it happens.

Dadashri: And if someone were to do that to me twenty-seven times, even then I would remain the very same! And I would get out and get back in too. If he says, “No, no. Come back.” Then I would come back, too. This is because ‘we’ have become *laghutam*.

There Is Permanent ‘Safe-Side’ in the Laghutam State

Questioner: So Dada, why do you give so much importance to the *laghutam* state?

Dadashri: This *laghutam* is a permanent ‘safe-side’ [state of being safe as the Self]! The one who is *laghutam* has a permanent ‘safe-side’, whereas the one who is *gurutam* has fears. Once I’m *laghutam*, there is no fear of falling, is there? Those who sit higher have the fear of falling. No one in the world is in *laghutam bhaav* (the state of being the humblest in the relative), are they! The people of the world are in *gurutam bhaav*

(the sense of being the most superior to all). Those who become *gurutam* end up falling. That is why ‘we’ have become *laghutam*. ‘Our’ intent towards the world is *laghutam bhaav*. So ‘we’ do not have any fear of falling; nothing affects ‘us’ and nothing hinders ‘us’.

So in the relative, ‘we’ are *laghutam*. ‘We’ say, “Dear fellow, ‘we’ are smaller than you. ‘We’ are even smaller than the word you use to insult ‘us’ with.” At the most, he can call ‘us’ a donkey, but ‘we’ are way smaller than a donkey. A donkey is a heavy load, isn’t it! Whereas ‘we’ do not have any load. So even if you want to hurl abuses at ‘us’, ‘we’ are *laghutam*. *Laghutam* is like space, it is like the *parmanu* (the smallest, most indivisible and indestructible particle of matter) in space. One who is *laghutam* is not affected by a beating, he is not affected if someone hurls abuses at him; nothing affects him.

With a Laghutam Ego, One Progresses Towards Moksha

[The state of] *Laghutam* is in fact our [Akram Vignan’s] foundation. [The actual state of] *Gurutam* (in the Real sense, the most superior state, i.e. the state as the absolute Self) is attained while sitting comfortably in that foundation. All of our ‘theories’ [principles] are unique, they are completely novel!

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

Dadashri: No. The ego remains the same, but the belief of the ego changes to ‘I am smaller than everyone’ and that too

is one kind of ego. *Laghu* means 'I am small.' Further, *laghutar* means 'I am even smaller than small.' And *laghutam* is the ego that 'Everyone is superior to me.' So that is also one kind of ego!

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

To remain in *laghutam bhaav* and to maintain *abhed drashti* (the sense of oneness with all living beings) is the foundation of this *Akram Vignan*. To remain in *laghutam bhaav* and to have *abhed drashti* with each and every living being, with the living beings of this entire universe, is indeed the foundation of this Science.

Dada's Agnas Bring You into Laghutam Bhaav

Now, what are 'we' saying? The line of demarcation has been drawn with exactness, that 'This much is Real and this much is relative.' And You want to come

to the Real; in the Real, You are the pure Soul. And in the relative, You have been given the five sentences (the five *Agnas*; the five principles that preserve the awareness as the Self in *Akram Vignan*). Everything else is a discharge.

Questioner: Does it keep discharging?

Dadashri: Yes, it keeps discharging on its own. One does not have to wait to empty his bowels. And if he waits, then he would be considered a fool. Hence, everything on this side [the relative] is a discharge. So what do you have to become now?

Questioner: *Laghutam*!

Dadashri: *Laghutam*! This is the only intent. And Dada's *Agnas* bring you into *laghutam bhaav* (the state of being the humblest in the relative). So now, you simply have to become *laghutam* in the relative. And so the line of demarcation is drawn between the Real and the relative. And when you become *laghutam* in the relative, then you will be able to remain in *samadhi* (free from the effects of mental, physical, and externally-induced problems) amidst all worldly miseries, and that is true *samadhi*!

When All the Beggary Leaves, One Attains Moksha

It is because I do not have beggary of any kind, that I have attained this state. The state that is the highest of all, the greatest state there is in the universe, that state has been attained. This is because no beggary of any kind remains!

When is One considered to be the representative of God? When His knowledge remains pure. When One does

not have beggary for women, not a single thought arises about women. When there is no beggary for wealth; He does not touch gold, money, or any other thing. There is no beggary for disciples; there is no beggary of wanting to build temples. 'He' does not seek respect or fame. When someone insults Him, He in turn blesses that person. That is when God appoints such a person as His representative. God gives Him His own authority (*satta*). 'We' have such authority. What kind of authority? 'We' possess all the authority! This is because no beggary of any kind remains in 'us'. And if there is beggary, then what is there? One remains absorbed only in that. And eventually, the beggary itself has to be removed, doesn't it! Conversely, when one has beggary for all kinds of things, how can your own poverty be abolished by such a person [guru or spiritual guide]?

When all forms of beggary are abandoned, the authority of the world comes into one's hands.

Right now, the authority has come into my hands, because all my beggary has gone completely. Until you meet the One who is free of all worldly desires, you will not attain true religion (*dharma*). It is extremely rare to meet the One who is free of all worldly desires in this world. [Once you meet such a person,] 'You' can get Your work done for *moksha*.

The One for whom all forms of beggary have gone completely, He attains all the authority in His hands. This world is indeed of our ownership, but the authority [over it] is not attained. However much cleansing one accomplishes, that is how much authority one attains. If You

want to go to *moksha*, then You will have to clear everything. Make it absolutely pure! When does the bliss of *samadhi* prevail? It is when one does not want anything at all, when he is free from all karmic tubers (*gaantho*), that the bliss of *samadhi* prevails.

After Gnan, the Karmic Tubers Can Be Destroyed Through Extraordinary Spiritual Effort

As more and more *satsang* happens, it will continue to empty. It has now started to empty. In the past, those karmic tubers [of anger, pride, deceit and greed] were getting nourishment, and they were getting bigger and bigger. On the one hand, they were sprouting up, and on the other hand, they were getting bigger, too. The charging (*puran*) was taking place and the discharging (*galan*) was also taking place. Now [after *Gnan*], only the discharging is taking place. Thus, you have decided that you do not want to leave even a single tuber within your fenced area. So the *Gnani Purush* says, "Dear fellow, dig them up and remove them. Wherever you see a vine, there is a tuber. Where you see a vine of ivy gourd, there is ivy gourd there, and where you see a vine of bitter melon, there is bitter melon there. Dig them up and remove them." Then if you come and tell me, "Sir, I have removed all the tubers. I will not get more vines now, will I?" I will respond, "No, check again next year! If there are some tubers left behind, then you have to look out for them for up to three years. That is all. After that, they are gone. Then you have become *nirgranth* (free from all

karmic tubers)!”

Now, the karmic tubers are continuously discharging. So, if it is a ten pound tuber, then it will become eight pounds, the eight pound tuber will become seven pounds, the seven pound one will become six pounds. They will get exhausted in this way. But if they are charging as well as discharging, then how will they ever come to an end?

Questioner: As long as this body is there, the karmic tubers will definitely be there, won't they?

Dadashri: No, it's not like that. As long as a karmic tuber is present, one cannot be considered *nirgranth*. 'We' are considered *nirgranth*. For the person who does not have any external tubers and has internal tubers, those tubers will pull him from within. So whenever 'we' are talking to him, who knows what type of thoughts he is involved in!

As long as these karmic tubers are not exhausted, a person cannot become *nirgranth*. First, One becomes *nirgranth*. [There is a mantra written by *Gnani Purush Shrimad Rajchandra*,] '*Param guru nirgranth sarvagnyadev*' (The ultimate guru, the omniscient Lord, is free from all karmic tubers). 'He' is *nirgranth*, He has no tubers within. When certain tubers form, one's smile vanishes. As the tubers dissolve, the smile opens up. One should have a liberated smile.

'You' have now attained *Gnan*. *Parakram* (extraordinary spiritual effort to progress as the Self) will arise in your next life. This *parakram* of Dada's [visible in this life] is the *parakram* of the Knowledge from the past life. The

parakram of the Knowledge that you have attained in this life will come forth in your next life. Until then, *parakram* will not arise. Until then, it will not come into effect. When it does come into effect, it will give results at that time.

Questioner: So does that mean that the *parakram* that has arisen for you today is on the basis of the Knowledge from the past life?

Dadashri: Yes, this *parakram* is due to the Knowledge from the past life. It is considered as *parakram* when the words come out of the depths [from the stock of Knowledge]. If you use my spoken words, it will not work. Words from the depths of the inner Self, when the scriptures are being spoken from within, that is called *parakram*; *parakram* arising from Knowledge attained in the past life!

All the Karmic Tubers Are Destroyed Through the Grace of the Gnani

As long as the vision is impure [with the wrong belief of 'I am Chandubhai'], a million years may pass, yet one will not attain the right belief of 'I am pure Soul.' The vision is turned towards the relative. Why does one's vision not turn away from the relative? So 'we' realize what karmic tuber he has. 'We' make the endeavor to free him from that tuber.

So, there is no problem if these karmic tubers sprout within you now. Tell the tuber, 'Sprout as much as you want to. You are the *gneya* (object to be Known) and 'I' am the *Gnata* (the Knower).' Then You will have a solution. However much has already sprouted will not come again. Now only the new ones sprout, but the

karmic tuber has stopped growing. Otherwise, it would be as large as a pumpkin. For some, the tuber of pride would sprout at four different places within the span of an hour. After attaining this *Gnan*, all the tubers begin to dissolve, otherwise the tubers would not dissolve.

As long as the karmic tubers are not destroyed, one cannot become *nirgranth*. Eventually, one has to become *nirgranth* and it is possible to become *nirgranth* in this life. Our *Gnan* is such that it can make one *nirgranth*. The remaining few tubers will be cleared in the next life, but it is possible to get rid of all of them.

These karmic tubers are actually *avarana* (veils of ignorance over the Self)! As long as these tubers exist, they do not allow the bliss of the Self to be experienced. After attaining this *Gnan*, these tubers will now gradually dissolve, it's not as though they are going to increase any longer.

Questioner: Dada, we cannot destroy those tubers without your grace.

Dadashri: They will all get destroyed. If there is grace, then they can all get destroyed. What's not possible when there's grace? What can the *Gnani Purush*, who destroys terrible karma, not do?

Thus, You now have to get Your [spiritual] work done in this life. A debt

will be there for sure; some may have a debt of a hundred thousand rupees, while others may have a debt of five hundred thousand rupees. But for those who have started paying it off, for those who want to pay it off, it won't take long.

Here, you should make your own mind so firm that, 'No matter what happens in this life, even at the cost of this body, I want to accomplish some work in this life.' This much should be decided upon. Then the work will definitely happen on its own. 'You' should decide on what is required for the Self. There should be no laxity on Your part. When all this is available to You, there should be no laxity on Your part.

'You' have to set Your understanding according to the understanding of the *Gnani Purush*, it should be parallel with His. Otherwise, the 'railway line' will be lost. You are not to insert your own understanding whatsoever. There is simply no understanding within, is there! There is not even an iota of understanding. You are not to apply your own understanding in this whatsoever. You do not have any understanding at all, do you! There is no understanding at all. If you had the understanding, then you would have become God!

~ **Jai Sat Chit Anand**

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This Life Is for the Purpose of Achieving the Goal of Liberation

What should we accomplish in this life as a human being? It should be limited to the purpose of attaining ultimate liberation; that is the only work that needs to be completed. And the means that we get to attain liberation, the purpose of this human body is to devotedly follow those very means. Now, what is considered as having awareness of what is beneficial to oneself and others in worldly life? It is when one has ethical standards, a standard of honesty, his greed is within normal limits, he does not have deceit, his pride is also within normal limits. Otherwise, are people who are beyond the level of normality likely to have awareness of what is beneficial? Is there any telling whom a person blinded by greed or pride will bump heads with? The one who has the awareness of what is beneficial in worldly life is considered a human being. Otherwise, if you take a picture of these people, others will remark, "This is a photo of a person." However, the true qualities of a human being are absent.

- Dadashri

