

# Dadavani

February 2025

The entire world dwells  
in four types inner intents:  
1. Intents of violence,  
2. Intents of inflicting suffering,  
3. Intents of contempt 4. Intents of dislike.  
After surmounting these four 'steps',  
Lord Mahavir reached the fifth step,  
the ultimate platform of *vitaraag Vignan*!



**Vitaraag Vignan**

Intent of Dislike

Intent of Contempt

Intent of Inflicting Suffering

Intent of Violence

## Akram Vignan Has Made You Vitadwesh

### EDITORIAL

Each and every living being in this world likes circumstances that bring happiness to him, and when he faces a circumstance of even a little unhappiness, he does not like it. And because of that, attachment or abhorrence arises towards circumstances or people, which in turn leads to binding of new causes. From a worldly perspective, people often believe that it is harder to let go of attachment than to let go of abhorrence. However, absolutely revered Dada Bhagwan [Dadashri] says that compared to attachment, abhorrence is the most difficult to overcome. If abhorrence goes away first, then attachment will naturally leave.

What is the root cause of abhorrence in this world? Say, a person runs away from this worldly life into a jungle. Now when he feels hungry over there, he becomes uneasy, and in that state of uneasiness, there is nothing but abhorrence, there cannot be any attachment at that time. When he is dying of hunger and if someone shows him some gold, will he have any attachment towards gold? He will have only abhorrence. This worldly life persists due to abhorrence. The primary cause of wandering in the worldly life is abhorrence and vengeance. In other words, this worldly life persists due to abhorrence and vengeance. Therefore, become *vitadwesh* (free from abhorrence), such that abhorrence and vengeance do not remain anywhere!

This world is miserable because of abhorrence; it is not miserable because of attachment. Attachment gives rise to happiness alone. However, it is within this very happiness that abhorrence remains hidden. It is indeed from this happiness that abhorrence arises. That is why the Lord has said to let go of attachment later on. First, one must let go of abhorrence alone, not attachment. Upon becoming *vitadwesh*, One will become *vitaraag* (absolutely free from all attachment and abhorrence) automatically. 'I am Chandubhai,' that itself is attachment that is falsely attributed in the wrong place, and there is abhorrence in the other place; meaning that, there is abhorrence for the Real form as the Self. If there is attachment in one place, then there is indeed abhorrence on the opposite side, in the opposite corner. Dadashri says that when 'we' make You experience Your Real form as the Self within You, the demerit karma of infinite times gets annihilated and as a result, abhorrence comes to an end. When 'we' establish the awakened awareness of 'I am pure Soul' within You, at that very moment, You attain the state of *vitadwesh*.

Abhorrence is a cause, while attachment is a result. If a man does not have any abhorrence towards his wife, then the law is that he will not have attachment towards any woman! If he does not have any abhorrence, then attachment will also not arise towards the wife and the children. Upon attaining *Gnan* (Knowledge of the Self attained through Self-realization), *mahatmas* (who have received Self-realization through *Gnan Vidhi*) become *vitadwesh*. Now, when the attachment for worldly matters comes to an end, attachment arises for the *Gnani* (the One who has realized the Self and is able to do the same for others), that is referred to as *prashasta raag*, and that itself is considered as being *vitadwesh*. The One who has become *vitadwesh* can attain ultimate liberation after just one more life. And if One falls short in becoming [completely] *vitadwesh*, He will take two or four more lifetimes before attaining ultimate liberation.

The result of attachment is that it brings about a state of gross unawareness, and the result of abhorrence is that it brings about fear. When both of these come to an end, the state of being *vitaraag* arises. Even after attaining *Gnan*, abhorrence in the form of discharge arises, and it hurts the other person, and that is why we have been given the tool of *pratikraman* (to confess, apologize and resolve not to repeat a mistake). When the effect of abhorrence arises, it must be uprooted with awakened awareness. Otherwise, from the seeds of abhorrence, once again attachment will arise. It is our ardent prayer that may all the *mahatmas* begin the *Purusharth* (the Real spiritual effort to progress as the Self) of uprooting the effects of abhorrence that arise during the unfolding of karma by prevailing in equanimity.

~ Jai Sat Chit Anand

## Akram Vignan Has Made You Vitadwesh

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

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

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

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

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

*Please share any feedback about English Dadavani on [engvani@dadabagwan.org](mailto:engvani@dadabagwan.org).*

### Attachment and Abhorrence Arise Due to Like and Dislike

**Questioner:** Who gives rise to these circumstances that I like or dislike?

**Dadashri:** Well, the circumstances notice what you like and what you don't like! So then whatever you like, those types of circumstances arise, the kind that you like. For example, if a person likes to steal, then he will come across the company of a thief, he will also come across a circle of such friends in the neighborhood, everything else will also come by. On the other hand, if a person does not like stealing, if he has disliked it, if he has had abhorrence (*dwesh*) for thieves; even then he will come across thieves. All these circumstances come together because one has had attachment (*raag*) or abhorrence towards them. If you do not have attachment and abhorrence, then you will not encounter any circumstances. 'We' do not come across such circumstances, because 'we' do not have attachment and abhorrence! Even if someone were to slap 'us', 'we' would not have abhorrence for him,

instead 'we' would bless him. Therefore, all this happens due to attachment and abhorrence. Now, when one attains this *Gnan* (Knowledge of the Self attained through Self-realization), attachment and abhorrence do not arise. Attachment and abhorrence are causes, and as an effect, circumstances arise.

All these circumstances that arise, they are the effects of your past life's causes, this is a result of that. You have accumulated causes in your past life and based on those causes, you come across the circumstance of a mother and a father. You come across good parents, you have good siblings. What is the reason for such circumstances to arise? The answer to that is, "If you give happiness to the world, to humans, to all living beings, then all the circumstances turn out good. If you give unhappiness to others, then circumstances spoil." Therefore, God has nothing to do with any of this. It is verily your own creation, and it is verily your own projection.

### A Unique Explanation of Like and Dislike

**Questioner:** Does the *Akram Gnani*

(the spiritual scientist of the step-less path to Self-realization) really have like and dislike? How does that work?

**Dadashri:** ‘His’ like and dislike are something that seem to be; they are ‘dramatic’ [as though acting in a drama with constant awareness as the Self]. If ‘we’ were to come to visit your place right now, then ‘we’ would sit at the spot that you have planned for ‘us’. But that does not mean that ‘we’ like that spot. Fundamentally, ‘we’ do like it, but if someone were to say, “No, do not sit here,” then ‘we’ would not have a problem.

**Questioner:** So that is the same as you having remained *vitaraag* (absolutely free from all attachment and abhorrence) in that situation?

**Dadashri:** That is what is referred to as like and dislike. It is not considered attachment and abhorrence, it is considered like and dislike.

**Questioner:** That makes sense Dada, but during the like and dislike, there is some sort of engrossment.

**Dadashri:** Like and dislike are based on discretion.

**Questioner:** Yes, it is okay until they are based on discretion, there is no attachment and abhorrence up to that point. But in the like and dislike, when some sort of engrossment arises...

**Dadashri:** It does arise, engrossment does arise.

**Questioner:** So there, even though they are mild, attachment and abhorrence do arise, right?

**Dadashri:** The words, attachment and abhorrence are certainly not applicable over there. When can it be

considered as attachment and abhorrence? When the decision [conviction] that ‘I myself am Chandubhai for sure’ and ‘I am only that’ comes back, when the original [wrong belief] sets in again, and when One does not follow the *Agnas* (five special directives given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*), that is when it is considered attachment and abhorrence. Attachment and abhorrence themselves are considered karma. Whereas karma do not get bound for such a One [who has attained *Gnan*].

**Questioner:** That is true.

**Dadashri:** It may appear that there is a lot of attachment and abhorrence, but the attachment and abhorrence are not ‘living’ [they do not charge new karma]. They belong to the non-living part. It may seem like there is no difference between the attachment and abhorrence of someone who has not attained this *Gnan* versus someone who has attained *Gnan*, but for the latter, they are in the non-living part.

**Questioner:** Then Dada, what is the difference between like and dislike, and attachment and abhorrence?

**Dadashri:** Like and dislike are similar to *rati* (inclination) and *arati* (aversion; disinclination).

**Questioner:** What about the feeling of like? When there is attachment, the feeling of like is present, isn’t it?

**Dadashri:** That is not the point. There is no problem with like and dislike. But what is the meaning of attachment? If the [relative] self becomes engrossed

in the feeling of like, then it is considered attachment and if it does not become engrossed, then it is not considered attachment. Similarly, when dislike arises and if the self becomes engrossed in it, then it is considered abhorrence. However, when dislike arises and the Self does not become engrossed in it but it continues to Know the dislike, then it is not considered abhorrence. The Lord has not referred to such like and dislike as attachment and abhorrence. 'He' has referred to it as *rati* and *arati*. *Rati* and *arati* are actually *nokashay* (anger, pride, deceit and greed that do not affect a person if He has attained *Gnan*, otherwise they will). They are not a problem. The Lord has said that attachment and abhorrence are a problem.

### **A Solution Will Come About When Attachment and Abhorrence Will Be Cleared**

Do you have attachment and abhorrence?

**Questioner:** Of course, attachment and abhorrence are bound to arise!

**Dadashri:** Then there must be some means to stop the attachment and abhorrence from arising, right?

**Questioner:** One should attain the right understanding.

**Dadashri:** Which is better, the cessation of abhorrence or the cessation of attachment?

**Questioner:** I understand what is abhorrence, but what does attachment mean? Abhorrence means jealousy, to have enmity towards someone.

**Dadashri:** There is jealousy,

scornful rejection, aversion, dislike etc., and the word opposite to these words is attachment. Attachment means liking, attraction (*aakarshan*). Do You or do You not need to bring about a solution for the things that you dislike? 'You' should also bring about a solution for the things that you like; they are not to be accumulated. Do not hold onto things that you like, bring about a solution for that, and also bring about a solution for this [that which you dislike]. That which is liked is the filled stock of attachment that is discharging, while that which is disliked is the filled stock of abhorrence that is discharging. Therefore, a solution has to be brought about for the abhorrence. So in those instances, remain the way 'we' do, always in harmony and in oneness with everyone! [The reason being, abhorrence causes divisiveness to arise. By being in harmony and in oneness with everyone, the divisiveness comes to an end and abhorrence dissolves.]

**Questioner:** It can generally be understood that abhorrence has to be cleared off; however, the fact that attachment has to be cleared off, is a profound point.

**Dadashri:** All of that will in fact have to be cleared off. How can it be acceptable without it being cleared? The accumulated stock will have to be handed over. 'You' have to hand over each and every *parmanu* (particles of inanimate matter which are not in pure form) to whomever they belong and become free. 'You' will have to hand over the ones that are disliked as well as the ones that are liked. Thereafter, You have to become

*vitaraag*. Now, this is discharge illusory attachment (*charitra moha*), meaning the filled karmic stock has to be removed; the account of the filled karmic stock has to be cleared off. Clear that discharge illusory attachment with equanimity.

### **Abhorrence Is Really What Makes One Wander Life After Life**

**Questioner:** It is verily attachment that increases wandering into life after life, isn't it?

**Dadashri:** Attachment definitely increases that!

**Questioner:** Attachment is actually a sort of a fire, isn't it?

**Dadashri:** Attachment? Attachment is not fire. If it was fire, then attachment would not happen. Desire (*ichchha*) is fire; attachment is not fire. On the contrary, one feels good when there is attachment; mental peace or tranquility is felt.

**Questioner:** Abhorrence is like a wet firecracker. It will misfire and die out. It will not cause much harm, but attachment will cause a lot of damage; is that true?

**Dadashri:** No, it is not like that. This worldly life is in existence based on abhorrence, it is based on vengeance (*ver*). And it is from vengeance that attachment has arisen. Hence, the main cause for this existence is vengeance. In other words, the worldly life persists based on vengeance. This abhorrence, vengeance, they all belong to the same family. This worldly life persists due to them! Therefore, become free from vengeance, such that vengeance does not remain in any place whatsoever!

When One attains the Knowledge of the Self (*Atma Gnan*), He first becomes *vitadwesh* (free from abhorrence). Then He becomes *vitaraag*.

The attachment that exists in worldly life, what is that like? Just like a prisoner in jail; he would have cried when he was being sent to the prison, but after being imprisoned, he would plaster the floor of his cell with clay. Would he not do that if there were holes and rough surfaces? You would think, 'Unbelievable! He has attachment towards his prison cell.' So then, if you were to ask him, "Do you have attachment for the prison?" He will say, "Not at all. How would anyone have attachment for a jail? But how can I sleep at night if it is like this? That is why I am doing this."

Similarly, one does not have attachment for this worldly life either. But, what can he do? Now that he is trapped in it, he has to take care of it; he has to do everything indeed. Would he not have to 'plaster' it?

**Questioner:** Yes, one has to do that, Dada.

**Dadashri:** However, people on the outside think that he has developed attachment for the prison. Hey, would anyone have attachment for prison? He has to do everything because he has no choice, isn't that the case?

### **Abhorrence Itself Is the Creator of Attachment**

**Questioner:** If we let go of abhorrence, will attachment also leave?

**Dadashri:** Do not worry about attachment at all. All one needs to

relinquish is abhorrence. Attachment does not have to be relinquished at all. The Lord has said, “Become *vitadwesh*.” Then to become *vitaraag*, that will happen on its own.

**Questioner:** People say that wherever there is more attachment, that is where more abhorrence arises.

**Dadashri:** No. It is because one has abhorrence that attachment arises in him. Say, I have abhorrence for someone, then attachment will arise for him. If I do not have any abhorrence, so then how can attachment arise in me? Hence, attachment has arisen from abhorrence. In this, abhorrence is the cause and attachment is the effect. Therefore, do not worry about the effect. The Lord has said, “Worry about the cause.” It is not possible to understand such a profound point, is it? This is a very profound point!

**Questioner:** How is abhorrence a cause and attachment an effect?

**Dadashri:** Yes, abhorrence is a cause and attachment is an effect.

**Questioner:** That is because attachment and abhorrence coexist. Wherever there is attachment, there is abhorrence.

**Dadashri:** No. Abhorrence arises, and attachment arises in reaction to that abhorrence. If abhorrence were not to arise in the least, then attachment would definitely not arise.

### The Four Kashay Are Abhorrence

Attachment, abhorrence, anger, pride, deceit and greed, these are things that lead to unhappiness. They are indeed referred to as *kashay*. Whatever is liked is

called attachment, and whatever is not liked is called abhorrence. Do you like attachment a lot? What about *aartadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others)? So then? How can you call that attachment? And as for abhorrence, do you actually like it?

**Questioner:** I do not like it.

**Dadashri:** Find out who the culprit is, whether it is attachment or abhorrence? It is because the culprits have not been found that this entire world is hanging in limbo.

If you put spices in this [tea] and give it to me, then there is no problem if attachment arises in me. There is also no problem if the tea is remembered again later on. However, when something bitter is offered, and if abhorrence arises whilst drinking it, then that is a problem. There is no problem if attachment happens for the tea and it comes to memory again. If it comes to memory, I will drink it once again. If it comes to memory a third time, then I will drink it a third time. But there will be an end to it. Whereas with the other [abhorrence], it is endless. There is no end to it. However, this one [attachment] has an end. Therefore, I have given You the state of *vitadwesh*. And You will continue to become *vitaraag* automatically.

**Questioner:** Even in the scriptures it is said, “Let go of *mamata* (my-ness).” One has to let go of *mamata*. So if we have to let go of *mamata*, that means that we first have to let go of attachment, don’t we?

**Dadashri:** Here, there is no talk about *mamata* at all. Here, we do not talk about the word ‘*mamata*’. What does *vitadwesh* mean? The point, ‘Abhorrence leaves after *mamata* goes away, otherwise it will not go away,’ does not apply here at all. Such a point is for those external to the *Akram* path.

**Questioner:** This talk is indeed for those not following the *Akram* path.

**Dadashri:** But that talk does not help here at all! Here, people actually become *vitadwesh*. First, *mahatmas* become *vitadwesh*! They have not been made *vitaraag*. One is not to be made *vitaraag*; he will continue to become *vitaraag* [automatically]. ‘We’ have removed the seed; the seed is uprooted.

If this is not understood, then this point is such that people will not understand it even for up to twelve months. Not just for up to twelve months, but it cannot be understood in a hundred thousand years, that is how this point is.

**Questioner:** Dada, now let me ask another question. These two words that you are talking about, attachment and abhorrence. Greed and deceit are encompassed in attachment whereas pride and anger are encompassed in abhorrence, so then...

**Dadashri:** All this that you are talking about, these are all external talks. That and this have nothing to do with each other.

**Questioner:** I am talking about what has been written in the scriptures.

**Dadashri:** The scriptures are correct, but it is a talk that is external [to the *Akram* path]. External talk means the

talk is at the gross level, it is a worldly talk whereas these [*Akram*] talks are beyond the world.

In fact, anger, pride, deceit, and greed are themselves abhorrence; all four of them are abhorrence.

**Questioner:** In the scriptures, only two are mentioned [as abhorrence].

**Dadashri:** They will mention only two, but ultimately all four verily are abhorrence, because they hurt the self (*atma*), so they are all considered *kashay*. Therefore, as long as they exist, everything arises. ‘We’ have made You *vitadwesh* here. All You have to check is whether You feel that You have become *vitadwesh* or not.

**Questioner:** Yes, I do.

**Dadashri:** Then, [to become] *vitaraag* is an effect, so nothing needs to be done for that. The causes have been removed! The root cause has been cut off.

Now, this talk is so subtle that one cannot understand it even after many years! This is not a talk that can be understood through the intellect. This is actually a talk that is based on the experiential Knowledge of the Self, such a talk has come forth.

### The Sarvavirati Gunasthanak

As long as one does not attain *Gnan*, he keeps on harboring attachment and abhorrence. There is no third thing at all. After attaining *Gnan*, attachment and abhorrence both are in the form of discharge. And if abhorrence arises towards the other person, then it causes him unhappiness; it has an effect on him. So if you do *pratikraman* (to confess,



apologize and resolve not to repeat a mistake), then that abhorrence gets washed off. By doing *pratikraman*, all your thoughts about attacking him will come to an end. So then the mind will not have abhorrence.

What more remains for the one who does 'shoot-on-sight' *pratikraman*? What more remains after abhorrence has gone away? What does it mean that abhorrence has come to an end? Out of the four *kashay*, two have been uprooted. What does it mean that they have been uprooted? Anger [is uprooted]. But that does not mean that the *parmanu* of anger have come to an end. So Chandubhai becomes angry but He Himself does not like it. Hence, abhorrence has gone away completely. Whereas deceit and greed still remain to some extent. 'He' will become *vitaraag* when they come to an end completely. Deceit and greed are also a part of *charitra mohaniya* (discharge illusory attachment). When each *kashay* is bifurcated, then they are separate.

When can it be referred to as the *Sarvavirati* [*gunasthanak*] [on the *Kramik* path, the sixth of the fourteen stages of spiritual development; sixth *gunthanu*]? It is a stage where no living being is seen at fault. Even if someone hurls abuses at the You, You do not see him at fault, that is referred to as [the stage of] *Sarvavirati*! There is no higher stage of *Sarvavirati* than this.

When no one's faults are seen, know that the stage of *Sarvavirati* has been attained, even while living a worldly life! In this way, the stage of *Sarvavirati* on the path of *Akram Vignan* is of a different kind. A person may be living a worldly

life, he may even be applying hair gel, or wearing perfume, yet He [as the Self] does not see a single person's fault.

On the *Akram* path, it is referred to as the stage of *Sarvavirati* because no one's fault in the slightest is seen. Understand that from this point onwards, it is the state of *Sarvavirati*. Thereafter, even if One wears a perfume, 'we' do not have a problem with that. 'Our' Science is such that He will not see any living being at fault; even if a snake bites Him, He does not see the snake to be at fault.

**Questioner:** After attaining that state on the *Akram* path, there is no need for us to do *pratikraman*, is there?

**Dadashri:** After that, there is certainly no need for *pratikraman*. However, do not assume that You no longer see faults in others, instead it is better to do *pratikraman*! What are You going to lose? In looking for something new, You might end up going off in the wrong direction.

A person who becomes *vitadwesh* will attain liberation in just one more lifetime (*ekavatari*). The One who falls short on becoming [completely] *vitadwesh*, it will take him two to four lifetimes.

### First There Is Abhorrence at the Subtle Level

**Questioner:** It is more difficult to get rid of attachment as compared to abhorrence.

**Dadashri:** No, it is the easiest to get rid of attachment. To get rid of abhorrence is the most difficult. It is because abhorrence does not go away that

attachment cannot go away either. This poor attachment, it will go away if abhorrence goes away.

Now, the most intelligent people on the Vedanta path; even Kabir Sahib [a fifteenth century Indian mystic poet and saint] has said, “One cannot think rationally when he becomes hungry. (*Bhookh lage tab kuch nahi sooje.*)” All of one’s knowledge and focus ends up going towards food. Kabir Sahib said, “Listen dear monk, let this stomach catch fire. (*Kahat Kabir, soono bhai sadhu, aag lago ye pothee mein.*)”

However, the *vitaraag* Lords (‘Those’ who are absolutely free from attachment and abhorrence) did not say, “Let this stomach catch fire.” ‘They’ inquired about this through *Gnan* (Knowledge); They analyzed it through *Gnan*. Whereas Kabir Sahib indeed believed that, ‘It is verily my stomach. Hence, set it alight from here.’ And the *vitaraag* Lords analyzed that, ‘I’ [the Self] am separate, this [body] is separate. The eater is eating and ‘I’ am the non-eater.’ So, the *vitaraag* Lords made such a discovery, hence, They did not have abhorrence towards the stomach, whereas others have abhorrence, don’t they? ‘Let the stomach catch on fire,’ is that considered any small amount of abhorrence? ‘Burn the stomach!’ Has anyone done that yet? People do speak this, but have they ever burnt it?

Now, in this world, where does abhorrence initially arise from? Say, a man runs away from here into a jungle, even there he feels hungry, so he becomes irritated at that time, and in irritation there is nothing but abhorrence, there is no

attachment in that. At the time when one is hungry, if you show him gold and all that, will he have any attachment towards it? He will have only abhorrence. Hence, the worldly life has begun due to abhorrence! And it is based on the commencement of this abhorrence that the foundation [of this worldly life] remains intact.

The worldly life is in existence because of abhorrence. Its very foundation is nothing else but abhorrence. When ‘we’ give *Gnan*, the abhorrence goes away. Thereafter, the pull (*khenchan*) towards things remains, but that too, it is the pull in the relative sense. It is not the pull in the Real sense. First, One has to become *vitadwesh*. After that, He will become *vitaraag*. After becoming *vitadwesh*, He will become *vitaraag* after a long time.

### Preference Comes Into Play in Attachment

**Questioner:** How can one become *vitaraag*?

**Dadashri:** One becomes *vitaraag* automatically. ‘You’ do not have to do anything to become *vitaraag*. Whereas to become *vitadwesh* is one of the greatest challenges.

**Questioner:** That day, you had said that attachment arises due to abhorrence.

**Dadashri:** Yes, all the attachment comes from abhorrence indeed. After eating something bitter, if you eat a little bit of anything else, then attachment will set in towards that item! The moment you eat that item, it reduces the bitter taste [in the mouth], does it not? However, if you were to eat the same item without eating the bitter first, then attachment will not set in towards it. Hence, attachment has arisen

from this abhorrence. That is why, abhorrence goes away first, and thereafter attachment goes away. Attachment means something that one has a preference for, whereas abhorrence arises naturally.

Say there is a great king over here, he is very happy and he does not have any attachment and abhorrence towards anyone. But if he happens to go in a jungle and gets lost there, and when he starts to feel hungry, would he have attachment at that time? What happens when one feels hungry? One feels pain and suffering (*vedana*), isn't it? Now that he is hungry, what will he do in that situation? He will do whatever is needed, even if it means lying or stealing, to eat something. Will he or will he not eat in this manner? And if there is a flatbread with a poor man's child's mucous on it, he will even eat that, won't he?

**Questioner:** He will eat it, because he is hungry.

**Dadashri:** This is because the unhappiness that he is experiencing within is actually abhorrence that is happening. So when he puts a little something in the stomach, the abhorrence is pacified. And if you have taken something from someone by lying to him, and if someone else takes it away from you, then will you feel attachment or abhorrence towards that person?

**Questioner:** Abhorrence will arise.

**Dadashri:** So, all this is the reason for abhorrence to arise. These five senses, their beginning is the cause of abhorrence. And eventually, when does attachment arise? Even if a person steals some food to eat, or if there is a bread or a flat bread on

one side and a dessert on the other, he will immediately say, "I will eat the dessert!" That is attachment. A person's choice comes into play, doesn't it? But primarily, abhorrence is happening, isn't it? Primarily, abhorrence is happening and then attachment arises. So attachment is a kind of preference that one has. Attachment arises after there is a surplus of that thing. But with respect to the main necessities, there is nothing but abhorrence that arises. When one falls short in what is a necessity, abhorrence arises. So, when someone takes away your bread, how much abhorrence arises for that person? Therefore, attachment is such that it will go away. There is no problem with attachment thereafter.

**Questioner:** People say that the entire worldly life is actually based on attachment.

**Dadashri:** What does 'our' *Akram Vignan* say? 'This [worldly life] is in existence based on the foundation of abhorrence.' For whoever that foundation is broken, attachment will go away on its own. Say, someone has attachment for tea. But what would happen if you make him eat a dessert before drinking the tea?

**Questioner:** He will find the tea bland.

**Dadashri:** The attachment for tea will become bland [less intense]. When 'we' give this *Gnan*, the bliss that arises from the *Gnan* makes all the other pleasures appear bland. And so attachment for those pleasures comes to an end.

**Questioner:** It is a proven experience.

**Dadashri:** Yes, a proven experience.

## The Main Cause of Hunger Is Abhorrence

A person who is *vitaraag* does not have any sense of doership. Things indeed happen on their own. Does a person eat because of attachment or abhorrence? When a person goes to eat, does he eat out of attachment or out of abhorrence?

**Questioner:** Surely out of attachment!

**Dadashri:** No, he eats out of abhorrence.

**Questioner:** Dada, please explain that. I did not quite understand that.

**Dadashri:** When he is not hungry, the poor man remains seated. When he becomes hungry, he feels unhappy within. When unhappiness arises, he has abhorrence, isn't it? The hunger pangs are itself a cause of abhorrence. To feel thirsty is a cause of abhorrence. Abhorrence arises in him, otherwise what would happen if he never feels hungry? If one would not have any hunger related to sexuality, hunger related to the body or any other kind of hunger, then what would happen?

**Questioner:** Then that person will become *vitaraag*.

**Dadashri:** 'He' [as the Self] is indeed *vitaraag*! It is just that the hunger pangs arise. How many kinds of hunger arise in him?

**Questioner:** There are actually endless kinds of hunger!

**Dadashri:** Say, one day, just like that, you decide to not go out to roam in order to prevent hunger from arising. You decide to remain in bed and sleep. Even then, will hunger not arise? Will hunger leave you alone? For a day or two?

**Questioner:** The hunger will arise.

**Dadashri:** So then what will happen within?

**Questioner:** I will start feeling uncomfortable.

**Dadashri:** Meaning that, there is unhappiness, there is a sensation of pain. When a sensation of pain arises, it is considered that the resultant effect of abhorrence has arisen. Once the resultant effect of abhorrence has arisen, a person will curse whoever comes along. Yes, if he is hungry, then he will curse, he will even bite someone. If you are carrying food and if you do not give it to him, then he will bite you. This is the case in hunger, in thirst, in sexuality. Sexuality is a kind of hunger. Say a person is 'hungry' for a movie, but you do not let him go watch it. So then what will he do? Will he have abhorrence or will he have attachment [for you]?

**Questioner:** He will have abhorrence.

**Dadashri:** It is verily due to this abhorrence that this worldly life has come into existence. The poor attachment actually has no problem at all.

**Questioner:** Is it true that someone who gets more 'hungry', more abhorrence arises in him?

**Dadashri:** Yes, of course. If he feels less 'hungry', then he will have less abhorrence. The one who has nurtured the intent of *brahmacharya* (celibacy through the mind, speech and body) in the past life, meaning that he charged that intent, then he will have *brahmacharya* unfold for him in this life. So when that unfolds, he does not feel hungry for that [sexuality]. Meaning, his abhorrence towards that is

gone. Meaning that, he has become *vitadwesh* in that matter. Similarly, in whatever matter 'hunger' does not arise, he becomes *vitadwesh* in that matter.

**Questioner:** As long as the body is there, hunger is bound to arise.

**Dadashri:** No, but for the one who has nurtured the intent of *brahmacharya*, it is possible for him to have at least one less 'hunger'. All other kinds of 'hunger' will inevitably arise.

**Questioner:** Yes, but the other hunger that we all have, to eat food, that hunger inevitably arises; so then abhorrence will never go away, will it?

**Dadashri:** Yes, indeed, abhorrence never goes away. That is why 'we' have given this *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence) and made You *vitadwesh*.

**Questioner:** Hunger still arises every day, so how can I be considered as having become *vitadwesh*?

**Dadashri:** You will understand that point the day you understand this Science, you are yet to understand it! Whereas all those who are seated here have understood, 'who is the one feeling hungry and who is the One not feeling hungry.' They know all that. 'Who is the one feeling hungry,' all of You [*mahatmas*; the Self-realized Ones] sitting here having understood that, right? And those people [not Self-realized ones] actually think, 'I am feeling hungry.'

If this hunger or thirst were to not arise, then these monks would not step out of the Jain monasteries (*upashray*).

Attachment has actually arisen later. Attachment means 'This is good and this is bad,' that part arises later. Everything has primarily arisen from here [abhorrence]. If the root is identified, then one's spiritual work will get done, won't it?

So abhorrence is such that, all the *vishay* (sensual or sexual pleasures) that are present in life, they cause unhappiness. That is why abhorrence arises in a person. And it is with this abhorrence that he makes efforts to put out the 'fire'. He learns later that 'this is good and this is bad'; that this is a Ratnagiri mango and this other one is this type of mango. He learns to have that attachment after a long time. Attachment was not there at all [before]. When does one need this Ratnagiri mango? What if that other one is available and this one is not available at all?

All the necessities that humans have, they all involve abhorrence. Attachment has arisen later. Thereafter started the distinction of, 'This is better than that one; that one is better than this one,' but when one has hunger pangs, does he worry about what is good and what is bad?

### All These Are Sensations of Pain

When you have hunger pangs, that hunger is considered *ashata vedaniya* (the sensation of pain). Now, no one on the outside is causing *ashata vedaniya* to arise. *Ashata vedaniya* means abhorrence continues to arise within, dislike develops, and so you scold anyone that comes in your way. Now *ashata vedaniya* arises naturally, no one has caused it to arise. It is a punishment for having a body.

Hence abhorrence arises out of that. It is due to all these *ashata vedaniya* that the sensation of thirst arises. Therefore, wherever the phrase 'I feel like this' is used, it is all *ashata vedaniya*. The fact that you feel thirsty, you feel hungry, you feel sleepy, you feel tired, you feel this and you feel that, meaning there is a 'burning' within, that is all *ashata vedaniya*. Doesn't one also feel the sensation of being sleepy! That is all *ashata vedaniya*. And that is the reason for abhorrence to arise. And then, from that abhorrence, one starts looking for food due to the *ashata vedaniya*! He ends up eating whatever comes along to pacify his hunger pangs. And then, when he starts having choices, that is the beginning of attachment. So attachment is your individual choice of this or that in each and everything; whereas abhorrence in fact arises out of no choice. Hey, one certainly cannot do without eating, can he? Similarly, one certainly cannot do without sleeping! If someone prevents you from sleeping, how would you feel towards him? Would you have attachment or abhorrence for him?

**Questioner:** A tremendous amount of abhorrence would arise for him.

**Dadashri:** What would happen if you are hungry and someone stops you from eating? Attachment means it is one's own choice; one is independent in that. In abhorrence, he is not independent at all. Now, does anyone read the scriptures and think over all this in detail?

**Questioner:** Dada, how can one think over it in such detail?

**Dadashri:** They read the scriptures. The scriptures have been written as a

collective remedy for everyone. Take whatever medicine that suits you the best. Do not unnecessarily renounce your wife and run away. For whom it is in their unfolding karma, they may do so. And if it is not in the unfolding karma, so be it. If it is in one's unfolding karma [to renounce] and he is made to live a family life, then he will run away by the third day.

### **Abhorrence Is Definitely First, Then Comes Attachment**

If one does not have any abhorrence whatsoever towards his own wife, then he will certainly not have attachment towards any woman. Such is the natural law. Hence, the poor man is having attachment towards a woman out of helplessness. Actually, abhorrence is arising in him, and it is this very abhorrence that pushes him into attachment. If abhorrence were not arising at all, then attachment for a woman would never arise. Just by analyzing a little bit, he would realize that this is not something worth having any attachment for. King Bharat [the emperor of six continents, who was the eldest son of Lord Rushabhdev, the first *Tirthankar* Lord of the current half-cycle of time] had thirteen hundred queens; he may have had attachment for them, but he did not have abhorrence! King Bharat had become *vitadwesh*!

Whereas today, say, a man marries a woman and she is dark in complexion, then he will definitely have attachment arise for another woman with fair skin. [When asked] "Hey you! You already have a wife, don't you?" He will say, "But she does not have a fair complexion!" So if there were

no women with fair complexion in existence then would any attachment arise within him?

**Questioner:** No, it would not.

**Dadashri:** That's it; the cause primarily is abhorrence. One has a need for a woman; these sense organs are such that, until one attains *Gnan* he has a need for woman, and a need for all other things.

**Questioner:** Is there no need for all this after *Gnan*?

**Dadashri:** There is no need for all this after attaining *Gnan*; meaning that only sexuality and sexual impulses towards women stop. The rest, food and all that; he will need that till the end, for as long as the body is living.

### Children, a Resultant Effect of Abhorrence Done in the Past Life

If you do not have abhorrence towards the wife or the children, then attachment will never arise.

**Questioner:** How is that? If there is something that we like, something that we have attachment for, then would there be abhorrence for it?

**Dadashri:** There is abhorrence indeed; only then does attachment arise! Attachment cannot arise without abhorrence.

**Questioner:** Does that mean first there is abhorrence?

**Dadashri:** Attachment can never happen without abhorrence. Abhorrence arises from attachment, and attachment arises from abhorrence. When you give medicine to a small child, what would happen if the child spits the medicine out and it goes into your eyes?

**Questioner:** Then abhorrence will arise.

**Dadashri:** Then abhorrence will arise. Therefore, if abhorrence goes away first, then attachment will go away. At present, abhorrence has gone away for You. 'You' do not have abhorrence arising towards anyone, but attachment will indeed remain. However, it is discharge attachment! As for abhorrence, not even discharge abhorrence remains.

**Questioner:** I still do not quite understand how attachment arises out of abhorrence. The moment I see my child, attachment is the first thing that happens.

**Dadashri:** Attachment will arise only where abhorrence has happened, otherwise attachment will certainly not arise.

**Questioner:** Would abhorrence have happened due to some karma of the past life?

**Dadashri:** This attachment is arising as a resultant effect of that. And if you have tremendous abhorrence for someone, then he will come to you as your grandchild to play in your lap, and you will give him kisses. Hey you! Why are you kissing him when you did not like him in the first place?

### Abhorrence From Attachment, and Attachment From Abhorrence

The cause of conflict is abhorrence. When too much attachment arises, dislike starts to develop. Familiarity up to a certain point will result in attachment, and if it goes beyond the 'ridge point' [peak point], then it results in abhorrence. When abhorrence is happening, at that very same time the causes of attachment

are being nurtured. And at the root of all this, attachment and abhorrence is an effect and *agnan* (ignorance of the Self) is the cause!

**Questioner:** I have read in one section of the *Aptavani* that the seed of abhorrence is sown through attachment, and the seed of attachment is sown through abhorrence. Please explain this a little. How does this happen?

**Dadashri:** Why? Otherwise, what is your view?

**Questioner:** I can understand that abhorrence gives rise to attachment, but I do not understand how attachment gives rise to abhorrence.

**Dadashri:** What do you understand by ‘abhorrence gives rise to attachment’?

**Questioner:** You had explained that one may have said [in the past life], “I do not want to see this person’s face,” then the very same person is born as a son to him [in this life].

**Dadashri:** And he keeps on kissing him.

**Questioner:** So that means abhorrence gave rise to attachment, correct?

**Dadashri:** One gives rise to the other and vice versa. This [attachment] gives rise to that [abhorrence] and that [abhorrence] gives rise to this [attachment]. Neither will affect a person who is *vitaraag*.

**Questioner:** Please explain how attachment gives rise to abhorrence.

**Dadashri:** You may have a lot of attachment for someone, yet when it becomes excessive, it turns into abhorrence.

**Questioner:** When it [attachment]

becomes excessive, abhorrence arises; this is an accomplished principle (*siddhant*). Please explain it further with an example.

**Dadashri:** The cause for the quarrels that happen every day in the home is verily that. Attachment is the cause. When it becomes excessive, abhorrence arises. The result of everyday attachment is abhorrence.

**Questioner:** A woman has a lot of attachment for her husband, is that why quarrels arise between them?

**Dadashri:** Yes, so when he goes away from home and does not return on time, she becomes increasingly irritated. Nothing happens to a person who is *vitaraag*. Those with a great amount of attachment simply continue to have fights.

**Questioner:** That happens when there is a great amount of attachment; that is true.

**Dadashri:** Alas, it also happens when there is less attachment.

**Questioner:** If it is less, then less [fights] take place and with the other, more [fights] happen.

**Dadashri:** But it keeps on happening for sure. A person had a lot of attachment for his only son, so upon his return from Mumbai after six months, when his son started calling him ‘Daddy, Daddy!’, he immediately picked him up and hugged him so tightly that the toddler got squashed, so the toddler bit the father! Excessiveness ruins everything. One should learn what is normality in all matters. Upon making everything come to normality, One becomes *vitaraag*. Gradually as One brings everything to



normality, He becomes *vitaraag*. Would a toddler bite or not in such a case?

**Questioner:** Yes of course, he would bite.

**Dadashri:** What the father did was appropriate or what the child did was appropriate?

**Questioner:** The child acted appropriately. Yes, that is correct.

**Dadashri:** Even then the mortal one keeps on hugging the child so tightly.

**Questioner:** The father had too much attachment, so abhorrence arose in the child.

**Dadashri:** No, it is because too much attachment happened, that abhorrence arose. So then, when the child bit the father, it gave rise to abhorrence in the father. He put the child down [on the ground] and smacked him. But even then, the father does not understand. He hugged the child even harder. He simply feels that, 'Even though I showed him a lot of love, yet the child bit me!'

This is what the world is like! People are walking around blindly in the dark [ignorance]. But what can be done? So, with the 'spectacles' [divine vision as the Self] 'we' have given You, walk leisurely and without haste. The 'spectacles' are good, aren't they? 'You' don't stumble, do You?

'We' have given You detailed explanations of the subtlest points that the world has not even discovered.

### Akram Vignan Has Made You Vitadwesh

Only [the term] *vitaraag* has been used. However, the moment *Gnan* is given over here, abhorrence is the first to leave

for every person. Even when someone hurls abuses at the person [who has taken *Gnan*], He will clear with that person with equanimity, but He will not have abhorrence. Do You also experience that to some extent? Or do You experience that completely?

**Questioner:** I constantly experience that.

**Dadashri:** Even if someone hurls abuses at you! Otherwise [without *Gnan*], what would be the outcome if someone were to hurl abuses at you? What would happen if he were to hurl abuses at you? Would you have abhorrence for him or attachment?

**Questioner:** I would have definitely had abhorrence for him. But now after attaining this *Gnan*, 'I' do not experience abhorrence even in a situation where abhorrence is likely to arise.

**Dadashri:** If You do not have abhorrence even when You are placed in the home of a person for whom abhorrence is likely to arise, then know that You have become worthy of becoming *vitaraag*!

It is meaningless if You still have abhorrence in places where abhorrence would normally arise. The abhorrence that You used to experience in the past, that does not arise anymore in any place, does it?

**Questioner:** It arises in one place.

**Dadashri:** That is not problem if it arises in one place. If it is arising in only one place, then hand it over to 'us'. The abhorrence is not arising elsewhere, in any other place in this entire world, right? The one place where it is arising, that is actually a mistake in Your vision, that is a mistake in Your understanding. In reality,

abhorrence is not arising even over there. And it does not arise anywhere else either, does it? Therefore, You do not have abhorrence in any place, do You?

**Questioner:** No, it does not arise anywhere.

**Dadashri:** Say, four other people are sitting with You in a car, and one of them says, "I will return in five minutes after doing *darshan* (devotional viewing of an idol in a temple)." Then, would the four of you seated in the car hurl abuses at the one who left? What would You do?

**Questioner:** Well, it is a circumstance that has presented itself and 'I' should See it. So, in that case, abhorrence would certainly not arise.

**Dadashri:** No, but what would You do? Would You clear it with equanimity? 'You' would not have abhorrence towards him afterwards, would You? Even if he comes after fifteen or thirty minutes?

**Questioner:** Yes, even then abhorrence would not arise.

**Dadashri:** 'We' have made You *vitadwesh*.

So, what *Gnan* have 'we' established in You? [The kind of *Gnan* where] Your abhorrence has completely gone away. 'We' have not obstructed your attachment. 'We' have told you, "Eat alphonso mangos, have mango pulp and flatbread, eat whatever you like. Wear [nice] clothes, go watch movies!" Why have 'we' said that? It is because You do not develop any enmity towards those things. As 'we' have stopped Your abhorrence, You can remain in *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit,

greed, attachment, abhorrence, and sexuality expressed within the relative self) all day long. It is due to abhorrence that there is lack of *saiyam*. A person cannot have attachment all day long, he only has abhorrence!

So, it's like this, if the resultant effect of abhorrence has reduced, then there is no problem if attachment exists. 'We' have set You free after making You *vitadwesh*, yet no one will call You *vitaraag*. But what level have You attained? 'You' have become *vitadwesh*. For You, *artadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others) have stopped. This *artadhyan* and *raudradhyan* are abhorrence. Would *artadhyan* and *raudradhyan* be considered attachment or abhorrence? They are actually abhorrence. Can *raudradhyan* arise when there is attachment? When there is attachment, *raudradhyan* cannot arise at that time. *Raudradhyan* arises where there is abhorrence.

### After Becoming Vitadwesh, You Can Become Vitaraag

'You' have become *vitadwesh*, but You have not yet become *vitaraag*! That is when this attachment will leave. Now how does this attachment go away? It is like this, You will definitely let go of what is bitter, and You will let go of the abhorrence for that which is bitter. But it will take time for You to let go of that which is 'sweet' [pleasant] and it will also take time for the attachment that You have towards it to leave. Everyone knows how to let go of the bitter, but what about the sweet?

**Questioner:** That is true, it takes long to do that.

**Dadashri:** That is why ‘we’ say that, “You have become free of the bitter. That indeed was the greatest danger, that of abhorrence.”

**Questioner:** So it has fundamentally arisen from abhorrence?

**Dadashri:** All this has fundamentally arisen from abhorrence. And beyond that, all this has arisen from vengeance. So Your spiritual work will be done if there is peace and harmony. Otherwise as long as vengeance prevails, it will bind You. If the people of the world were to understand just this point of the twenty-four *Tirthankar* Lords, then the world would attain salvation. Just this one point of the twenty-four *Tirthankar* Lords that, “Become *vitadwesh!*”

**Questioner:** It is a very important point.

**Dadashri:** Yes, it is a very profound point, rarely does such point come forth. *Vitadwesh* and *vitaraag!* In fact, the world has not even heard the word *vitadwesh!*

**Questioner:** And even if anything leaves, it is abhorrence that leaves first, and thereafter attachment leaves.

**Dadashri:** Yes. Abhorrence leaves first. Abhorrence indeed has to leave first. If abhorrence does not leave, then liberation (*moksha*) cannot happen. Then no matter how much attachment one gets rid of, he will still not get anywhere.

### After Becoming Vitadwesh, What Remains Is Discharge Attachment

**Questioner:** ‘If there is attachment, then abhorrence will arise. Attachment is a phase (*paryay*) of greed, and it is the last

one to leave. That is why it is possible that one may have attachment but not abhorrence. However, where there is no attachment, there is no abhorrence either. Attachment is the main thing; with its destruction, One attains the absolute state as the Self, that is to say, liberation is attained.’ Please explain that.

**Dadashri:** The inherent nature (*swabhaav*) of abhorrence is bitter, thus one becomes free of the bitter intent, while the other [attachment] being sweet, it remains. Abhorrence is bitter, it is not liked, but now that it has entered within, what can one do? However, abhorrence leaves when *Gnan* is attained or when there is a change in the belief, when the belief of ‘I am the Soul’ sets in. When that belief is attained, abhorrence goes away. That is because it is bitter. If it were sweet, then this one [the relative self] will not allow it to go away! Therefore, attachment remains right until the end.

**Questioner:** Dada, when you give *Gnan*, of the attachment and abhorrence that are present, abhorrence goes away at that very instance. Why does this happen?

**Dadashri:** Abhorrence goes away first, because the demerit karma (*paap*) are destroyed. Then, only attachment remains, which gradually gets worn down and that too, it is in the form of discharge, it is not in the form of charge. It gradually reduces and ultimately One is called *vitaraag*. ‘One’ is considered *vitaraag* when even attachment goes away.

**Questioner:** Dada, if attachment is in the form of discharge only, then does abhorrence also remain in the form of discharge or not?

**Dadashri:** No, abhorrence definitely goes away. New karma would be bound if abhorrence were to be present. As long as abhorrence exists, worries arise. However, here, not even a single worry arises. The reason for this is that abhorrence is destroyed on the very first day [of attaining *Gnan*].

**Questioner:** Not on the first day, it gets destroyed at that very instant.

**Dadashri:** So He becomes *jeetendriya jina* (the One who has the Knowledge of the Self, hence He is no longer the owner of the five sense organs or the pleasures derived through them) at that instant itself. A *jeetendriya jina* has indeed conquered all the sense organs, that is why it happens for Him at that instant. 'He' becomes *vitadwesh*. 'He' conquers all the sense organs.

**Questioner:** But does abhorrence remain as discharge or not?

**Dadashri:** No.

**Questioner:** It does not remain. I experience that no enmity remains towards those for whom I previously had enmity.

**Dadashri:** It does not remain at all. 'You' have become *vitadwesh*.

**Questioner:** My abhorrence has gone away, but what should 'I' do so that the other person's abhorrence also leaves?

**Dadashri:** Keep doing *pratikraman*. Attachment has arisen from abhorrence, they both have a cause and effect relationship. Hence, as abhorrence is not arising, the entire cause has stopped; [One has become] *vitadwesh*!

**Questioner:** But Dada, attachment still remains. If one has a wife, children,

office, business, then attachment still remains, doesn't it? Is that attachment in the form of discharge?

**Dadashri:** That attachment is in the form of discharge. When is it really considered to be attachment? When it is in the form of charge, when one has the awareness that, 'I am Chandubhai'. That is when it is really considered attachment. But when there is awareness of 'I am pure Soul', at that time, it is not really attachment. It is in the form of discharge.

### **The One Who Has Stopped Attacking Others Has Become God!**

It is called *dharma* (religion) when attachment and abhorrence do not occur under any circumstance. It is fine if attachment happens, but abhorrence should never arise. However, people [those who have not taken *Gnan*] strike back.

Just make sure that no [intent of] attacking [others] is arising. And when you feel like that, come and tell 'us', "I keep getting thoughts about attacking." Let those thoughts come, but those attacks are not Yours, are they? If You answer, "No, they are not," then there is no problem.

The scriptures say that if You do not have the intent (*bhaav*) of attacking anyone, then You are indeed Lord Mahavir. The moment I stopped attacking others, I used to consider myself Lord Mahavir; it is just that I would not say so overtly. It must be the same thing that the Lord had spoken of; so now I don't need to seek out anything else. Go find me a man in this world whose attacks have stopped; there can never be one. It is just because of this 'I am', 'to me' and 'mine' that one is not

able to progress. When this 'I am' disappears, then all the worldly problems will disappear.

### **The Karmic Account of the Suffering Experienced Due to Attachment and Abhorrence**

**Questioner:** 'In whatever one has attachment, he will have to experience [suffer] abhorrence in that same thing later on. And in whatever one has abhorrence, he will have to experience [suffer] attachment in that later on.' Please explain this aphorism (*sutra*).

**Dadashri:** Attachment can never arise without a reason. Attachment arises when one has experienced a blow of some kind. If one stops talking to his friend due to some disagreement and if they are not on speaking terms with each other for six months to a year, then tremendous attachment arises between them. So, when they start talking to each other again, the mortal ones hug each other! Now, they had stopped talking to each other because of abhorrence, but the attachment that arose out of that abhorrence increased to such a point that ultimately they ended up hugging each other, and so much concord and oneness developed in their friendship that you can't even fathom! This is how the entire world functions.

Attraction (*aakarshan*) occurs only where you have a karmic account. What is attachment? It is when you happily allow yourself to become attracted. And what is the reason that this is not [considered as] attachment? It is because even though You do not wish for it, yet attraction happens. Does that come to pass or not?

**Questioner:** Yes, it does.

**Dadashri:** Then it cannot be considered attachment. In attachment, things happen according to one's wishes. Whereas now, it is not Your wish. After 'we' give this *Gnan*, all these people do have a wife, but now it should be without one's wish; only to the extent of attraction!

Abhorrence is repulsion (*vikarshan*) and attachment is attraction (*aakarshan*). Attraction and repulsion continue to arise, that is the inherent nature of *pudgal* (inanimate matter). The inherent nature of the Self is not like that. In order to reduce attachment and abhorrence, the Science of the *vitaraag* Lords needs to be understood.

### **Vitaraagata Attained Through the Purusharth of Agnas**

**Questioner:** Is *vitaraagata* (a state in which there is a total absence of attachment and abhorrence) a state achieved through *Atma Purusharth* (the Real spiritual effort to progress as the Self; also known as *Purusharth*) or is it a part of nature's creation?

**Dadashri:** It is a state attained through *Atma Purusharth*. It is not a part of nature's creation. As part of nature's creation, lemons grow, guavas grow, pomegranates grow but not *vitaraagata*. You will not find a tree of *vitaraagata* anywhere such that it bears fruits of exactly that.

**Questioner:** What I meant by nature's creation is that, does such a circumstance arise whereby we become *vitaraag* or can we become *vitaraag* only through *Purusharth*?

**Dadashri:** No, nature's creation has

no connection in this at all. *Vitaraagata* cannot arise without *Purusharth*. This is because after the *prakruti* (non-Self complex) and *Purush* (Self) become separate, however much *Purusharth* of following the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) You maintain, *vitaraagata* arises to that extent. More so, it is not possible to do *Atma Purusharth* without the separation of the *prakruti* and the Self. The other *purusharth* (effort in the relative) that the worldly people do is illusory effort.

One should understand the demarcation between the Self (*Atma*) and the non-Self (*anatma*) from the *Gnani Purush*. 'His' explanations hold true across all three time periods. Even after a million years, the illumination [of Knowledge] remains the same. From the moment one meets the *Gnani Purush*, He is made *vitadwesh*. Thereafter, as the 'files' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life] get cleared, He starts to become *vitaraag* and as soon as all the 'files' are cleared, He becomes *vitaraag*. The *Gnani Purush* is completely *vitaraag*. There may be one or two degrees lacking, but otherwise He is completely *vitaraag*!

As *vitaraagata* increases, One becomes free from attachment and abhorrence to that extent, and He starts to understand what is liberation to that extent; the complete state begins to arise. [The One who has] Absolute *vitaraagata* is known as God. When One Sees and Knows yet attachment and abhorrence do not arise, that is called *vitaraag Charitra*

(Conduct as the Self that is free of attachment and abhorrence)! Who can impede the One who just wants to become *vitaraag*? Who can impede the One who does not engage in attachment or abhorrence at all?

### One Becomes Vitadwesh Immediately Upon Attaining Gnan

**Questioner:** These *vitaraag* Lords, They do not have attachment at all, but we have attachment towards you.

**Dadashri:** There is no problem with the attachment that You have for me.

**Questioner:** That is why we feel like coming here.

**Dadashri:** 'You' would definitely have attachment for me.

**Questioner:** Then, what does being *vitaraag* mean?

**Dadashri:** *Vitaraag* means, well, if You want to refer to a *vitaraag* One in the true sense, then You should say '*vitaraag* and [*vit*]dwesh'. But why do people refer to the *virataag* Ones as *vitaraag* [alone]? The answer is that when They attain the awakened awareness (*jagruti*) as the Self, when They attain *samyak Darshan* (the right belief of 'I am pure Soul'), meaning when They attain *kshayak samyak Darshan* (the permanent conviction of the right belief, 'I am pure Soul'), at that time itself They become *vitadwesh* for sure. When 'we' give you *Gnan*, You become *vitadwesh*, meaning the thing called abhorrence within You comes to an end.

Abhorrence comes to an end. That is why, when anger arises, You do not like it. If contempt (*tiraskaar*) arises towards someone, You do not like it. All this which

is considered abhorrence, which is considered contempt, none of that remains [within You]. So, You have definitely become *vitadwesh*.

### **Prashasta Raag Is the Cause of Vitaraagata**

The effect of attachment is a state of gross unawareness, and the effect of abhorrence is fear. When these two go away, One becomes *vitaraag*. One cannot become *vitaraag* until then. Our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) are preparing to become *vitaraag*. If someone asks them, “Have you become a little *vitaraag*?” They will say, “Yes, we definitely have. We have become *vitadwesh*.”

Now they have to become *vitaraag*. Of the two [freedom from attachment and abhorrence], one has been attained. Someone may ask, “After becoming *vitadwesh*, where does the attachment remain?” The answer is, then the attachment arises for the *Gnani*. The attachment arises for the *Gnani*, for *mahatmas*; the attachment that used to be towards worldly things has cleared off and has now been established here. But this attachment is referred to as *prashasta raag* (the attachment that will lead to liberation). That *prashasta raag* is the cause of *vitaraagata* (a state of complete absence of attachment and abhorrence). This is the only attachment that makes One *vitaraag*. Has attachment arisen within You for all these *mahatmas* or not?

**Questioner:** Yes, it has.

**Dadashri:** The attachment that arises for the *Gnani Purush*, for *mahatmas*, is considered a beneficial

attachment. What is the fruit of *prashasta raag*? It is freedom from attachment and abhorrence. It will indeed give that fruit. It will happen on its own, You do not have to do anything else. It will verily yield that fruit. Say, you sowed a seed, you sowed a corn seed, you watered it and did everything else, so then doesn't the corn cob sprout on its own or do you have to go inside to make it?

*Prashasta raag* is the attachment that sets You free from all misery. It is the attachment that gets rid of all the miseries, the worldly miseries. So You have become free of abhorrence but Your attachment has not left yet. That attachment which is stuck everywhere, it leaves from there and settles on me [the *Gnani Purush*]. That other attachment now feels painful. So someone may ask, “What about the attachment that is towards Dada?” That is actually considered *prashasta raag*. The kind of attachment that is the direct cause for liberation! And it is good if the attachment settles on the *Gnani Purush*, isn't it! Then all the problems will be over!

And Krupaludev [a Self-realized *Gnani* who lived between 1867-1901, He is also known as Shrimad Rajchandra] helped verify this by stating, “The *Sat Purush* (the *Gnani*, the Self realized One) is indeed your Self.” Thus, this ‘water’ is also running in that very direction! All the statements tally with one another!

### **Prashasta Raag Is Itself Liberation in This Era of the Time Cycle**

[The One having] This *prashasta raag* is considered *vitadwesh*, but not *vitaraag*. ‘One’ becomes *vitaraag* after this *prashasta raag* also goes away.

*Prashasta raag* is actually very beneficial in this era of the time cycle. If this *prashasta raag* remains, then know that You have attained liberation, because this attachment destroys all other types of attachment. This attachment destroys all the external worldly pleasures; it destroys all those other attachments. That is why if this *prashasta raag* arises, then consider it as liberation for this era of the time cycle.

**Questioner:** What is the function of *prashasta raag*?

**Dadashri:** *Prashasta raag* lifts away the attachment in other places, it lifts away the attachment from all the temporary things and when the attachment sets on where the eternal element has manifested, meaning when the attachment sets on the *Gnani Purush*, everything gets resolved very quickly.

The *prashasta raag* sets in, and after this attachment sets in, it has to be removed. One has to remove it after it has been established. [Just like] You have to light the stove and after you have finished cooking, you have to put the fire out. Do you not have to put the fire out after you have finished cooking?

**Questioner:** It should be put out.

**Dadashri:** So, one may ask, "If you have to put it out then why do you light it?" As *prashasta raag* has been established, it has to be removed. Yours is not established yet; you have to establish it. Once it is established, that external [worldly] attachment will stop; it will come to an end! Thereafter, once the *prashasta raag* has been established, that too needs to be removed, that has to be pulled away. And

then, the permanent solution [final liberation] will come about.

### **Prashasta Raag Is the Greatest of All**

**Questioner:** We have a lot of feelings and affection towards you. So if we go crazy for you, then the main thing that we are supposed to acquire would get pushed aside, right?

**Dadashri:** No, no. It is not that You are going crazy. 'You' are the Self, so if that sort of a craze were to develop, then would You as the Self not realize about it?

**Questioner:** But then why did that happen to Gautam Swami [Lord Mahavir's principle disciple]?

**Dadashri:** That did happen, and because of that the *Gnan* may come to a standstill, but it will not go away. The *Gnan* comes to a standstill, but that is considered as *prashasta raag*. What is the fruit of *prashasta raag*? A state free of attachment and abhorrence. Whereas the result of attachment in worldly life is attachment and abhorrence.

So, which attachment remains after One becomes *vitadwesh*? It is the *prashasta raag* that remains. The attachment that is the direct cause for liberation. There is not even a drop of worldly attachment in it.

**Questioner:** Does *prashasta raag* go away naturally?

**Dadashri:** There is no problem with it. Even if *prashasta raag* does not go away, there is no problem because it will rest only after it brings You liberation. So there is no need for You to worry about that. *Prashasta raag*, the kind that Gautam Swami had for Lord Mahavir. If not now,



then *prashasta raag* will dissolve on its own after a while, it continues to dissolve.

**Questioner:** But that is in fact what obstructed Gautam Swami's liberation.

**Dadashri:** How can that be considered an obstruction? Liberation may happen after six or twelve years, it may happen after fifteen years, or it may happen in the next life. There is nothing to fear about *prashasta raag*, the danger lies in this worldly attachment. No matter how much *prashasta raag* there is, there is no need to be fearful about it.

**Questioner:** *Keval Gnan* (absolute Knowledge) cannot manifest with *prashasta raag*, can it?

**Dadashri:** What is the hurry for *keval Gnan*? Tell it, "Come if you want to." It's like this, we are sitting in the train [of liberation]. *Keval Gnan* is the final most station. It will come on its own. What is the hurry for it? *Keval Gnan* is almost in Your hands. It can indeed be referred to as *keval Gnan* from the moment You attain the clear and distinct experience of the Self (*spashta vedan*).

**Questioner:** If not *keval Gnan*, but *Gnan* does get obstructed, doesn't it?

**Dadashri:** No, *Gnan* does not get obstructed at all. On the contrary, the *Gnan* increases. To whom does this arise? Suppose a person who is very entangled in worldly life gets this *Gnan*, then those entanglements get cleared and then His focus is singularly on the *Gnani*. This does not happen for everyone. If one is entrenched too deeply in worldly life, if his *chit* (the inner faculty of knowledge and vision) has become stuck in too many places in worldly life, then when his *chit*

gets stuck here [on the *Gnani*], it will detach itself from all other places. That is not harmful. That has been referred to as *prashasta raag*. Such attachment does not arise often, but if it does, then it will do great things.

**Questioner:** Besides *prashasta raag*, can *paudgalik raag* (worldly attachment, attachment related to the non-Self complex) arise towards the *Gnani*?

**Dadashri:** *Paudgalik raag* will always get detached. That attachment gets stuck through the *puudgal* (non-Self complex), but it will later detach and eventually it remains as *prashasta raag* only. This has happened, this has happened before as well! This is not something new.

*Prashasta raag* arises, but eventually One becomes free from everything through it. Wherever there are entanglements, all those get resolved, and the attachment converges to one place. That is why people have considered *prashasta raag* as the best tool. All other entanglements get resolved through this.

### **That Which Can Never Be Forgotten Is Prashasta Raag**

First, One becomes *vitadwesh*, then He becomes *vitaraag*. After [the state of] *vitadwesh* arises, attachment alone remains. The inherent nature of attachment is such that it certainly goes away later. This is because when attachment ultimately detaches from the *puudgal* (non-Self complex), it gets established upon the *Gnani Purush*. But what is that attachment like? It is *prashasta raag*. It is the attachment for

the *Gnani* who has given You the *Gnan* (Knowledge of the Self), or attachment for the scriptures that one has been shown. Therefore, the attachment that remains towards the tools related to [attaining] the Self is called *prashasta raag*. And as that attachment gradually reduces and eventually comes to an end, One becomes *vitaraag*. Sooner or later, You will definitely have to get rid of even the attachment that gets established upon the *Gnani Purush* and all [such tools for attaining liberation], will You not?

**Questioner:** If there is attachment, then there is abhorrence, is that not the case?

**Dadashri:** If it is *paudgalik raag* (worldly attachment), then there is abhorrence. Whereas this is called *prashasta raag*, so there is no abhorrence. *Prashasta raag* is not such that it is characterized by abhorrence. This attachment is a remarkable type of attachment, and it is this very attachment that leads to liberation. ‘One’ has *prashasta raag* for the *Gnani Purush*.

**Questioner:** Please explain the meaning of the word ‘*prashasta raag*’.

**Dadashri:** It is a very exalted kind of attachment. It is a kind of attachment that does not cause karmic bondage. The kind of attachment that does not result in bondage. All other types of attachment cause bondage, whereas this attachment results in liberation.

**Questioner:** This is not attachment; this is pure love (*prem*).

**Dadashri:** It is pure love but it is referred to as *prashasta raag*. If that

arises then that is more than enough. When Dada is constantly remembered, that is *prashasta raag*. Does this happen to anyone, where You do not forget Dada at all? Let me see, raise Your hand. One, two, three... it happens for everyone! Wow! ‘He’ is not forgotten for even a second. To not forget Dada is tantamount to not forgetting the Self, because the *Gnani Purush* is verily Your own Self.

**Questioner:** If I don’t come here to meet you, it feels as if something is missing.

**Dadashri:** As long as You do not have the clear and distinct experience of Your own Self, the *Gnani Purush* Himself is Your own Self, and if You remain in close proximity with Him, then You attain everything. It is a very simple point, isn’t it! It is not difficult.

### **You Have Become Vitadwesh, Becoming Vitaraag Remains Pending**

The kind of pure love that the world has not seen before, such love has manifested here [within the *Gnani*]. This is because, the others in whom such pure love could have manifested, They were absolutely *vitaraag* and so, that pure love was not visible. As ‘we’ fell short [in attaining *keval Gnan*], the pure love remained [visible] and complete *vitaraagata* did not arise.

**Questioner:** You said that, “‘We’ have become the embodiment of pure love (*prem swaroop*) but complete *vitaraagata* did not manifest.” Can you please explain what does that mean?

**Dadashri:** What does pure love mean? When Your inner intent does not spoil for anyone even to the slightest; that

is known as pure love. Meaning complete *vitaraagata*, that itself is considered pure love.

**Questioner:** So where does pure love stand? In what state over here can it be considered as pure love?

**Dadashri:** Well, pure love means, however much One becomes *vitaraag*, that much pure love will arise. For the One who is completely *vitaraag*, He will have complete pure love! All of You [*mahatmas*] have already become *vitadwesh*. Now, as You gradually start to become *vitaraag* in every matter, pure love will start to arise.

**Questioner:** So 'I' have become *vitadwesh*, but 'I' am unable to become *vitaraag*.

**Dadashri:** 'You' have become *vitadwesh* but You have not become *vitaraag*. 'You' will now become *vitaraag* in 'our' presence. So now, the attachment You had at the time of becoming *vitadwesh*, all of that attachment got established in 'us', and then it also got established in 'our' speech. Consequently, the five *Agnas* do not need to be recalled, they are recalled automatically. So in this way, Your attachment got diverted. The attachment that was there everywhere else got shifted here.

**Questioner:** That attachment of ours that got shifted and became established in you...

**Dadashri:** That is *prashasta raag*. That *prashasta raag* is the direct cause for becoming *vitaraag*. It is the cause for what? It is the cause for which karma? It is the direct cause for becoming *vitaraag*. There is no other way. There

is no worldly purpose in *prashasta raag*. Hence, it directly leads One to attain *vitaraagata*.

### How and When Does Vitaraagata Manifest?

**Questioner:** For us *mahatmas*, when will complete *vitaraagata* manifest?

**Dadashri:** If you are writing the numbers from one to one hundred, then does one hundred come immediately?

**Questioner:** No, it does not.

**Dadashri:** So after writing the number twenty, you have to see whether you are able to write down the numbers twenty-one, twenty-two, twenty-three, twenty-four or not. In this way, it will become complete. That [progression] itself will lead to completion. 'You' do not have to complete it. That speed [progression] itself will bring completion.

First, see how You can decrease the [discharge] attachment and abhorrence. So now the wrong belief has changed to the right one [from 'I am Chandubhai' to 'I am pure Soul'], now the vision has turned towards 'how to increase *vitaraagata*, how to make it absolute.' Previously, the vision was towards decreasing the attachment and abhorrence. Isn't the entire world working hard in vain to decrease the attachment and abhorrence! All day long, there is nothing but *upadhi* (externally induced problems and their resultant suffering), nothing but worries; there are the three terrible blazing infernos of mental, physical and emotional anguish!

What an incredible kind of *vitaraagata* do You [*mahatmas*] have! A little *vitaraagata*, only a fraction, but it is

still *vitaraagata*. That can be considered as the complete dissipation of attachment and abhorrence! Just a fraction of *vitaraagata* completely dissipates the touchpoint (*ras*) of attachment and abhorrence within. It may outwardly appear as attachment and abhorrence, but there is no touchpoint (*ras*) within. Just look at this *vitaraagata*!

**Questioner:** When and how will *mahatmas* attain the *vitaraagata* that you have?

**Dadashri:** As much as You remain in touch with me, that much... It is not to be learnt by memorizing, it is to be learnt by observing.

People look into the eyes. Why do people, why does everyone look into the eyes? One will say, "Everything, all the inner intents can be read in the eyes! I can know what are the inner intents of the other person." In this way, people come to understand that, 'This man should not be allowed to enter the house. His eyes convey that he does not have proper, good intents.' In the same manner, *vitaraagata* can be seen in the *Gnani's* eyes; you will not see attachment or abhorrence towards anything in His eyes. There is no ulterior motive of any kind. There is no beggary for money or anything else; there is only *vitaraagata*. As one continues to observe that *vitaraagata*, he learns it. There is nothing more to this.

Let me give you an example of this in business. Once, I told a man, "What is the need to do anything else with regards to this problem? You actually wasted so much time over such a little thing!" He replied, "But no one has ever shown me how to do it, otherwise I would have done

it quickly." So one day, I showed him how to do it. And the very next day, he did it and showed it to me. Otherwise, he had not been able to do it since two months. So I showed him the technique required for it. He also learned the technique and started using it.

Thus, nothing will be achieved through theoretical [knowledge], it will have to be applied practically. Theoretical is just for understanding. What does 'practically' mean? 'Practically' means by observing the *Gnani Purush*, by coming in touch with Him, everything can be attained, it can be attained easily. It's just that you do not have the opportune unfolding karma [of being near me]; otherwise, say a person had come to scold me and you had the opportunity to observe me, then you would really enjoy that!

### **The Moment 'I' and 'My' Leave, One Becomes Vitaraag**

Whilst you are walking on the road right now, say, if someone were to tell you, "You are worthless, you are a thief, you are a rogue," if the person hurls such abuses and *vitaraagata* prevails within You; then know that with regard to this matter, You have become God to this extent. In however many matters You have won, in those many matters You have become God, and when You will win over the world, You will become God fully, absolutely. Thereafter, there will be no *matbhed* (divisiveness due to difference in opinion) with anyone. 'You' will be able to converse and do all that, [but] attachment and abhorrence will not arise. Set the body free [to play as per the unfolding karma]. Just as once

a spinning top is wound up, it keeps spinning on its own accord; one has to let go of it. So attachment and abhorrence do not arise, do they! As 'I am' and 'my' have gone, it means attachment and abhorrence have gone. The moment 'I am' and 'my' leave, You become *vitadwesh*. Thereafter, as You clear the 'files' with equanimity, You will become *vitaraag*.

**Questioner:** What does 'set the body free' mean?

**Dadashri:** Once the spinning top is thrown, then in whatever manner it spins, that is accepted as correct. Thereafter, there is no need to wind up the string again. The 'top' will then spin this way and move that way, it will even jump up and then it will settle down in one place. Then it will again move this way and that way. Similarly, You Know that he [Chandubhai] is now going to the hospital; and now he has returned from the hospital, and he is doing fine. 'You' Know that a critical time of probable premature death has passed by, don't You?

**Questioner:** And then he may 'spin' a little in the wrong direction as well.

**Dadashri:** Yes, he may even 'spin' the wrong direction. There is no telling with the spinning top!

**Questioner:** In whichever way one can become free of attachment and abhorrence, that is the path of the *vitaraag* Lords.

**Dadashri:** To not have attachment to the slightest extent and to not have abhorrence to the slightest extent. That will

not happen all at once. However, by nurturing such an intention (*bhaavna*), they will go away gradually. But that is only if One has attained *Gnan*; otherwise it will not happen, it cannot happen even in a million life times.

What this *puḍgal* (charged inanimate matter; charged, impure *parmanu*) is saying is, "Don't think that just because You have become pure Soul, You have become free now. You have blemished us, so now You have to make us pure, then You are free and so are we." So, You ask, "How can I set you free?" The answer is, "Just keep on Seeing whatever we are doing. Do not interfere in any way. Just keep on Seeing without attachment and abhorrence."

**Questioner:** So, 'I' have to keep Seeing without attachment and abhorrence?

**Dadashri:** [The *puḍgal* will say,] "Keep on Seeing, that is all! With that, we will become free. We have been tarnished because of attachment and abhorrence, because of your attachment and abhorrence; and with Your *vitaraagata*, we will be set free!" The *parmanu* will become pure.

That is indeed why this *Akram Vignan* is such that it does not stick its hand into anything external to the Self at all. On the contrary, it says, "'You' come into Your own *bhaav* (state), come into Your *swabhaav* (inherently natural state as the Self)."

### You Can Become Vitaraag by Sitting With the Gnani

The entire world dwells in four types of *bhaav* (inner intents): 1. *Himsak*

*bhaav* (the intent of violence), 2. *Pidakaarak bhaav* (the intent of inflicting suffering), 3. *Tiraskaar bhaav* (the intent of contempt towards others) 4. *Abhaav bhaav* (the intent of dislike towards others). After surmounting these four 'steps' [types of inner intents], Lord Mahavir reached the fifth step, which is the ultimate platform of the *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence)! Lord Mahavir surmounted all the four types of inner intents: *himsak bhaav*, *pidakaarak bhaav*, *tiraskaar bhaav*, and *abhaav bhaav* and reached the ultimate platform of *vitaraag Vignan*!

Now, the entire world is miserable because of abhorrence. They are not miserable because of attachment. Attachment gives rise to happiness alone. However, in that very happiness resides abhorrence. It is from this happiness itself that the fumes of abhorrence come out. That is why the Lord has said to let go of attachment later on. First become *vitadwesh*. The Lord first became *vitadwesh* and then He became *vitaraag*. Therefore, You have been made *vitadwesh*. Now, continue to sit with me and become *vitaraag*. Sit with me as much as You can. Take as much benefit as You can. And it will either take one more life or two lives or three lives or five lives, or at the most fifteen lives before attaining liberation, but there won't be any other loss to incur! More so, You do experience the bliss from that, don't You!

People come here every day only because they experience such bliss,

isn't it? Otherwise, who in the city of Mumbai would want to waste six to seven hours over here? Some spend four hours, some three hours, some two hours and some up to eight hours. There must be some people who come here for six hours as well, right?

**Questioner:** Yes.

**Dadashri:** Do not use the intellect in the Science of the *vitaraag* Lords. Otherwise, you will take a beating. 'They' should not be measured using a worldly gauge. In fact, the Vision as the Self (*Darshan*) should be used on the path of the *vitaraag* Lords. Whatever They have Seen is true. Whenever You will be able to See that, so be it. If You cannot See it, then simply leave that point aside, but do not use the intellect. Ultimately, when the Science that is devoid of any intellect arises, that is when Your [spiritual] work will be done. Through what is *Akram Vignan* Seeing? Through *Pragnyashakti* (the liberating energy of the Self).

This spiritual Science is such that after attaining this *Gnan*, this Science certainly keeps reducing Your intellect. This is because abhorrence leaves first, doesn't it! That is why You have become *vitadwesh*, haven't You! Therefore, the intellect certainly continues to decrease, and You progress further and further.

### **Akram Vignan Is for Dissolving Abhorrence**

The attribute of attachment or the attribute of abhorrence is not a property of the Self. They are actually *parmanu* (particles of inanimate matter which are

not in pure form); those are *parmanu* colored with attachment and abhorrence that lie within.

When you have a lot of abhorrence for someone, the *parmanu* of attachment will inevitably arise and when you have a lot of attachment for someone, the *parmanu* of abhorrence will inevitably arise. Which is why 'we' have said, "Become *vitaraag*." Oh awakened One! If You are faced with an effect that causes abhorrence, then remove it from its roots. It is from this very seed of abhorrence that attachment will arise. Hence, abhorrence is never of any use. Abhorrence should actually be pulled out with its roots and thrown away, but it should be done while prevailing in equanimity (*samata*).

If You have love towards everyone at the home, but abhorrence does not arise within You, then know that the seed [of karma] will not be sown again. But if abhorrence arises, then love will arise again and again for them. Nonetheless, after attaining this *Gnan*, it is not possible to get into a new 'contract'. Understand this point about new 'contracts'. If You delve deep into all these other things, then You will feel that it is a very deep Science. But this is a concise Science. Have You all understood about this 'new contract'? The new contract arises from the past

life's experiences, due to the push [of circumstances]. Awareness of Your own pure Soul should prevail; that is all.

'I am Chandubhai,' that itself is attachment that is falsely attributed in the wrong place, and there is abhorrence in the other place. Meaning that, there is abhorrence for the Real form as the Self (*swaroop*). If there is attachment in one place, then there is abhorrence on the opposite side for sure, in the opposite corner. When 'we' make You experience Your Real form as the Self, when 'we' establish the awakened awareness of 'I am the pure Soul (*Shuddhatma*)' within You, at that very moment, You come into the state of *vitadwesh*. And as You progress forward, You continue to become *vitaraag*. As the 'I-ness' and the sense of my-ness is removed, One becomes *vitaraag*. *Vitaraag* means to have the Knowledge (*Gnan*) and Vision (*Darshan*) of the original place, of the Real form as the Self.

With 'our' *Gnan*, first abhorrence leaves, then attachment leaves. First, One becomes *vitadwesh*. Attachment arises out of abhorrence. As the seed of attachment ceases to arise from abhorrence, attachment gradually comes to an end. In this world, a tool to dissolve attachment exists, however, there is no tool to dissolve abhorrence!

~ Jai Sat Chit Anand

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## The Root Cause of Worldly Life, Ignorance!

Vedanta says *mada* (illusion), *vikshep* (projection due to illusion), and *agnan* (ignorance of the Self). Jains say *raag* (attachment), *dwesh* (abhorrence), and *agnan* (ignorance of the Self). There are these two views with reference to attaining *moksha* (liberation). If these three things were to go away, then a person can attain liberation. What is primarily common between the two views? *Agnan*. What is the root cause? Attachment and abhorrence is not the root cause. *Mada* and *vikshep* is not the root cause. Then what is the root cause? It is ignorance of the Self. Liberation can be attained only once ignorance of the Self leaves.

After attaining this *Gnan* (Knowledge of the Self), 'we' indeed experience liberation right here and now; freedom (*mukti*) itself prevails. First comes freedom from ignorance of the Self. Thereafter, very gradually all the attachment and abhorrence get cleared. Once You start to clear with equanimity, all the attachment and abhorrence get cleared. And with that, the final freedom, final liberation is attained.

### Only the Ones With a Body Become Vitaraag!

Attachment and abhorrence existed as long as there was [the belief of] 'I am Chandubhai'. But the moment the ignorance of the Self left, attachment and abhorrence went away. Even for a little child, if ignorance of the Self leaves, attachment and abhorrence will go away, one hundred percent. For the *Gnanis* of the *Kramik* path, the ignorance of the Self does not go away, a hundred percent. For us, here [on the *Akram* path], the ignorance of the Self goes away, a hundred percent. So there is no attachment and abhorrence whatsoever.

**Questioner:** But as long as one has a body, the attachment and abhorrence will not leave. Now, what you are saying is that the attachment and abhorrence will not leave as long as there is ignorance of the Self.

**Dadashri:** The moment ignorance of the Self leaves, there cannot be any attachment or abhorrence at all.

**Questioner:** Thereafter, does the body remain or not?

**Dadashri:** Let the body be there for a hundred years and let it remain in bliss.

**Questioner:** The 99.99 percent is not for everyone; it is for you.

**Dadashri:** Right now, there are so many who have become that [free of attachment and abhorrence].

**Questioner:** Yes, that is fine. However, this is a question of letting go of the



attachment and abhorrence. So, what I am trying to say is that as long as the body exists, as long as there is life, the *prakruti* (the non-Self complex) will remain, and until then the attachment and abhorrence will be there.

**Dadashri:** So then, what remains after the body has gone? It is only when attachment and abhorrence leave in the presence of the body that One can be considered *vitaraag* (free from attachment and abhorrence), otherwise attachment and abhorrence are present for sure. In India, there are so many who have become *vitaraag*! It's because you have prejudice from the past that you feel this way. So you should understand that, 'Oh, that prejudice still remains within.'

Let 'me' tell you the consequence of this; wherever there is attachment and abhorrence, worries will inevitably arise. Therefore, the *Gnanis* of the *Kramik* path easily have worries, whereas on the *Akram* path, as there is no attachment and abhorrence, worries do not arise.

**Questioner:** If we do not keep attachment in the worldly life, then it burns us, and if we have attachment, then it prevents us from attaining liberation.

**Dadashri:** It's like this, who are You truly? Really speaking, are you Chandubhai or are You pure Soul (*Shuddhatma*)?

**Questioner:** Pure Soul.

**Dadashri:** Then for You, there is no attachment and abhorrence at all. If You are the pure Soul, then there is no attachment and abhorrence, and if you really are Chandubhai, then you have attachment and abhorrence.

Suppose you are getting angry at someone, and I were to ask you just this much, "Are you Chandubhai or are you pure Soul?" Then You would say, "I am pure Soul," so then there is nothing left for me to say to You. When you are getting angry, 'we' know that whatever karmic stock has been filled, that is coming out. 'We' do not have the right to prevent it [from coming out]. However, You should definitely tell Chandubhai, 'This should not be so.' There is no harm in telling Chandubhai, because he is Your neighbor, isn't he? File number one!

Besides, a line of demarcation is in place; this part is Yours and this part is his [file one's]. Say there is a house. Both the wife and the husband divide the property agreeably. After it has been divided, one would immediately understand that, 'This is not mine'. Similarly, after dividing what is Yours and what is his, how can an interference arise?

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

### After Gnan, as You Have Become Vitadwesh, You Will Now Become Vitaraag!

The moment *Gnan* is given over here, abhorrence is the first to leave for every person. Even when someone hurls abuses at the person who has taken *Gnan*, He will clear that with him with equanimity, but He will not have abhorrence. Do You also experience that to some extent? Or do You experience that completely? Even when someone hurls abuses at you! Otherwise [without attaining *Gnan*], what would happen to you if someone were to hurl abuses? What would happen if he were to hurl abuses at you? Would you have abhorrence for him or attachment? You would definitely have abhorrence for him. But now after attaining this *Gnan*, You do not experience abhorrence even in a situation where abhorrence is likely to arise. If You do not have abhorrence even when You are placed in the home of a person for whom abhorrence is likely to arise, then know that You have become worthy of becoming *vitaraag* (absolutely free from all attachment and abhorrence)! It is meaningless if You still have abhorrence in situations where abhorrence would normally arise.

- Dadashri

