

Dadavani

June 2025



Every living being seeks eternal happiness. People go on believing, 'Happiness will come from this, it will come from that. I will purchase this. I will do this. If I build a bungalow, then I will be happy. If I buy a car, then I will be happy.' But no happiness comes their way. True happiness indeed lies within oneself; it indeed lies in the Self. Therefore, if the Self is attained, [eternal] bliss is invariably attained.

The Balance Between External and Inner Happiness

EDITORIAL

Today, in the twenty-first century, humankind has reached the pinnacle in the development of worldly science, where people across the globe are immersed in the pleasures derived from technology and the gadgets of the digital age. Just as every coin has two sides, the proportionate use of worldly technology is one positive side, but at the same time, on the other hand, today's worldly science is going out of balance. As it exceeds the limits of normality, it is turning into poison. Today, due to this worldly science, external happiness has become limitless, while on the other hand, inner happiness has dried up!

In today's era, wherever one looks in the world, restlessness has increased in the pursuit of happiness because happiness has been believed to be in external conveniences. For example, happiness has been believed to be in TV, phone, bungalows, cars, so when will one find peace within? Observing others, people get into competition and imitate each other. When external happiness is not obtained, there is a lapse in inner penance, and therefore, they remain absorbed in the inner burning of imaginary unhappiness. And to soothe that, they once again apply the muck of *manoranjan* (the pleasure of the mind; that which entertains the mind). The Lord has said that if inner happiness decreases and external happiness increases, then know that you are doomed.

Through means of entertainment, such as playing cards, watching TV and using mobile phones, all of which inculcate bad values, *Gnan* (Knowledge of the Self) gets veiled. For those who are not in a hurry to attain *moksha* (liberation), who still want to go through another fifty to a hundred lifetimes, there is no problem with them indulging in TV and mobile phones. What does *manoranjan* mean? Over there, one becomes happy and elated, he bubbles with excitement, just like the bubbles in boiling water, and when he settles down, he is just as he was before.

In life, a human being should know the line of demarcation between what is a necessary thing and an unnecessary thing for oneself. For this body, primarily air, water, food, clothing, shelter, and a job or a business are all that is necessary. However, the entire world is drowned in the ocean of unnecessary acquisitiveness. Absolutely revered Dadashri says, "Throughout my entire life, even with hundreds of thousands of rupees in hand, I never bought a car, watch, radio, TV, or telephone. Expenditures should be incurred on necessary things; I have not incurred unnecessary expenditures. There isn't anything that has stuck with me. I have experienced my complete independence, and after that, I attained *Gnan*."

Here, there is Self-realization, which is the Real thing, so there is *Atmaranjan* (the bliss of the Self); that is where contentment (*trupti*) comes into experience. For these fortunate ones with *punyanubandhi punya* (karmic effect of merit karma in this life, which binds merit karma for the next life), who have embarked on such an *Akram* path (the step-less path to Self-realization), how can even a minute be wasted? This merit karma has come into effect, so it should not be misused now. This merit karma should aptly be used only for the liberation of the Self. In this one lifetime, let us engage in the *Purusharth* (Real spiritual effort) of following the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), in order to attain *Atmaranjan* and to constantly remain in the applied awareness as the Self; that is the ardent prayer.

~ Jai Sat Chit Anand

The Balance Between External and Inner Happiness

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

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

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

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

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

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

Watching TV Is Like Soothing the Inner Burning With Foul-Smelling Muck

Dadashri: There's *satsang* (spiritual discourse) on Sundays right near where you live, so how come you don't attend?

Questioner: On Sundays, there's TV to watch, isn't it, Dada!

Dadashri: Why should you have anything to do with the TV? You've ended up with eyeglasses, yet you're watching TV? Our country is such that you don't need to watch TV, you don't need to watch plays, everything happens right here, out on the streets, doesn't it?

Questioner: Once we get on that track, this [watching TV] will come to a stop, isn't it?

Dadashri: That is the very thing Lord Krishna stated in the Gita [the Bhagavad Gita], that human beings are squandering their time meaninglessly. Going to work to earn a livelihood is not something that can be considered meaningless. As long as one has not attained that *drashti* (the right belief of 'I am pure Soul'), this belief that there's

nothing wrong with wasting time by watching TV and movies is not likely to leave, is it!

When would a person apply foul-smelling muck all over his body? It is when he has intense inner burning. Similarly, watching TV and movies, all of that can be considered foul-smelling muck. There is nothing of substance that comes out of it. I do not have a problem with people watching TV; there is freedom to watch everything. But say, on one hand, there is TV shows to watch at ten minutes past five, and on the other hand, there is *satsang* at ten minutes past five, then what would you prefer? If you have an exam at eleven o'clock, and you also have to go eat at eleven o'clock, then what would you do? You should have that sort of understanding.

Questioner: They [children] simply don't go to bed, because they watch TV late into the night, isn't it!

Dadashri: But, you are the one who bought the TV and that is why they watch it, isn't it? Actually, you have allowed the children to get spoiled! In fact, you, as parents have spoiled the children, and

then to top it off, you bought them a TV! That trouble was not there, so as a matter of fact you added that trouble!

Questioner: Yes, in order to live in this world, we have to do as the world does. Otherwise, these people will say, “You are clueless.”

Dadashri: To live in this world, only food, air to breathe, clothes, and this shelter are necessary. The other things are not a necessity. A toilet is very much a necessity. If there is no toilet, you would realize [its necessity]. Suppose the government were to bring about a law that for fifteen days, no one is allowed to use the toilet, then people would tell the government, “We will pay whatever taxes you impose on us, but allow us to use the toilet.” Now, this is something that has so much importance, yet people have no value for it. What would be the plight of people, if the government were to ban the use of toilets?

Questioner: It would be a very bad plight.

Dadashri: On the contrary, we should be grateful to the government for letting us use the toilet; it is a very good thing!

To Entertain the Mind Using a Radio, Is Foolishness

A friend of ours bought a radio. He said to me, “I will buy two radios.” I said, “Don’t buy a radio for me.” [I told him,] “Hey, you are a human being, and you’re yearning for a radio? Is there any lack of ‘radios’ out here? There is already so much commotion and noise all around! In all this commotion, we don’t get any respite, there isn’t peace even for a

moment, and [you want to bring] this additional noise?” That radio hasn’t even crossed my mind since then, the thought of buying one has never even occurred to me. Even up until today, I have never bought any such thing.

If ever new things were brought into the house, Hirabaa [Dadashri’s wife] would say, “Now, where will we even put this new thing? Why are you increasing my botherations?” So, Hirabaa and I were of the same opinion, and our ‘car’ ran very well. We had no other problems at all!

My friends would say, “Get a radio.” [I would think] ‘Man, that blasting botheration, the radio is such that it will blast the entire ear apart!’ And the people talking away on the radio are not saying anything certified [reliable]. What is there even worth listening to on the radio? Hey, for what good reason is a radio needed? Why do people want to have radios?

Questioner: For mental pleasure.

Dadashri: To keep the mind entertained. But my mind is constantly in endless bliss, so what need do I have to entertain it? To me, it appears as though a toy like this has fallen into the hands of these foolish people! There is already so much foolishness, and on top of that, toys like this have been placed in their hands! It’s just like handing a rattle to a monkey, that’s what all this is like. I don’t touch anything like this.

These Radios Have Made Fools of People

If I were to listen to the radio, what would happen to my time? One gets fed

up listening to what another person has to say, so then why the need for a radio? I don't have anything like that. This is all madness.

Questioner: Dada, we want all of those things, whereas you didn't want them, what is the reason for that?

Dadashri: Well, that's because you're doing what you've learned from other people. I haven't learned by watching what others do. I haven't misused even a single *pai* [smallest denomination of the Indian currency, that is currently obsolete] in my entire life. As for a watch, I have never worn one, not even for a single day. I have not even seen a radio, let alone ever listened to one. This business of making fools of people, I can instantly understand that these radios are making fools of people. I do not like all these 'radios' [people] who go on 'singing' [chattering] incessantly, and then someone brings this new [actual] radio here that goes "bho bho" [and makes so much noise]. These 'radios' out there on the streets that keep blaring away, I don't like that [incessant blaring]. All these people are indeed 'radios', aren't they! Certain 'radios' are the kind who come to talk to us about something, and when we tell them, "I have understood the whole point, now please stop talking!", they will say, "But you need to hear me out completely!" [That's when I think,] 'Hey, at least the [actual] radio can be switched off, but you don't even stop after being told!'

With all these 'radios', on the contrary, it feels as though the ears might burst! All these 'radios' are out and about in the marketplace; haven't you seen the

'radios' walking down the street? Have you seen them or not? And when no one else is around [to make noise], then those donkeys start 'blaring their radios' [braying], in no time. Those long-eared ones! We are in the contract [construction] business, so we have up to five hundred donkeys that haul and dump soil. Even they 'blare their radios' right away!

Devices That Make You Dependent Lead to Regression

So, my friend asked me, "What is wrong with listening to a radio?" To which I replied, "Hey, should human beings listen to a radio, something even the animals wouldn't want to have?"

Questioner: Dada, you also possess the art of acting. I had no idea that, along with having *tattva Gnan* (the Knowledge of the eternal elements), you were also a performer.

Dadashri: Yes, I was actually quite a performer. And I was considered a great one at that! I had a lot of *bodhakala* (skillful use of the intellect to solve worldly problems). *Gnankala* (skillful use of Knowledge in order to progress on the path of liberation) came later on.

[People say] "Let's buy a radio, let's buy this, buy that." Hey, there is no end to these dependencies [that you already have], and on top of that, you gave rise to the dependency on this [radio]. Why do you keep making yourself dependent like this, recklessly?

My friend had given me a radio for free, yet I passed it on; I gave it away to someone else. Would I ever have

anything to do with a radio?! How can a [true] human being even listen to [something like] a radio?! It is meant for those who are inclined towards the pleasures of the five sense organs, [for places] where there are pleasures of the five sense organs; it is meant for them. So, outside of India, people are inclined towards the pleasures of the five sense organs, for them, it is fine.

Questioner: Yes.

Dadashri: They are not caught up in *kashay* (anger, pride, deceit and greed), whereas this populace [of India] is caught up in *kashay*. How can it even be fitting for these people [of India] to listen to such radios and the like?! But they have seeped in [the country], haven't they? Just look, these people have introduced those 'ghosts' [radios] through propaganda. Not just the radio, but no other such thing has ever taken a hold within me.

As such I was in the contract [construction] business so I could afford to bring one. But quite to the contrary, from the very beginning, I thought, 'What kind of fools are these people to have gone and found something like this?' It always struck me as foolish. How foolish these people have become! Instead of moving forward [progressing], they are headed this way [regressing]. Is this any kind of invention that suits the people of India?! These are the kinds of inventions that bring about regression!

Those With Advanced Development Would Not Touch The Radio

Look at these youngsters, do they not hold a radio right here, next to their ears?

Questioner: Yes, indeed.

Dadashri: He will hold the radio like this, turn it on and listen to it, that's all, nothing else. That's because it is something completely new that has come into karmic effect for the poor young man. It's a new development. Had he already come with [spiritual] development, he would never have touched it to his ear. After seeing it once, he would never touch it to his ear. A new thing is supposed to be seen once; it's not something to keep experiencing all the time. Those who are developed have come [in this life] after going through that experience [in past lives] already. But all these youngsters sit around with the radio glued right here [next to their ears], all day long. Why don't you like it?

Questioner: That is exactly the thought going through my mind right now.

Dadashri: That is because you have come [in this life] already developed.

Questioner [to a *mahatma*]: Do you like listening to the radio? You don't like it at all?

Dadashri: No, he would not touch it either; none of these people [*mahatmas*] would touch it.

Questioner: In that case, they are all considered developed!

Dadashri: They wouldn't touch it; none of them would touch it. None of the people [*mahatmas*] here would touch it. It is only the new, inexperienced people who would keep touching it over here next to their ears. One who has come into

the human life-form for the first time would touch it to his ear. Why would a person who has taken birth in the human life-form thousands of times still want to touch it to his ear? You understand, don't you?

Passing Time or Wasting a Lifetime?

How do people even find the time to listen to the radio? Our inner machinery ought to be utilized to get so much 'work' done, and yet, how can time be spent listening to the radio?

Someone from another far-off country keeps talking by himself [on the radio] from there, and my ears are blasted just listening to that [over here]. Of what benefit is that to us? Of what benefit is it to us to know that they are fighting a war? And when India is at war, we'll see to it then. But right now he goes about carrying burdens [of a foreign war] on his head unnecessarily! And then, what does he come and tell me, "Look at that, Dada, they've made it to the moon!" And what good is that to you? Hey, why are you getting excited about it unnecessarily? Whether they made it to the moon or not [what does it have to do with you]! Such is the state of unawareness of our people. People squander all their time uselessly.

In this country of India, there are even the sort of people who would spend eight hours looking for the eight *annas* [half a rupee] they lost! So everyone utilizes their time according to their own understanding. This human body has been attained with great difficulty. This body is extremely valuable, but depending on the level of

understanding a person has, they end up using it accordingly.

Doesn't one use this body according to the level of understanding he has? Whatever you're doing, I am not saying that it is wrong. Actually, there's no such thing as 'wrong' in this world. But, your time gets wasted on it, doesn't it? It is a waste of time. On the rare occasion that one may have attained the human life-form, even that gets snatched away from him due to a lack of right understanding, and he ends up becoming a four-legged, six-legged, or eight-legged living being. He keeps wandering [from one life-form to the next], and all of his time goes to waste, it gets squandered.

The Radio and TV, It's All Madness!

Even in childhood, upon seeing a radio, I felt, 'Where did all this madness seep in from? What's there to even listen to in this?' What's meant to be listened to is when we, human beings who are alive, speak directly to one another. What's the point of listening to this dead thing [machinery]? This is all sheer madness. All of this is a 'factory' to make complete fools out of people.

Questioner: Now, they've brought out the stereo system. This person says, "If I get one million rupees, then I will buy myself a television."

Dadashri: There isn't a single thing that has stuck with me [that I've allowed to attach itself to me]. These are all monkey games! Hey, am I a monkey? You listen to this inanimate thing? The inanimate thing keeps droning on, and what's more is this

mortal one sticks his ears there and listens intently! You mortal, that will be the end of you! You listen to the radio and watch TV! Hey, what are you watching that is worth ruining your eyes for unnecessarily? It's not like there is any substance left in these humans, is there?

If you were to make a dog sit down to watch TV, will it sit? Will it actually watch TV? You would understand even if you were to ask a dog! What is there to watch in this? This is considered madness. Mahendrabhai had brought one [a TV] over to our place, so once he had me sit for fifteen minutes to watch TV, but it didn't sit well with me. It just isn't agreeable to me, you see! The eyes get completely strained.

Questioner: Dada, one has to adjust, doesn't he?

Dadashri: No, of course, I can adjust but it is just not agreeable to me, you see! I can adjust; I am not opposed to it. He says, "I want to buy one." I said, "Go bring one." I wouldn't be opposed to that. Buy it, [bring it home and] place it, and watch it. If he were to ask, "What is the harm in this?", then I would tell him. Otherwise, what's the point of me nagging about it every now and then? Each to his own downfall.

What is there to watch in a movie? Everything that's actually worth watching is all this, right here. All of this [worldly life] is just a movie, isn't it! When you go to the market, there's nothing but people who keep coming and going; you can keep watching that. If you were to watch

this [real life], then your eyesight will even improve. You may even end up seeing someone with a nice face once in a while.

The Illusory Attachment to Watch TV Can Set Your Liberation Back by Fifty to a Hundred Lifetimes

Questioner: If we watch TV for two to three hours a day, what is that considered, Dada?

Dadashri: That television should not be watched at all. When you watch TV, then that's it, your *upayog* (applied awareness) just remains fixed right there. You cannot have two *upayog* simultaneously. And there can never be two *upayog* while watching. There can be two *upayog* while listening; you can [mentally] block out [the sounds coming to] your ears. Actually, the television should not be watched at all.

Questioner: And Indian movies shouldn't be watched either?

Dadashri: You should not watch anything at all on TV. Watching TV destroys the power of the eyes. The eyes get drawn towards it and wherever the eyes get drawn, the whole body is getting drawn over there. Therefore, the *upayog* cannot remain anywhere else [meaning it cannot remain focused on the Self].

If you're not in a hurry to attain *moksha* (liberation), then there is no problem with watching TV; there's no issue even if you want to go to *moksha* after spending yet another fifty to a hundred lifetimes.

Questioner: Regarding watching TV and all of that, you have said to See

and Know it, and that it will then shed off on its own. So, is that the correct approach or is it correct to give it up?

Dadashri: TV and the like have no place in this [*Akram* path]. If children are watching TV, then that spoils their eyesight. And if Chandubhai watches TV, then You ought to give him a bit of a scolding. A scolding means that You should tell him, ‘Chandubhai, why are you wasting time like this?’

Questioner: For these children’s knowledge, when those TV shows about wildlife, about nature, or the news come on...

Dadashri: That is fine. The children will watch; you can even turn it on for them, but then you should get up and get on with your work. You can set it up [put that show on] for them.

If there is no hurry to attain *moksha*, then there’s no problem [with you joining the children to watch TV]!

Questioner: What kind of karma is bound by playing cards, playing rummy, watching TV?

Dadashri: But of course, it is the karma that induces *agnan* (ignorance of the Self), what other karma?! It is *darshan mohaniya* (deluding karma that induces wrong belief).

Questioner: *Darshan mohaniya* karma gets bound, so the *avarana* (veils of ignorance) keep forming?

Dadashri: The *Gnan* (Knowledge of the Self) gets veiled; all the *Gnan* vanishes and *darshan mohaniya* takes over. It is because of this that the world has arisen.

As the Times Worsen, Harm Takes Place

Questioner: So, had you ever gone to watch a movie?

Dadashri: When I was twenty years old, in 1928, I had once gone to watch a movie. At that time, there were silent movies; there were no talkies [films with soundtracks]. It was there that this question arose within me, ‘Oh dear! Because of these movies, what will become of our *sanskaar* (cultural and moral values)? And what state will these people end up in?’ I had gone to watch movies quite a few times, but once the thought did cross my mind, ‘These movies will completely degrade our *sanskaar* in India.’

At first, I was against movies, thinking that, ‘The *sanskaar* among people are gradually being eroded by these movies.’ There was even anger harbored in my mind towards movies, thinking, ‘This *Kaliyug* (the current era of spiritual decline) is rapidly advancing; it is spreading swiftly through the [influence of] watching movies.’ Then movies started to become widespread, and their popular appeal grew among people; that’s when I realized that *Kaliyug* is advancing very rapidly. If you send someone to get chickpeas at night, at 2:00 AM, you won’t get any, will you?

Questioner: You won’t get them at 2:00 AM; you can get them up to midnight.

Dadashri: There are chickpeas [in stock], there are even the sellers [of chickpeas], there is everything indeed, but the time has changed. What

happened? If you go to the chickpea seller's shop [at 2:00 AM] and yell out, "Hey, give me chickpeas," then he'll tell you, "Come in the morning, fellow, this isn't the time right now." Similarly, the era of the time cycle changes, you see! It is coming to the end of twenty-five hundred years since the passing of Lord Mahavir's (the twenty-fourth *Tirthankar* Lord of the current half of the time cycle) mortal body, yet you have not come across a *Gnani Purush*. Have you come across One? This is because the era of the time cycle has changed already. But the world doesn't change all of a sudden. After the change in the time cycle, its effects continue to manifest. Now, the adverse effects continue to manifest.

Then another thought crossed my mind, 'Is this [degradation] indeed what is going to happen to [the *sanskaar* of] India? Do we have any solution for this thought? Do we have any power [to do something about the degradation]? We don't have any power at all, so this thought is of no use to us. If we had the power to do something, then this thought would be useful. Any thought that lies beyond our power to do something and yet we continue to mentally churn over it, that is considered egoism.'

Along with that, even this thought arose, 'The very thing that is stripping the country of its *sanskaar* with such speed, will later restore the country's *sanskaar* with the same speed. The circumstance that brings about the degradation is the very circumstance that will restore it. So, the speed with which it brings about degradation, it will restore

with the same speed.' And that is precisely what is going to happen, you just watch!

Questioner: So, these mediums are very powerful, they can restore [the country's *sanskaar*] with the same speed.

Dadashri: They can restore [the country's *sanskaar*] with the same speed. In that regard, nothing is inherently harmful. The harm [to *sanskaar*] takes place when the time for it unfolds.

Whatever One's Inner Intent Was, That Is What Materializes Externally

Questioner: Dada, there's the tape recorder, the TV, the movies; all of these things have materialized in our lives, so what kind of inner intents (*bhaav*) must we have had in the past [life]?

Dadashri: Hmm. [In the past life,] You had the inner intent, 'I want to study', that is why the college and books materialized in this life for you.

Questioner: Correct. So, what must have been the inner intent [in the past life], that all these sorts of things have materialized [in this life]? These things, that are all instruments of enjoyment and indulgence. Whatever one is to enjoy (*bhogavavu*) in this life, if it is a result of the inner intent from the past life, then in the lifetime before this one, the TV, radio and computer were not yet invented, so how is it that they are being enjoyed in this lifetime?

Dadashri: That's not how it is. There's the intent in one's mind that, 'I want to know about all these new and novel things,' so then he looks out for all the new things. It is the result of this

inner intent. Otherwise, there would be no notion at all of wanting to have a TV or a radio [in that life], would there! But [in the past life, the inner intent was,] ‘Whatever new thing has emerged, I want to know about it,’ so then restlessness (*chanchalata*) of the eyes, restlessness of the ears and all that materializes in this life.

Questioner: So, those things materialize due to the restlessness, but what was the inner intent behind that?

Dadashri: One likes to see this, he likes to see that, so all the inner intents keep getting ‘sown’, don’t they!

Questioner: [You mean] Inner intents that arise from experiences of the [five] sense organs?

Dadashri: Yes. All this materializes [in this life] due to the inner intents [from the past life] that arose from the experiences of the [five] sense organs. What kind of inner intents? Why is it that such things haven’t materialized for me? Since childhood, not even a wristwatch has materialized for me.

To Buy Unnecessary Things Is Illusory Attachment

I actually have constant awareness in worldly interactions! No watch company or radio company has been able to take any money from me. I’ve simply never bought and set up such things at home. So, no one has taken money from me for these things. I would feel like, ‘What’s the point of such things?’ They are meaningless. [What’s the point of] A watch that troubles me, just looking at it causes

intense unease within! Just like how a child often feels intense unease upon seeing his father all of a sudden. If the father walks in unexpectedly and the child isn’t studying anything, he’s put the books aside and gotten involved in playing some game, then the child feels intense unease just looking at his father. In the same way, I feel intense unease when I look at a watch. Darn it, keep that watch away [from me]! And this radio and such things are outright madness.

Questioner: But Dada, it is in every household, in all households.

Dadashri: Well, that’s beside the point. It’s because they simply don’t have this in their understanding; they don’t have any sense at all, so what can be done in that case? That itself is referred to as *moha* (illusory attachment), isn’t it! What is considered as *moha*? To buy things that are not needed and to endure the deficiency of things that are needed; that is called *moha*. There are no longer any things that I consider necessary.

Questioner: Everyone in the house wants to accumulate [things] due to their *parigrah* (attachment to worldly things). I want to let go, but I am unable to do so.

Dadashri: Yes, you don’t like it; that’s true. However, it’s not like these possessions are that easy to let go of even if you were to try! Can they be let go of that easily? When will you be free of this wristwatch of yours? And I have never worn a wristwatch in my whole life. Well, just imagine that! As for this radio, I wouldn’t even stand around near it. This [time spent listening to the radio] is just

time going to waste. It just keeps droning on [making that] ‘gud-gud-gud’ [noise]! You unfortunate one, what is there to listen to in this? Your time is just being wasted. But for those who lack understanding, all that is useful. For certain people it is of no use. For me, none of these things are of any use. There isn’t a single thing in this world for which *moha* has arisen in me!

If someone were to open a new store and the people around are like me, then if the person does business there, it won’t run. No one would even be seen [as a customer]. The poor fellow’s store just wouldn’t run, would it. If there’s a neighborhood of people like me, and someone were to open a store in that neighborhood, then how would it run over there? Because I’ve never even bought a watch, nor have I ever bought a radio. At most, I may have bought a pen on a rare occasion; otherwise, I write with a pencil or with that [nib and ink pen] holder.

I Had Explicitly Said No to Phone Calls at Night

Kanubhai tells me, “Let’s get a phone.” I said, “We sleep peacefully. Someone in the house may have trouble falling asleep, and just when he finally does fall asleep, that’s when the telephone rings! Why would we want that kind of nuisance?” Then he says, “How will you manage without a phone? It has become a part of normal worldly interactions (*vyavahaar*) nowadays, hasn’t it!” So I said, “The neighbors have one, don’t they! My address has already been given to them [for messages].” So, they answer

the phone call that comes at three o’clock in the night and they tell me in the morning. And for that, I will thank them and express my gratitude. And I even return the favor, because the poor fellow answers the phone call at three o’clock in the night and then he tells me [the message] in the morning. Does he do that or not?

Questioner: Yes, he does.

Dadashri: He would even tell me, “The phone call came at three o’clock in the night! Lately, I haven’t been able to fall asleep, and just when I dozed off a bit, that is when this phone call came.” You’re blessed (!) I knew it all along.

Nevertheless, if at some point, under certain circumstances, it seems necessary to keep a phone in the business, and if someone keeps a phone, then I’m not going to say ‘no’ to the person. And just because I say ‘no’, it’s not as though everyone will refrain from keeping one either.

Questioner: That’s correct.

Dadashri: So then, if these people have kept a phone in my room, then whoever’s call comes through on that phone, I would tell them, “At night, my physical condition is not that good, it isn’t favorable for my health, so please don’t call at night, that is my request.” So, if you need to call for something at night, then you should decide in your mind, ‘I will make the call in the morning now.’ Even if there is a lot of urgency, you should decide, ‘I’ll call in the morning.’ So, I had already told everyone who comes to me explicitly not to call at night.

Understand That This Is Not a Thing to Be Fond Of

I said, “Why would I want to be possessed by a phone, that latches on [like a ghost]? If I’ve gone to sleep peacefully, then... If there is a need for it [a phone], then it will come [where it’s needed]; where we are [living], we don’t have the need for it. Whoever feels the need for it will bring it here. If there is no need for it, then it won’t come at all. And we don’t feel any such need for it. All those officers say, “You should get a phone, buy one.” I said, “All those officers have the fondness for it, so as to increase their prestige. They are prestigious people with a reputation to uphold, whereas we are ordinary people, the kind who sleep at ease!” I sleep peacefully the whole night, as per my own independent will. Even a mosquito does not disturb [my sleep]. So, who would want to keep a phone? The moment the phone’s handset rattles [with a ring], it’s a botheration!

When the phone rings, it inevitably disturbs the sleep. I said to Kanubhai, “We shouldn’t have this disturbance.” At times, if a bed bug, a flea or a mosquito causes the disturbance, then that is *farajiyat* (mandatory, not by choice); it is not *marajiyat* (by choice). Whereas this phone is a disturbance that is *marajiyat*, to show off one’s prestige. Then next, why didn’t I keep a car? I used to keep a car before. Back then, the driver would say, “Sir, such and such parts are broken.” I didn’t even know the names of the parts. That’s when it struck me, ‘This is an entrapment!’ If you must, then get entrapped with your wife! With her, if

you end up having children, then so be it! If you want to shop, then do so in just one ‘market’. One ‘market’ [only]; there shouldn’t be two to four ‘markets’. How many ‘markets’ are we going to carry on our heads and go around with? This is all a matter of common sense. Yes, that driver would siphon off petrol from the car and then say, “Uncle, we need to fill petrol in the car.” The uncle [meaning I] wouldn’t know anything in that regard. What kind of a pain is this?! What’s more, given the circumstances, I would say, “Get a car.” No, not even like that, [only] subject to circumstances. But I would not allow that disturbance [of a phone] into my life. Not even if someone were to offer it to me free of cost. [I would say,] “No, I don’t want the disturbance.”

You need to understand this. There is no need for all of you to adopt what I am saying, but understand this much, that this is not something to be fond of. Understand that this is something that brings disturbance. So don’t go on having affectionate feelings towards it. Don’t go thinking, ‘Oh phone! It is only because of you that I live.’ Recognize that this is something that causes disturbance. It disturbs your sleep. We have two rooms in the house and once they get closed for the night, then there’s no one who comes knocking or tapping at them. Once in a while, if someone does come knocking, then they come during the day, they don’t come at night.

I Would Simply Not Get Involved in Things Like Cars

Questioner: Dada, you said that you used to keep a car earlier on, so in

which year was that? In which year did you get it?

Dadashri: That was in the year 1946.

Questioner: Was it Kantikaka [Dadashri's business partner] who used to drive it?

Dadashri: He used to drive it himself. The car was bought just to show off.

Questioner: Did you ever drive it, even one day?

Dadashri: I actually don't even know how to drive! I wouldn't get involved in that sort of thing. I only know these matters concerning the Self (*Atma*); I don't know any other matters.

Questioner: That is indeed the real thing, isn't it?

Dadashri: And he would even not tell me to drive, the poor fellow, he would say, 'You need not get involved in this, this isn't for you. This is for those who can do hard labor and have a hard brain [tough-mindset]. You neither have [the capacity for] hard labor nor do you have a hard brain. Yours is a tender heart and a tender brain [mindset].'

As for my partner, his line [of destiny] was so good that he never went about without a car. As for me, there was no such line [of destiny] to be found. But thanks to his line [of destiny], the car came and I got to travel in it too.

The Line of Demarcation Between Necessary and Unnecessary Things

My whole life went by, yet [for

business-related work] I never bought a new car. I bought a second-hand car, even though I had enough money to buy a new one. And since I was in the contract [construction] business right from a young age, I had the money to buy a watch, and buy a radio, but I never bought a watch my entire life. And neither have I seen [used] a radio in my entire life. That's because I didn't need them. I had the money, but I didn't have the need for a radio. Even though hundreds of thousands of rupees came into my hands, I haven't bought anything [unnecessary]. I've never spent even four *annas* [quarter of a rupee] on anything unwarranted. There shouldn't be any unwarranted expenses, on things that are not necessary. Expenditures should be incurred on what is necessary. What kind of expenditures should be incurred?

Questioner: Necessary ones.

Dadashri: Necessary things. A thing that is necessary and one that is unnecessary, one should know the line of demarcation between these two. As for an officer, if we take his dignity and stature into consideration, then he certainly needs the suitable attire and all that, he even needs a watch. But he has accumulated far too many unnecessary things. For things that are necessary it is fine, to have as much as is needed. That is referred to as 'necessity', or 'most necessity.' What is it referred to as? Did you understand the word 'necessity'?

Questioner: Yes, I understood.

Dadashri: Spend money only on those things. The rest is actually all

moha. Yes, necessary things are required. First off, food is required. And moreover, what kind of food should it be? It should be food that nourishes the body, food containing nutrients. Then, clothes are required. A room is required to live in and an *istri* [*stri* - a wife] is required. Not that *istri* (iron) for clothes but a *stri* (wife) from marriage; she should be one that you are married to. All this is required. These are necessary. If someone turns out to be a *baavo* (ascetic), [then that's because] in his past life he would have had the inner intent that, 'I want to practice only *brahmacharya* (celibacy),' then he wouldn't have a wife in this life. His 'shop' [worldly life] runs in accordance with the inner intent (*bhaav*) that he had decided upon in his past life. What other requirements would he even have?

Imitating Those Who Are Materialistic, One Holds Himself in High Regard!

People don't even have an idea about what is in their own complete best interest. These people just know about what is in the best interest of their body and what is in their best interest in terms of material pleasures. But they don't know what's in their best interest spiritually. So, they only engage in activities that further material pursuits!

One puts on new pants and keeps checking himself out in the mirror. Hey! What are you looking at in the mirror? Just think about who you have imitated! Did you imitate someone spiritual or did you imitate someone materialistic? If you want to imitate materialistic people, then those people from Africa, why is it that you don't imitate them? But in fact, [the

thinking was] 'I should look like a *saheb* (respectful address once used for British officers and superiors),' and that's why you imitated [materialistic people from the West]. But there isn't any substance within you! So why are you even trying to become a *saheb*? Yet in order to become a *saheb*, he keeps checking himself in the mirror, and keeps fixing the parting in his hair. And he believes, 'Now, I am looking alright.' Then, after putting on a pair of trousers, he keeps patting his backside. Hey, why are you patting over and over again for no good reason? There's no one who is going to even look at you. Everyone is preoccupied with their own struggles. But who knows what high regard he's come to hold for himself! He believes in his mind, 'This is fabric priced at three hundred rupees a yard, so people will appreciate my worth [when I wear clothes made from it].' But as a matter of fact, no one has the time to even look at that! And yet in his mind, he swells with pride. What's more, if he needs to step out of the house even for a short while, then he keeps changing his trousers, saying, 'Hey! Get me another pair of trousers!' Then, he will even say, 'Not this one, get me the terylene trousers!' It's not like these people can be brushed aside just like that! Hey, what is it that you've imagined this to be? There's not a single person who is free to even look at you. What is there to even look at in you? But even then, just by wearing a good pair of trousers, who knows what high regard he's come to hold for himself! This is what the world is like!

As far as the speech in this era of the current time cycle is concerned, I haven't come across even a single

person whose speech is correct. They're like half-wits; people who are half-mental. So, right at the outset, don't take what they say at face value, first verify it. Otherwise, if you take it at face value, then it will have an [adverse] effect on you. So, this current era of the time cycle is such that it's practically half-mental!

Do Not Upset the Balance of Inner Happiness

The entire world has drowned in the ocean of *parigrah* (unnecessary acquisitiveness). The Lord does not refer to necessities as *parigrah*. So, each person should decide what their necessities are. What is this body's foremost necessity? The foremost is air, and that is actually available at each and every moment, free of cost. Secondly, water is necessary, and that too is constantly available to the body free of cost. Then, food is a necessity. When hunger arises [in the body] it means that a 'fire' has gotten ignited, so it needs to be put out. What is needed to put this 'fire' out? So these people say, "*Shrikhand* (sweetened pressed yogurt with nuts, saffron and cardamom), *basundi* (sweetened condensed milk dessert)!" No man, why don't you just throw in [eat] whatever is available! Even if you throw in *khichadee-kadhee* (a simple dish consisting of rice and lentils and yogurt soup), the 'fire' will be put out. Then in the secondary stage of necessities, there is [the need for] clothing and a place to stay. Is there any need for respect (*maan*) in order to live? However, these people seek respect and wander around in a state of unawareness

arising from illusory attachment. All of this should be understood from a *Gnani Purush*, shouldn't it?

If sugary water were to flow from the taps for just one day, people would get fed up. Hey, you're fed up already? Then they would say, "Yes, we just want plain water." If this were to happen, then they would understand the value of the authentic thing. These people yearn for Fanta and Coca-Cola. Hey, figure out what your necessities are! Would this body complain if it was given clean air, clean water, and some *khichadee* at night? It would not. Therefore, make a decision on what is of necessity. Instead, these people go looking for a particular type of ice cream! What does Kabir Saheb (a fifteenth century Indian mystic poet and saint) say?

"*Tera veri koi nahi, tera veri fel*"

"No one is your enemy; your enemy is your *fel*."

All the unwarranted running around after unnecessary things, that itself is referred to as *fel*. If you live in India and ask for water to bathe, then would 'we' not call that [a form of] *fel*?

"*Apne fel mita de, phir gali gali mein phir.*"

"Rid yourself of all your *fel*, then roam the streets freely."

What is a necessity for this body? It requires pure ghee (clarified butter) and milk, but they don't provide that in pure form, and instead, they put rubbish into the stomach. What good is that *fel*? What do they put in their hair to wash it? Shampoo, it doesn't look like soap

rather, it looks watery and that is what is put into their hair to wash it. These know-it-alls have invented such things that even those who didn't have *fel* have acquired them! Because of this, the inner happiness has diminished! The Lord had said that if there is a difference of five to ten percent between external happiness and inner happiness, then it will do, but if this difference is ninety percent then that will not do. After the gap becomes this big, that *fel* (unwarranted running around after unnecessary things) takes place! Does one have to die? But one doesn't die [easily] like that and he has to endure [the consequences]. All of this is nothing but *fel*; unnecessary needs have been created.

If the shops were to close for an hour, people would get worried! Hey! What is it that you want that makes you worry? So, they say, "I want some ice cream, I want cigarettes!" This is just increasing the *fel*, isn't it? It is because people don't have inner happiness that they flounder about outside. Whatever balance of inner happiness there was, even that is gone now. Do not upset the balance of inner happiness. But instead, people used up whatever [merit karma] remained as they saw fit [to obtain external happiness], so then how can the balance of inner happiness be maintained? Is it better to live an authentic life or one of imitation? These youngsters imitate each other.

Questioner: Dada, are you saying that one should reduce his necessities to such an extent that he can live peacefully?

Dadashri: In fact, what necessity

do human beings have? That which is considered essential (*aavashyak*). *Aavashyak* means that which is *aavashya* (surely) a necessity. No one can dispute it. One should decide that. And anything we get beyond that is merely to show off to people or for our own prestige, but it is all unnecessary.

So I had understood right from the get-go that having a necessity is itself a source of misery. *Parigrah* itself is a burden, and it is the very thing that causes misery. Because I had understood this, I found all of that to be a source of misery.

Our Calculation Is Entirely Different; There's No Competition

In India, there would certainly be no unhappiness at all, but all this unhappiness is simply due to the lack of understanding. In reality, there is no unhappiness; there is actually no such thing as unhappiness. All this unhappiness that is there, it is 'invited' unhappiness and it is unhappiness that is imaginary. People are competing with each other. 'I should look better than this person, I should look better than that one.' No one's looked better than others consistently.

The unhappiness that these humans have is 'invited', do you understand that?

Questioner: I understand that.

Dadashri: So, I haven't given rise to any 'invited' unhappiness at all. My calculation was contrary to the world's. If a person has a two-bedroom apartment in Mumbai, he is constantly longing, 'It would be more comfortable if I had a

three-bedroom apartment.’ What does a person keep longing for? A person with two rooms longs for three rooms and if you were to ask a person with three rooms, he will be talking about four rooms. A person with four rooms will be talking about five rooms and one with five rooms will be talking about getting a six-bedroom apartment. A person with a five-bedroom apartment says, ‘I’m still one room short.’ A person with six rooms wants seven and one with seven rooms wants eight. I have not yet seen a single person who says, “I don’t want anything.” This [longing] keeps gnawing away at everyone from within. If the husband doesn’t say it, the wife will speak up, “We need one more room. We need at least three bedrooms at our place; we’re prominent people.” On the contrary, what I would observe is that if I had two rooms, then I would go and look at the state of a person with one room, thinking, ‘How must this poor fellow be living? Compared to his place, ours is so nice!’

If a person doesn’t do anything at all, after seeing [what] others [have or do], then it is all happiness indeed. Are there a few people here who follow what others do after seeing them?

Questioner: Everyone is just like that. That’s all normal.

Dadashri: Not even for a second have I followed others after seeing [what] others [have or do]; I haven’t done that throughout my entire life. Hey, those people can do whatever they want, what has that got to do with us? The line that we have drawn for ourselves is

correct. Have we come here to imitate others? We have actually come with the original thing [Self], we are not here to imitate anyone.

If a Person Were to Imitate Me, That Would Be Worthwhile

I would never imitate anyone after seeing anything of theirs, not even for a day! I’m fully aware that I have come [in this life] after making a contract [in the past life]; whatever it is, it’s correct.

Throughout my entire life, I have actually never imitated anyone at all. I have never imitated anyone in anything or in any matter whatsoever, not even for a single day.

Someone may jump into a ‘well’, but what’s the point of you jumping in it too? Or else he may climb a mountain, even climb the Himalayas, if he has the strength to do so. If you don’t have the strength and you attempt to climb the Himalayas, then you would get sick. Don’t do things because you see others doing them. Hey, just don’t imitate at all. Don’t imitate anyone in this world at all. People themselves are imitations, so don’t imitate the imitation. If there is someone original and you imitate him, then it is worthwhile. I am considered original. Every single one of my words is considered original. My concepts are considered original. If one imitates the original, then it is worthwhile! In fact, these people themselves are just imitation. Now, what is the point of imitating these imitations? These people are imitations, doesn’t it seem like that? If you imitate an imitation, then you will get trapped. ‘Since he’s had a bungalow

built, even we will have one built.' Hey, what do you have to do with his bungalow? At present, whatever your necessities are today, they are being fulfilled. Right now, you're content with your house; on the contrary, upon seeing his bungalow, you became discontented. You went and saw his bungalow. And that is how our people are as well, they host a house-warming party and show the bungalow to everyone. So even if he doesn't want to see it, the mortal one will get stirred up from within [to go see it]. So they hold a house-warming party and stir up [the discontent] within him.

If you want to imitate, why do you imitate people? Go on, imitate a water buffalo! Does it have even the slightest worry? Does it have clothes or any other things? It is original. But here, one is in a rush to catch the bus, in a rush [to get work done] at the office, and also in a rush to return home! He is in bondage, and yet he's in a rush! Even the office is bondage, and yet he rushes to go there! What is the water buffalo like? Wherever there is bondage, it goes there very slowly.

So, right from childhood, my nature has certainly been such that I don't imitate anyone. Whether it is good or bad, it should be my very own. I may have even moved backwards [at times], but I have remained true to myself. It's alright even if I didn't figure out [how to advance in] worldly life; at least I managed to figure this [the Self] out! Even if I didn't know [how to advance] in worldly life, but I have certainly known this, haven't I! What is to be done with worldly life anyway?

Questioner: Not everyone is able to know this, are they! It is difficult to know this.

Dadashri: It is difficult to know this. So, I had been looking for precisely such a thing.

The awareness of what is beneficial and what is harmful which one has, should be independent. What do I do that makes me happy and what do I do that makes me unhappy? In *Satyug* (an era of the time cycle characterized by a unity of thought, speech, and action), people had the awareness of what is beneficial and what is harmful in worldly interactions. Back then, there was no immoral or bad conduct (*anaachaar*). People themselves were virtuous and had good conduct (*sadaachaar*). So from that, the awareness of what is beneficial and what is harmful would arise. In the current times, immoral or bad conduct is indeed prevalent everywhere, so how can the awareness of what is beneficial and what is harmful arise?

Two Types of 'Patients' Indulge in Entertainment

Questioner: Nowadays, when we look in the countries you've recently visited, it seems as if they are just focused on how to create disturbance. That is what their behavior appears to be like. They want a TV, a radio, this other thing, all the other amenities, a car; so when will they be at peace? They accumulate all of these things. They want all the material things.

Dadashri: It's like this, you see, there are two types of 'patients'; one type is the 'patients' who are afflicted by

egoism. So, they want a radio, they want this and want that, to show off their *maan* (pride that comes from worldly recognition and validation). And the other type [of ‘patients’] are those who can’t ease into rest at night without listening to the radio. They are the kind of ‘patients’ who just can’t ease into rest without listening to it. It is only after they sing along to a movie song [playing on the radio] that they are able to fall asleep due to *masti* (intoxication of transient pleasures). Otherwise, everything gnaws away at them. So, these are the two types of afflictions. They say, “I want this, I want that.” Of these two, the afflictions of *maan* are more prevalent over here [in India]. And subsequently, one gets entangled in them, he gets affected by them. From the affliction of *maan*, the state of being affected has arisen. Now, I already know that all this is not beneficial in any way. So why should I even bother with these things? That’s why I’ve never given them any importance.

Conveniences Make One a Comfort-Seeker

The point is to be understood; no other botheration would be of any use in this, would it! You should minimize the afflictions from external sources (*upadhi*), as much as possible. As a matter of fact, I experienced this for myself with the fan [to see], ‘What happens to me [when I use the fan]?’ Because earlier, I never used to keep a fan. Up until 1956, I had cultivated the quality called *titiksha* (the virtue to endure physical hardships with equanimity). I always used to sleep

[directly on the floor] on a *shetranji* (a single thin woven cotton mat, also called *satranji*), and I didn’t keep a fan. So when my friends would come over, they would say, “You don’t keep a fan because you are a *tapasvi purush* (one who practices penance), but what would become of us?” So, I said, “Arrange for one.” After the fan was set up, this body became comfort-seeking (*shatashiliya*).

If a farmer wears shoes every day, then his feet will burn [on the hot ground] the moment he doesn’t have his shoes on. Otherwise, the body adapts so that his feet do not burn. Now, since he’s accustomed to the comforts, he will inevitably become dependent [on the shoes]. When there is no fan, he will inevitably become dependent [on the fan]. And for me, it becomes difficult to keep the *upayog* (applied awareness) focused on the external [relative]. I am telling you about what happened to me. So, you should try to understand this point well. Don’t stop using the fan, but understand that using the fan is not beneficial.

So, that experience isn’t beneficial for our *mahatmas*. We cannot say anything to people outside [who have not received Self-realization through *Gnan Vidhi*]. People outside seek external happiness, whereas you [*mahatmas*] seek inner happiness, you seek eternal bliss (*sanatan sukh*). So I’ve simply shared this from my own experience.

Questioner: Why only a fan? There are many things that are not beneficial for us.

Dadashri: The other things are not

as concerning. This fan in particular is more of a concern. The other things do not touch you directly. This one alone touches you directly. There is no problem with the other things. As for the other things, say someone at home brings a refrigerator, what harm does that cause you? The person may say, "Drink this ice-cold water." But, if you don't want to drink it, then you can say no to it. If the people at home use a radio, or a phone, then what does that have to do with you? If there's any disturbance, it will affect them; what does it have to do with you? [But] This fan is the only thing that actually touches you.

For one who does not have the need for any external afflictions (*upadhi*) and yet if he uses [such things], even then I have no objection to that. What is our path like? It is a path without any objections. Whatever a person believes happiness to be in, that is indeed where his happiness lies and so he will say, "I cannot live without a fan." So I would say, "That's fine, that's indeed how it is." "If possible, go get a fan," is what I would say. Whatever one needs, that thing is a necessity for him.

Questioner: So, we shouldn't become comfort-seeking, is that what you're saying?

Dadashri: A person becomes comfort-seeking due to external conveniences. So, when those conveniences aren't available, then he creates external afflictions. This body is such that it will condition itself to live in whatever state you keep it in.

It's not a necessity; I have formed

this habit knowingly. I formed the wrong habit of using a fan. As a result, I started preferring the coolness after that! Now, is this how it should ever be? And when I go to Ahmedabad, they turn on the air conditioning (AC). They say, "Dadaji is going to stay at my place," so they install an AC. They don't know that I don't need air conditioning. They may have air conditioning at their home, but the kind of air conditioning I would like is that the air conditioning should be available all the way until I reach the *satsang* venue. But instead, the moment I step out, it's scorching hot again! When you step out from the coolness, what do you feel outside? It feels like scorching embers. What sense does that make? That is why the Lord has said, "Do not become comfort-seeking." This is referred to as being comfort-seeking.

This body should be tempered to some extent, shouldn't it! It has been said that a person should be able to endure twenty-two kinds of *parishaha* (refers to the twenty-two types of hardships that are to be endured with equanimity in the *Kramik* path, in order to shed off karma). But I'm saying no to that; I am not asking you to do that. If I were to ask you to do that, you'd all get frightened. So it's better if I don't ask that of you.

When External Happiness Is Cleared With Equanimity, There Is Inner Happiness

Questioner: But Dada, this body does seek external happiness, doesn't it?

Dadashri: But You do not need to seek [external] happiness. 'You' have

attained the inner happiness. The one who has not attained inner happiness is bound to seek external happiness. For the one who has attained inner happiness, if this external happiness is not there, then will it do or not? For those who have not attained inner happiness, there's nothing we can say to them. If they haven't attained it, what can they do? But here [in the world], one is constantly it seeking outside. Some even wait for it, saying, "Ah, the breeze is coming, hmm...here it comes, here it comes." If it were not going to leave, then go ahead and enjoy it, but then he will say, "Oh, it's gone!"

This is the kind of dependency that a person has. Look, the Lord has said to endure these twenty-two types of *parishaha*. Has it been written in the scriptures or not?

Questioner: Yes, it has been said to endure the *parishaha*.

Dadashri: Yes. I am not even telling you to endure those. For you, it's just this much; if there's a little [discomfort] like this, then your *upayog* (applied awareness) will prevail within. Otherwise, the *upayog* will continually stray outwards. If there is even the slightest discomfort caused by humid heat, the *upayog* continues to remain outward. Nonetheless, if the fan is already running, do not turn it off. If it's running, clear it with equanimity, but do not believe that, 'There's happiness in this.' If you believe, 'There's happiness in this,' then it means you also believe, 'There's unhappiness in its absence.' So, the *upayog* continues to wander off to other places.

Tell me, what must be the state of a person who's just stepped out of an air-conditioned room? As a matter of fact, who invented these fans? It is the people from abroad. How is it that these inventions meant for them have seeped in over here [in India]? Otherwise, over here [in India], only the kings would have fans. Everywhere else, there would be ordinary fans and that too, only if one was a wealthy merchant. Otherwise, why would someone who works all day have the need for a fan? And nature is already helping you out in every way. When some breeze is needed, a mild breeze will even flow by. Nature provides every other kind of help, and whatever amount of perspiration needs to come out [of the body], it facilitates that. Then, what is the point of living a life that is unnatural?

If you have a fan, then try switching it off for fifteen to thirty minutes and set the *upayog* (applied awareness as the Self), then you will not need the fan. The one who prevails in *upayog* does not have the need for a fan at all. This need for a fan exists only as long as one's *upayog* remains outward. And having said this, I don't say no [to the use of a fan]. If Your [*upayog*] is outward, but even in that outward [*upayog*] if Your conviction within is, 'I am the Self,' then it will suffice. Even then, there is no objection. But what's the harm in progressing a little further? Is there any harm in that?

By Withdrawing From External Happiness, One Can Come to The Original 'Place'

Questioner: When something in the

house breaks or gets damaged, then I get completely preoccupied with it. Let me share my own story; I had not even heard of a refrigerator until I was seventy years old. Then I eventually got a refrigerator, and one day it broke down, so I turned the whole house upside down.

Dadashri: Yes, that is indeed how it is. All these are *aafat* (major troubles). *Upadhi* (afflictions from external sources) are one thing and these kinds of *aafat* (major troubles) are a different thing. *Upadhi* are something that cling on whereas these *aafat* are made to cling on [by choice]. It is natural for you to feel that way; because all these are major troubles.

When I did not have *Gnan* and Hirabaa [Dadashri's wife] would say, "That tap is broken," that used to be an *upadhi* for me. Then I would have to go and fetch [a plumber]; that was an *upadhi*. That's a necessary item, isn't it? But these other items are unnecessary troubles. People bring televisions and other things; do they bring just a few things? It ruins the eyesight and that too is a major trouble.

Questioner: The television once stopped working at a very important time, and so all the neighbors started asking, "Is the TV not working?" The TV stops working and the Self and everything else gets caught up in it.

Dadashri: Yes, everything gets caught up in it. Despite that, we should not have any contempt for it, should we? Because others may like it; they may do whatever they please. Even if your own son does whatever he pleases, can you tell

him not to do it? If you say no to him, it will lead to abhorrence within you.

And when one is in the applied awareness as the Self, then nothing else remains. If one prevails in the applied awareness, then he won't even realize whether it is hot or cold; there is nothing of the sort. Right now, if a boy is writing his examination paper and the fans stop working, he wouldn't even realize it. When lawyers' proceedings are going on and the judge is listening intently, and at that moment, if the fans stop, no one would even notice that the fans have stopped. It is when one is idle that he notices all this. That is called external applied awareness. It keeps wandering incessantly. Despite that, I say, "No problem at all. At least do this much." These five *Agnas* of ours are indeed such that they don't allow any *upadhi* (afflictions from external sources) to remain. There is nothing in them that is problem-inducing at all. 'You' do remain in the five *Agnas*, don't You? Turn on the fans, but prevail in the five *Agnas*. But know that this is not an ideal thing. It is not as though I don't use a fan. I too use one. But by withdrawing from this little by little, one can come to the original 'place' [the Self].

Now, you walk around wearing these shoes, and then one day, on the rare occasion that some outlaw on the road takes the shoes, and then you have to walk barefoot on the road, on the sand in the hot sun, so what would your condition be? Now, the feet of the farmers become conditioned. Nothing happens to them, and they don't need [shoes]. It is a rule of nature that

whatever [essentials] one needs, to whatever extent, they get supplied. So then, why shouldn't you take advantage of that rule? That is indeed the rule of nature. Because You are independent. Nature yields to You. [But] 'You' are overstepping nature's authority.

I have seen my complete independence; I have experienced it. And after that, I attained *Gnan*.

If The Mind Is Entertained, Then the Tapa Gets Ruined

What is the world up to? In order to find relief from their unhappiness, people are immersing themselves in other pleasures of the five sense organs. So they are simply moving their unhappiness from here to there; that's exactly what they are doing, isn't it! Even if a little unhappiness befalls them, they simply 'cash out' [divert the unhappiness by getting immersed in other pleasures instead of doing inner penance]! There is so much 'stock' lying within! I always say that you should go ahead and definitely endure the unhappiness. Do not 'cash out'! Keep the 'balance' intact.

I asked these boys, "Hey, what do you do when afflictions from external sources or worries arise?" They tell me, "We tide over the time by going to a movie or something like that." So they 'cash out'. When the time comes to do *tapa* (inner penance; to maintain separation with the relative self), they go and have fun at the movies. So, they give away a hundred rupee note in return for two rupees. Rather, you should do something that would multiply the hundred rupee note into a thousand

rupees. So when such a situation arises, See the pure Soul (*Shuddhatma*) in everyone. See the next thing, and the third thing. Or you can do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) for everyone in your home; recall all your relatives and friends. Interferences must have definitely happened with your relatives, right? So do *pratikraman* for them. Even with your neighbors. See [the faults committed towards those living in] the second house, the third house, fourth house, fifth house, and the house on this [opposite] side. Do *pratikraman* for everyone in your free time, you should set it like this. When you clean everything, it will get cleared away. You will have to do it yourself; no one else will do it for you, will they? Will others be able to help you with that? Will your wife be able to help you with that? Will she do *pratikraman* for her own faults or will she help you with yours? So something like this needs to be set; that is when it is considered *tapa*.

What should Your *tapa* be like? Let it 'heat up' within; let the mind get 'heated up'. So, when the time [circumstance] arises, and the mind begins to 'heat up', that's when it needs some 'food'. Now at that moment, if you provide it with the kind of 'food' that it finds enjoyable or if you recall some item from home and divert the mind into it, or you divert it into something else, then that is not considered *tapa*. It is considered *tapa* if, in that moment, you connect [the mind] with the Self, when you maintain the pure applied awareness as the Self (*shuddha upayog*); that is called *tapa*.

Tapa means to not give the mind what it likes or to not divert it in another direction. You give the mind what it likes, don't you?

Questioner: At times I need to give that to it.

Dadashri: That is fine. There is no problem in doing that once in a while. But [the opportunity for] *tapa* like this does not easily arise. And as you mentioned, if you take the mind to a restaurant and entertain it, then that will not do.

After Self-Realization, There Is Satisfaction and Contentment

Questioner: Half the people only want things because of *loksangnya* (societal influence; peer pressure). 'He has a car, so even I want one.' That is how it is.

Dadashri: No, but *loksangnya* arises only when one is not content within, right? Otherwise, no one can ignite 'hunger' within a person who is content. I have not met anyone yet who can ignite 'hunger' in me! From a young age, I haven't had the need even for a radio. And why would I even need all this? What kind of an intellect do these people have? All this happens when the intellect is of an extremely crazy kind. And hey mortal one, when there are all these 'radios' [in the form of human beings] wandering around, why did you get this new radio? These are all 'living radios' moving about!

Questioner: And the new radio will not even run an errand for us.

Dadashri: Yes, but people have no sense at all! Moreover, nowadays these

children put it right next to their ears and walk around. So, they have no sense whatsoever.

It is only when greed lies within that one comes across societal influence. The antonym of greed is satisfaction (*santosh*). A person finds satisfaction because he has done something for it in his previous life. Even a person who has understood the knowledge pertaining to worldly life to a certain extent, he will have satisfaction. And a person who has the Knowledge of the Self, will certainly have contentment (*trupti*).

If a person has indulged [in worldly pleasures] for infinite lives, then he will have satisfaction. In fact, the true meaning of satisfaction is *sama-trushna* (to have desires within limits)! Such a person doesn't want anything. Whereas for someone who has not indulged in worldly pleasures, all kinds of greed creep in, like, 'I want to enjoy this and I want to enjoy that and the other thing.' As long as he has not enjoyed something, there is inner turmoil and affliction, thoughts about that thing keep on arising.

What is satisfaction? One has fully enjoyed something in the past, therefore he has satisfaction in that matter. Whatever one has enjoyed in the past, say, he has enjoyed a kingdom of his own, he has enjoyed being a king and if he were offered a kingdom now, he would not like it. In his mind, he would simply get fed up. [Even if someone were to tell him,] 'Hey, you have not enjoyed it in this lifetime.' He would say, "That's true, but I don't like it." He has already reached a conclusion on that matter. Hence, the one

who has enjoyed worldly pleasures doesn't need anything.

The Yearning for External Happiness Leads to Inner Burning

Just take a look, one cannot find happiness anywhere! One has so much money, yet he does not find any happiness in it; he has a wife, yet he does not find happiness even in her! So then he ends up ordering a bottle [of alcohol], consumes some of it, and nods off to sleep! One has never experienced happiness, has he! What is every living being searching for? They are indeed searching for happiness. This is because their inherent nature itself is happiness. The tendency of the *chit* (*chitvrutti*) is to constantly search for happiness, 'I will get happiness from this, *jalebi* (an Indian sweet dish) will give me happiness, perfume will give me happiness, going to the movies will give me happiness.' Upon sampling these things, he decides that there is no happiness at all in these things. Then he keeps letting go of all those things and he continues to search for other new things [to gain happiness from], but he never feels content. He does get satisfaction [from those things], but not contentment. Satisfaction is what arises when one's desire gets fulfilled, so one feels satisfied. When the desire to eat arises, once you eat you feel satisfied, but you will not have contentment. Contentment means that you will never have the desire for it again.

Questioner: If we have a desire for something and we do not get it, then intense burning starts up within, doesn't it?

Dadashri: The desire itself is the 'fire'. When a desire arises, it is like striking a match and lighting it. Then as long as it does not get extinguished, the inner burning persists. The inner burning depends on how strong or mild the desire is. If the desire is very strong, then a lot of inner burning will arise.

Truly speaking, what is the law of nature? Inner happiness should remain at a certain level. Inner happiness and external happiness should remain at a certain level. At times, if there is an increase in the external happiness, then the inner happiness will have decreased. And if the external happiness has increased to a certain level, then it is fine. But instead, it has gotten totally tipped [extreme up and down].

Questioner: That is a very big difference.

Dadashri: So there is no inner happiness left at all. A person goes mad and experiences tremendous inner burning. There is *aaropit bhaav* (the false attribution of the belief that 'I am Chandubhai'), hence, it gives rise to a lot of inner burning.

If External Happiness Increases, Then Know That You Are Doomed

Today's worldly science (*bhautik vigan*) has gone out of balance. It has exceeded the normal limits and hence, it has turned into 'poison'. In this day and age, on account of this worldly science, external happiness has increased manifold while on the other hand, inner happiness is not to be found! There should be some sort of an equal balance

between inner happiness and external happiness. A slight increase or decrease is fine, but that should be within a limit. If the worldly happiness decreases, you can make do with it. But today, the inner happiness has completely disappeared! In fact, it has entirely disappeared in America! People there need to take up to twenty sleeping pills just to fall asleep! America has attained external happiness beyond limits, but at the same time their inner happiness has come to an end! What sort of a [worldly] science is this! Inner peace leads to contentment whereas external happiness increases one's greed. Inner peace cannot last where the selfish intellect is at work. People run around on the outside in search of inner peace, but is it possible to find peace by running around? You will find peace on the outside only if you have peace within. Therefore, the fact that there is happiness within should first become established in your conviction, only then can you attain inner peace.

The sources of external happiness have increased. A businessman may have bought an apartment worth four million rupees, say, he has a copious amount of food and drinks to enjoy, he has crates and crates of fruit; but he would have developed high blood pressure and would have had a heart attack, and his wife would have diabetes. So the doctor would have put a 'muzzle' over their mouths! Then who would eat all that food? The hankering house-help and the cooks at home would eat, drink and get plump! When you enter his apartment, you would feel as if you have entered a

cremation ground! Even when you converse with him, he would talk with sheer egoism. He would serve you expensive tea, but as long as the real value in the form of inner intent has not been added to something, even gold, no matter how pure it is, would be worthless. And from the look on his face, it would appear as if he has forgotten how to smile. What kind of a gift of external happiness is this!

What has the Lord said? Keep an eye on the 'balance scale' of inner happiness and external happiness. If your inner happiness goes down and external happiness goes up, then know that you are doomed. A little up and down in the 'balance scale' is acceptable, but the 'scale pan' of inner happiness has gone up completely, so what will become of you?

No Dependency on Anything External, That Is Inner Happiness

Questioner: How can we distinguish between the two, that this is inner happiness and this is external happiness?

Dadashri: When there is no *avalamban* (dependency) on any external source and yet, happiness prevails, then that is inner happiness. And when happiness is experienced because of a good cup of tea, that means the happiness has come from an external source, that of tea. Or when a cool breeze flows, and you express a sigh of comfort, then that is considered as happiness arising from an external source.

Questioner: This definition of happiness or bliss that we have

understood, it can be substantiated based on an external source. That is verily what we have experienced, and we can substantiate only that kind of happiness, but as far as the happiness from within is concerned, we are not aware of what that experience is like? What is its proof?

Dadashri: Why does a person go to sleep? He sleeps when he is tired, and then he feels rested. However, along with that, he feels, 'I slept very well today.' The words 'very well' means that he is experiencing happiness. The 'doors' of these five sense organs have been shut, even then he is experiencing happiness from within. That is why people go to sleep, because they experience happiness from within as a result. Since he has gone to sleep, he experiences happiness. However, all such happiness leads to veils forming over the Self. To derive happiness by 'packing' the Self in a 'sack' is wrong. Instead, it is better to derive happiness by doing *tapa*.

Why does one feel happy upon waking up after sleeping? The happiness is verily coming from the Self that is present within; it is the ego that is indulging in the happiness.

So, when this external 'machinery' [body] comes to a stop, the original Self (*Bhagwan*) is ever present, His bliss overflows outside. The original Self is actually the source of infinite bliss. So, the bliss from within overflows outside. When this 'machinery' is functioning, that bliss does overflow outside, but one is not able to recognize it.

Questioner: The bliss of the Self that arises within, what is the proof of that? How can one clearly know that this definitely is the bliss of the Self?

Dadashri: You will know that when you give away something that is yours to others. Say there is a sick person, and you go to the hospital to give something to him. At that time, you feel good from within; that bliss is your very own. That has not come from an external source.

Questioner: But hasn't that arisen by giving something to that person?

Dadashri: [Generally,] Giving something away always brings unhappiness. There can never be happiness in giving something away. If there was happiness in giving, then wouldn't people give away everything? However, the bliss that is experienced when giving something away, that bliss has arisen from within. He should have felt unhappy [as he was giving something away], instead he felt happy, that is due to the bliss from within.

Questioner: But even in that case, it is still dependent on giving something to others, right?

Dadashri: It is not a question of dependency. In doing so [giving to others], he will gradually come to understand what inner happiness is. When would inner happiness truly be experienced? When one is experiencing a lot of misery all by himself, he believes that to be unhappiness; however, amidst that misery, after some time, the feeling of happiness arises within. Then, things come back to

normal for him. From where did this happiness arise amidst the misery? Well, he was actually distressed for an hour, but after a while, he tells us, “Yes, now there is no problem. Now let’s go.” That happiness came from within, the Self within is helping him. That is why things go back to normal for the poor man. People are, in fact, living their lives through the happiness that is arising from within only. However, that concept has not yet come into their experience.

Now I Don’t Want Anything Else in the Next Life

I had said, “*Atma dharma* (the religion of the Self) and the circumstances for it, may only these two be attained through merit karma.” That is why I have got all this. Whereas you said, ‘I want this, and I want two to three sons and one daughter. Then I want to get her married, and I want to regret and...’

Questioner: How are we at fault for that? It is your fault. Why did you not meet us in the last life?

Dadashri: ‘I want a watch and I want a TV.’ And you went ahead and even got a TV!

Questioner: Yes, but had you met us in the last life, then there would be none of these things.

Dadashri: Well, of course, we did meet in the last life, but you were not the kind who would ask [me about what you should charge for the next life]. It’s not like you were straightforward. And without us meeting each other in the last life, how would you ever become my

sixth-generation paternal relative in this life? We are considered one blood! After seven generations, we would have nothing to do with each other. But for up to seven generations, it is said that there is a relationship. So, we had indeed met in a past life, but you did not like what I had to say. You said, “Of course, I want children. Ignore him, he is like an ascetic.”

But as far as that is concerned, I had developed an aversion to it since many past lifetimes, and so this thing was all I wanted and this is how I wanted it. I didn’t want anything else. And now in the future, I don’t even want this. There will be nothing in the next life, no coat or the like. Because this too comes with the hassle of having to wear it! Darn it, the hassle of ironing it, the hassle of washing it!

Questioner: We will be there to witness that, won’t we? When you meet us again, point yourself out to us explicitly, “I am that one!”

Dadashri: I have told you everything, but you don’t remain straightforward, do you?

Questioner: Tell us again in the next life when we meet you.

Dadashri: So smart! Look, what kind of a question he is asking, the kind by which everything gets revealed.

‘I Don’t Want Anything,’ That Is When You Will Get Everything

Now, you are free to spend [your merit karma] on whatever you want to. So now, even when you fill out your

‘tender’, fill it properly, okay? You have two more lives left. However, if you want to ask for cars, then ask for cars. Or ask for a bungalow if you want a bungalow. It will all be deducted from your... Where will it be deducted from? From this ‘wealth’ [merit karma] that you have accumulated. It will be expended from your own ‘balance’. And if you say, “Sir, I don’t want anything.” Then, just as you will naturally acquire a body, you will also naturally acquire food. So, not a single ‘penny’ will be expended from your ‘wealth’.

Questioner: But Dada, how can that happen? Before you gave the awakened awareness of ‘I am pure Soul,’ we have certainly asked for things, like ‘this should happen and that should happen’. Obviously, no one would have nurtured the intention (*bhaavna*) that ‘I don’t want anything at all.’ It is not possible that a person must have not asked for anything at all, is it?

Dadashri: No, it’s not that you have to ask for it categorically, you will automatically receive everything based on whatever is your design (*aashay*) within; it is not as though you will receive what you ask for now. Of course, now You will say, “Besides the pure Soul, I don’t want anything at all.” But of course, there is a design within. It is present in the design drawn up by the intellect. So there is no problem if the design drawn up by the intellect is such that, ‘I am going to receive a body, along with all the limbs and the organs, so I’m fine with whatever it is.’ You will acquire whatever is suitable for the body. That will, in fact, be free of cost.

I Had a Different System of Cashing Out My Merit Karma

In the design drawn up by my intellect, I haven’t brought anything else at all except *vitaraagta* (a state absolutely free from attachment and abhorrence). I didn’t bring a bungalow, a car, a horse, a radio, a watch or anything like that [in my design]. And yet I get a car. I certainly knew that worldly life and materialistic things, and cars and horses and all such splendor are actually byproducts of *dharma* (religion; rightful action); moreover, they are [attainable] free of cost. That is why, since many lives, I have brought along *dharma* alone in the design drawn up by my intellect.

I brought merit karma just like all these people, but it must be my merit karma that I had maintained a different system of cashing it out.

Questioner: So that means everything is based on demerit karma and merit karma, right?

Dadashri: Yes, however, only if it is in a person’s intention will that thing come to him. If it is not in his intention, then that thing will not come to him. Look at me, nothing at all has ever come to me, has it?

Questioner: Yes.

Dadashri: So, all that I had brought along was *punyanubandhi punya* (karmic effect of merit karma in this life, which binds merit karma for the next life). I have never worn a wristwatch. Find me a man who does not wear a wristwatch these days...

Questioner: Yes, that’s difficult, Dada.

Dadashri: That would be the case with the tribal people [who live in the jungle], and secondly, with Dada. Only these two. The tribal people may have fear when it comes to such things and as for me, it's of no use to me even if you give it to me. Hundreds of thousands of rupees came and went by, but I have not had a watch or a radio, nothing at all. Just see how wonderful this merit karma is! Friends come and drop things off saying, "You don't need to spend, here, take it." They think that I don't buy such things because that would cost me money. So, they get things for me, and then when someone else comes to see me, I tell him, "Go ahead and take it, dear."

And I have not purchased anything for the house since 1936. I have not furnished it with anything else. One cabinet, one bed, two chairs, and a small table, that is all I had in the house, I didn't get anything else, everything is the same. Whenever my friends came over, they would notice this. But I was interested only in this [spirituality]. There was no interest anywhere else, was there?

I have a very strong 'foundation', so it's okay even if I have nothing. I haven't bought anything even for my house. I haven't furnished the house. I believed there is happiness in being independent. So I made sure that there was nothing that could make me dependent on it. All these things are nothing but entanglements. Can this even be considered happiness? But you have no choice, where would you go? If you don't enjoy this happiness, even then, where would you go? So you have to

suffer the unhappiness as well as indulge in the happiness. All this is inscribed by karma, isn't it? These are karmic accounts, aren't they! Only after you attain *Gnan* (Knowledge of the Self attained through Self-realization) would the [definition of] happiness and unhappiness that you have get reversed.

After Attaining the Akram Path, Merit Karma Is Put to Good Use

Such a path emerges for those who have *punyanubandhi punya*! It's like this, it is because one's merit karma has unfolded that he is able to get food and drink all in the luxury of his home! That is why he is able to watch TV. Otherwise, if there is no assurance of getting food and water, then would he be out working hard all day long, or would he be watching TV? So actually, people are misusing their merit karma.

Merit karma should be put to good use in such a manner that one's time is spent for the Self. Nevertheless, I don't insist that you shouldn't watch TV at all, you may watch it for a short while, but you should withdraw all the belief of pleasure from it, that, 'It is wrong to watch this.'

So, after knowing this *Akram Vignan* (the spiritual Science of the stepless path to Self-realization), one will not waste his time. He will then spend his time on meaningful activities. You should utilize your time properly. How can you waste even a minute? I prevail in *upayog* (applied awareness as the Self), constantly. This is a life form as a human being; what incarnation is it? It is that of a human body. And yet you find time to

listen to the radio? I have never found time for that. Because I am a man who doesn't allow even a minute to go in the wrong direction. I prevail in *upayog*! [Before *Gnan*] Be it any kind of applied awareness; there used to be applied awareness in the relative, but it was certainly not like this! There was no childishness like this. How can you ever do such a thing?

Manoranjana or Atmaranjana?

There are two kinds of pleasures (*ranjana*): One is *manoranjana* (the pleasure of the mind; that which entertains the mind) and the other is *Atmaranjana* (the bliss of the Self). Uneasiness and agitation do not go away with *manoranjana*; some extent of uneasiness and agitation remains. Just like when a fish is out of water, it keeps fretting and writhing, similarly every living being is fretting and writhing all day long. Even a small child keeps fretting and writhing.

The world has not experienced *Atmaranjana* at all. All they have experienced is *manoranjana*. Wherever you look, there is *manoranjana* and nothing but *manoranjana*! There are two types of *manoranjana*. The first type is that which leads a person to a lower life form. Things like watching movies and the like, that which inculcates bad values. And the second type of

manoranjana inculcates good values, that includes discussions on religion or meditation, those take one to a little higher life form, those inculcate good values, but those are still considered *manoranjana*. With *manoranjana*, the mind is pleased but inner peace can never be attained, *Atmaranjana* can never be attained. As long as *Atmaranjana* is not attained, uneasiness and agitation will not go away. It is due to agitation that all this unhappiness arises, and this unhappiness comes to an end with the *nirakulta* (a blissful state free of uneasiness and agitation attained after Self-realization) acquired through the *Gnani*. Worldly life means agitation and uneasiness. It is indeed a wonder how people like it?!

Here [on the *Akram* path], the original Self is experienced, hence there is *Atmaranjana*. Everywhere else there is *manoranjana*; wherever one goes, he experiences *manoranjana*. What does *manoranjana* mean? He becomes very happy and elated. He bubbles with excitement, just like the bubbles of boiling water. And when he cools down, he comes down to where he was before. Whereas here [on the *Akram* path] everything gets changed. There is a complete transformation! It completely transforms a person!

~ Jai Sat Chit Anand

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That Bliss Arises Effortlessly, So Nothing Is Needed

Questioner: Can you please explain more about this bliss of the Self?

Dadashri: What does the bliss of the Self mean? The bliss of the Self is something that arises without the help of some other [worldly] thing. The bliss that arises on the basis of some other [worldly] thing is called happiness (*sukh*). The bliss that arises without anything is the bliss of the Self, and that verily is the original Self (*Bhagwan*). Have you ever experienced bliss without the help of some other thing?

Questioner: Happiness cannot arise without the help of some other thing.

Dadashri: So with regards to the happiness that arises on the basis of some other thing, what happens to that happiness when that particular thing is not available? The bliss of the Self should be such that it is not on the basis of some other thing, then You can continue to receive it without making any efforts! If it is based on some other thing, then you have to go to the market to buy that thing. If you get pleasure from eating pointed gourd curry, then you have to go to the market to buy some. And what happens if pointed gourds are not available that day? And what if you don't have money, how will you then buy pointed gourds? Hence, there is no point in indulging in that kind of happiness, is there? It is meaningless! Moreover, the happiness that is followed by nothing but unhappiness, how can that even be called happiness? Happiness that comes to an end, how can that be called happiness? What do You think?

When You do not get anything in this world and yet You experience bliss, that is called the bliss of the Self. With regards to the bliss of the Self, there should be eternal bliss within, it should be with *jagruti* (the awakened awareness as the Self). There should be no *moorchha* (gross unawareness arising from illusory attachment). The bliss should be with complete *jagruti*.

The bliss should arise within. It should not come from outside, it should not be the kind of happiness that arises by seeing something through the eyes. It should be eternal bliss! The bliss of the Self (*Chetan*) is such that it does not leave once it arises. The bliss of the Self is eternal!

(From Param Pujya Dadashri's Gnanvani)

Keep an Eye on the 'Balance Scale' of Inner Happiness and External Happiness

What has the Lord said? Keep an eye on the 'balance scale' of inner happiness and external happiness. If your inner happiness goes down and external happiness goes up, then know that you are doomed. A little up and down in the 'balance scale' is acceptable, but the 'scale pan' of inner happiness has gone up completely, so what will become of you? The sources of external happiness have increased. A businessman may have bought an apartment worth four million rupees, say, he has a copious amount of food and drinks to enjoy, he has crates and crates of fruit; but he would have developed high blood pressure and would have had a heart attack, and his wife would have diabetes. When you enter his apartment, you would feel as if you have entered a cremation ground! Even when you converse with him, he would talk with sheer egoism. And from the look on his face, it would appear as if he has forgotten how to smile. What kind of a gift of external happiness is this! Inner peace leads to contentment whereas external peace increases one's greed. Inner peace cannot last where the selfish intellect is at work.

- Dadashri

