

November 2025

Dadavani

The celebration of
the *Gnani's* birth anniversary,
Is a cultivation of
the bliss of the Self,
Through this *Gnani* worthy of
worship and veneration,
The ultimate eternal element
[the Self] has been realized!



Dada Bhagwan's 118th Birth Anniversary Celebration in Morbi

Dt. 1 to 5 November 2025

The One for Whom Discharge Garvaras Departs, Is Liberated

EDITORIAL

Absolutely revered Dada Bhagwan [Dadashri] has bestowed *mahatmas* (Self-realized Ones) with *Atma Gnan* (Knowledge of the Self), and by doing so, He has placed them in the state of the Self of ‘the second-day moon’ [a metaphor for the initial state after Self-realization, in which the ‘darkness’ of ignorance ends and the first ‘light’ of the Self appears] through an act of grace. And He has also opened up the path of *Purusharth* (Real spiritual effort to progress as the Self) that goes from ‘the second-day moon’ all the way to the ‘full moon’ [the state of absolute Knowledge]. However, why do so many shortcomings still remain in completing the path? Despite having the firm resolve to follow the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), why does the *jagruti* (awakened awareness) not remain? Why do the degrees [of Knowledge] of the *bavo* (the internal one with wrong beliefs) not increase? Behind this lies one major reason for obstruction: indulgence in the pleasure that arises from doership (*kartapanano garvaras*).

Garva means to believe that one is doing something, when in fact, one is not doing anything at all. Then he shows off in front of others, claiming “I did this.” In that moment, there is a liking (*ras*) that arises within; that is *garvaras*! Upon receiving *Atma Gnan*, the original ego got uprooted along with it. However, the discharge ego remains. Due to this, a lack of awakened awareness persists, and as a result, the effects of *garvaras* arise. If there is anything that is even more dangerous than ego, pride, and arrogance, it is *garvaras*. The sweetness of *garvaras* casts a veil over one’s *jagruti*, makes one lapse in the *Agna* of *vyavasthit* [i.e. Knowing that work truly gets done as a result of scientific circumstantial evidences], and throws one into darkness [ignorance].

[In *garvaras*, one has thoughts such as,] ‘What wonderful thoughts I had; how well I performed the task; how well I spoke.’ In reality, everything is only getting discharged. But the egoism of ‘I did it well’ in all these circumstances is what gives rise to the sweetness. As a solution for this, firstly, one must realize that ‘this is wrong,’ and remain in the *jagruti* of ‘who am I’ and then as he begins realizing ‘who the doer actually is’ and as well understanding the *Agna* of *vyavasthit* in detail, one’s *jagruti* towards *garvaras* will keep increasing in turn, and *garvaras* will dissolve. Along with this, if one’s inner tendencies veer towards this again on account of the past habit, then it is also absolutely essential to uproot them immediately and use the weapon of *pratikraman* (apology coupled with repentance for the mistake).

For Dadashri, the ego itself had dissolved completely. As a result, there was not even the slightest sense of ownership in any activity of the mind, speech, and body. So then how could there possibly be any *garvaras* for Him? Dadashri would say, “Except for the matter of the Self, I do not know anything at all.” When good speech would come forth, He would say that it is a taped record that is speaking. One would become eternally blessed just by a touch of His hand, and in response to that He would say that it was His *yashnaam karma* (karma that brings fame and credit) at work. Thus, the living image of an egoless state was openly visible in Dadashri.

The reason for indulging in *garvaras* for infinite lifetimes was that one had never tasted the bliss of the Self. Now, after tasting the sweetness of the bliss of the Self, it is possible to attain a state in which we can reach the pinnacle of the bliss of the Self and become eternally blissful. It is our heartfelt prayer that instead of rummaging in the ‘muck’ for the insignificant sweetness of *garvaras*, we can remain aware of this fault through the spiritual effort of *Gnan*, and press forward towards the state of completion and get our [spiritual] ‘work’ done!

~ Jai Sat Chit Anand

The One for Whom Discharge Garvaras Departs, Is Liberated

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.

Darshan of the Complete State on Three Days of the Year

Questioner: You normally conduct *satsang* (spiritual discourse conducted in a question and answer format), whereas on *Gurupurnima* day (festival dedicated to paying respect and expressing gratitude towards one's spiritual preceptor or guru) you give *darshan* (live connection through eye contact), so is there a difference between the two?

Dadashri: There is a big difference. Here [in *satsang*] you can say that I have come out [of the Self-state]. Whereas that *darshan* is ...oh, so great! That is actually considered complete (*purna*) *darshan*! If one comes and does that *darshan* just once, it is more than enough. At that time, there is complete *vitaraag darshan* (devotional viewing of the One who is completely free of attachment and abhorrence).

'We' are one with that complete state! I [the *Gnani Purush*] am one with the form within [Dada Bhagwan], and so you receive the benefit of that! That is why there is so much significance in doing

that *darshan*! On that day, 'we' do not enter into, "Welcome Chandubhai," or "Welcome, so-and-so." 'We' prevail in the complete state as the Self (*purna bhaav*) on that day, whereas on other days, here [in the *satsang*] 'we' would call you and 'we' would even acknowledge you. On the day of *Gurupurnima*, 'we' neither acknowledge you, nor do 'we' call you. At that time, 'we' are in *advaita bhaav* (in a non-dualistic state; as the Self only), and right now, 'we' have to be in *dwaita bhaav* (in a dualistic state; as the Self and as the non-Self).

Questioner: Is it true that on the days of *Gurupurnima*, *Janma Jayanti* (Dadashri's birthday), and *Diwali*, the full 360 degrees prevail for you?

Dadashri: Yes, that prevails. On those days, 'we' do not get involved in saying, "Welcome Chandubhai," and other such matters, do 'we'! There is no interference. On those days, we do not get involved in worldly life. On those days, there is *darshan* of the complete state. On the days of [the Hindu] New Year (*bestu varas*), *Janma Jayanti* and *Gurupurnima*, ultimate *darshan* happens, *darshan* of the

‘full moon’ (*puṛnima*) happens. Everyone gets that ‘full’ *darshan*, and they benefit immensely.

With a Clear Vision, Darshan of the Complete State Happens

Questioner: If we do Dada’s *darshan* on the days of *Gurupurnima* or *Janma Jayanti*, then do our obstacles dissolve away?

Dadashri: If your vision is open and clear, then complete *darshan* happens. *Darshan* of the complete 360 degrees happens, if your vision is open. If it is hazy, then would such *darshan* happen?

Questioner: If our vision is clear, then *darshan* of 360 happens; what you mean by that? What does it mean for our vision to be clear?

Dadashri: If your *antahkaran* (mind, intellect, *chit* and ego complex) is pure, no other external thoughts have arisen, and if everything has gone well for even an hour or one *gunthanu* (a period of forty-eight minutes), then the vision becomes clear. When you want to see something in a mirror, you clean the mirror and then it becomes clear. This is comparable to that. On that day, *darshan* of the complete state happens, of the 360 degrees. And if you come on any ordinary day, then ‘we’ are involved in *khatpat* (constructive intervention for the salvation of the spiritual seeker) by saying, “Do this and do that.” *Darshan* of the complete state does not happen at that time. However, when ‘we’ are imparting *Gnan* (the Knowledge of the Self and the doer given in the *Gnan Vidhi*), at that time, there is *darshan* of the complete state.

Questioner: Dada, when I sing the final verse of that spiritual composition, ‘*Deha chhata jeni dasha...*’ (The state of the One who is bodiless despite having a body...), at that time, I experience the *darshan* of your complete state.

Dadashri: Yes, all of that can be Seen, that is natural. It can be Seen if your vision is open! It depends on your vision, on own your mirror. Someone else’s mirror is of no use. Everything is already there; one should be able to See it.

Darshan of the Lord of the Fourteen Worlds

Questioner: Dada, in your presence we are able to experience peace like no other.

Dadashri: Well, this presence is something extraordinary! Actually, my presence is visible to you, but the presence of the One whom I can See, His presence also prevails for you. The Lord of the fourteen worlds, the Lord of the entire universe has manifested within. I’m benefiting from that and so are you. It only requires such closeness; that is all. However close one is to Him, there is that much benefit, and the surrounding environment certainly remains pleasant. In that too, the environment makes a difference! Nevertheless, there is benefit in close proximity; moreover, this is the case if there is this understanding. There is no benefit if there is no understanding.

That is indeed why ‘we’ say, “The One who shows ‘us’ our mistakes is the Lord of the fourteen worlds. Come and do *darshan* (devotional viewing) of this Lord of the fourteen worlds.” Who is the One

who shows ‘us’ our mistakes? It is the Lord of the fourteen worlds!

And ‘we’ have actually Seen that Dada Bhagwan! He is present within, in the complete state. ‘We’ are giving the guarantee of this. ‘We’ too worship Him! And ‘we’ are also telling You, “Dear fellow, come and do His *darshan*.” Dada Bhagwan is at 360 degrees and ‘we’ are at 356 degrees. Thus, we are both separate. Has this been proven or not?

Questioner: Yes, of course!

Dadashri: We are both separate. The One who has manifested within is Dada Bhagwan. ‘He’ has manifested completely, in the full-fledged *jyoti swaroop* (the Real form as the light of infinite Knowledge, Vision, and bliss)!

Let Go of Anything That Acts as a Hindrance on Your Path to Moksha

What are ‘we’ trying to convey? It was not likely that you would meet the Lord of the fourteen worlds as easily as this. Yet you have met Him through this Dada. What has happened?

Questioner: We have met Him through Dada.

Dadashri: Yes. That is why Dada says, “Dear fellow, get Your [spiritual] ‘work’ done.” Why does He say that? It is because you will not meet such a Lord again. When the Lord does manifest, He will have become *vitaraag* (One who is absolutely free from all attachment and abhorrence). Whereas here, although the Lord has manifested, ‘we’ remain as a *khatpatiya vitaraag* (the absolutely detached One who intervenes constructively for the salvation of others), so ‘we’ have been

caught. That is why ‘we’ are saying, “Get Your [spiritual] ‘work’ done.” ‘He’ will grant [you] the entire state of completion (*purnahuti*). ‘He’ will even destroy all the losses of infinite lifetimes in an instant.

‘You’ should get Your [spiritual] ‘work’ done. ‘You’ should expend this body only to attain spiritual completion. If you had cleared your karma and then attained this *Gnan* , your [spiritual] ‘work’ would have been accomplished in just one hour. But as it is, the karma have not been cleared; this *Gnan* has been imparted to people just passing by. So when the unfolding karma changes within, the light of the intellect leads one astray, and one becomes confused at that time. So, at the time of confusion, keep saying, “Dada, Dada,” and tell Him, “This ‘army’ has come to confuse me.” This is because such entities that cause confusion are still present within. So remain cautious, and during that time, take the refuge of the *Gnani Purush* (One who has realized the Self and is able to do the same for others) as much as possible.

It is not worth wasting even a moment any longer. Such an opportunity will not come again and again. Therefore, if You maintain *jagruti* (awakened awareness) here, then all the karma will get destroyed to ashes, and You will attain *moksha* (ultimate liberation from the cycle of birth and death) after just one more lifetime. *Moksha* is actually straightforward, it is natural and spontaneous, it is easy. It is the path of equanimity (*sambhaavi*). It is such that no effort is needed in its progression. Therefore, get your [spiritual] ‘work’ done, because this opportunity is not likely to come again for infinite lifetimes. So, let go of anything that acts as

a hindrance on the path to *moksha* and You can say, 'Let's get back on track towards the goal!' No matter how difficult the circumstances, You should not stray away from Your goal; that is how it should be.

If It Tastes Sweet, It Will Lead To a Beating

Questioner: If I can resolutely adhere to the goal of *moksha* and I have no other desires besides this, and if I can clearly understand the causes of obstructions on the path to *moksha*, then all complications will disappear and it will become very easy.

Dadashri: Oh, if it is decided that, 'I want this only for the sake of *moksha*; I don't want anything else,' then that is more than enough. If that happens, then the [spiritual] 'work' is done, isn't it! But as it is now, the thought still arises in one's mind, 'It would be nice if so-and-so speaks well of me.' If someone were to greet you respectfully and utter a couple of compliments, then your outlook towards that person will immediately become sweet-tempered.

Questioner: People may praise him, but what if he does not accept the praise?

Dadashri: Whether one accepts it or not, if people praise him, then it is over. Who is it that will not accept praise? Ramchandrajji [Lord Ram of the Ramayan] used to accept it, Lord Krishna used to accept it; they all used to accept it.

Questioner: So if all of them accepted it, then if someone says, "Dada did this for me," do you accept it?

Dadashri: Then would that feel bitter to me? If all these people were to say

that Dada did something good, it certainly feels sweet! Despite it feeling sweet, 'we' have no attachment towards it. And if someone says something bitter, then there is no abhorrence towards it.

It is indeed because of this sweetness that all the 'afflictions' are still present within. With bitterness, the 'afflictions' will depart. And with sweetness, the 'afflictions' will increase. This will certainly lead to a decline in *jagruti*, won't it! And it will take you into a 'ditch'! This is indeed the gravest danger of all, there is no other danger apart from this.

And the seeker of *moksha* is just like a seeker of truth. He is desirous of *moksha* and does not interfere in any other matter whatsoever. The result of *moksha* is not *jagruti* (awakened awareness). The result of *jagruti* is *moksha*. When does complete *jagruti* emerge? It is when the ego (*ahamkaar*) has dissolved. The ego and a blind man are considered alike. The more ego one has in a certain area, the more blindness remains for him in that area. However much the *jagruti* increases, the ego dissolves to that extent. The ego exists because of *ajagruti* (lack of awakened awareness), and *ajagruti* exists because of the ego.

As the ego keeps increasing, words like *aadai* (obstinacy), *maan* (pride), *garva* (ego of doership), and *ghamand* (boastful arrogance) are used. It is indeed the ego that makes us feel *garvaras* (indulgence in the pleasure that arises from doership), it makes us feel, 'This is very good, it is very good; people liked it.' The ego of having done something good gives sweetness. The ego of having done something wrong gives bitterness. Bitterness and sweetness are

both consequences of the ego. When this *garvaras* arises, it feel sweet at that time. Wherever it tastes sweet, know that it will lead to a beating.

Questioner: Dada, on what basis does that sweetness prevail?

Dadashri: It is a bad habit that was formed in the past. It's like [an addict] saying, "Instead of drinking this much like before, I'll drink only this much. But I will have a little bit."

Questioner: So what should I do to erase that?

Dadashri: If You become exact in our *Gnan*, then it will certainly decrease gradually. And you should never defend it again.

The Very Meaning of Garva Is to Claim 'I Did It'

So *Krupaludev* (a *Gnani Purush* of the *Kramik* path) has written about many qualities [of the *Gnani*]. Now, can a person without *garva* (the ego of doership) be recognized or not? Do you know what is meant by *garva*? You are a professor, so what would you say *garva* is?

Questioner: The one who flares up?

Dadashri: No. The one who flares up is considered a black cobra, he is considered hot-tempered (*krodhi*). *Garva* is a different thing. It is the kind of thing the world has not known. To even just understand the meaning of *garva* would be more than enough. What do you think it is?

Questioner: A sense of one's own supremacy?

Dadashri: No, it's not like that. To have a sense of one's own supremacy is

considered *abhimaan*.

What is *garva*? One claims, "I did it," when in fact he is not the doer; that is referred to as *garva*. He is not the doer; [the reality is that] 'it happens'. Instead, what do people say?

Questioner: I did it.

Dadashri: That is called *garva*. By saying, "I did it," support is given to it, and if support is given, then it sows a karmic seed. By saying things like, "I had a thought, I am thinking," you give it support! 'We' [the *Gnani*] are not the doer of anything.

This *prakruti* (the relative self with inherent characteristic traits; the non-Self complex) appears to be alive, but actually it is not alive. Whatever rivalry people have towards each other, whatever havoc they wreak; even in that, there is no *Chetan* (the original Self). There is only the wrong belief that 'I did it'! All of this is happening in the presence of the Self; there is merely the presence of it. So who is responsible here? What is the mistake here? The answer is that the doer is someone else but one claims, 'I did it'; that is the mistake. If this mistake is corrected, then a solution can be found.

The Discharging Effects of the Ego After Attaining Gnan

After attaining this *Gnan*, You no longer have the ego (*ahamkaar*) at all. Because what can be referred to as the ego? To decide that 'I am Chandubhai' is called ego! And now You doubt the knowledge that 'I am Chandubhai.' ['You' have the conviction that] 'I am not Chandubhai' and 'I am in fact the pure Soul,' so now You do not have ego at all.

Questioner: By ego, are you referring only to the part of ‘I am Chandubhai’?

Dadashri: Yes, that itself is considered ego.

Questioner: That part of the ego is gone, but now is our *abhimaan* (pride with a sense of my-ness) still left behind?

Dadashri: Yes, there is no problem with *abhimaan*. That *abhimaan* is something that is getting discharged. You have no ego left at all, do you! There is no problem with *abhimaan*. *Maan* (pride) and *abhimaan* are things that will get discharged. Then beyond them, *garva* and all the other baggage still persist, don’t they! The fundamental [charging] ego has gone, but the discharging effects of the ego still persist, don’t they! The fundamental root cause has gone. But the upper branches and everything else that still remain will eventually dry up.

Ahamkaar means ‘I did’ [*aham* = I, *kaar* = did]. Where one has not done anything, he claims, “I did it.” That is *ahamkaar*. To express *ahamkaar* by puffing up one’s chest is *maan* (pride), and then to go around telling people, “I did it myself,” is referred to as *garvaras*.

In Akram, ‘We’ Do Not Give Support to Discharging Karma

The whole world operates under the illusory belief that ‘I am the doer.’ As a matter of fact, people are merely discharging their karma, but they are not aware of this. One has no realization of his own Self.

Actually, one simply believes, ‘I am doing this.’ But it happens because of the force of the discharging karma. When the

pressure is too much, that’s when the charging happens. So it is primarily the ignorance of the Self (*agnanta*) that hinders one. If the ignorance leaves, then liberation is certainly within reach. By prevailing in ignorance [of the Self], worldly life gets charged. By prevailing in *Gnan* (Knowledge of the Self and the doer), worldly life discharges!

Questioner: It is said that *garva* of even *Gnan* arises.

Dadashri: We can accept the *garva* of *Gnan* because it is the *garva* of something good. However, this is *garva* of even ignorance.

Questioner: And *garva* is also used in a positive way, ‘This is something worth having *garva* [pride] for.’

Dadashri: [In that case,] It is used in a positive way. But the fundamental *garva* in the world is in this [in doership]. ‘You’ are not the doer in this world. Charging [of karma] happens where one believes that he is the doer. “I did this *samayik* (periodic concentration observed by those on the stepwise path to liberation), I did these activities.” If one indulges in the *garvaras* of these, then it leads to charging [of karma]. The taste of *garvaras* is very sweet.

Wherever there is even the slightest sense of doership (*kartabhaav*), *samkit* (right belief of ‘I am pure Soul’) cannot be attained. As long as the sense of being the doer persists, the charging [of karma] keeps happening. Without the *Gnani*, one cannot become free from doership. On the *Akram* path, ‘we’ remove your sense of doership. The sense of ‘I am the doer’ goes away and the understanding of ‘who the

doer is' is imparted. That's why the charging stops! From that point on, the bondage of new worldly life comes to an end! Then what remains? Only that which is in the form of discharge!

What is discharging has no value, but what internal state of being (*dhyan*) prevails is of value. The charging of karma is always sustained by discharging karma. 'We' do not give support to something that is discharging. You are giving support to things that are discharging. By giving them support, charging is taking place once again. The fact that the charging occurs is itself the cause that perpetuates worldly life! This is a very profound Science! 'You' will have to understand this Science, won't You?

Karma Gets Charged Where One Tastes Garvaras

When we do chanting (*jap*), don't we have to keep the legs in a comfortable position? And it can be done only if we don't have a headache, right? Otherwise, if there is a headache or a fever, then we can't do it, can we? Even if we want to do it? Therefore, it is *prarabdha* (the effect of past karma). Whatever is dependent on external factors (*paravalambi*) is all *prarabdha*. When circumstances are favorable, it happens, and when they are not favorable, it doesn't happen. Isn't that called being dependent on external factors? And isn't all of that considered relative? Should happiness not be independent (*niralamb*)?

What did one monk tell his fellow monk? "I did four *samayik* and you have done only two so far!" The next day, if we ask this monk, "Sir, how many *samayik*

did you do today?" He would answer, "I could not do any today." When asked, "Why? You did four the other day, didn't you?" He would reply, "These legs are hurting." [We might have the thought,] 'So, your legs did the *samayik* that day, did they?' So we would ask, "Did you do it or did the legs do it?" He would reply, "On that day, it was I who did it." Wow! And you did all that? It can be done if the circumstances are favorable, isn't it? Therefore, it is dependent on external factors. It's just that the ego keeps tasting the *garvaras* of 'I did it! I did it!' And *garvaras* is very sweet.

Ahamkaar means that one does not do anything, yet he asserts, "I am doing it." That is *aaropit bhaav* (a false attribution; attribution of the properties of one thing to another). That is what is referred to as *ahamkaar*. *Ahamkaar* is the fundamental thing and from that, *maan* (pride), *abhimaan* (pride with a sense of my-ness), *garva* (the ego of doership), *ghemraaji* (arrogant and condescending) and all sorts of words have arisen.

You are not the doer of the *samayik*; you are not the doer of *pratikraman* (apology and repentance over one's mistakes). It is the unfolding karma that makes it happen, and all these people, out of ignorance, claim, "I did it, I am doing it." It is all ignorance (*agnan*) that has seeped in. That is why these people have said, "This is indeed the noose around the neck!" To say, "I did this *samayik*, I did this *pratikraman*, I renounced this" is the noose around your neck, a result of having tasted the *garvaras*. If one does five *samayik*, he takes *garvaras* from that by saying, "I did

five *samayik*.” Actually, what one should say is, “It is due to divine grace that five *samayik* were done.” *Garvaras* should not be taken from it.

Garvaras Is the Seed of Worldly Life

When monks, religious teachers or others perform any type of work, do they have the awareness that, ‘I am not the one doing this and someone else is doing this?’ If they are aware of it, then they would not exercise their ego at all. It is all done subject to external circumstances (*parsatta*), yet one believes, ‘I am doing it.’ While he runs his business, in his mind he believes, ‘I earned this money.’ But this is all being done subject to external circumstances. One doesn’t have the slightest authority and yet he claims, ‘I am indeed doing all of this. Even in religious activities, I am indeed doing them all.’ If he is the doer in worldly life, that is obviously dangerous. But here, in religion, the danger is even greater. Take a look at that, what a wonder lies behind this! And one has been wandering around like this for infinite lives.

Can anyone do anything worth even a single word? If so, tell me! And yet, people declare with full enthusiasm, “I am the one who did it.” And people, as witnesses, readily agree with it; they are eyewitnesses of it, moreover. Why aren’t you saying anything? Aren’t they witnesses?

Questioner: Yes, they bear witness.

Dadashri: If we tell a person, “No, you are not the doer of anything.” Then he will reply, “You are seeing [me doing] this, aren’t you?” He does this too, so tell

me, how can this be understood? It’s as if one is on one page, and the other is on a completely different page. The two don’t match at all. Why try to match them? Someone else is the doer and he claims, “I am doing it.” This makes him a terrible offender! It is said to be a mighty noose. It is said about this, ‘*Kriya karat hai, dharat hai mamata, ye hi gale mein phasi!*’ (You perform the act, you maintain the sense of ownership, and this itself is the noose around the neck!)

No one in this world is the doer. [To claim] ‘I am doing’ is egoism. Illusion (*bhranti*) stands under the shelter of egoism. The state of doership itself is the illusory state. Whether you perform good deeds or bad deeds, they are both illusions. One is a shackle made of gold and the other is a shackle made of iron!

Garva means to believe ‘I am the doer,’ where in fact, one is not the doer. In that moment, pleasure arises within, *garvaras* arises. It tastes very sweet, and so one gets enjoyment out of it and claims, “I did it!” Worldly life persists because of *garva*. The seed of worldly life is indeed *garva*.

The Pleasures Are to Be Repaid by Undergoing Misery

It is the old habits one has had since time immemorial that prevent one from becoming free. They cause sweetness to prevail in him. The sweetness does not prevail for the pure Soul; the sweetness prevails for the ego. So, You should keep fracturing it. Both have to be Seen as separate. They have to be Seen as separate; only then will the solution come.

It is rare to find anyone in this world who will say bitter things to you. Your life should be such that you never have to listen to bitter words. Nevertheless, if an occasion to hear bitter words does arise, then listen to them. That is always beneficial indeed.

If your son calls out to you, saying, “Daddy, daddy,” then that should feel bitter. If it feels sweet to you, then it means you have indulged in pleasure taken on loan. Later, that will have to be repaid in the form of misery. When your son grows up, he will say to you, “You have no sense.” At that time, you will wonder, ‘Why is this happening?’ He is taking back what you had previously taken on loan. So, be cautious from the beginning! ‘We’ had completely stopped this practice of indulging in pleasure taken on loan.

Now, all these pleasures that you are indulging in, you are taking them all on loan. They will have to be repaid. Therefore, proceed with caution. All pleasures taken on loan will have to be repaid. [You should have the awareness,] ‘These pleasures I am taking from my wife, from the children, I am taking them on loan, so they will have to be repaid.’ Take on loan only as much as you have the strength to repay. Otherwise, it will become unbearable later on.

Questioner: In enjoying worldly life, we have tasted pleasure, so then what kind of corresponding misery will come of that?

Dadashri: That loan will end up being so burdensome that thoughts of wanting to die will arise and you will wonder, ‘Where can I go and die!’ You

will realize that when the time comes to repay this loan. The notice for repayment has not arrived yet, so take this loan with the understanding that, ‘If I take this on loan, then I will have to repay it.’ All of these worldly pleasures will have to be repaid.

Oh! There is infinite bliss in one’s own Self! Should that be cast aside just to dive into this appalling filth?

The Contradictory and Convenient Principle

When these people earn money, they say, “I earned it.” Upon saying, “I earned it,” one has gone ahead and tasted all the sweetness of *garvaras*! And when he incurs a loss, he blames it on someone else. When he incurs a loss, he will say, “God made me incur a loss.” That’s how he assigns blame.

Questioner: One ends up using the principles according to his own convenience.

Dadashri: Yes. According to his own convenience, but one should not make such an accusation towards God. It is fine if you accuse a lawyer or if you accuse someone else, but can an accusation be made towards God? A lawyer can file a suit and claim damages, but who will file this suit? The result of this causes terrible bondage in the next life. Can you accuse God?

Questioner: No.

Dadashri: And that’s not all. It isn’t just God that he blames. On top of that, he will say, “My stars are not favorable.” Well! Hey, why are you blaming the stars? It is on the basis of

merit karma (*punya*) that things happen according to one's will. Yet, in that case, he claims, "I did it." And when he incurs a loss, he says, "God ruined it!" Or else he will say, "My stars are unfavorable!" And those stars do not hinder you directly. It is only your own varying forms of insistencies that hinder you.

It Is the Excess Intellect That Tastes Garvaras

All the activities that are happening in this world are done by the intellect alone. *Gnan* is not needed for them. *Gnan* continues to prevail only as Knowledge, and the activities that are being carried out using the intellect, that too is Known by the *Gnan*!

In *Gnan*, nothing needs to be 'done'; things need to be 'done' using the intellect. The ego continues to exist due to the intellect. Worldly life continues to exist due to the ego. When both the ego and the intellect do not get used, the light of *Gnan* will manifest! [There will be] Complete illumination! Ultimately, when the Science that is devoid of any intellect arises, that is when Your [spiritual] 'work' will be done.

Questioner: A discussion about the intellect had come up, that we should keep the intellect as an 'underhand' [subordinate], or else it will become the boss. Please elaborate on that!

Dadashri: If the intellect gains control, then it will become the boss. But if you knowingly get cheated [by a third party], then the intellect will realize, 'I no longer have the upper hand.' Otherwise, the intellect will not let you get cheated knowingly. It will find protection for sure. But if you knowingly get cheated,

then the intellect will calm down. It will become a 'yes man' and remain as an 'underhand' [subordinate].

Questioner: But won't that disrupt the worldly dealings?

Dadashri: Nothing gets disrupted. Can worldly dealings ever get disrupted? The intellect is constantly working towards improving the worldly dealings. It is the excess intellect that reprimands us.

Questioner: In worldly interactions, there's the intellect that's within the bounds of normality and then there's the excess intellect; so how can a person understand for himself that, 'This is the excess intellect'?

Dadashri: That which makes you emotional at every turn is the excess intellect. One becomes sensitive. Don't people say things like, "He is of a very sensitive nature"?

Questioner: How should one 'face' [confront] that excess intellect? That which makes one emotional, makes one sensitive; how should one apply the brakes there?

Dadashri: If a police officer comes to arrest this man, you would tell the man, "Slip out that way, the police officers are here." You would help him escape through the backdoor; that is considered excess intellect. That man didn't have as much intellect and could not understand what to do, so you had to find a way out for him, didn't you? That man may even tell you, "It was good that you helped me get away." Then you would swell with pride, thinking to yourself, 'Well, my worldly dealings are top notch!' When you taste *garvaras* like this, there is the

excess intellect. But then it ends up becoming the boss, doesn't it! Then it will do the same in your matters; it will not respect your boundaries.

Questioner: What do you mean by 'it will do the same in your matters'?

Dadashri: The intellect will tell even you, 'Do this. You must do this. I will not let you do otherwise.' So the intellect will prevail as your boss and it will reprimand you. It will tell you, 'You have no sense. You should oppose your brother. How long will you keep going on like this with him?' This is how it will reprimand you. Then you will end up confronting your brother. That part that says, 'Get out of the way, let's tell him off,' all of that is not the ego, it is the intellect. Were you not aware of this?

Questioner: How should we deal with the intellect when it shows us something like this?

Dadashri: I told you, make such an intellect your subordinate; not your boss. If you continue to knowingly get cheated for a month, then the intellect will gradually lose its control. The intellect will then say, 'I have no control.'

Questioner: Is it possible to face this excess intellect that we see, by coaxing and gentle persuasion or by standing up to it?

Dadashri: As I told you, get cheated knowingly.

Questioner: But what about when the intellect creates an uproar and we end up becoming one with it and taking its side?

Dadashri: How do you end up becoming one with it? Rice is rice and

lentil is lentil; are they both not separate in the *khichdee* (a staple Indian dish made from rice and lentils)? Then it doesn't matter what happens. They have to be separated one time, then they will not become one again.

Questioner: If the intellect is in control and one is being guided by it, then don't inner burning (*balatara*) and emotionality arise in him?

Dadashri: One becomes emotional if the intellect is in control, but there is no inner burning. Inner burning arises only when the ego arises.

Questioner: This is the first time we have heard this explanation, but isn't it also said that *balaapo* (intellectually induced suffering; excessive suffering induced by the intellect) increases as the intellect increases?

Dadashri: Yes, but that is for the one with the ego.

Questioner: So is the ego always present there?

Dadashri: Yes, the ego is present in him.

The Ego That Believes 'I Am Something'

Questioner: The surrounding worldly interactions can also be such that if a person has a talent for something, then his ego gets nourished by it. And he becomes accustomed to enjoying the recognition from people wherever he goes. They tell him, "You are really great." So then all that tastes sweet within, doesn't it! As a result, his entire sense of 'I'-ness becomes completely 'cracked' [a mad ego], doesn't it?

Dadashri: But that is lifeless. After ‘we’ have imparted *Gnan*, there is no life left in it.

Questioner: There may be no life left in it, but the lifeless [ego] still causes trouble, doesn’t it?

Dadashri: That which is lifeless cannot grow. Whatever is remaining gets resolved.

Questioner: It harms others, doesn’t it?

Dadashri: It does harm others. It harms himself as well as others; it harms both. But since it is lifeless, it doesn’t cause so much harm to either party that they would fall from *Gnan*. Otherwise, this *Gnan* would have become ‘first-class’ [perfectly established] for him long ago! But as it is, this [ego] creates a slight interference (*dakho*), that ‘I am something,’ ‘I am something.’ This ‘I’ (*hu*; the discharge ego) has remained. I am going from place to place to remove this ‘I’, but it is not getting detached.

It is because the ‘I’ has become sensitive that all this interference happens. I said, “Hey! It is not there in anything! I [as the *Gnani Purush*], am not [existing] in any of this, so why are you there?” Even then, the ‘I’ does not go away for these people. Otherwise, this *Gnan* is such that it would manifest and shine brightly. What do you want this ‘I’ for anyway? In fact, the ‘I’ has to be removed. So I’ll explain my technique to you. It is not worth interfering in anything at all.

In fact, one has something to say in every matter. He will start talking about a watch and say, “This happens,

that happens...” Hey, what do you actually understand about this matter? People don’t even know how to evacuate their bowels and yet they interfere unnecessarily, going on with their ‘I, I,’ within. The poor people are under the control of their karma!

The ego believes ‘I am something,’ doesn’t it! If you say just these words, then all the words will backfire. [When someone] says, “What is it to you?” Then do you not realize that the other person has shoved your words back into your mouth? So how can you ever say that again? All this baggage that is present, it all belongs to the ego. As long it has not been pulled out completely with its roots, it will not take long for it to grow back all over again. There is no telling in what circumstances and when it may arise. So what is to be done about this? Ignorance has gone now. Now efforts must be made to dig out the ego. The ego that is necessary is ‘dramatic’ [as in a drama; discharging only], it is already there. But there is another one that quietly keeps getting entangled in the background, which goes completely unnoticed.

This life is already so pitiful, and in the midst of it, if you express such egoism and behave irrationally, then what would happen if you turned deaf? Or when the time comes to wear bifocals? So then why the egoism? The people who are worthy of being supported are the ones who do not have egoism. The ones who are not worthy of being supported are the ones who have all the egoism!

‘We’ Know Nothing of Worldly Life

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

I know nothing about matters of worldly life, and I did not know anything in school either. All I knew was that I did not want an *upari* (a superior; boss). That was the only thing that bothered me. There should be no superior over my head! I had no problems with whatever I got to eat or drink, but I did not want a superior over my head. This body is such that it has come with its own ‘adjustment’.

Now, this *Gnan* is such that it does all the work. Besides [this], ‘we’ do not know anything about worldly life. But even then, things keep moving along quite well; much better than they do for everyone else. Everyone else has to scream and shout to get things done, but I don’t have to do that. Yet the work gets done better than those with so-called expertise. The one who knows how to mend shoes has to keep mending shoes! The one who knows how to stitch clothes has to keep on only stitching clothes! And the one who does not know how to do anything should just sit idly. What should the one who knows nothing do?

This is because the Lord has said that whatever one knows how to do, that knowledge is sustained by the support of

the ego. The one who knows nothing has no ego, does he! If he has an ego, then he can’t help but know how to do things, can he! I only Know this one thing [the Self]. Yet people are under the impression that Dada knows everything! But what does he know? He does not know anything. I Know about the Self, I Know that the Self is the Knower-Seer, I can See whatever the Self is able to See. But I do not know anything else. I would know only if I had an ego, wouldn’t I! The ego has been uprooted completely. It has no roots left whatsoever; there is no trace or sign of where it once was. That is how extensively the roots have been removed. What a wonderful state that must be!

This must be the result of so many lifetimes of spiritual practice that has spontaneously come into fruition! Otherwise, I have not learnt anything in this lifetime. I have never seen any proficiency in any person.

A shoemaker who is not proficient in his trade may continue to make shoes. But at the end of the year, he will have incurred nothing but a loss. Similarly, the living beings of this era only incur loss after loss. They incur nothing but a loss. Those with a higher proficiency incur more losses than profits. They end up ruining all the leather. They make the shoes but end up wasting five hundred pairs’ worth of leather in the process. What profit is left in that? All their effort goes in vain and they incur a loss. And so when it’s all said and done, the business suffers a loss. All worldly profits and losses are a result of one’s merit karma (*punya*). So what can these people earn of their own accord? All earnings are a

result of merit karma! And so, these people with their worthless intellect just keep wearing themselves out stitching shoes! So we should consider ourselves to be nothing, and move forward with the assumption that we have no proficiency at all! Strike off the old balance and write a new one below it. What earning [should we add to the account]? Our earnings as the pure Soul are there for sure! With *nirlep* (the state of being *nirlep*, in which You are not anointed by the worldly intents that tend to anoint) and *asang* (the state of being *asang*, in which You remain absolutely separate from the associated activities of the mind, speech and body)! ‘We’ have actually given you the complete earnings here. ‘You’ became the pure Soul when Dada gave You the [state as the] pure Soul. Otherwise, there was nothing at all, not even a penny’s worth!

The Ego of ‘Know-How’ Hinders ‘Expertise’

‘We’ do not know how to write. ‘We’ do not even know how to hold a pen. ‘We’ do not know how to do anything at all. The One who knows nothing of worldly life is called a *Gnani*. ‘We’ are considered *abudha* (the state in which intellect is not employed).

Questioner: You call yourself *abudha*, but to me, you seem to be extremely intelligent (*prabuddha*).

Dadashri: But I am telling you this after having taken experience in every matter. Today, I am seventy years old, but I still do not know how to shave. People think they know how to shave, but that is nothing but egoism. There must only be a

handful of people who know how to shave. I myself understand that I have no idea how to hold the razor correctly or at what angle to hold it. I have not become an expert in that. As long as I have not become an expert, I can only say that I do not know how to do it.

Questioner: You have not seen any benefit in becoming an expert, have you?

Dadashri: It is not a question of benefit, but I am telling you as it is, that I do not know how to shave. You may wonder how that is possible. But to say that you know how to do it is actually incorrect. It is simply egoism. Some do not even know how to use a razor blade; they cannot even tell whether or not the blade has become dull. Everything continues on with such hollow pretense!

Questioner: What do you mean by expert?

Dadashri: A person cannot become an expert. To become an expert is a natural gift. In this *Atmavignan* (Science of the Self), I have become an expert, and even that is a natural gift. How else can a person become a *Gnani*? That is why we say, “This is but natural.”

As a matter of fact, I do not even know how to walk. People say, “Dada walks very nicely!” But since I am looking through the lens of *Gnan*, I am aware that I do not even know how to walk.

Questioner: But to us, everything about You appears absolutely ideal.

Dadashri: It may seem that way, but I see it through the lens of *Gnan*, through the ultimate ‘glasses’. So through the ultimate light, all of this appears imperfect.

Some people tell me, “Dada, after spending time with you, we have learned how to eat.” Now, I know myself, that I don’t know how to eat at all. It is constantly in ‘our’ *laksh* (awakened awareness) as to what the ‘photo’ of eating should be like, what the conduct should be like. But who would have such ability? The one who has the natural gift.

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

That is why when ‘we’ tell you that ‘we’ are *abudha*, ‘we’ are saying that from experience, and not arbitrarily. Nevertheless, if ‘we’ appear extremely intelligent to you, then that is your own perspective (*drashti*). Did you understand where ‘our’ Vision must be? ‘Our’ Vision is the ultimate Vision.

I used to consider myself an expert even in my business. After this *Gnan* manifested, I saw people conducting business through an unbiased, objective vision. That is when I realized that I did not know anything indeed. This is nothing but egoism. Just because five people believe it and accept it, does that make you an expert?

Questioner: From your perspective, being *abudha* is correct, but what about from a worldly perspective?

Dadashri: This *Gnan* cannot coexist with the belief that ‘I am *buddha*’ (the one whose intellect has reached the highest attainable level). ‘We’ have the full illumination of *Gnan*, and so ‘we’ have no need at all for the

intellect, do ‘we’! The intellect makes one emotional and *Gnan* keeps one in motion.

For ‘us’, the world has been forgotten. ‘We’ do not even know how to sign ‘our’ own name. ‘We’ have not written anything at all in the last fifteen or twenty years, and so it has all been forgotten. This worldly life is such that it gets forgotten on its own. There is no need to perform so many experiments to achieve it. When the familiarity with it is broken off, it is forgotten. Therefore, you should break off the familiarity with it. Routine worldly life interactions are not a problem, but the problem lies with the familiarity with them.

This Is in Fact ‘Our’ Yashnaam Karma

Someone says, “My brother at home has been running a very high fever; it has not subsided for the past fifteen to twenty days.” So I give him one of my garlands and the next day a letter arrives stating that his fever has gone completely. Immediately upon wearing the garland, the fever went away. Many cases like this happen. This is in fact [a result of] ‘our’ *yashnaam* karma (karma that brings fame and credit). And the miracles that those saints perform are also due to their *yashnaam* karma.

In the earlier days, *mahatmas* would place garlands made of flowers on ‘us’. At that time, there would be a collection of five to twenty-five garlands. Then someone from here would take them to a hospital and place them on the patients and would tell them to sing, “*Dada Bhagwan na Aseem Jai Jai Kar Ho*” (infinite glorious salutations to Dada

Bhagwan). The next morning, the doctor would ask, "How did the condition of these patients improve so much?"

Questioner: Despite that, are you saying that this is not like a miracle?

Dadashri: Yes, 'we' do not say that 'we' performed a miracle. And compared to the one you just heard about, many greater things have happened, the kind that would truly astound the world. However, if you refer to these as miracles, then the [so-called] miracles performed by other people will continue. You see, I have come to break [the belief in] such miracles. As a matter of fact, in reality, those are not miracles at all.

Even 'our' photos work wonders. That is why 'we' end up giving people 'our' photographs. This is because, if even that were to not work, then these 'utensils' [people] are such that they could not be scrubbed clean. The 'utensils' are grimy to such an extent that they cannot be scrubbed clean. Hence, it is nature that is at work in this. Everything is happening; these are not miracles! So many such letters arrive here daily, stating [things like], 'Dada, the other day you had told me, "Go ahead, you will find a job." And look, I found a job!' All of this is nature's doing!

Now, very many people come to tell me, "Dada, you are indeed the one who did all this. You are indeed the one who performed these miracles!" To that, I reply, "Dear fellow, I am certainly not a miracle worker. I am neither a magician nor do I have the ability to do such things." Then they ask, "Who did it?" The fact is, Dada has brought forth his own *yashnaam* karma, therefore, the credit is being given to Dada for it and that *yashnaam* karma

does good for you. You are the *nimit* (an apparent doer who is simply instrumental in the unfolding of karma) in that, but what role do I have in it? I am not the doer in that, am I? So how can I accept the credit for it? These people needlessly come and give undue credit, while those who wish to enjoy the credit keep accepting it. People are hungry for credit and so they keep accepting it. These saints too accept the credit, but the poor fellows are unable to digest it, and instead they end up wandering [in worldly life] even longer!

Each person receives credit because of the *yashnaam* karma he has brought forth. If one has achieved even a slight status as a saint, it is because he had bound a bit of *yashnaam* karma; whereas 'our' *yashnaam* karma is bountiful! 'We' received credit even while leading a worldly life. If 'we' just happen to touch a person, he would become financially prosperous. Having said this, 'we' have not done this. This is in fact, 'our' *yashnaam* karma, so 'our' *naamkarma* (karma that determines one's name, appearance, reputation, and the way people perceive one, among other things) itself brings about all the results for you. And people believe that to be a miracle, as that is what they have been taught! It is not possible for miracles to happen. On one hand, I say, "No one in this world has the [independent] power to evacuate his bowels," so then how can anyone perform a miracle?

Many people come and tell me, "Dada, I am trapped in this way. Please bring about a solution for me!" So I do a *vidhi* (silent auspicious blessings performed by the *Gnani* for the

salvation of the spiritual seeker or *mahatma*) and after that he ends up getting free from it. Does it mean that I did this? No. I was a *nimit* in this. This was my *yashnaam* karma!

One man had made a ten million rupee deal with me. He told me, “My entire property worth ten million rupees is tied up, and I currently do not have money even for its maintenance.” So everyone told me, “Do some sort of a *vidhi* for him, so that some of the poor fellow’s property can get sold.” He had been trying to sell his property for the past three years but it was not getting sold. So, I did *vidhi* for him and within a month, seven million rupees worth of his property got sold. I told him, “Have the *Sathyanarayan Katha* [a Hindu religious observance and religious story-telling ceremony] conducted at this factory and arrange for a *Jain puja* [a ritual of worship] to be performed at the other factory.” Later, he told me, “Dada, property worth three million has not been sold yet. Please do something about it!” I realized that it was a mistake to enter into a deal with this man. If this man could be grateful to God, that would be more than enough. I do not want anything from you. If you were to be grateful to God [with the thought], ‘Oh! Through the grandeur of God, I have become free,’ even that would be good. And if I were the doer, then wouldn’t I take a commission? Would I not demand, “Come and drop off my share, if you end up succeeding?” Hence, I closed down that business. Doing the work and not doing the work have both been closed down!

Questioner: But talks about the Self still continue, don’t they!

Dadashri: One cannot take anything in return for the talks about the Self. There is nothing that can be taken in return for it and if something were to be taken in return, then the talks would bear no fruit at all.

Questioner: In this *Gnan*, there is indeed no concept of taking. It is entirely about giving, isn’t it?

Dadashri: Yes, that is all. Because what would you give in return anyway? What you would give would be *pudgal* (inanimate matter). What else would you give? And if the value of this is *pudgal*, then it is not the Self at all. A value cannot be placed on that which is priceless!

What Comes Out as Right or Wrong Is Both Part of the Tape, the Gnani Remains Separate

Questioner: You give beautiful examples.

Dadashri: ‘We’ have not given them; it is the taped record that gives them. Do not give ‘us’ credit for this. It is the taped record that is playing. [When it plays,] ‘We’ too feel pleased, thinking, ‘Wow! The taped record played wonderfully today.’

Questioner: This tape is full of wonders!

Dadashri: But when these words come out, people give the credit to me. These answers are not being given by Ambalalbai; they are being given by this taped record. ‘We’ do not take pride in this, thinking, ‘How well ‘we’ spoke!’ So even when the taped record plays well, ‘we’ do not claim ownership of it. And this record is such that people are bound to praise

it, isn't it? But 'we' do not claim ownership of it. If 'we' claim ownership, it would turn to poison. 'We' do not take any responsibility for it.

Many times, 'we' too become delighted while listening to this taped record. And yet when it plays a different way, it does not upset 'us'. Whereas all of you would become upset. Actually, you do not become upset, but you feel a bit let down. Then you try to set it right. But when you hear it at that moment, you first feel let down. At that time, you will ask, "Dada, why did you say this?" And so 'we' have to tell you that it is this taped record that is speaking.

This taped record just keeps playing. And 'we' simply keep Seeing and Knowing what this taped record is saying, that's all! When it says the wrong thing, 'we' Know that too, and when it says the right thing, 'we' Know that too. 'We' are the Knower of both. There is no responsibility of right or wrong either. This is because it is the taped record that is doing the talking, [and] 'I' am the Knower. 'I' am separate.

It Is Necessary to Know Who Is Doing This

Questioner: The topic came up about what our opinion should be now: that we should not derive pleasure from the body, we should not derive pleasure from the speech, we should not derive pleasure from the mind, and we should not derive pleasure from the intellect. Please explain these different aspects with some examples.

Please explain with examples how pleasure is derived from the speech.

Dadashri: With regards to speech, when one is speaking and everyone around him is enjoying it, he derives pleasure from that within. So what do we say about speech? That it is merely the taped record that is speaking. Then it becomes separate, doesn't it!

Questioner: Does one indulge in the pleasure that arises from the doership of speech?

Dadashri: Not *garvaras* (indulgence in the pleasure that arises from doership). As far as speech is concerned, when one speaks and it makes the listeners happy, that brings pleasure to him within. In that moment, the bliss of the Self gets displaced. One has developed a habit of tasting this pleasure, hasn't he?

Questioner: To taste it, is that considered *garvaras*?

Dadashri: That is not *garvaras*. It can only be considered *garvaras* when the ego does it. There is no problem with tasting it.

Questioner: But here, even some of our *mahatmas* taste it, don't they?

Dadashri: All of them taste it. What can they do in that moment?

Questioner: Who is the one that tastes it? Who is the one who remains as the taster?

Dadashri: Who is it? It is the one who used to find it bitter. The one who dislikes it is the one who tastes this. And don't 'we' say, "Dear fellow, this is a taped record that is speaking. Even if everyone gets impressed [by the speech], 'we' have nothing to do with it."

Otherwise, when one speaks, he can speak for two hours, but he derives great

pleasure from it. He would be in a state of intoxication. He would become oblivious to everything else. Despite that, there is no problem with speaking about the Self. If one speaks about the Self, forgets [all else] and derives pleasure from it while the listener benefits, then there is no problem with that. That is beneficial. If it is speech about material things, and one derives pleasure from talk about outside, worldly matters, that is harmful.

Questioner: If someone behaves nicely with us, and it naturally brings happiness to us within, then in that case, how should we resolve it?

Dadashri: What is there to resolve?

Questioner: Then how should it be?

Dadashri: ‘You’ should become separate. If You simply realize that this is wrong, that is more than enough. I am only asking You to Know; I am not asking You to ‘do’ anything.

Questioner: There’s the pleasure derived from the speech, from the body; now please give us an example of how one derives pleasure from the mind! What is an example of not deriving pleasure from the mind?’

Dadashri: When you think about some *mahatma*, wondering how you can help him, then in that moment all your thoughts are about the *mahatma*, and that brings pleasure. That is the pleasure of the mind. If you have done some work for the temple and you think about that, then in the moment when those thoughts arise, you derive great pleasure, [and that is the] pleasure of the mind. The one who has been assigned the work of [constructing] the temple, the one who is laying the

marble stone; how much pleasure must he be deriving from it?

Questioner: If one is given a check to be placed in the cupboard, even that brings pleasure.

Dadashri: Yes, even that brings pleasure.

Questioner: What *jagruti* (awakened awareness) should we maintain in that instance?

Dadashri: Maintain all the *jagruti*. The *jagruti* of the Self should be maintained. It is necessary to Know who is doing this.

Questioner: I am asking for the very purpose of knowing this ahead of time and making a note of it.

Dadashri: Yes, know ahead of time and keep note of who is actually doing all this. You will not get such an opportunity again. What I am saying is that *Akram Vignan* is an opportunity you will not get again. You will not meet such a *Gnani* again!

Where There Is No Ownership, There Is No Ego of Doership

What ‘we’ are saying is that it [Dadashri’s speech] is a taped record that is speaking. Nobody else in this world would say, “It is a taped record that is speaking.” If one’s speech is good, then he will keep saying, “Look how well I spoke! I spoke so well.” Whereas ‘we’ are referring to it as a taped record. This is because this is all speech that is without ownership. So there is no question of *garva* (ego of doership) or *gaaravata* (wallowing in worldly pleasures), is there! There is nothing of the sort. There is no complication at all! What is the only

bondage? This alone, that there must have been an intention expressed in a past life that, 'May people attain the happiness that I have attained.' This action is for that purpose alone. This [speech] is the result of that intent.

Therefore, this is considered *alaukik* (beyond the worldly realm or relative; of the Self); it is not considered *laukik* (worldly or of the relative). Here, 'our' speech, conduct, and humility (*vinay*), these three aspects are so captivating; they are such that they captivate people's minds. And sooner or later, that should happen, You will have to become like that. So if you pursue the One who has become like that, then can you become like that or not?

Questioner: I can.

Dadashri: That is all, there is nothing else you need to do. Pursue Him. The loss incurred across infinite lifetimes has to be recouped in one lifetime. So you will have to be careful, won't you? This loss is from how many lifetimes? From infinite past lives! If You want to do what it takes to reach the ultimate state through the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), of the *Gnani Purush*, You can do so; such an opportunity will not arise again and again! The Self is worth Knowing, but it cannot be Known [on one's own]. It can only be Known through the grace of a *Gnani Purush*. The *Gnani Purush* can do whatsoever He wishes to, because He does it not as a doer, but as a *nimit!*

Upon Tasting Garvaras, Poison Enters Within

Questioner: When you speak, when

such sentences come forth, at that time, we simply gaze at the facial expressions of the *Gnani*...

Dadashri: You should do *darshan* (live connection with the *Gnani* through eye contact) at that time. Do it like this [join the two hands in prayer]. That is the complete state! When the sentences come forth, they come forth [while 'we' prevail] as the Knower-Seer. After they have come forth, it [the state as Knower-Seer] gets somewhat displaced again. Do *darshan* at that time. As opposed to the *darshan* of the complete state, this falls short a couple of degrees.

Questioner: Now, the other day, the phrase '*alaukik mahor*' (the stamp of the manifest Self) had come forth, meaning the phrase had come from the 'tape' [taped record]. But did it come forth immediately after getting 'taped'?

Dadashri: Yes, immediately.

Questioner: It came out of a fresh 'tape'?

Dadashri: A fresh one. On what basis are these 'tapes' released? Based on the questioner, the 'tapes' get arranged within. The 'tapes' within also know what this questioner that has come is going to ask. All the 'tapes' are ready. After the first one, a second; after the second one, a third; they are already arranged like this. You are just not aware of this process in between. Having said that, what an impeccable order has been arranged [within]!

Questioner: You said, "It has the '*alaukikni mahor*' (the stamp of the manifest Self; certified by the manifest Self) behind it."

Dadashri: Yes, '*alaukikni mahor*'!

But this phrase is a good one. It just came forth in that moment. Otherwise, from where would I have found it? How would I go looking through diaries for it? It came forth by itself in that moment! So there is something behind this, isn't there? There is an arrangement, isn't there?

Questioner: This is not arranged; it is natural and spontaneous.

Dadashri: Yes. Otherwise, everyone speaks to indulge in the pleasure of doership; they say, "I was the one who spoke. How well I spoke!" Poison enters within through that. Then such speech cannot become instrumental in the salvation of the world.

Let Us Remain Aware by Knowing This Gnan

Questioner: Dada, my goal is in fact for that ultimate state. Now, once we recognize that the ultimate state is this and this is how it should be, in order to attain that state, what should I do about all these shortcomings that I have?

Dadashri: Actually, Your work will be done once all that *vyavahaar* (naturally unfolding worldly interactions of cause and effect; naturally unfolding karmic accounts) is cleared. How is that so? This *vyavahaar* has not clung onto you; you have clung onto the *vyavahaar*. And on top of that, you claim that you are the doer. All this has stuck onto you. 'We' simply caution You that, "Dear fellow, all these things are harmful. These are things that will obstruct You from attaining what You want." 'We' caution You to this extent. Thereafter, if one continues doing it because he likes it, then there is no need for 'us' to say no to it!

Questioner: Sooner or later, one will have to break free from this, won't he? There is no choice, is there?

Dadashri: Yes, but that is the very reason You have to Know this *Gnan*. The world persists because one believes that he is the doer, and one can become free if he realizes who the doer is. God is not the doer, and people are not the doers either. The doer is, in fact, another energy that is at work. 'We' refer to it as *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result).

To Not Interfere Is Called Vyavasthit

Vyavasthit (the result of scientific circumstantial evidences) means that whatever activities Chandubhai is doing, to keep Seeing those activities, that is called *vyavasthit*. Then whatever activities he does, whether they are bad, good, or wrong, whatever he does, if You keep Seeing that without interfering, that is called *vyavasthit*.

Questioner: So then that would be considered as having prevailed in the state as the Seer (*Drashtabhaav*), wouldn't it?

Dadashri: That itself is *vyavasthit*. That's because that is indeed *vyavasthit*. Nothing else needs to be done. If you interfere, then things will get ruined. And whatever good or bad there is, that is the karmic stock that is filled in the 'tank'; it will come out. New [karma] has been blocked off from entering into the tank. The old 'stock' [previously charged karma] is getting discharged, and new charging is not taking place. So whatever 'stock' has been filled, even if it has tar in

it, it will come out. It is not new 'stock' that is coming out. So what You have to do is keep Seeing whatever Chandubhai is doing. There is no need for You to even enter Chandubhai's mind. Whether bad or good thoughts arise in his mind, keep Seeing those too.

The Only Activities of the Self Are to Know and See

Questioner: To keep Seeing continuously, even that is really something that has to be done, isn't it?

Dadashri: No. There is no sense of doing (*karvapanu*) in that. It is known as *Gnan kriya* (activity of the Self to Know). There is no doer of that. There is no ego (*ahamkaar*) in that. Whereas all the other activities are of the ego. All the *bhaavkarma* (charge karma) belong to the ego!

Questioner: Then how can One prevail as, 'I am simply the Knower-Seer' in worldly interactions (*vyavahaar*)?

Dadashri: In worldly interactions, the relative self (*pote*, developing 'I') is in the form of a doer, and in the Real sense, the Self is the Knower-Seer. Now, what is he the doer of in worldly interactions? The answer is, the relative self is the doer of worldly life, and in the Real sense, the Self is the Knower-Seer, meaning that it is the doer of *Darshan kriya* (activity of the Self to See) and *Gnan kriya*. There is no other activity (*kriya*), there is no worldly activity over there.

What is *Gnan kriya*? It means to remain only as the Self and to Know. *Darshan kriya* is the activity of Seeing. To

See and to Know are the only activities of the Self.

The application of the Knowledge as the Self (*Gnan upayog*) is *Gnan kriya*, and the application of the Vision as the Self (*Darshan upayog*) is *Darshan kriya*. Now what is *Gnan upayog*? The answer is, this *pudgal* (non-Self complex) which is subject to activity remains in its own activity, and the Seer of all these activities is *Gnan upayog*! It is not the doer of any activity of the non-Self complex (*paudgalik kriya*). It is the doer of its own inherent nature as the Self (*swabhaav*), it is not the doer of the state as the non-Self (*parbhaav*).

Gnan kriya is required for *moksha*. *Agnan kriya* (activity that is done with ignorance of the Self) is bondage. What is considered as activity (*kriya*)? Activity done with egoism is considered *agnan kriya*. Whereas activity that is without egoism is known as *Gnan kriya*. Meaning they are *charitra mohaniya karma* (karma of discharging illusory attachment that persist even after the belief 'I am Chandubhai' is dispelled). Now [after Self-realization], if one goes to eat food, then it is all discharge karma. So, to keep Seeing that is referred to as *Gnan kriya*. Through that *Gnan kriya*, there is liberation. In whatever you are doing at present, You are Knowing that, 'It is Chandubhai who is doing that,' and 'Vyavasthit is the doer.' The fact that You are constantly Seeing this is *Gnan kriya*.

Does Anything Have to Be Done to Attain Absolute Knowledge?

People of the world say, "Absolute

Knowledge (*keval Gnan*) is something to be done.” No, it is something to be Known! That which needs ‘doing’ is already being taken care of by nature. ‘To do’ is itself an illusion. This energy is doing things for You with such grandeur! At least recognize this energy. This is indeed the work of *vyavasthit shakti*.

“Do this, do this”; in saying so, people get involved in doing! And that is why the [*Tirthankar*] Lord sits like this, with His legs folded in *Padmasana* (the Lotus Pose; a cross-legged sitting posture). Dear Lord! What is this You are teaching? To which He says, “Be quiet and do exactly that.” Everything is already happening naturally and spontaneously. Do not interfere; do not say that you do not want to do it, and do not even say that you want to do it. What does He say? “Do not interfere.”

After ‘we’ give you this *Gnan*, the world is free of interference. Before you took *Gnan*, there was nothing but interference. However, after taking *Gnan*, if any interference arises, then there is a mistake in your understanding of *vyavasthit*. There is no such thing as a problem in this world, but it is just a mistake in your understanding. Why does interference happen? And if it does happen, it is all as per your karmic account!

It has come into your belief, hasn’t it, that Dada’s *Gnan* is scientific; this is, in fact, *Akram Vignan*! *Gnan* should be scientific. Any person, irrespective of his education, he may be a prominent scientist or something else, even then, it should definitely be accepted by him. And if he does not accept it, then we should understand that there is some negligence

on his part, there is some carelessness in him. Even scientists accept it. ‘Science’ (*Vignan*) means Science; it is pure. It should come into one’s belief. Once it comes into one’s belief, ‘we’ know that it will come into his conduct. So, this world, as it is, is exactly *vyavasthit*; what is happening is indeed what’s correct. However, the intellect still stirs up a lot of trouble in that correctness, doesn’t it? Until that comes to an end, it will not allow you to understand *vyavasthit*.

Vyavasthit Can Be Understood Not Through the Intellect, but Through Darshan

Questioner: When we come to [understand] *vyavasthit* one hundred percent, is that when this *kartapanu* (sense of doership) will leave?

Dadashri: If *vyavasthit* is understood a hundred percent, if it gets fully revealed and comes into understanding in exactness, then *keval Gnan* will manifest. Until then, however much One understands it, that much *keval Gnan* gets unveiled gradually. *Vyavasthit* is such that it cannot be understood through the intellect; it is such that it can be understood through *Darshan* (Vision; understanding; belief).

If One does not know how to do anything [does not have the ego of ‘I know’] in this world, and He understands that ‘everything is *vyavasthit*,’ then it can be said that *keval Gnan* has manifested for Him. This *vyavasthit* is certainly *vyavasthit*, but *vyavasthit* should be understood, it should come into experience. And once this *vyavasthit* has been understood, there is nothing else that

remains that is worth understanding. The One who understands *vyavasthit* entirely can remain as the complete Knower-Seer.

Questioner: ‘If *vyavasthit* is understood properly, then One has *keval Gnan*.’ Please explain that a bit more.

Dadashri: To whatever extent One understands *vyavasthit*, those many degrees of *keval Gnan* get unveiled. And then there’s no need to See on that side at all. However much is understood, One no longer has to See on that side at all. The Knowledge in which nothing remains to be Seen is called *keval Gnan*. Meaning, when all the relative knowledge dissipates [on one side], that is when *keval Gnan* becomes complete on the other side.

One has to continue to understand *vyavasthit* to such an extent that the final [understanding of] *vyavasthit* will cause *keval Gnan* to manifest! ‘Our’ discovery of this *vyavasthit* is so wonderful! What an amazing discovery! Have You understood this *vyavasthit* completely?

Questioner: How can I dare to say that I have understood it completely?

Dadashri: As the phases of *vyavasthit* are understood; the more the phases one understands, the more He will benefit from it. Everyone does understand *vyavasthit*, but according to each individual’s phases. Then, when all the phases have been understood, that day *keval Gnan* will have manifested. ‘We’ too are lacking [in understanding] four degrees of the phases. Therefore, *vyavasthit* is worth understanding.

However many wrong beliefs [regarding doership] clear away, that much the *jagruti* increases, and *vyavasthit* comes

into One’s understanding by that same amount! However many wrong beliefs clear away, that much *vyavasthit* comes into One’s understanding, and the *jagruti* in turn continues to increase. And when *vyavasthit* will have been understood in its entirety, the absolute state (*purnahuti*) will come about! But *vyavasthit* cannot be understood in one go.

One Has Never Known What His Own Work Is

You are not the ‘doer’ of this; there is a mistake in your belief. For the work that is not Yours, you claim, “I did it.” Moreover, You are not even aware of what Your work is. Therefore, how much of Your work would be accomplished? No work has been accomplished. You had come without *jagruti*; you were born in this world, and that too without *jagruti*, and you left without *jagruti* too. You ended up binding so much demerit karma (*paap*) without doing anything?

It is only the human being who possesses the [deluded] awareness that ‘I am the doer’ and wherever he becomes the doer, the dependence [upon God] is broken. To such a person, God says, “Hey, if you are going to do it, then you are free and I am free.” Then what do you and God have to do with one another? One is not the doer at all; *vyavasthit* is the doer. ‘We’ have revealed this Knowledge and that is why ‘we’ refer to it as the ‘lift’ [elevator] path! The state as the pure Soul is not actually the state as the absolute Self (*Parmatma*). The state as the pure Soul is actually a ‘location’ within the ‘boundary’ of the state as the absolute Self. Why have You been given the state

as the pure Soul? It is so that You can rest assured that You are the pure Soul and no matter what Chandubhai does, You are not responsible for it. If you do something good, it leaves no mark upon you, and if you do something bad, even then it leaves no mark upon you. 'The state of doership itself is not mine'; with that, the *laksh* (awakened awareness) of the pure Soul is considered to have set in. It is only when the sense of doership (*kartabhaav*) leaves that the awakened awareness of 'I am pure Soul' sets in. To say, "I did it" is a *nimit* (a state of apparent doership through the relative viewpoint), it is *nimit bhaave* (with a sense of being an instrumental doer). And it is the unfolding karma (*udaykarma*) that is actually making him 'do' it. If one lives his entire life by maintaining awareness over just these two statements of mine, then he has come closer to liberation! If he maintains just this much awareness, if he leaves these statements as they are and becomes completely alert, then He will indeed become the Self! This is the only real means to become the pure Soul! The one for whom *garvaras* comes to an end, is freed. Why has one been tasting this *garvaras* for infinite lifetimes? It is because he has never tasted the bliss of the Self.

There Is Complete Jagruti in the State as the Non-Doer

Questioner: When can it be said that the Self has been Known? Is it when the state of doership departs?

Dadashri: When the sense of 'I am doing this' is destroyed, it can be said that the Self has been Known. That which

keeps showing you your mistakes all day long is the experience of the Self (*Atma anubhav*). Don't you have the awareness of 'I am running this worldly life'?

Questioner: That is actually happening on its own!

Dadashri: When something good happens, when someone praises a person, saying, "Oh, look how well he did this!" Then he says, "I had done it." And when something goes wrong, he'll say, "My unfolding karma have taken over." The entire world speaks this way. The state of doership never goes away. One will become free from everything, but not from the state of doership. As long as the sense of doership does not depart, it is considered egoism, and egoism means illusion. One who prevails in complete delusion will not be allowed entry there [to *moksha*]. Should the sense of doership be destroyed or not? One may say, "[I am] Pure Soul," but that changes nothing. It is actually when the sense of doership is destroyed and One understands who the doer is, that He can progress in His [spiritual] 'work'; otherwise, would there be any progress? As long as there is the state of doership, it is not considered to be spiritual awareness at all. Unless one's state of doership departs, nobody will allow him to enter the gates of *moksha*!

The illusion of 'I am Chandubhai' should be destroyed and the state of doership should depart. Thereafter, the state of doership that remains is dramatic. What is a 'dramatic' state of doership? It is when one says, "I did it," just as [the actor playing] King Bhartuhari says in the drama, "I am King." But at the same time,

he does not forget, ‘I am actually Laxmichand, and once I get home, I will eat *khichdee* (a staple Indian dish of rice and lentils).’ Similarly, You do not forget that ‘I am pure Soul’ and when you say, “I did this,” it is considered ‘dramatic’ [as though acting in a drama with constant awareness as the Self and who the actual doer is]. The sense of doership should be dispelled. Otherwise, people keep reciting, “[I am] Pure Soul,” don’t they? It has already been written clearly in the scriptures. So if one keeps reciting that based off the scriptures, it’s not as though that will accomplish anything. That has actually been recited since infinite lifetimes.

Only Vignan Will Liberate You From Garvaras

So, You are not really the doer. The doer is some other entity altogether. Here, you make the false attribution, you make the false assertion that ‘I am doing this.’ You end up tasting the *garvaras* from that. And that *garvaras* tastes very sweet indeed.

Now once You Know it as it is, that, ‘I am not the doer and it is actually *vyavasthit* that is doing it,’ You become separate from that point onward. ‘You’ should have such a Science. Then there would be no attachment or abhorrence, would there! This *vitaraag Vignan* (the Science that leads to the absolute state) is such that it cannot be understood by anyone. Even its manifestation in me has not been through any effort on my part. It has happened ‘but naturally.’ This is *vitaraag Vignan*! It is the Science of the twenty-four *Tirthankar* Lords (the absolutely enlightened

Lords who can liberate others)! And without *vitaraag Vignan*, what other method does one have to attain this?

Questioner: According to your theory, it is *vyavasthit* that runs everything. Nevertheless, *garvaras* continues to arise within a person, doesn’t it?

Dadashri: No, *garva* (ego of doership) cannot arise at all! *Garva* exists only as long as it is decided that ‘I am Chandubhai.’ There is *garva* as long as this wrong belief exists. And once this wrong belief departs, *garva* certainly does not remain.

Questioner: But that wrong belief does not depart swiftly, does it?

Dadashri: The wrong belief departs for sure! ‘We’ remove it for you. The wrong belief departs for so many people, doesn’t it! And there is not just one wrong belief. ‘I am his brother, his maternal uncle, I am his paternal uncle,’ there are so many such wrong beliefs that are sitting within!

Questioner: Until you bestow the experiential awareness (*bhaan*) as the Self, that wrong belief does not depart, does it?

Dadashri: It does not. That experiential awareness should happen. ‘I am not Chandubhai, Chandubhai is just a character in this ‘drama’; that experiential awareness should arise! So then one will no longer indulge in the pleasure of doership.

Once You Stop Tasting Garvaras, the Marks Increase

Do not allow the inner machinery to slack off. ‘You’ should keep an eye on it. Do the work that is Yours. This is a

filled *prakruti* (the non-Self complex) that has fallen upon Your shoulders. There is no choice. It will seek out that which is inappropriate, and it will go there. It gets a taste, it finds sweetness in that. And this sweetness is derived from the non-Self complex, not from the Self. There is still a lot to be done.

Questioner: Please inform us about that in detail.

Dadashri: Why don't you all just follow these five *Agnas*; delve deeper only in them. Currently, You are not able to follow the five *Agnas* completely, are you! 'You' still get excited [about worldly things], don't You? As much excitement You get out of worldly things, that much the *Gnan* gets veiled. As this interest in the discharge continues to dissolve, that much of that *Gnan* will continue to manifest in turn.

In God's perspective, there is no other fault that is noted other than the fact that You do not prevail in 'where You are [the realm of the Self] and as You are [the inherent nature as the Self]'! You, the Self, are in the state of the Knower-Seer; prevail as that! Only the pure Soul is the Knower-Seer. Besides the pure Soul, no one else is the Knower-Seer whatsoever. It Sees everything in this [the body] too. All these things that are visible through the eyes, they are all seen because of the pure Soul. Otherwise, the *bavo* (one of

the three divisions given by Dadashri: 'I' [the Self], '*bavo*' [the middle one with beliefs and anger, pride, deceit and greed], and 'Mangaldas' [the physical body complex]) does not have any such thing, it does not have this energy at all, does it! The *bavo* is actually blind. [The *bavo* simply believes, 'I am Seeing and Knowing.' So, in this way, it becomes the Seer-Knower. In reality, only the original Self is the Seer-Knower and scientific circumstantial evidences are the doer. Moreover, even Mangaldas does everything subject to scientific circumstantial evidence. Whereas, the *bavo* believes, 'I am the doer.' In this way, the *bavo* becomes both, the doer and the Knower, due to that belief. That is how this is to be understood.]

Did that belief fit properly after all? 'You' are separate from the *bavo*, You are pure, and a hundred percent pure form, God! Now that percentage will gradually increase as You remain in the *Agnas*. And now that You have stopped tasting *garvaras*, the percentage will increase. If You taste *garvaras*, then the marks do not increase. 'You' remain where You are; on the contrary, You take a beating. This is because, You 'ate' that which was not meant to be 'eaten'; You 'ate' that which was meant to be vomited out!

~ Jai Sat Chit Anand

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The Only Solution to the Worldly Puzzle

The world is the puzzle itself. There are two viewpoints to solve this puzzle. One is the relative viewpoint and the other is the Real viewpoint. By the relative viewpoint, you are Chandubhai [reader is to substitute his/her name here] and by the Real viewpoint, You are pure Soul. If You See the world through these two viewpoints, then all the puzzles will get solved. This verily is the *divya chakshu* (divine Vision through which the Real and the relative are Seen as separate). But as long as the *Gnani Purush* does not destroy your demerit karma of countless past lives for you and make you realize Your Real form as the Self, everything is in vain. Without a living, manifest, Self-realized person, Your spiritual work cannot be accomplished!

- Dadashri

