

Dadavani

July 2026



For infinite lifetimes, 'we' had been searching for the Self in the complete, absolute form; and in this very lifetime, He has actually manifested in 'our' very own body! The One who has no subtle pride of doership, the One who does not wallow in worldly pleasures, the One who has no desire for any material things, the One who has no trace of 'I-ness', the One who does not have any kind of beggary.

Meeting This Kind of a Pure Gnani Purush Will Lead to Liberation

EDITORIAL

For infinite lifetimes, living beings have yearned for liberation. To attain it, one makes efforts to overcome the ups and downs that he has to face along the way. But what is it that prevents him from attaining the desired result? While engaging in spiritual endeavors to attain the Self, the spiritual aspirant remains unaware of the faults that he is bound by, as they do not come into his vision. And so, by constantly nourishing his faults, he becomes a hindrance to himself and remains away from the path of liberation. A *Gnani Purush* who manifests rarely in a time cycle, He who has Seen, Known, and experienced the entire path of liberation and has completed that path, only He can recognize the obstructing faults and their dangers along that path, and He can bestow such *Akram Vignan* through which these faults can be eliminated from the root.

Shrimad Rajchandra has said, “Who is a *Gnani Purush*? It is the One who constantly remains only in the applied awareness as the Self. If even a single word of His is heard, then the living being will attain liberation, this is because there is power in His speech. The One who has no *spruha* (desire for any material things), no *unmattata* (the intoxication of pride for accomplishing something), no *garva* (subtle pride of doership), no *gaaravata* (to wallow in worldly pleasures), no *potapanu* (‘I-ness’)!” In this world, the One who does not have beggary of any kind for respect, fame, wealth, or sexuality is said to have experienced the Self. If this kind of a pure *Gnani Purush* is met, then that will lead to liberation.

The current edition aims to make the spiritual aspirants aware of the obstructing factors that arise on the path of liberation, faults such as the ego of doership, *garvaras* (indulgence in the pleasure that arises from doership), *gaaravata*, *potapanu*, the intoxication of ‘I know’. Dadashri says the greatest *garvaras* is ‘I know, I understand.’ Knowing in its true sense means that the belief that ‘I am the body’ has gone. But here, the belief that ‘I am the body’ has not gone, yet the intoxication of ‘I know’ remains. So what will become of such a person? After attaining this *Gnan*, if intoxication ever arises, then imagine what sort of a wrong understanding one has! This fault should be nipped in the bud, otherwise this sweetness of ‘I know’ will make one fall down from whatever height he has climbed, and it will even make him forget about liberation altogether.

On the *Akram* path, the *Gnani Purush* warns those who are setting out to become preachers that, ‘If one wants to attain the absolute state, then becoming a preacher without dissolving the *kashay* is dangerous.’ It makes one withdraw his surrender to the *Gnani Purush*, leads him to act according to his own will and intellect, and makes him stray away from the path attained through grace. We just need to walk on this path silently. Free of any desire to be worshipped, we need to progress spiritually by surrendering to the *Gnani Purush* until the very end.

Absolutely revered Dadashri says, “Do you want to attain the absolute state or leave it incomplete? If you want to attain completion, then even if someone asks you something, do not falter and answer him. You are still biased towards yourself, so it inevitably leads to a state of gross unawareness arising from illusory attachment.” Therefore, through the awakened awareness as the Self that arises with the devout study of the *Gnani Purush*’s speech, remain steady in the Real form as the Self, remain cautious against the obstructing faults that arise in the non-Self complex and do not slip anywhere, strengthen the understanding of Knowledge and take ‘safe-side’ under the shelter of the *Gnani*, and in this way, it is worth completing the path of liberation.

~ Jai Sat Chit Anand

Meeting This Kind of a Pure Gnani Purush Will Lead to Liberation

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/>.

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*** For infinite lifetimes, 'we' had been searching for the Self in the complete, absolute form, and in this very lifetime, it has actually manifested in 'our' body!**

Questioner: Why has Krupaludev [a Self-realized *Gnani Purush* who lived between 1867-1901, also known as Shrimad Rajchandra] addressed the Self within as *puraan Purush*?

Dadashri: Instead of *mool Purush* (the original Self), He has said '*puraan Purush*'. What 'we' refer to as *mool Purush* is the same as *puraan Purush*.

For infinite lifetimes, 'we' had been searching for the Self in the complete, absolute form, and in this very lifetime, it has actually manifested in 'our' body! The One who has no *garva* (subtle pride of doership), no *gaaravata* (to wallow in worldly pleasures), no *spruha* (desire for any material things), no *potapanu* (the 'I-ness' that has come into conduct; last trace of egoism, or 'I-ness'). There is no *potapanu* while living in this body such as, "I am telling you, why are you not listening to me?"

Questioner: If a person becomes the Self for just one second, then that is more than enough.

Dadashri: No one has become the Self (*Purush*) for even one second. What did Anandghanji Maharaj [a high-ranking Jain monk] say? "Oh Lord Ajitnath! 'You' have conquered anger, pride, deceit, greed, attachment and abhorrence. Therefore, You are known as the Self. But in my case, they have conquered me, so how can I be called the Self?" So how can one become the Self? If One becomes the Self for even one second, then He has become the absolute Self (*Paramatma*)!

Through *bhed Vignan* (the Science that separates the Self from the non-Self), both, the Self and the non-Self become separate. After the Self becomes separate, only *Purusharth* (the Real spiritual effort to progress as the Self) remains to be done. As long as there was *dehadhyaas* (the belief that 'I am this body'), *Purusharth* was not possible. It is only after the two, the Self and the non-Self, become separate, that *Purusharth* begins. As that *Purusharth* gradually happens, One

becomes the absolute Self (*Purushottam*)! One becomes the absolute Self from the Self. The circumstance of becoming the absolute Self occurs. So, what *Purusharth* needs to be done? 'Nothing touches me', 'This is not mine,' 'That is not mine,' upon saying all this, nothing will stick to You.

After becoming the Self, if You follow these [five] *Agnas*, then You will end up becoming the absolute Self. That is the ultimate state, the absolute Self! *Puraan Purush* (the original Self) is called *Purushottam Bhagwan*.

*** Shrimad Rajchandra has said, "Who is a *Gnani Purush*? 'He' is the One who does not have any desire in the slightest extent, He has no beggary of any kind in this world, He has no beggary even for giving spiritual instruction (*updes*h), nor does He have beggary for gathering disciples, He has no beggary to change anyone for the better, He has no kind of *garva*, He has no *gaaravata*, He does not have any *potapanu*."**

Krupaludev has said that a *Sat Purush* (a Self-realized person) is indeed the One who has applied awareness as the Self, day and night. Therefore, the One who never lapses in that applied awareness, not even for a second, is called a *Sat Purush*. Further, the One whose speech is such that it cannot be found in the scriptures, it is not heard anywhere before, yet what He says comes into one's experience. The One whose speech is such that new scriptures can be written from it. If a person listens to just one word of His, then he will attain liberation. This is because there is power in His speech.

'He' does not have any inner desires whatsoever, His conduct is very profound and subtle. There are infinite other such virtues! Where such virtues exist, there you can find the *Sat Purush*.

Krupaludev has gone to the extent of writing the below:

'Worldly life is filled with nothing but miseries. For all states of bliss, starting from the experience of one fraction of bliss to the complete blissful state of the Self, the *Sat Purush* is the sole cause of it. Despite having such incredible capability, He has no desires in the slightest extent, He has no *potapanu*, He has no *garva*, He has no *gaaravata*, He does not have any desire whatsoever, He does not have beggary of any kind whatsoever. 'He' does not have the slightest beggary for respect, for fame, for wealth, for sensual pleasures. The One who does not yearn for anything in this world; who would yield to Him if not God Himself? Such a *Sat Purush*, a marvel personified, I am repeatedly remembering Him through His name.'

Questioner: It is said that the *Sat Purush* has no desires, in what sense is that?

Dadashri: What is the *Gnani Purush* like? 'He' has inclination only towards your Self, He is not inclined towards any of your external, worldly matters. 'He' does not want any worldly thing and His only desire is around how others can attain salvation. Yes, He is not completely free from desires. So, 'we', the *Gnani Purush*, are *nispruha-saspruha* (without any inclination towards any material thing of this world and with inclination only

towards the Self). What does this mean? This 'shore' is not 'ours' and even that other 'shore' is not 'ours'. 'We' have no inclination towards your non-Self complex, 'we' have inclination towards your Self. So, even if you were to hurl an abuse at 'us', 'we' would maintain 'our' inclination towards you. What is the reason for that? It is because 'we' have inclination towards your Self. If a person does something wrong, if he insults 'us', even then 'we' will give protection to that poor fellow. Did you understand?

*** When a person with Self-ignorance (*agnani*) becomes a 'collector' [attains an important position], he becomes intoxicated with that power. The *Gnani Purush* has the sovereign authority over the entire universe, yet He does not have the slightest intoxication of that power.**

What are the other virtues?

Questioner: 'There is no *unmattata*.'

Dadashri: Yes. What is meant by *unmattata*? Do you understand that? Let me explain it to you in your language.

What kind of egoism do these people express? Suppose a person is passing by from here. He is walking in a straightforward manner, he is walking normally, in an orderly manner. And then, when he is returning and I see him walking, I feel there is some change in him. So I wonder what must have happened. His face appears different to me. When he is returning from there, there is an air of arrogance in him. So, I know that there has been some change, there is an effect on him of some sort.

So I tell him, "Come in, come in and

have some tea." I offer him tea to inquire [regarding the change in his attitude], and not to entertain his air of arrogance. Whereas he believes I am offering him tea because of his air of arrogance. I give him tea and some snacks, then I ask him, "Where had you gone?" To which he replies, "I went and got the five thousand rupees that I had to collect."

He has five thousand rupees in his pocket, hence the intoxication! He becomes intoxicated. He has been afflicted by this disease, the disease of intoxication of pride! So he has become inflated with pride. Otherwise, he would have been sitting deflated.

Now tell me, if five thousand rupees makes a person inflated with pride, if a person becomes intoxicated with pride, then for 'us', for the *Gnani Purush*, God Himself has yielded to 'us'! So how inflated would 'we' be with pride? Despite that, there is no intoxication of pride in the slightest in 'us'. That is incredible, isn't it! If five thousand rupees makes a person this inflated with pride, then how inflated must He be to whom the Lord of the three worlds has yielded! But no, that is precisely where true humility lies. 'We' are actually like a small child.

*** The separation from *Bhagwan* (God; the original Self) exists only as long as there is this *potapanu* (the 'I-ness' that has come into conduct; last trace of egoism, or 'I-ness') and until then, *Bhagwan* stays away from you. As soon as you let go of *potapanu*, *Bhagwan* is right there with You.**

Then, what is the third sentence Krupaludev has written?

Questioner: 'There is no *potapanu*.'

Dadashri: *Potapanu* means ‘I am and this is mine.’ Having no *potapanu* means this body is certainly not mine. This body verily is not mine, and hence, all that belongs to the body is certainly not mine either. This mind is not mine. This speech is not mine. This speech that is being spoken, even that is not my speech. This is the ‘original taped record’ that is speaking. This is the one speaking. You are the listener. ‘We’ are the Knower-Seer. This is an interaction between three entities. ‘We’ are not the owner of the speech. ‘We’ are not the owner of the body. ‘We’ are not the owner of the mind.

What are the characteristics of the One without *potapanu*? What does it mean to not have *potapanu*? If you were to tell the *Sat Purush*, “Let us go to Mumbai today.” ‘He’ would not say, “No.” If people take Him to Mumbai, He will go like a piece of baggage with them and He will return to Ahmedabad like a piece of baggage. So He does not have *potapanu*. If someone hurls abuses at Him, He will accept it. If someone beats Him up, He will accept it. To side with the ego is considered *potapanu*. To side with ignorance is considered *potapanu*. To lapse in the applied awareness of ‘I am pure Soul’ is considered *potapanu*. You say that you end up becoming one with whatever goes within, you become engrossed with it, and later you become aware of it. It is because of *potapanu* that you end up becoming one with it.

The separation from *Bhagwan* exists only as long as there is this *potapanu* and until then, *Bhagwan* stays away from you. As soon as you let go of *potapanu*,

Bhagwan is right there with You. Just let go of it; it’s so simple! If you let go of *potapanu*, then *Bhagwan* Himself will take care of everything for You. You will not have to do anything if you let go of *potapanu*.

*** For the *Gnani Purush*, this interference no longer remains. If the developing ‘I’ ‘moves aside’, then the Self is anyway separate from the *antahkaran* (the mind, intellect, *chit* and ego complex). The *Gnani Purush* does not have *potapanu*.**

Questioner: There is a sentence in the *Aptasutra* (compilation of Dadashri’s aphorisms), ‘How must the *Gnani*’s *antahkaran* be functioning? If the developing ‘I’ ‘moves aside’, then the Self is anyway separate from the *antahkaran*.’ Please explain this.

Dadashri: On one side, the *antahkaran* performs worldly activities, and on the other side, the Self performs its own functions. The *Gnani* does not have any *dakho-dakhal* (interference and its effects caused by the ego in the unfolding of karma).

What is *antahkaran*? It is that from which the sense of doership arises. It is that from which the intent that, ‘I am doing something’ arises. The *Gnani* is separate from the *antahkaran*. After attaining this *Gnan*, the sense of doership does not remain for You in the Real sense. But in the relative sense, the sense of doership remains, meaning the sense of doership in the discharge remains. But, for you, some interference still persists, whereas for the *Gnani Purush*, that interference no

longer exists. If the developing 'I' 'moves aside' [no longer remains engrossed in the non-Self complex], then the Self is anyway separate from the *antahkaran*. The developing 'I' has been prevailing in this *antahkaran*; that developing 'I' now moves aside.

Questioner: Who is it that exercises *potapanu*?

Dadashri: It is the same one, the one [the developing 'I' with a lack of awakened awareness] that was there before. It is still not letting go of the 'seat' [engrossment with the subtler ego]. The authority of the [charge or subtlest] ego no longer exists, yet it is not giving up the 'seat'. Therefore, You [as *Pragnya*] have to gradually make it leave that seat. Now that the authority is gone, there is no problem. But it is not easy to leave this 'seat'. Becoming free from *potapanu* is not that simple. Did you understand or not what is *potapanu*? It is now the discharge ego, yet, it, meaning the developing 'I', still prevails as 'I am that.' This is nothing but an effect. The authority has gone. The authority has gone completely. But that ingrained habit [of prevailing as 'I am that'] does not go away. It goes away gradually. It will not go away all of a sudden, will it!

'We' do not have any *potapanu*. So, you also have to become like that. After attaining this *Gnan*, the authority of the [charge] ego has gone. So sooner or later, you will also come to this stage. But You have to realize what You have become. The belief that 'I am that' has actually gone, the authority has gone. So now that the authority has gone, it [the charge ego] has gone. But the developing 'I' remains.

*** What does it mean that *potapanu* has come to an end? It means one has no voice in what happens.**

The original ego has gone, meaning the charge ego has gone. That is actually what is referred to as the ego. But getting rid of the discharge ego is no easy feat. When can it be said that the discharge ego has gone away? When there is no *garva*, no *gaaravata* and no *potapanu*. Shouldn't all that also go away? After *Gnan*, the ego has gone for sure; it is the charge ego that has gone. So now, what kind of ego remains? The discharge ego. As much experience as the Self is attained, the discharge ego will dissipate to that extent, and thereafter, *potapanu* will gradually reduce. It will not reduce just like that. This is not an easy thing to accomplish.

Some people think to themselves, 'I certainly do not have any *potapanu*. I certainly do not have any 'my-ness' now.' But as such, they are prevailing in *kashay*. Think of that! One is immersed in *kashay* and yet he claims 'I have no *potapanu* anymore.' In fact, he is thriving on *potapanu*. He is actually living based on *potapanu*. His *potapanu* has not actually dissipated. It is extremely difficult to get rid of *potapanu*.

What does it mean that the *potapanu* has come to an end? It means one has no voice in what happens. And what about you? Do you simply do what people tell you to do, or do you have a separate voice of your own within?

Questioner: A separate one.

Dadashri: That itself is *potapanu*.

‘We’ do not have voice of any kind at all. If someone tells ‘us’, “Dada, sit over there,” then ‘we’ would go and sit there. Even if ‘we’ do not like it, ‘we’ would sit there.

That is why Krupaludev has said, “The *Gnani Purush* has no *potapanu*.” Krupaludev has used the word ‘*potapanu*’; He has written something profound! What do you think? Has He not used a profound word? Now who can explain it? Who can explain it in the language in which He wants to convey it?

Questioner: It is the *Gnani Purush* alone who can explain it, isn’t it!

Dadashri: Yes, because no one else can do so! Look, let ‘us’ tell you how it is. It took ‘us’ a great deal of time to reach here. That is why ‘we’ are showing you an easy path. ‘We’ had to explore various paths. But ‘we’ can show you the path that ‘we’ followed. ‘We’ are giving you the keys to open the locks.

*** ‘We’ have given [the understanding of] *vyavasthit* to you solely for the purpose of becoming free from *potapanu*, and it is exact. *Vyavasthit* is a scientific concept. This support that has been given to you is not wrong; it is exact.**

Questioner: In our *Gnan*, if *vyavasthit* is understood properly, then will the *potapanu* go away?

Dadashri: Yes, it will! ‘We’ have given *vyavasthit* solely for the purpose of becoming free from *potapanu* and it is exact. *Vyavasthit* is a scientific concept. It is not a concept that has been given to you based on guesswork. This support [of

the concept of *vyavasthit*] given to you is not wrong; it is exact.

It is not an easy thing to become free of *potapanu*. It is difficult to understand *potapanu*. Do not strive too hard [in doing the Real spiritual effort of maintaining awakened awareness over it]. If you try to exert force, it will break.

Questioner: But we have met Dada and we stay in Dada’s presence, so if we maintain the inner intent to become free, then the understanding will arise, won’t it? By staying with Dada, we will gain the understanding of how to become free of *potapanu*, won’t we?

Dadashri: If the understanding arises, then *potapanu* will go away.

Questioner: So how does that understanding arise?

Dadashri: Through grace. Grace is required in everything. But the one who wants to get rid of *potapanu* will in fact receive grace. If there is a desire to get rid of *potapanu*, if there is a sincere intent, then it begins to leave. That is considered an elevated state!

Questioner: To remove *potapanu*, is there no other effective solution besides that of staying with the *Gnani Purush*?

Dadashri: All the solutions are attained only by staying with the *Gnani Purush*. It is by staying with the *Gnani Purush* that they [the *Aptaputra* or unmarried men who have taken up the resolve to practice life-long celibacy through mind, speech and body, and have surrendered to the *Gnani* to do work for the world’s salvation] have benefitted so

much, haven't they! All day long, they just keep listening to 'us', don't they!

Questioner: There is no *garva*, no *gaaravata*, no *potapanu*, [such a *Gnani*...]

Dadashri: Imagine, what kind of bliss and delight He must be experiencing! All the burden is indeed because of *potapanu*, isn't it? One takes on unnecessary burden on his head! He keeps saying, "Me, me, me", 'it's me versus you', 'it's me versus you'."

'We' do speak but it is without insistence. 'We' even ask, "How long will it take?" If someone replies, "Wait for five minutes." Then 'we' remain seated for two hours. 'We' do ask and at the same time, 'we' wait for two hours.

Questioner: So that means there is no disturbance within.

Dadashri: No, even if he says to wait for five minutes, 'we' can wait for two hours. If he says five minutes again, then 'we' would wait again.

It is such a pleasure to stay with the *Gnani*; everything is 'dramatic' [as though acting in a drama with constant awareness as the Self], isn't it? There are no issues!

Questioner: At the time of death, these people say, "Now only two hours remain for me, or only four hours remain." But the *Gnani* walks [through life] constantly facing death, doesn't He? It may come any time.

Dadashri: In fact, in worldly life, He is already 'dead'. 'He' does not constantly face death, He is already 'dead' in worldly life. 'He' lives as the Self and is 'dead' in worldly life and He has no *potapanu*, does He? If there is

potapanu, then one is considered living. After *potapanu* dissolves, *gaaravata* and *garva* no longer remain, do they!

*** The One whose *garva* in unfolding karma has gone, is said to have attained the Self.**

Krupaludev has discovered all these words: *potapanu*, *garva*, and *gaaravata*. 'We' find that incredible! Each one of the words that He has used; no one would be able to find such precise words even if he looks for them! Such words would not be found even if one tries hard to search for them.

Questioner: This is the balance sheet of infinite past lives that has come forth, isn't it?

Dadashri: Yes, it is brought forward.

Questioner: Does that mean He had learned this in the past?

Dadashri: The stock of karma that keeps discharging is from the past. It is not today's. Even 'we' had not understood this word *garva* (the subtle pride of doership), but 'we' read a sentence of Krupaludev. 'He' has written:

"Oh, blessed is this day; unprecedented inner peace has awakened!

After ten years, the stream [of Knowledge] has surged. The subtle pride of doership in unfolding karma has ended."

What was the *garva* about until now? It was the *garva* in unfolding karma. Everything is being done by unfolding karma, and one claims, "I did it." That is the *garva* in unfolding karma. Now it has come to an end, that is what Krupaludev says.

Questioner: Dada, your voice sounded so sweet, I got goosebumps all over.

Dadashri: Yes. It does feel that way! Moreover, it is a sentence that gives goosebumps, isn't it! What a profound thing He is saying! 'We' understood that day, that the unfolding karma is doing it, and to say 'I am doing it,' that itself is *garva*. So then 'we' became free from that. But today, people interpret its meaning differently. They do not have that kind of awareness at all, do they! They are all considered prominent ascetics and high-ranking Jain monks, yet they are savoring the *garva* in unfolding karma with intoxication!

How remarkable is each and every sentence written by Krupaludev! But what does it mean to not have *garva*? This unfolding karma makes one renounce, and he claims, "I did it." That is called *garva*. Someone else makes him do it, and he says, "I did it." That is called *garva*. The entire world is indulging in *garva*. One has not done it himself, yet he says, "I did it." That does not exist in the *Gnani Purush*. Are you not convinced of that? That it would not exist in Him? This is because the *Gnani Purush* actually makes one let go of 'I did it'; He even helps you let go of yours!

*** The *Sat Purush* does not dwell in *gaaravata*. 'He' does not remain seated in the 'fridge' anywhere. If you seat Him in a 'fridge', He will step out of it. And if you seat Him in the 'heat', then too, He will step out of it. 'He' does not have such *gaaravata*.**

Questioner: We are able to understand how one has *garvaras* (indulgence in the pleasure that arises from doership). But how can we understand the indulgence in *gaaravata* (to wallow in worldly pleasures) that one has?

Dadashri: *Garvaras* and *gaaravata* are two different things.

Questioner: Please explain the word *gaaravata* in detail.

Dadashri: What do you understand by *gaaravata*? What does *gaaravata* mean? This *gaaravata* is a different thing. Even cows have *gaaravata*, even buffalos have *gaaravata* and even human beings have it. All human beings, even our *mahatmas*, have *gaaravata*. Even now, people are immersed in sheer *gaaravata*.

Now what does *gaaravata* mean? If you want to witness *gaaravata* explicitly [let me give you an analogy]. There are mills and nearby, there are these lake-like pools of waste, filled with foul-smelling water. Because the waste is constantly flowing in from the mills, these pools stay full. And since the water comes from the mills, it is alkaline, isn't it? So due to the alkaline water, the soil at the base of the pool gets eaten away, turning into thick rotting muck. The soil rots, it gets decayed. So it turns into muck. The water level is very shallow, but underneath, there is so much muck, sheer muck going two-feet deep! And the water is pitch black!

Now, in the intense summer heat, these buffalos look for a way to cool down, they look for a 'fridge' [coolness]!

They look for trees or something else. Buffalos feel much hotter than cows, so they cannot tolerate as much heat. Cows and goats can tolerate it. But buffalos cannot tolerate heat, so they look for a 'fridge'. So, on a summer day, a buffalo starts looking out, 'Is there a place somewhere that is cool?' Don't humans also look out for such a place? When they experience too much heat, they say, "Come on, let's sit in an air-conditioned room." In the same way, the buffalo also recognizes a cool place. When the buffalo sees that water pool, she goes and sits in it. And after she goes in and finds muck in there, then that's it. She makes herself comfortable there.

So the buffalo goes and sits in the muck. There is water in the pool, and it is a hot summer day, so the water at the surface becomes hot. But the muck inside remains cool. The buffalo settles herself in the muck, she sits there at ease. The muck was up to here, but as she sits in it, the muck level rises. As the muck level rises, it covers the buffalo completely from all sides, as if she is wearing a coat. She feels as though her entire body has been placed in a fridge. She feels so cool, as though she were sitting inside a fridge. The muck envelops her body completely, up to her neck, leaving only her head exposed. And then she keeps looking around like this. When she sits in the pool, the muck inside covers her, and that is the fridge! Because the muck is very cool, and so it feels just like ice. She feels like she is sitting in ice. The buffalos sit in this kind of 'air-conditioning' [of the muck] and people

sit in the other kind of air-conditioned rooms. The buffalo feels as if she is sitting inside an air-conditioned room.

Now, think of it, a buffalo sitting in this 'fridge' will not come out of it, no matter how much gold you offer her. Now the owner always used to milk the buffalo at three o'clock. That day, he kept searching for her, but couldn't find her, so he ends up reaching near the pool while looking for her. Then he sees her sitting in the pool, so he wonders, 'How is she ever going to come out?' Then he brings some bundles of green grass and starts calling her out. Standing at the edge of the pool, he shouts, "Here, take this! Come, take this!" The buffalo raises her ears and even looks at him, but then she turns away. She does not get up. Every day, she runs for green grass, but right now she is not willing to budge! What is it that has captivated her? It is the coolness of the 'fridge'! There is no inclination to get out of it. Would someone sitting inside a fridge want to get out of it? In this heat, is she likely to leave the 'air-conditioning'? This is called *gaaravata*. Then the owner realizes that 'Even though I am offering her this bundle of green grass, she is not getting tempted. Therefore, if I offer her something else that's more pleasurable, perhaps then she will get up.' He realizes that for the time being she is intoxicated, and will not come out until she is enticed with something else. So, he brings some cottonseed oil cake with jaggery inside, and shows it to her. He feeds her this [treat] on rare occasions, and so he brings that to tempt her. The buffalo also understands and

recognizes the treat. But despite that, it is certainly not as pleasurable as this 'fridge'! He shows it to her many times, he shows her a good treat that is instantly tempting, and she even understands that it has jaggery. But it would help only if she were to move out from this *gaaravata*, right? But she does not yield even to this. She does not pay attention to anything. Because the pleasure she finds in the muck is not to be found in anything else. That is why she does not come out of the muck. She may look around, but she will not move. She will not be lured towards the treat; she will not be tempted at all. She thinks to herself, 'Who would give up such pleasure?' This verily is *gaaravata*!

This is considered the pleasure of *gaaravata*. Similar to this, the world has believed that there is pleasure in *gaaravata*, so they do not move away from it at all! These men and women do not come out of it at all! Oh, what an irony of illusion!

The buffalos have *gaaravata* towards the muck and human beings have *gaaravata* towards this! Buffalos have *gaaravata* only towards certain things. But human beings have *gaaravata* towards women, towards air-conditioners and more! A father will smile to himself, thinking, 'I have three sons, so I will have three daughters-in-law. I want to build three homes for my three sons.' All such *gaaravata* arises. Just as the buffalo sits in the smelly muck, the whole world is indeed stuck in *gaaravata*. It is stuck in the 'stench', in the sheer 'stench' of sensual pleasures! In order to indulge in the 'stench' of sensual pleasures, people

tolerate conflicts. So the people of the world dwell in nothing but in *roop gaaravata* (to wallow in the pleasure of physical appearance), *vishay gaaravata* (to wallow in sexual pleasures), *ras gaaravata* (to wallow in the pleasures of the five senses), *gaaravata* of *moh-lobh* (to wallow in the pleasures arising out of attachment and greed). And that is why they do not like to come out of it.

Questioner: Dada, can it be said that we are dwelling in wealth, fame, respect, status that we have attained, like this buffalo?

Dadashri: Yes, you are dwelling in that just like this buffalo.

Questioner: We need someone to pull us out of that *gaaravata*, don't we?

Dadashri: Yes, you do need someone to pull you out of that *gaaravata*! Who would entice you like that? What would it take to entice you? If the buffalo did not yield to cottonseed oil cake and jaggery, what would she yield to now?! Is the buffalo likely to come out? That is referred to as *ras gaaravata*.

Questioner: Which part of the *antahkaran* (the inner mechanism of mind, intellect, *chit* and ego) indulges in *gaaravata*?

Dadashri: Who else would it be? It is the ego itself; no one else. The intellect explains to it, 'This is *gaaravata*, it will be very pleasurable.'

Questioner: The tendencies of the *chit* also play a main role in that, don't they?

Dadashri: The tendencies of the *chit* wander right there.

Questioner: The tendencies wander in the areas of *gaaravata*?

Dadashri: Yes, they just keep wandering there. Like a fly hovering around.

Actually, it is like this. The mind has arisen out of opinions, and a lot of importance has been given to the mind. Now, why did opinions arise? *Visheshbhaav* (assumed identification with 'I am Chandubhai') gave rise to the ego and the ego gave rise to opinions. Now, the opinions gave rise to the mind, and because the mind has arisen, the *chit* has started to become impure. And as the *chit* started to become impure, one began to sink in the muck. Now, who will pull him out of that muck of worldly life? And that too, there is *gaaravata*! There is *ras gaaravata* (to wallow in the pleasures of the five senses), *riddhi gaaravata* (to wallow in the pleasure of wealth), and *siddhi gaaravata* (to wallow in the pleasure of having extraordinary spiritual powers)! One has been trapped in these three kinds of *gaaravata*, so who will pull him out of that?

*** Wherever one remains stuck and does not feel like moving away, all that is *gaaravata*. It could be *siddhi gaaravata*, it could be *riddhi gaaravata*, it could be *ras gaaravata*.**

Questioner: Can you please explain this *ras gaaravata*?

Dadashri: This taste of mangoes, the other types of tastes, this *basundi* (a sweet Indian delicacy made of condensed milk), all of those.

Questioner: Are you referring to the different tastes of food?

Dadashri: Yes, the taste; all that is called *ras gaaravata*. Some people like certain foods a lot. If one of his favorite items is going to be cooked that day, then right from morning, his *chit* will be immersed only in that. And until it is cooked at one o'clock in the afternoon, his *chit* remains immersed in it. Even after he has finished eating it, and long after that, his *chit* still remains immersed in it. That is *ras gaaravata*.

This buffalo remains lying in the muck, that is *ras gaaravata*. These human beings have *gaaravata* in the pleasures of the five senses. One does not budge from there. That is *ras gaaravata*, the pleasures of the five senses is *ras gaaravata*.

Then there is *riddhi gaaravata*! 'I have two mills among other assets... I have five sons, two daughters... I have a bungalow...' This is all *riddhi gaaravata*! *Riddhi* means anything related to money, related to material possessions, all that is called *riddhi*, and that other one is called *siddhi*.

Questioner: What comes under *siddhi*?

Dadashri: *Siddhi* is related to spirituality.

Questioner: Please give an example of *siddhi*!

Dadashri: In the presence of a highly *ahimsak* person (one who practices no transgression against any living being through mind, speech, and action), even if a goat, a tiger, and other animals were to come together, there would be no problem. Or let's say, a violent person has come here [to this *satsang*], he would forget

everything upon seeing ‘us’. He will forget his inherent trait!

Saints, ascetics and high-ranking monks have *siddhi gaaravata*. If someone comes to them and says, “Sir, I have such and such issue,” they use their *siddhi* (spiritual powers) [to help the person], and in this way, they remain in that *gaaravata*. When people address them as ‘Sir,’ they feel delighted! People offer them food and sweets, and they gladly eat and take pleasure in all such matters. This is the kind of *gaaravata* they remain in. If they have attained certain *siddhi*, they just remain in the *gaaravata* of that *siddhi*, that’s it. They do not think about advancing further [on the spiritual path].

Questioner: So *gaaravata* prevents one from advancing?

Dadashri: Yes, because in that *gaaravata*, people start addressing him [with a lot of respect] as ‘Sir, Sir,’ and so he becomes elated!

In this manner, there could be *siddhi gaaravata*, there could be *riddhi gaaravata*, there could be *ras gaaravata*. Like these, there are many different types of *gaaravata*. Even with regards to these scriptures, there is nothing but *gaaravata*!

Questioner: There is *gaaravata* of the scriptures too?

Dadashri: Simply put, the matters where one remains stuck, and does not feel like moving away, all that is *gaaravata*. Otherwise, progress has to be made every day.

Questioner: So that means, until we reach the final destination, no matter

how many such ‘stations’ come our way, we should not get stuck there!

Dadashri: Do not halt there. Whatever pleasure arises there, you should not get stuck in that pleasure. When a person reads the scriptures, he experiences happiness. That is because, those are words of a *Gnani Purush*. Because of this, he feels tranquility and peace within. Even if one acquires a kingdom and he gets engrossed and remains stuck in it, all that is also considered *gaaravata*.

However, people do not understand *gaaravata*; they do not understand what it actually is.

Questioner: We were able to understand very clearly from the example of the buffalo that you gave.

Dadashri: Having heard this example, when people see buffalos sitting in a small pool, sitting in muck, they say, “See, there comes *gaaravata*. Dada, look at that *gaaravata*.” So I respond, “Yes, you remembered it correctly!”

No one has actually understood what *gaaravata* means. The meaning of *gaaravata* is not available in any book anywhere. That is why ‘we’ have explained the meaning of *gaaravata* in detail in this manner.

*** If the conviction of another kind of happiness sets in, then *gaaravata* can go away. One should decide within, ‘Whether it is this or that, they are both equal,’ then there will be a solution.**

Questioner: So this illusion that there is happiness in something, that is precisely what *gaaravata* is all about, isn’t it?

Dadashri: It is all *gaaravata* indeed.

Questioner: The circumstances of *gaaravata* that come together in this life, aren't they part of the karmic account that one has brought with him from his past life?

Dadashri: It is all 'decided', he has brought it with him.

Questioner: But despite that, in this life, it clings on to him again?

Dadashri: If he has not taken *Gnan* (Knowledge of the Self; Real Knowledge), then it clings on to him, and if He has taken *Gnan* and follows the five *Agnas*, then it does not cling on to Him.

Questioner: Despite that, he cannot break free from it, can he? He has to endure the suffering to that extent, does he not?

Dadashri: He has endorsed it, hasn't he!

Questioner: If he indulges in *gaaravata* once again in the present, then would that mean that a new endorsement is made?

Dadashri: No, not if he has taken 'our' *Gnan*.

Questioner: In life up until now, the tendencies of *chit* have indeed been scattered in *gaaravata*, haven't they?

Dadashri: The tendencies have all been scattered indeed. That is why, they cannot become focused, can they!

Questioner: So can we say that this *gaaravata* is the peak of spiritual apathy (*pramaad*)?

Dadashri: Spiritual apathy is a different thing and this *gaaravata* is a different thing. *Gaaravata* means the thought of getting up from there does not even occur to him. A person with spiritual apathy will think, 'How regrettable, I am completely overtaken by spiritual apathy.' Whereas the other one does not even have the awareness that 'I am in *gaaravata*'! The world is indeed immersed in *gaaravata*. Up until now, everything is considered *gaaravata*. The buffalo does not get up at all.

Questioner: But there must be some key to become free from *gaaravata*, right?

Dadashri: Well, when it cools down outside, the buffalo will get up by herself.

Questioner: But does such an atmosphere ever come in the life of these human beings?

Dadashri: No, no. Right now, they are all immersed in *gaaravata*. Are they ever going to leave Peddar Road [a prestigious, high-status neighborhood in Mumbai] and move to Santacruz [a middle-class suburb in Mumbai]? They would go only if they become bankrupt; if they are left with no money, nothing at all. So if they get evicted, then they would go.

Questioner: So then how can this *gaaravata* ever go away from a person?

Dadashri: If he finds happiness elsewhere, then it will go away.

Questioner: If he finds more happiness elsewhere, will it go away?

Dadashri: Yes, it will go away. If the conviction sets in that there is happiness in something else. Even if

he has not experienced it, but if the conviction sets in that, 'It is exactly as Dada says,' then *gaaravata* will go away.

Questioner: Our *mahatmas* also have this *gaaravata*, don't they?

Dadashri: Yes, they do. Although they are immersed in *gaaravata*, they understand that 'this *gaaravata* has clung to me.' Nonetheless, they still like the *gaaravata*!

Questioner: What is the solution to no longer remain in *gaaravata* and to come out of it?

Dadashri: The solution is to decide in your mind, 'Whether it is this or that, they are both to be considered equal.' Then, there will be a solution. Equal! They should both be of equal value to you!

Take for example, the value of this *gaaravata* and the value of other things like food and drinks that are available; if one sees them to be of equal value, then the *gaaravata* will go away. There is no happiness in this, and there is no happiness in that either. With this kind of understanding, that *gaaravata* will go away.

But people do not understand *gaaravata* at all.

Questioner: For the One who has taken *Gnan*, is there any other way besides this to become free from *gaaravata*?

Dadashri: But is it Chandubhai who gets affected, or is it the pure Soul who gets affected? If the effect of *gaaravata* remains, then he is considered Chandubhai. And if the effect of *gaaravata* does not remain, then He has become the pure Soul.

Questioner: Dada, we have come here, we want to do Dada's *darshan* (live connection with an enlightened One through eye contact), we want to sit with Dada. The interest that we have in all this, that is also considered *gaaravata*, isn't it?

Dadashri: No. That is not *gaaravata*. How can that be called *gaaravata*? In fact, that is the main thing. That is like nectar. 'We' do not have even the slightest of *gaaravata*. There is no *ras gaaravata*, no *riddhi gaaravata*, no *siddhi gaaravata* in 'us'! There is no *gaaravata* of any kind. The whole world is rotting in *gaaravata*. The *Gnani* is never in *gaaravata*.

When the *Gnani Purush* explains *gaaravata*, it comes into one's understanding. So, understand the exact meaning; understand what Krupaludev is trying to say. The coolness of the muck is given as an analogy to the 'coolness' people are in. People are continuing to remain seated in the *gaaravata* of worldly pleasures. Many *Sat Purush* and *Gnanis* have alerted them over and over again, but they just nod along and go back and sit in the 'fridge'!

*** People indulge in the greatest *garvaras* of, 'I know it, I understand it!' It is indeed due to indulging in *garvaras* that the intoxication of the ego (*kef*) keeps increasing.**

When is the true nature (*dharma*) of anything attained? When the words of spiritually elevated men are devoutly followed with an inner intent of 'I do not know anything,' and that is when merit karma (*punya*) is bound. When it

is done with the inner intent of 'I know everything,' then nothing but demerit karma (*paap*) is bound.

Questioner: But I used to do all this with the inner intent of 'I know it'.

Dadashri: Nevertheless, what 'we' are saying is that all these are contradictions. People merely believe that they are binding merit karma.

Questioner: But how is demerit karma bound in this? Demerit karma wouldn't be bound at all, would it? There is no such intention at all. And no one is even hurt.

Dadashri: It is not about hurting anyone. But one wants to indulge in *garvaras* (indulgence in the pleasure that arises from doership). He indulges in the greatest *garvaras* of, 'I know it, I understand it!' And then whatever is done with this belief, that is not of much value. It is not worth mentioning all this. There is no point in explicitly saying some of these things. 'We' mention things to some extent, but then it looks bad. The one whose face shows the illusory belief of, 'I know,' he will never look fresh. It is indeed due to indulging in *garvaras* that the intoxication of the ego keeps increasing. The understanding that causes the ego to become intoxicated is considered severe *agnan* (ignorance of the Self; knowledge of the relative realm). With *Gnan* (Knowledge of the Self; Real Knowledge), the intoxication of the ego dissolves. When all forms of intoxication of the ego will have left, that is when the infinite energies [of the Self] will manifest!

Now, what does it mean that, 'a *Sat Purush* does not have *garva*'? It means that no matter how much peace He brings to others, He still does not have the *garva* that, 'I am making it happen, I am giving peace.' 'He' simply thinks that, 'I am merely an instrument, I am simply unveiling the peace of his own 'home' for him.' Therefore, He does not have *garva* for anything. Because if there is no ego at all, then where would the *garva* come from? Here [in *satsang*], it is possible to have the absolute contentment of the Self directly. As long as there is [the belief of] 'I know something,' it will not allow one to enter [the Self].

*** The disease of 'I know something' exists within every person. If a person does not have this obstruction that arises due to the intoxication of the ego, then the *Gnan* will grow very beautifully; it will fit within Him.**

Questioner: On this path of liberation, can it be said that the biggest hindrance is the belief that 'I know, I understand'?

Dadashri: Yes, it is a suicidal cause.

Questioner: Please elaborate on this a little more. What are the signs that the fault has dissolved? And what are the signs that such a fault is prevalent? And how can one maintain awareness against it?

Dadashri: These young children are afraid of adults. A child experiences fear because of the 'heat' of the intellect of the adult. So what should you do? You should become like a child; just like a child who lacks understanding! You should become like a child and then deal with the child.

That's when the child will play with you. Everyone plays with me, even a year and half-old child plays with me, as if we were of the same age. Some sort of a result like this should come about, shouldn't it? Think over this; so one fine day you will be able to understand. Once you come to know about something, you will be able to understand it. And there should be an impartial approach. Nevertheless, because of *ajagruti* (lack of awakened awareness as the Self) within, you may not understand it, but you will slowly understand it someday.

All negative worldly interactions happen because of this fault alone. The interactions that are considered negative, all of them happen only because of this fault. The main fault is the belief that 'I know'! All other faults come later. Everything has sprouted from this fault. If the subtle pull of insistence remains, then it is certainly because of this fault. Otherwise, one would be straightforward. You should get along with others the way you get along with 'us'. Why do you get along with 'us'? Wherever you naturally get along with someone, that is a natural and spontaneous matter. What is your spiritual effort in that? To get along with someone with whom you have difficulty getting along, that is spiritual effort.

That disease of 'I know something' exists within every person. If a person does not have this obstruction that arises due to the intoxication of the ego, then the *Gnan* will grow very beautifully; it will fit within Him.

Questioner: Even when I don't want that intoxication to arise, it often comes up.

Dadashri: Yes, that does happen; that happens naturally.

Questioner: How can that intoxication of the ego come to an end?

Dadashri: In the first place, just do not let that intoxication arise. Otherwise, once it arises, it does not stop; it does not go away. So, it shouldn't be allowed to arise at all.

Questioner: But Dadaji, this is about the intoxication of the ego which is at a subtle level. It is not ordinarily visible.

Dadashri: It is all subtle indeed. Even the owner [the person who has this intoxication] is unaware of it.

Questioner: So how is it possible to prevent it from arising?

Dadashri: What do you do in order to prevent the *kashay* [anger, pride, deceit and greed] from arising? In the same way, you have to maintain awareness so that the intoxication of the ego does not arise.

Questioner: Is it possible to know that the intoxication of the ego has stopped arising?

Dadashri: Such a person's face will be radiant. He will look very beautiful; even if he is dark-complexioned, he will appear very radiant. Whereas all other people look unattractive! How can you not figure out all this? Can you not tell if a bunch of spinach is fresh or two days old? It's just like that. It is not a deep matter, is it? You can tell right away by looking at a person. Everyone has intoxication of the ego to a greater or lesser extent. Only a handful of people become free from it; those who have understood it. Where there is intoxication of the ego, there is

no attractiveness. All this happens due to *ajagruti* (lack of awakened awareness as the Self). If there is *jagruti* (awakened awareness as the Self), nothing like this would happen. Where there is *ajagruti*, such wrong tendencies arise, but that does not happen in a state of *jagruti*.

Questioner: Dada, if that sort of a fault arises, then what kind of *jagruti* should be maintained?

Dadashri: It is only if there is powerful *jagruti* that the fault will not arise. But in your case, it cannot even be called *jagruti*, can it! If *jagruti* would have been present, then that 'sapling' would not even have sprouted, would it! That 'sapling' of the intoxication of the ego has sprouted after attaining *Gnan*; it has certainly sprouted afterwards. The moment *Gnan* was given, all the old 'saplings' were destroyed, but later on, this new 'sapling' sprouted. If *jagruti* would have been present, then this would not occur. Whatever it is, it is all due to *ajagruti*. And there is an abundance of *ajagruti*. Not just a little bit of *ajagruti*! Imagine, there is *ajagruti* even at a very gross level and hence, such intoxication arises. Otherwise, it would not arise at all, would it!

*** After attaining this *Gnan*, if the intoxication of the ego ever arises, then imagine how wrong one's understanding must be! [How can there be] Intoxication of knowing *Gnan*! 'To know something' really means that all kinds of intoxication of the ego would have dissipated.**

Questioner: In this matter, what kind of *jagruti* should be maintained?

Dadashri: All kind of *jagruti* needs to be maintained. It should be such that the 'sapling' should not sprout.

Questioner: So what all does that include?

Dadashri: Why does it arise? The fact that it arises is itself a sign of *ajagruti*. That means the *jagruti* is lacking to that extent. Otherwise, why would the fault [of 'I know'] arise? *Jagruti* arises when *kashay* occur, right? Even if *kashay* occur for the other person, You end up becoming aware of it. And if *kashay* arise within you, even then You become aware! Whereas this intoxication of the ego is more treacherous than *kashay*; it is a suicidal element! It destroys you! A person will say, 'I know, but I am not able to do anything.' That is intoxication of the ego that 'I know'! In the ignorant state, one always has the intoxication of the ego. But here, after attaining this *Gnan*, if the intoxication of the ego ever arises, then imagine how wrong one's understanding must be! [How can there be] Intoxication of knowing *Gnan*! The intoxication of the ego in the ignorant state is anyway there!

Questioner: Dadaji, *kashay* arise due to circumstances. When such circumstances come about, *jagruti* can arise, but it is not something that is constant. Whereas this intoxication of the ego; it is something that lies constantly within.

Dadashri: It keeps on sprouting, and it also keeps getting 'watered' [nurtured]. There is *ajagruti* day and night. That is precisely what 'we' call suicidal! 'To

know something' really means that all kinds of intoxication of the ego would have dissipated.

Questioner: Right now, when I am talking to someone about Dadaji's *Gnan*, then the first thing on my mind is, 'I know it.'

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

Questioner: Then how should I talk, Dadaji?

Dadashri: But those talks will not have any substance, it will not be of any help, will they! How would such talks possibly 'fit' in the understanding of the other person? [The belief of] 'I know,' is a major 'disease'!

That is why 'we' say that first 'we' set it [that 'we' don't know anything] when dealing with the other person. Since 'we' do not have that 'disease', it gets set easily. 'We' do not have that 'disease' at all. 'We' do not have any such 'diseases'. In fact, by sitting near 'us', all 'diseases' go away. You should keep asking questions and get your [spiritual work] done. Simply sitting here will not do you much good. For that matter, even this tube light is sitting with 'us', just like that! Is it not?

If a person has got into a conflict with someone, and while going to talk to the other person, if the belief of 'I know' remains in his mind, in his awareness, then the entire situation will be ruined. This is because the level [of understanding] will not match, will it! In fact, the level will not align at all!

Questioner: Dadaji, the *jagruti* should be such that the moment a slightly

wrong thought arises, it should be caught immediately, at every second, right?

Dadashri: Yes, it is more than enough if it is caught. It must be caught the moment it arises. That is why 'we' tell you to pluck it out as soon as it sprouts; if you see another one, then pluck that out as well. But how can that be possible without *jagruti*? And that too, tremendous *jagruti* is needed. But how can such expectations be kept? Such high expectations should not be kept!

That is why you need to implement a solution. If someone comes and tells you, "Your *Gnan* is very deep and profound," then at that moment, you should understand that the 'disease' is about to arise. This is the direct cause for the 'disease' to arise! So you should become very alert in that situation.

Have you ever experienced sweetness in this matter before? The day you prevail in that sweetness is the day it [the 'sapling'] will sprout. And if you prevail in that sweetness yet again, then it will sprout very long shoots. Just like the shoots of a mango tree! When two leaves sprout, the shoot reaches a certain height, then when another two leaves sprout, it grows even taller; in this manner, it continues to grow. The moment you gulp down the water of sweetness, the 'sapling' grows. If you experience sweetness upon hearing someone say, "Wow Chandubhai, you have become a *Gnani*!" Then it has sprouted within!

Now if that happens, you should use another solution there, erase it immediately. 'We' do have solutions for it. It is natural for the 'disease' to arise.

The seed that had been sown [in the past life] will naturally sprout as a ‘disease’ [in this life]. But here, there is a solution for it. This *Vignan* (spiritual Science) that we have here, it does not lack any solutions, does it!

Questioner: No, every single sentence here is such that it drives away all the ‘diseases’.

Dadashri: Yes, ‘we’ have solutions here. The root of this lies in [the belief,] “Everything has turned out so great.” If you prevail in the sweetness of that, then it will sprout forth! And it is sweet, isn’t it! Sweet enough to make you forget about liberation.

Questioner: But it is dangerous, very dangerous on the path of liberation.

Dadashri: It is dangerous, it is something that destroys the Self (*atmaghati*)! If someone praises you, you should reply, “Brother, only I know where I truly stand; how could you possibly know?” Then he will calm down. Do you want to become a guru?

Questioner: Dada, it is worth becoming free from all this.

Dadashri: It is a very deceptive trap! Nonetheless, when your unfolding karma calls for it, help people; that is your duty. However, it must unfold naturally as a karma. There is nothing to gain from becoming a guru; it must come as a result of unfolding karma. The karma will unfold on their own. If one is made to sit on the very ‘seat’ that he does not want, then it is a different matter. Therefore, you should not have any aspiration for it.

Is anyone likely to fail, if they were to grade their own test paper?

Questioner: No one would.

Dadashri: If a person examines his own test paper, scores it himself, and he ends up failing, then ‘we’ would consider that to be a fair judgment. But that does not happen, does it?

Questioner: Moreover, he would even be making an effort to appear humble on the outside.

Dadashri: That is why ‘we’ call it suicidal! It will lead to ‘suicide’. You just have to see whether people are getting attracted to you or not? No, they are not. So that means a great amount of the ‘disease’ still lies within. Attraction means there is purity! The moment a person begins to become pure, people will get attracted to him.

Questioner: But Dadaji, people would get attracted. They would get attracted at least for some time, wouldn’t they?

Dadashri: No. Not even a bit! No one will stand there even for a while! The bulb will blow out on the first day itself! People may accept for a couple of days but not beyond that. Actually, it is because the *Gnani Purush* is present that you can recognize your mistakes. Otherwise, how would you ever recognize them? Your ‘steamer’ has started sailing towards Kochi [a city in Kerala, a coastal state in southwest India]. Your compass is defective, that is why it is sailing towards Kochi! The compass is showing the direction of south as north! Otherwise, a compass always points to the north direction, that is its nature! But when the compass is

defective, what can be done? And you do not know how to navigate on your own using the North Star!

You will have to know all these danger signals, won't you? Do you think you can get by just like that?

Questioner: No, these are the biggest threats.

Dadashri: They are called suicidal elements.

Questioner: Moreover, they do not allow one to progress further, nor do they allow any new knowledge to arise.

Dadashri: They certainly won't allow that to happen at all! They will destroy everything! They will even ruin whatever already exists.

Questioner: The amazing thing is that these words of yours that are coming forth, they 'touch' it [the Self] exactly within, the 'disease' gets uprooted, they transform the vision and it is evident that they are doing the exact, right work within. It all seems very Scientific!

Dadashri: It is only if the points are completely Scientific that they will bring ultimate closure to people; otherwise, there will never be any ultimate closure!

[There is a lyric from a spiritual composition by Shrimad Rajchandra:]

“Maarag saacha mil gaya, chhoot gaya sandeha.”

“The right path has been found, the uncertainties have departed.”

The uncertainties have departed; the right path has certainly been found.

Those who have lost their way will have to walk yet another mile. What else should be done? But those who want to reach the destination will find that path. You should ask Dada, “Have I gotten lost or am I on the right path?” Ask this much. Do not ask, “What is the level of my *Gnan*?” Just ask, “Have I gotten lost or am I on the right path?” If Dada says, “You are on the right path,” then forge ahead.

*** In a ‘racecourse’, no one has ever won. The ‘horses’ simply puff and pant until they are dead! ‘We’ never participate in this ‘race’. ‘We’ say only one thing, “‘We’ are not suited for this.”**

Questioner: Everyone has a desire to become something, and here, around you, we have the desire that, ‘I don’t want to become anything; I don’t want to become special at all.’ In worldly interactions, one feels, ‘I am something. And I want to become something.’

Dadashri: That is because, in worldly interactions, people enter into a ‘racecourse’ [competition], do they not? So many ‘horses’ are running, and he too runs with them. Hey you! You are unwell, so why don’t you just step back and take it easy? All the other ‘horses’ are strong. And from all these ‘horses’, only the one who comes first will get the prize and the rest will die puffing and panting.

So, not even a fool would take part in any competition. Yes, if they were going to award prizes to two hundred or five hundred ‘horses’ or so, then one can

believe that he may get lucky and win a prize. But hey, you are not going to come first, so why are you getting caught up in this 'racecourse'? Just go home and sleep! Who would enter this 'racecourse'? Why enter in their 'racecourse'? Some horses may be tremendously strong! Some may be eating chickpeas while others may be eating grass!

So, 'we' did not enter this 'racecourse' of worldly life. That is why, 'we' could discover the Lord within!

And the prize goes only to the one who comes first, doesn't it? The rest are left wandering around. They end up dying puffing and panting, yet they gain nothing. In a world governed by such kind of laws, is it worth entering the 'racecourse'? What do you think?

Questioner: That is correct.

Dadashri: And the human nature is indeed to be competitive. There is competition among people, isn't there?

Questioner: There is! Competition provokes people.

Dadashri: Competition certainly exists in every field. Even at home, if a third person comes along, and he is an argumentative one, then both the husband and wife are likely to start competing with each other. If the wife says something, then the husband will tell her, "You be quiet, you usually do it this way. But I am the kind of person who would do it that way." Hey! Both the horses have started running! Who is going to give them a prize? That is why 'we' say, "We do not have as much

skills as Hirabaa [Dadashri's wife] has." So 'we' let her run. Run as much as you want to! Then even Hirabaa says, "You are naïve." 'We' tell her, "Yes, that is true."

So people are competing, and by doing so, they are inviting miseries. They are entering into the 'racecourse'. This 'racecourse' that is going on, just keep watching the show; just see which 'horse' comes first! When one continues to simply See, then the Seer does not have any miseries. Those who enter the 'racecourse' have to endure miseries. So it is not worth entering the 'racecourse.'

Up until now, all efforts had been towards becoming *gurutam* (the highest; superior), right? 'I want to be greater than him; I want to be greater than her.' See, the 'racecourse' has begun. Who wins the prize? Only the 'horse' that comes first. And what about the rest? They run just as much. They run the same length, and yet there is no prize for them.

Questioner: Dada, is there a 'racecourse' in the state of *laghutam* (smallest of the small; the lowliest and lightest in the relative; humble disposition)?

Dadashri: No, there is no 'racecourse' in that. There cannot be any 'racecourse' in the state of *laghutam*. The 'racecourse' is only in the superior state. 'We' are in the *laghutam* state and 'we' have no intellect, so 'we' have nothing to do with anyone at all! There is not even an iota of intellect in 'us'!

*** Even if you run in this 'racecourse' for infinite lives, at the end, you will still end up getting cheated; that is how this world is! Everything will go in vain! And on top of that, you will have to endure endless beatings! Instead, run away from here; find Your true place, that which is Your original form!**

Questioner: So what is the meaning of *laghutam*? When our ego comes down to zero degree, is that considered to be *laghutam*?

Dadashri: No. The ego remains as it is, but the belief of the ego changes to 'I am smaller than everyone.' That too is one kind of ego in itself. It is like this. The meaning of *laghu* is 'I am small.' Further, *laghutar* means 'I am even smaller than the small.' And *laghutam* means the ego of 'Everyone is greater than me.' So that is also one kind of ego!

Now, there is the *gurutam* ego, meaning the intentions of becoming superior, like, 'I am superior to everyone.' Due to such beliefs, the worldly life has arisen. Whereas with *laghutam* ego, one can progress towards liberation. *Laghutam* ego means to interact in worldly life by maintaining that 'I am actually smaller than everyone.' That will take one towards liberation. If one has a *laghutam* ego, then he gradually becomes smaller and smaller and ultimately becomes the smallest of all. So He eventually becomes the absolute Self!

By believing that 'I am superior,' [the people of] this world enter the 'racecourse' and they lose their senses

and go down the wrong path. So this is all a commotion [of the ego]! Where is the need to plant the seeds and press the soil, and nurture all these mango trees? Moreover, when will they be ready to eat, and who will eat them, what is the certainty of that? Why not just eat these ripe mangoes quietly! Yes, for the one who wants to grow an orchard, and wants to become the owner of that orchard, let him plant the seeds. We don't want to become the owner of any of this. We don't want the *garvaras* (indulgence in the pleasure that arises from doership) of this. There are many who want *garvaras*; they will cultivate the orchards on their own. The orchards will bear mangoes and they will nurture them! There are many people like that! Is there any shortage of such people here? There are all kinds of people!

'We' did not want anything like this; all 'we' wanted was God. 'We' had no interest in mangoes and the like. Despite that, you don't need to get rid of the *mamata* (my-ness). You can keep the *mamata*, but what kind of *mamata* should it be? *Mamata* without ownership. There should be no ownership, no title.

*** The one who says what is pleasing to you is a 'pointman'. If he says something to you, and you become 'dizzy' [intoxicated with pride], then understand that a 'pointman' has arrived!**

The thing here is that there will be many who act like a 'pointman' [the switchman, the person who operates switches and directs trains onto the correct tracks]. So even if you are on the train to

New Delhi, there is no telling where the train will be diverted! Therefore, stick to your ‘point’ [destination]. There could be so many ‘pointmen’ here!

If the train is traveling on the ‘main line’ [the path of liberation], then you will not get ‘robbed’ [diverted]. However, if the track is changed, then you will get ‘robbed’. You will get ‘robbed’ and there is no telling where you will end up. Therefore, never place even the slightest trust on a ‘pointman’. If you start to have a cup of tea and hang out with him, then your train will end up changing tracks!

Questioner: Who is considered a ‘pointman’ on the path of liberation?

Dadashri: The one who says what is pleasing to you is a ‘pointman’. If someone says something to you and you become ‘dizzy’ [intoxicated with pride], then know that a ‘pointman’ has arrived! When he says something that pleases you, your mind gets caught up in that. So the ‘pointman’ switches your train onto the wrong tracks without even slowing down the speed of the train! Moreover, as it gets onto another track, you won’t even realize that you are on another track. Later, if someone tells you, “Hey, why are you on the wrong path?” You will reply, “I can never be on the wrong path!”

Questioner: Is that why it is said to remain continuously in the shelter of the *Gnani*?

Dadashri: Yes, that is exactly why it is said so. Otherwise, you will meet a ‘pointman’ every now and then and he will change your track in no time! On top of that, what do you say? “Mine is

the Rajdhani Express [a superfast train in India that runs between New Delhi and a few other cities]!” Hey, but your track has changed! No one is denying that it is not the Rajdhani! But if it is running on the ‘main line’, only then it is the ‘Rajdhani Express’. But if the track has changed, where will it take you? You will not reach New Delhi.

Ensure that your ‘main line’ does not change. These are all old habits, aren’t they? These habits are not yet cleared out. You should understand that these are old habits.

Questioner: If a person is very firm and steadfast as the Self (*Nishchay*), then his worldly interactions (*vyavahaar*) will certainly become beautiful and harmonious, will it not?

Dadashri: Worldly interactions must become beautiful and harmonious, else there is a lapse in prevailing as the Self.

Questioner: How can one gauge this? What is the parameter to check whether one is on the wrong track or the right one?

Dadashri: [If one is on the wrong track, then,] Firstly, the ego indulges in sweetness; the sweetness of going down the wrong track arises, and one keeps getting emotional. Whereas when a person is on the ‘main line’, there is *niraakulta* (a blissful state free of uneasiness and agitation that arises after Self-realization) for sure. And if he is on the other track, *niraakulta* slips away, there is agitation on his face, there are all these thoughts, everything appears to be disturbed. When

one goes down the wrong track, he loses the bliss as the Self.

Questioner: When can it be said that this mistake has been fractured?

Dadashri: If you understand with absolute clarity as to ‘how did this mistake happen,’ then it can be said that the mistake has been fractured. ‘What happened at the start? What really happened, and how did I get onto the wrong track?’ If you find out all these factors that were supporting the mistake, then know that the mistake has been fractured. ‘Right from the beginning, from the very first day, what happened and on what basis did it happen. Where did the mistake find its support and where did I become emotional. From what point onwards did the *niraakulta* leave?’ All this can be known.

Questioner: In the worldly interactions that are taking place, there is no preference in particular of taking one way or another. There is no insistence that we should go this way or that way in the interactions that are unfolding. But yes, when it comes to prevailing as the Self, there is no lapse in that.

Dadashri: If the worldly interactions slip, you will inevitably lapse in prevailing as the Self. It may seem the other way to you. However, the moment worldly interactions slip, prevailing as the Self also lapses. In your mind, it may seem that, ‘No, I have not lapse in prevailing as the Self even in the slightest.’ But if the worldly interactions get disturbed, then understand that you have definitely lapsed in prevailing as the Self. This is something to be vigilant about!

*** On the path of liberation, everyone has deduced their own [spiritual] level. And that deduction is completely wrong; not even an iota of it is true. And if one believes his level to be true, then he will remain stuck there.**

This Knowledge that you have heard from ‘us’, that Knowledge keeps working by itself. The path ‘we’ took, you are listening to the details of that path, so that path itself will get your spiritual work done. All you have to say is, “Dada, we want to follow your footsteps,” and so ‘we’ will show you ‘our’ path.

Once you are on the ‘main line’, there is no problem, is there? Even if one realizes that the train has gotten onto the wrong track, a solution can come about. The problem is when one continues on a path without knowing where it is leading. Such a person simply thinks he has made no mistakes.

Questioner: And he even believes it to be true?

Dadashri: Yes. On top of that, he defends his mistakes. However, if you see fault in anyone else, that is indeed your own fault. One has to see his own fault. What right do you have to see faults in others? You needlessly become a judge! You do not even know for certain whether or not a mistake has been committed. So then why say anything at all? It is out of self-interest that one says something. What is the proof that the fault is indeed of the other person?

Therefore, this *Vignan* (Science) itself will eradicate all the faults. No other science can get rid of the faults. This kind of an opportunity will not come again.

Hence, it is best to remain alert and get your spiritual work done.

Do not deduce your own [spiritual] level in your mind, otherwise, your progress will halt. Do not assess your own level. It is of use only if others do it for you.

Questioner: What kind of level in the mind are you referring to?

Dadashri: About this, on this path of liberation, everyone has deduced their own level. And that deduction is completely wrong; not even an iota of it is true. And if one believes his level to be true, then he will remain stuck there. In fact, it will not take much time for the ‘train’ to deviate from the track. To bring yourself to completion amidst so many weaknesses, you will have to understand all these points. First of all, deceit (*kapat*) itself must come to an end.

All your energies are getting used up in pursuit of something that is not yours.

Questioner: Moreover, that very thing is being covered up by deceit!

Dadashri: Yes, that very thing is being covered up. Nothing belongs to You [as the Self], yet you side with it [the non-Self and anything that belongs to the non-Self]. Hey! ‘You’ have already decided that nothing is Yours, yet you are taking side of all that? But then you say, “Oh, I forgot.”

Questioner: Does one end up forgetting or has he not yet let go taking side of all that?

Dadashri: He has not yet let go of taking side. He will just say that he

has forgotten, but it is not easy to let go of taking side of all that even for a little while!

Therefore, be cautious, remain cautious in every way; you need to be very cautious.

Questioner: That is correct. Today, one has made a resolve to follow the path of liberation. However, until one clearly understands the distinction between the supporting factors and the obstructing factors for liberation, it seems very difficult to make this ‘train’ hold a steady course on the tracks that will end in completion!

Dadashri: If you say ‘difficult’, then you will not be able to get any spiritual work done at all. Therefore, you should say, “Dada, you have given us such a *Vignan* that there is absolutely no difficulty whatsoever!”

*** If You do not take a ‘bribe’, then they [the ones within] will immediately act according to what You say. But once you end up taking a ‘bribe’, then it will lead to a beating; it will lead to a beating in all matters. Hence, You should not deviate from Your goal.**

‘We’ are pointing out all the treacherous pitfalls. If ‘we’ do not point out the treacherous pitfalls, then things will go wrong. All these people [*mahatmas*] have tremendous merit karma, that is why speech on this topic has come forth!

That which sabotages Your goal is Your enemy. How can You afford to have Your goal be destroyed? Do things ever progress according to Your goal? Does it ever go off track? It has all become natural and spontaneous, hasn’t it?

Questioner: Well, I do have to keep ‘cranking the handle’ within.

Dadashri: ‘You’ have to keep cranking it? But do the ones [anger, pride, deceit, greed] within listen to You? Right away?

Questioner: Right away.

Dadashri: Right away? It takes no time? That’s good. The extent to which they listen to You, that is a sign of having become separate to that extent. That is a sign that You are, in fact, separate from them to that extent; You do not take any ‘bribe’ [sweetness in the relative]. If you are taking some ‘bribe’, then the ones within will not listen to you. If you indulge in any ‘bribe’, then they will not listen to you.

This worldly interaction is such that it always takes one in that direction [of taking a ‘bribe’]! Since time immemorial, that is the one path that has been revered, hasn’t it! The worldly interaction is habituated to lean on that side, isn’t it! So even though it goes towards that side, You have to steer file number 1 towards Your own goal. If an ox sees the old path that it is used to walking on, it will continue to walk down that path. Now You should follow the path that is according to Your goal. Do not go along that path, go along this other path. ‘You’ should say, ‘Go this way.’

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

Questioner: What is that ‘bribe’ like?

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

All these are considered deceptive intents. He wishes to progress according to his goal but he also has a deceptive intent, so how can the two coexist? He should maintain a pure and clear intent without accepting any ‘bribe’. In fact, he has a habit of ‘tasting’ the intoxicating pleasures, so he sits there and dwells in the elation of these intoxicating pleasures.

Questioner: So are these the intoxicating pleasures of the *prakruti* (the non-Self complex)?

Dadashri: What else? One has indeed become habituated to that, hasn’t he! So You should say, ‘No, now I need to go this way. I don’t want any intoxicating pleasures. I am going to walk in the direction of my goal.’ The intoxicating pleasures of the *prakruti* will lead one into a maze of entrapment.

What authority do You have? That of nurturing the intent that, ‘I want to accomplish my goal.’ To make that resolve, that is called exercising Your authority. And secondly, be careful that any external ‘disease’ such as, ‘Let me conduct *satsang* with five people,’ or something similar should not enter within. Otherwise, new kinds of ‘diseases’ will enter and lead you astray. Imagine, what will happen then? You will not find anyone to save you. Therefore, if You want to go to *moksha*, then do not get involved in ‘talking’ [doing

satsang] about this. If someone asks you something, then say, "I don't know."

You should not give an explanation for any question; you should not answer even a word. You should only speak casually and naturally. As such, do not consider there to be a difference between yourself and others. In fact, one talks because he wants to show he is superior. And it is all these *kashay* that make one do such things! Not a single sentence of 'ours' is with the intent of showing 'our' superiority. The speech continues to come forth naturally. This is because 'our' [speech] is a 'record' [taped record]! There is no problem once your speech becomes a 'record'. Once it becomes a 'record,' then that is it. It still does not come forth as a 'record', does it?

When two people are talking, you feel like adding your two cents. And that cannot be referred to as *Gnan*. This is not something to be competitive about. There should be no sense of competitiveness. Anything that involves competitiveness is a relative matter!

*** Do You want to attain ultimate liberation or do You want to leave it unfinished? Do You want to leave it incomplete? If You want to attain ultimate liberation, then do not falter anywhere.**

Do you ever give talks [about this *Gnan*] anywhere? Do not get involved in any such discussions anywhere. People will in fact listen to you, but what will become of you? People will merely listen with one ear and let it out from the other, but you will derive interest from that. This is because the egoism is still present,

and they [the *kashay*] are all hungry and are eager to eat, they are waiting with anticipation. And in this way, gradually they get the 'nourishment' they need.

So the egoism should not derive interest in all this, the intellect should not derive interest in all this. There should be absence of the intellect, there should be absence of the egoism. And that too, the *Gnan* has to come into experience, then the talks will be of any use! Until then, it is better to be patient!

Why do you go around discussing *Gnan* when the ego and everything else within have not yet diminished? Nobody will benefit even to the slightest extent, so there is no point in doing discussions unnecessarily, is there! At that time, everyone will find your words very pleasing. People will even say, "I really like what you said, I truly like what you said." But there, your egoism will increase, and those people will not have gained anything. It simply 'smells' good, that is all! It is like enjoying the aroma of *jalebi* (a crispy, deep-fried Indian sweet soaked in sugar syrup), without getting to eat it!

If you want to keep it incomplete, then that other route [of talking about *Gnan*] is an easy choice, you will even get to indulge in the sweetness. However, if one falters even to the slightest extent, then the ego and everything else within are anyway waiting, ready to pounce the moment they get some 'food!' The ego within is constantly looking for 'food.' Each and every person has this ego within that is waiting for some 'food'. When the ego takes over, it will not just look for some 'commission'. At the moment, it is

looking for ‘commission’, but later on, it will take over the entire ‘wealth’, and it will ‘eat’ you as well! It is indeed present within by itself. So You should continue to Know that as long as the ego is present, do not get into such things. Do not do anything that will give the ego any scope.

If you speak even a little about this *Gnan*, then people will flock over to listen to you. People have never experienced such peace before, they have never heard of anything like this, therefore they are bound to flock over, aren’t they! And the ego within will keep laughing, ‘Yes, great, I got some ‘food’!’ It has been looking for this since time immemorial! Do You want to attain ultimate liberation or do You want to leave it unfinished? Do You want to leave it incomplete? If You want to attain ultimate liberation, then do not falter anywhere. Even if someone asks You something, do not get into answering it.

*** People have taken these kinds of beatings from time immemorial, haven’t they! They have taken these same beatings over and over again. Upon acquiring the slightest taste [in giving spiritual discourses], one enters the state of intoxication!**

With this *Gnan* of Dada’s that you have attained, the ‘stock’ [speech] that comes forth is such that upon hearing you, the world will surrender everything to you. And what happens when the world surrenders to you? You regress spiritually! All those [*kashay*] that have been lying dormant will immediately surface. This speech is very attractive. This *Gnan* is very attractive. Therefore, remain silent. If You want to get the complete benefit [of this *Gnan*], then remain silent.

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

Now, even though Goshala was with Lord Mahavir, he did not behave himself. So then, someone who sits with ‘us’, how is he likely to behave? What would happen to a fruit that is cut while it is still unripe? [What would happen if one starts preaching before attaining the absolute state?] And that [incident with Goshala and Lord Mahavir] took place in the fourth era of the time cycle. Whereas this is the fifth era of the time cycle, so that sort of a mistake will ruin countless lifetimes. People have taken such beatings since time immemorial, haven’t they! They have taken this same beating over and over again. Upon acquiring the slightest taste [in giving spiritual discourses], the intoxication increases for sure!

*** ‘You’ have to match Your understanding to the understanding of the *Gnani Purush*, it should be parallel with His. Otherwise, the ‘railway line’ will be lost. You are not to insert your own understanding whatsoever.**

The living beings of the current

times are insatiably greedy. They are creating their very own 'shop' everywhere; they create situations in which they can get worshipped wherever they go. And once they start getting worshipped, they cannot grasp anything new, they cannot grasp the truth. People have set up their own 'shops' everywhere. And the intense desire to be worshipped is filled within them, they always think, 'How can I make others worship me!' When one is worshipped, he experiences a thrill. When someone bows down to him, he gets elated. He experiences immense pleasure!

All of the above is a wrong path. There is no graver 'disease' than the intense desire to be worshipped. The greatest 'disease' of all is the intense desire to be worshipped! Who should be worshipped? The Self is indeed worthy of worship. So what is the need to worship someone's body? But there are all these desires and the insatiable greed to be worshipped. What are you going to gain by having the body worshipped? The body that is inevitably going to be set on fire [cremated upon death], what is there to gain by having it worshipped? However, there is this insatiable greed that one has, 'Worship me.' So these are the intense desires to be worshipped. Otherwise, liberation is not difficult to attain. These unscrupulous intentions are difficult [to overcome].

Even if such a desire arises, it is a grave offense. Have you ever had such a desire? Do you ever get tempted from within? 'We' are just cautioning you. If 'we' do not caution you, then you will fall, won't you! If one falls after arriving

at such an elevated state, then he will become useless and on top of that, it will hurt him a lot. If he falls from a lower height, then he will not hurt himself that much. Whereas if he has climbed up very high and then he falls, it will cause a lot of injury. So remain wherever You are, do not fall from that point.

Moreover, do not bring any of your own words into this. Take the words from here [that 'we' speak] and use them as they are; do not add any new words of your own. Do not even build a new 'station.' Or have you already built one? You have not dug its foundation, have you? You have not built anything, have you? There should be a warning, shouldn't there? Otherwise, there is no telling where you will end up! This is a very different kind of path. And you will encounter so many enticing situations along the way! You will come across many such enticing situations which you have never experienced before. Even highly elevated spiritual beings have been deceived, so what hope is there for you? So, walk properly on this path of Dada Bhagwan. Think of it! It is a clear road, it is first class! There is no danger or anything on this path!

*** What has Shrimad Rajchandra said? The One to whom the Lord has yielded, such a *Gnani Purush*, what does He not have? 'He' does not have *garva* (the subtle pride of doership), He does not have *gaaravata* (to wallow in worldly pleasures), He does not have *antarang spruha* (inner inclination towards material things), He does not have *unmattata* (the intoxication of pride for accomplishing something).**

One is still biased towards himself, which inevitably makes him *moorchhit* (one who is in a state of unawareness arising from illusory attachment). And that obviously does not allow him to realize his own mistakes! 'We' have already broken for you the wrong belief that 'I am Chandubhai.' And the Self that has been given to You also remains with You. But when arrogance arises due to the unfolding karma, you wonder, 'What mistake am I making? Where am I making a mistake?!' In fact, it is nothing but a factory of mistakes, isn't it! Because of that, Your own authority as the Self lies veiled. The Self has been given, but the authority lies veiled! This world is indeed of Your ownership, but the authority [over it] has not manifested. So, however much purity is attained, that is how much the authority as the Self will manifest.

In this world, however much purity You have, the world is Yours to that extent! 'You' are the owner of this world! 'We' have not been the owner of this body for the past twenty-six years, that is why 'our' purity is complete! Therefore, become pure, nothing but pure!

Questioner: Please clarify the meaning of purity.

Dadashri: Purity means there is no need for anything in this world, there is no beggarliness at all!

When is One considered to be a representative of *Bhagwan* (God; the original Self)? When His *Gnan* remains pure. When He does not have beggary for respect or fame. When someone insults Him, He in turn blesses that person. That is when *Bhagwan* appoints such a person as His representative. *Bhagwan* gives Him His own authority. 'We' have such authority with 'us'. What kind of authority? 'We' possess all the authority! This is because no beggary of any kind remains in 'us'. And if there is beggary, then how is it like? One remains absorbed only in that. But ultimately, this beggary itself needs to be removed, doesn't it! Your work will not be accomplished by begging. Become pure, just become pure!

If You want to attain liberation, then You will have to clear everything. [Become] Absolutely pure! Thousands of people constantly remember this Dada, they remember Him twenty-four hours a day. So imagine, how pure must He be! However pure a person is, to that extent, He is remembered effortlessly, one does not have to make an effort to remember Him. So, it is all about becoming pure. If you meet this kind of a pure *Gnani Purush*, then liberation can be attained!

~ Jai Sat Chit Anand

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With the Awakened Awareness of 'I am Pure Soul', You Became Free from Doubts

The awakened awareness (*laksh*) of 'I am pure Soul' is *keval Darshan*. *Keval Darshan* means that everything has come into understanding. For some, it may not have set in the understanding deeply, however, [the awareness of] 'I am pure Soul' has set in properly, that is referred to as absolute understanding.

Here, the awakened awareness of the pure Soul prevails for You, so You feel that there is something like a pure Soul; that is *keval Darshan*, that itself is *kshayak samkit*. What is the result of that? The state of uneasiness and agitation (*aakulta-vyaakulta*) comes to an end and *niraakulta* (a blissful state free of uneasiness and agitation that arises after Self-realization) prevails.

So now, the doubts have gone. 'I am pure Soul' is a state that is free from doubts, and the Lord has referred to the state that is free from doubts as *kshayak samkit*. As long as the state that is free from doubts does not arise, it cannot be referred to as *kshayak samkit*. The Lord has referred to *kshayak samkit* as *keval Darshan*. Now, You have to keep understanding further, so as to attain the degrees of *keval Gnan*. 'You' have to go on understanding everything until You attain 360 degrees. However much You understand, that much gets 'digested' [comes into experience or Knowledge].

After attaining this *Gnan*, the conviction that 'I am a pure Soul, I am not Chandubhai,' has been established in You. Do You not feel that 'I am Chandubhai' is there from the relative viewpoint, but 'I' am not Chandubhai by the Real viewpoint? Whereas those who have not attained *Gnan* actually believe 'I am Chandubhai,' don't they? If any abuses were hurled at them, their eyes will start glaring at that person! Hey, it was the mouth that hurled the abuses, so then why are your eyes glaring? The person becomes so upset. Do people not get affected?

Questioner: Immediately.

Dadashri: Immediately? Without any 'wires' of any kind, isn't it? And the effect does arise for the One who has taken *Gnan* from 'us', but He prevails as the Knower of the effect that, 'This is the kind of effect that arose.' Gradually, as He continues prevailing in that state, once all the karmic accounts are cleared, nothing will even affect Him. It will feel as if the person hurling abuses is talking to someone else [the neighbor]. Do You not feel that for the most part in some matters, it feels superficial, it feels as if it is being addressed to someone else?

Questioner: For the most part.

Dadashri: 'You' feel that way in some matters, don't You? So in this way, eventually You will feel that all the matters are being addressed to someone else. In fact, they are someone else's for sure. Some matters have come into Your experience, so there You feel that they definitely belong to someone else and other matters have not come into Your experience, so the entanglements still remain within. From the context of belief, You do feel, 'This is not mine', yet the entanglements continue to bother within. In fact, from the context of belief, You have *keval Darshan*.

(From Param Pujya Dadashri's Gnanvani)

How Is the Gnani Purush Like?

What has Shrimad Rajchandra said? "Who is a *Gnani Purush*? 'He' is the One who does not have any desire in the slightest extent, He has no beggary of any kind in this world, He has no beggary even for giving spiritual instruction, nor does He have beggary for gathering disciples, He has no beggary to change anyone for the better, He has no subtle pride of doership, He does not wallow in worldly pleasures, He does not have any *potapanu* (the 'I-ness' that has come into conduct; also known as *aapapanu*). All the above is included in *potapanu*. This 'Ambalal Muljibhai Patel', he has let go of his *aapapanu* and surrendered everything to *Bhagwan* (God; the original Self). *Bhagwan* now takes care of everything for him. The separation from *Bhagwan* exists only as long as there is this *potapanu* and until then, *Bhagwan* stays away from you. As soon as you let go of *potapanu*, *Bhagwan* is right there with You. If you let go of *potapanu*, then *Bhagwan* Himself will take care of everything for You.

- Dadashri

