

Dadavani

October 2026

Do you have
conflicts in your
home?

They are constantly
happening.

Now who can truly be considered *buddhishaali*? One who puts an end to quarrels.
He goes about bringing an end to quarrels in situations where they could
potentially occur. Who can be considered *buddhishaali*?
One who does not allow a single *matbhed* to arise.

Who Can Truly Be Considered Intelligent?

EDITORIAL

In the evolution of living beings, humans are considered to be the most intelligent and sensible of all. They utilize this [intelligence] in modern fields such as science, technology, social systems, wealth creation, gaining prestige, and other forms of material progress. On the one hand, the intellect has provided humans with the means for gaining material happiness, but on the other hand, it has caused them to lose their inner peace and to experience worries, dissatisfaction, and unhappiness.

Absolutely revered Dadashri says that in this world, no living beings other than humans are unhappy. This is because by using their intellect and sense to generate ‘above normal’ [excessive] thoughts and worries, they lose their ability to distinguish between what is beneficial and what is harmful, they imitate others, and they constantly run in the ‘racecourse’ [competition], thereby becoming unhappy. How can the intelligence that brings about unhappiness even be called intelligence? Who can truly be considered intelligent? The one who reduces *upadhi* (externally-induced problems and their resultant suffering) through right understanding and *Gnan* (Knowledge of the Self). By enjoying what is available, and not worrying about what is not available, he bids farewell to unhappiness and continuously maintains his ‘safe-side’ [safety].

The people of the world have started the very business of [doing] egoism. ‘My intellect is greater,’ ‘I am something,’ ‘I am more intelligent’; *atmaghat* (violence towards the state as the Self) has happened because of this. So who can truly be considered sensible or intelligent? Someone who, in situations where conflicts (*klesh*) and bickering could potentially arise, by using common sense, averting *matbhed* (divisiveness due to differences of opinion), and understanding the principle of ‘adjust everywhere’, he completes his worldly interactions. The intellect (*buddhi*) is the experience of this life, whereas the one who has a lot of insight (*sooj*) is considered wise; that is a natural gift! But if a person’s intellect increases too much, his mind does not stay balanced; he becomes foolish (*buddhu*). Therefore, he should reduce his intellect and become wise, not overwise.

Many times we feel that if we do not use our sense or intellect, people will cheat us. When such a war of the intellects is going on, absolutely revered Dadashri says, “‘We’ do not get involved in this war of the intellects. When someone cheats me, I consider myself to be very fortunate. Because if I am cheated in the relative, then I will be able to progress on the path of the Real. That is the sign of a truly intelligent person. ‘Our’ intellect does not extend into worldly matters, but rather into spirituality. ‘We’ are *abudha* (beyond the intellect). As long as the intellect exists, you will not find a complete resolution (*samadhan*). The illumination of the infinite light of Knowledge (*Gnan prakash*) that ‘we’ had been searching for since so many lifetimes has been attained in this life; that is why, along with a complete resolution, infinite bliss has been attained.”

Akram Vignan is itself *kriyakaari* (that which procures results on its own). After attaining *Gnan*, there is no need to use one’s own intellect. If one doesn’t listen to his intellect for five years, it will go away. By using the intellect in worldly interactions, interference happens with the *Gnan*. Now, on the path to liberation (*moksha*), may we cultivate *vitaraagata* (a state absolutely free from attachment and abhorrence) by following the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) and clearing the discharge intellect that arises in worldly interactions; that is our only intention.

~ Jai Sat Chit Anand

Who Can Truly Be Considered Intelligent?

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

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

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

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

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

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

*** Who came up with the terms 'pleasant' and 'unpleasant' [thoughts]? It is this intellect that came up with those terms. Hey, the intellect keeps overthinking things and takes everything in the wrong direction.**

Questioner: What should we do to stop unpleasant thoughts?

Dadashri: 'You' should not stop them. Unpleasant thoughts will arise on their own. At that time, You should remain in bliss.

Questioner: But at that time we would get frustrated, wouldn't we?

Dadashri: Why would You get frustrated? Who came up with the terms 'pleasant' and 'unpleasant'? It is this intellect that came up with those terms. You may have a 'sack of intelligence' but if you were to try to sell it, you wouldn't fetch even four *annas* (a former Indian currency unit that is equivalent to 1/16th of a rupee). No one would buy it. This is because everyone has a 'sack of intelligence', so who would buy it? In the

past, people used to say, "Here comes the 'burlap sack of intelligence' [blockhead]!"

One may say, "This thought is pleasant and this thought is unpleasant." But a thought that is unpleasant to you may be pleasant to someone else. The fact that you consider these thoughts to be good or bad is your perspective. The thought that you feel is bad may feel good to someone else. Now tell me, should it [the thought] be considered good or bad? What do you think? Thoughts are neither pleasant nor unpleasant; we simply create this distinction. Thoughts of any kind may arise, even thoughts of death. They may even show you your own death. The thought may arise, 'What if an accident happens?' To which You should reply, 'I have made a note of that. It has been noted.' Then another thought may arise, 'Let's go to *satsang*.' The mind is not such that it shows only certain types of thoughts. All kinds of thoughts arise. They are all discharging. 'You' should continue to See what is discharging without bothering about it. It is not in anyone's control.

When unpleasant thoughts arise, You remain separate for that duration. Whereas, You become trapped in pleasant ones. So when a pleasant thought arises, You become engrossed (*tanmayakaar*) in it.

Our *mahatmas* continue to feel perplexed within, 'I am having bad thoughts.' Hey! Let them come. Don't the thoughts eventually leave? They are not Yours. 'You' do not have a permanent relationship with them.

Thoughts will continue to arise. They are *gneya* (objects to be known) and You are *Gnata* (the Knower). 'You' have to maintain the *gneya-Gnata* relationship. 'You' should not miss out on doing so. 'You' should maintain the awakened awareness (*laksh*) of who You are. There is nothing to be done in that, is there!

*** If it breaches your 'safe-side' [safety] at any place, how can it be called intelligence? Intelligence is that which continuously maintains one's 'safe-side' [safety].**

Just look at the extent to which one thinks! If one's shop hasn't done well for twelve months, then he will think, 'The business will go bankrupt and then it will become like this. Afterwards, my financial situation will be like this.' These people think about it to that extent! To what extent do they think? One person told me, "How can things function if we don't think? How can this world function if we don't think?" I told him, "If you sit next to a driver in the city of Mumbai and ask him, 'What are you thinking about [right now]? Are you having thoughts about what you will do? I will do this, I will do that?' What does the driver do? He does not

have any such thoughts." So each person should think only up to a certain limit. Thereafter, one should bring an end to his thoughts, he should just stop them, in all matters. If thoughts about death arise, then we stop them immediately, but we do not do so with regards to our business. Wouldn't you say so?

Questioner: That is true, there should also be a limit to [one's] thoughts.

Dadashri: One does know how to stop them; it is not that he doesn't know how to. Yet, he dwells in them! He uses his 'sack of intelligence' [excessively]! He thinks, 'If my son is fighting with me now, who will I have [to support me] when I get old?' Hey you mortal one! You thought about it to this extent! The Lord had said to only think about today, not about tomorrow. Think for today, not for tomorrow! And that too, only for certain matters. After sitting in a car, one thinks, 'What will happen if it crashes? What will happen if it crashes?' Stop it. Stop such thoughts. He actually thinks to the extent that, 'If the shop faces the worst degree of bankruptcy, then what will be my condition? And what about after that? I will have to beg at the Friday market.' Moreover, he even tells his wife, "I will have to beg." [If we ask,] "Oh mortal one! Where is this coming from?" He says, "I have thought it through."

This is all the work of a so-called intellectual! The 'license' [to do this] is of the intellect, indeed! Now, just look at this 'sack of intelligence'! How can we call this intelligence? Intelligence is that which continuously maintains one's 'safe-side' [safety]. If it breaches your 'safe-side'

[safety] at any place, how can it be called intelligence? Moreover, intelligence is such that it can maintain your 'safe-side' [safety]. It is capable of doing that much. I myself know that.

Questioner: One should think only up to a certain limit.

Dadashri: After carefully thinking about it, stop. Instead, people 'churn' the matter so much and to such an extent, and after having such thoughts, they look at their children with that perspective. 'If they [the children] are behaving this way now, how will they take care of us when we grow old?' When you look at your son after thinking in this manner, he reads your 'eyes' [thoughts] and feels, 'You think poorly of me.' So then his perspective changes as well. As this continues on, it becomes the cause of all these quarrels! This worldly life persists due to the interference of thoughts. Therefore, if a person understands to what extent he should think, then that is more than enough. A lot of suffering will be reduced.

Moreover, what does the Lord say? "Nurturing prejudice will destroy you; prejudice will destroy you." This negativity has killed people. People have died precisely because of this negative attitude.

*** How can intelligence which brings about unhappiness be called intelligence? It can be called intelligence if it gets rid of the existing unhappiness.**

If a person sees someone who is paralyzed, he too will start to think, 'Gosh, what would happen if I were to become paralyzed?' Now, does a truly intelligent

person need to think like this? Only a so-called intellectual would think like this! Of what use is such intelligence? This is nothing but unhappiness. 'What will become of me if I become paralyzed? Who will be there for me? This son of mine does not even speak to me, even though he is my only son!' He will imagine all kinds of things.

'What will happen if I too become paralyzed?' One uses his intelligence in this way. As he uses his intelligence, he feels good inside, doesn't he? And if he doesn't use his intelligence, there is no problem! So, this is why the poor fellow cannot sleep! Hey! It hasn't even happened, so why are you having such thoughts? That is called *agrashoch*. What is *agrashoch*? It means to imagine that which has not happened. Everyone including ascetics, renunciates and high-ranking monks try to figure out what is going to happen in the future. One's entire *Purusharth* (Real spiritual effort to prevail as the Self) gets lost in trying to figure out what will happen in the future. He keeps getting entangled in that very issue. He doesn't enjoy the meal that is currently in front of him. Instead, the mortal one remains occupied over there, in the future! The heck with that; what do you want to do with the future?

Questioner: The thought, 'What will happen?' is itself unhappiness. Otherwise, where is there any unhappiness?

Dadashri: There is no unhappiness. That is exactly why 'we' have said that it is *vyavasthit* (the result of scientific circumstantial evidences). 'You' have become free from that unhappiness, and

that is precisely why there is so much tranquility! That is why our *mahatmas* (Self-realized Ones in *Akram Vignan*) sit leisurely, just look at them! They have been given the understanding that it is *vyavasthit*, so that is why there is no interference. 'You' have understood *vyavasthit* and it has come into Your experience that it actually is *vyavasthit*. Therefore, does any unhappiness remain at all? All of you [*mahatmas*] are at peace because of [the Knowledge of] *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result); because of that, there is peace in all situations. If it wasn't for [the Knowledge of] *vyavasthit*, one would not even be able to fall asleep, would he! [He would have] Tension and more tension! That is exactly what I was searching for earlier. There must be some sort of Knowledge by which all people can remain at peace. For You, the ego and 'my-ness' (*mamata*) have both gone. Only then can a person live a life without worries.

*** Who can be referred to as a 'sack of intelligence'? It is one whose 'sack' was filled with inadequate intelligence but labeled as 'intelligent', and when the 'goods' are taken out of it, they all turn out to be with inadequate intelligence. Otherwise, how can a person be unhappy in this world?**

Actually, where is there such a thing as conflict (*klesh*) in this world? Conflict means a lack of understanding. Wherever there is a lack of understanding, conflicts exist; and wherever there is a lack of understanding, unhappiness exists. There

is no such thing as unhappiness either! Unhappiness is actually due to a lack of understanding.

Unhappiness is entirely the result of a lack of understanding. One believes in his mind that, 'I know this, I know that.' Hey, what on earth do you know? Despite knowing, the quarrels with your wife do not end. If someday a quarrel happens with your wife, you don't even know how to clear it. As long as one does not know how to clear the quarrels that have happened with his wife, what can he possibly understand in matters of religion? One should at least know how to clear a quarrel, shouldn't he?

These senior judges sentence [a criminal] to jail for seven years. I have met such a judge. He had a dispute at home with his wife, and that case is still pending. I told him, "Solve that case first! Don't worry about the government cases." But how can he solve it? He just does not have the understanding! If he has quarrels with his wife, he does not understand how to solve them, does he! People do not have the understanding of how to clear it, so time clears it for them. Otherwise, these people do not have the understanding to adjust on their own, immediately, on the spot.

One's understanding should be that, 'This interference has happened, so what is the solution for it? Why should it be like this?' All these animals are carrying out their worldly lives. Don't they have a wife and children? They too have a wife, children and everything. They nurture their eggs very nicely, and they prepare a nest before laying the eggs. Is this not

considered understanding? Whereas, [look at] these ‘sacks of understanding’! These ‘sacks of intelligence’! When it is time for them to ‘lay eggs’ [give birth], they start looking for a hospital! Hey, just build a ‘nest’! But these ‘sacks of intelligence’ search for a hospital, whereas the poor animals realize before laying eggs that, ‘I will have to lay eggs, so I’ll build a nest.’ After the eggs hatch, if their nest is destroyed, they have no problem with that; however, they immediately realize that they are going to lay eggs. But in this *dushamkaal* (an era of the time cycle characterized predominantly by misery, and almost no happiness), these [humans] have become ‘sacks of intelligence’! Who can be referred to as a ‘sack of intelligence’? It is one whose ‘sack’ was filled with inadequate intelligence but labeled as ‘intelligent’, and when the ‘goods’ are taken out of it, they all turn out to be with inadequate intelligence. Otherwise, how can a person be unhappy in this world? If animals are not unhappy, how can humans be unhappy?

*** People consider getting things for free to be a deal, and then they call themselves intelligent. If there is anything in this world that costs the most, it is that which is free. Therefore, do not touch anything that is free.**

If you have attained a human birth, yet you are still unhappy, then how can you even be called a human? You do not understand your boundary, you do not understand what your potential is, and you keep doing things by watching others and imitating them. Imitation is what monkeys do. Humans do not imitate, they are

original. They are original based on their own understanding of their capacity. ‘My salary is four hundred rupees, and what is my neighbor’s [earning] capacity?’ The answer is, he earns ten thousand a month. So you should not allow that comparison to enter [your mind] at all.

It is actually to one’s disadvantage that when the neighbors buy a new sofa, the wife says, “Let’s also buy a sofa.” Hey, your wife may say to buy a sofa, but shouldn’t you ask her, “Do you want to kill me or what?” But the poor fellow does not know how to explain to his wife. He doesn’t know how to give her an explanation and so he spoils her. This is because he hasn’t learned how to be a husband. Therefore, he spoils his wife, and these people have also spoiled his mind. He spoils his own mind and then he complains, “My mind does not listen to me.” Who takes your mind off track? You simply don’t have the awareness that, ‘If I do this, will the mind go off track or will it stay straight?’ But one will say, “I can get it for free, right? I can get Havmor ice cream for free, right! Let’s go!” Hey, you can get it for free, but in the process, your mind will become spoiled. When you can no longer get it for free, what will happen to you? Many people become addicted to brandy because they get it for free. Initially, they drink it because it is free, and later a bad habit forms. So, first people should realize that it is not worth taking anything that is free in this world.

You should not allow the costliest thing, the thing that is very dangerous and thus costly, to enter your home. That which is free is very dangerous! One will

go around telling everyone, "I do not spend any money; my friends are paying for it!" Hey, you are dying! But you are not at all aware of that, are you! Today, humans do not have any kind of awareness left. The awareness of liberation (*moksha*) has not remained; that is not an issue. They do not have the awareness of liberation. They have not had it from the beginning. However, shouldn't one at least have the awareness of what is beneficial and what is harmful for worldly life? Doesn't one at least need the awareness of, 'How will I benefit in worldly life and how will I incur a loss?'

*** One is considered intelligent if he has never imitated anyone else.**

Each person should definitely have an independent awareness of what is beneficial and what is harmful to him such that, 'Which of my actions lead me to become happy and which of my actions lead me to become unhappy?' As one does not have the independent awareness of what is beneficial and what is harmful, he tries to imitate others. Hey, who should you imitate? Someone who is intelligent. However, you haven't even seen a single intelligent person, so who will you imitate? The reason is that, as long as you prevail in the false awareness of 'I am Chandubhai', you are an imitation, you are not original. The original should be imitated. What good does it do to imitate a fake? When that which is original [the Real; the Self] is understood, one's [spiritual] work will get accomplished.

These people have become 'intelligent' by imitating others. What good is there in that? One who has

never imitated anyone can be considered intelligent. But instead, people have learned all this through imitation!

Questioner: A person who has not imitated anyone would be considered a *Gnani*, right?

Dadashri: No, but such a state is still considered good. I have never imitated anyone, not even in childhood. If you are doing something and I find it wrong, then I will not do that, I will do my own thing.

Questioner: It is only when one has such independence that he can reach this state, right?

Dadashri: Yes. Whatever it may be, but I would do something different that is bound to cause divisiveness. I had a bad habit that, suppose this was the path to go on and it went around like this. Now as per my habit, I would cut across through people's farms, but I did not make the habit of taking the long route.

There are only a few truly intelligent people in this world; the rest are fake. They are only superficially intelligent. What are they like?

Questioner: Fake.

Dadashri: Whereas I had true intelligence. My discoveries were always of a new kind! The *Gnan* alone is original, everything else is an imitation. One should never imitate anyone in life. However, nowadays, one imitates others even in the way he sleeps, moves about, or walks. Hey! One even imitates others in the way he sits, doesn't he! Only those with inadequate intelligence imitate others and become

unhappy in the process. One should be original instead of imitating others.

*** That which enables you to remain worry-free even in places where worries would arise is known as spiritual Science! Whereas, people sit on an easy chair but still appear uneasy!**

The Lord had said, "Seek out comfort in discomfort." Comfort definitely lies in discomfort, but only if one knows how to find it!

The owner will consider a five-year-old sofa to be a discomfort; he will feel that it is outdated. In this way, he has given rise to discomfort in a situation of comfort. Nowadays people sit on an easy chair, yet they remain uneasy. Oh mortal one, you should become uneasy only once in your entire life, yet you remain uneasy the entire day. You spend the entire day crying out your pain and sorrow! In Mumbai, there is an abundance of happiness, yet people spend the whole day being unhappy.

A businessman had come over. He told me, "I bought an easy chair." When I went to his house, he was sitting on the easy chair looking uneasy. I said, "How is the poor easy chair at fault? You are the one who is uneasy!" This is how people are! The chair was such that it could move this way and that [Dada is demonstrating]. The legs could do this and do that. But when he himself is uneasy, what can the poor chair do?

Questioner: Dada, we have all the *Gnan*. Nothing has been left out. We get the appropriate answer from it. No one can alter it even slightly; it is rock-solid!

Dadashri: You see, even before *Gnan*, I had my first easy chair made in Navsari [a district in Gujarat]. It was quite something; it had a way of supporting the legs so that the calves could be pressed, and you could remain seated all the way like this. You could sit this way, then that way, this way, then that way. I said to myself, 'Let's have one made.' So I had one made in 1937. There was one craftsman I really liked, so I had him make one. Yet, when my partner sat on it, he looked uneasy. So, I got upset and said, "What kind of a crazy person are you? You are sitting on an easy chair!" I still remember those words today. "It is an easy chair, so why don't you sit in a relaxed manner, you mortal one?" If the business incurs a loss, it will show up in the ledger. But is there a loss right now, sitting on this chair?

Questioner: Dada, that is a bit difficult, it is not easy.

Dadashri: No, but what can the poor chair do? The chair is easy. It will feel very insulted. The chair will feel, 'What kind of man is this? He has made me uneasy!' Your 'infection' gets passed on to it. So then the chair will not rock back and forth, it will remain still.

Questioner: That is true, Dada.

Dadashri: Yes... so then I was showing him how to sit on it. I said, "Look, your legs and calves get a good massage! It's so pleasant!" All the fatigue goes away. But my partner would only get a leg massage once in a while, and instead get preoccupied in the loss [of the business]. Let it go, you foolish one! Why do you keep recalling that [loss]? Just forget about it!

That which enables you to remain worry-free even in places where worries would arise is known as spiritual Science! Whereas, people sit on an easy chair but still appear uneasy. Have you seen that? People being uneasy while sitting on an easy chair? The chair is called an 'easy chair', and yet one appears uneasy sitting on it. Hey, how did you become uneasy while sitting on an easy chair, you mortal one? He becomes uneasy even when sitting on an easy chair. He even ruins the chair's reputation, the mortal one!

*** What can be referred to as understanding? When one accepts the words of wisdom of another person. But how can there even be words of wisdom in this era of the time cycle?**

Just look, the one who took diamonds worth fifty thousand is wearing them at leisure, and here this businessman [who sold them] keeps worrying!

If the businessman does not get paid for the diamonds, does his wife worry about it? Isn't she also a partner? They have an equal partnership. Now the businessman says, "I sold the diamonds to that person, but he is not paying for them." The wife says, "Well, we may have done similarly [in the past life], so if it [the payment] is not meant to come then it won't come!" Even then the businessman will think, "What is this ignorant person talking about!" As if he is a 'sack of understanding'! If that person did not pay the fifty thousand for the diamonds, then you should deduct fifty thousand from your wealth of twenty five lakhs and consider your wealth to be twenty four and a half lakhs, and if your wealth

is three lakhs, then deduct fifty thousand from it and consider your wealth to be two and a half lakhs.

Questioner: What an extraordinary way to find closure! Closure happens immediately.

Dadashri: You just need to decide on this and take the easier approach! What is the point of taking the difficult approach?

How can one who runs a loss-making business be considered a *vanik* (businessman)? At home, if you ask your partner, your wife, "Do you feel bad about the fifty thousand that we lost?" And she replies, "They are gone, so that means they are not ours." Then wouldn't you understand that, 'This lady has so much understanding. I am the only senseless one!' And you should immediately grasp your wife's knowledge, shouldn't you? Should you grasp such words of wisdom or not? If one loss has been incurred, she lets it go, but she will not let you incur a second loss. Instead, you keep lamenting over the loss that was incurred! Hey, why are you lamenting over what is gone? Focus on making sure that it does not happen again. 'We' had kept it clear; deduct however much is lost and put it aside!

*** The Lord had said from the beginning, "Enjoy what is available to you, and do not worry about what is not available to you."**

I had gone to the home of a businessman in Ahmedabad. His wife prepared a delicious meal along with *kansaar* (an Indian sweet dish made from broken wheat, sugar powder and clarified butter). Then, the businessman

and I sat down to eat. The wife told the businessman, “At least enjoy the food today.” So I asked her, “Why are you saying this?” To that, she replied, “Actually, what happens is, when he eats, it is his body that eats, whereas he [*his chit*] goes to the factory! And so, he never enjoys his meals.” Oh my goodness! Hey, you have this meal in front of you, so why don’t you enjoy it peacefully! The factory is not in front of you at the moment, so why worry about it? The past and the future, both of these are not available to you. The present is available to you, so enjoy it without further ado. You have no control over what is not available to you. When it becomes available to you, when it comes into your hands, then enjoy it.

There was a businessman who was on his deathbed. He was wealthy in every way. He even had four or five children. They told him, “Father, start reciting the Navkaar Mantra (a mantra paying obeisance to all beings of the universe in various stages of Self-realization).” [Reciting this prayer is considered the highest and most auspicious activity one can engage in during one’s final moments.] To which he replied, “You have no sense! Don’t I know what I should be saying? I will say it on my own. Who are you to keep telling me over and over again!” So, even the children could tell that their father’s *chit* was wandering around somewhere. Then all the children figured out where it was wandering. [They concluded,] ‘We don’t have any financial problems, or any other difficulties. However, he wanted to marry off his three daughters, but the youngest one was still left.’ So the businessman’s *chit* was in his youngest daughter. ‘This

daughter of mine is still unmarried. What will happen to her?’ The children realized this and so they sent the youngest daughter [to speak to him]. She told him, “Father, don’t worry about me. Just recite the Navkaar Mantra now.” The father did not say anything to her, but in his mind, he felt, ‘She is only a child! How would she understand?’ Hey, you are about to leave [this body], so get your act together! It will be time to go in an hour or two. So at least do what your daughter is telling you. Start reciting the Navkaar Mantra! But what can he do? How can he recite the Navkaar [Mantra]? Because his karma are not letting him be at peace. His karma are holding him captive at the moment!

Even though he is on his deathbed, he worries about his young daughter, ‘She is yet to be married off.’ When it is time to depart, people are alerting you, so why don’t you get your act together! You mortal one, when it is time to depart [this body], you are trying to get her married off? When there was an eligible young man to marry her to, you did not get her married, and now you are trying to get her married? His entire focus was on the fact that he had not gotten his daughter married off. If one dies worrying like this, he will go to the animal life-form [in the next life]. The animal life-form is filled with abuse and ill-treatment. But if one doesn’t behave himself even in the human life-form, what can be done? So these people do not even enjoy the pleasures that are available to them. Should one not enjoy the pleasures that are available to him? People do not enjoy what is available to them, and they worry about what is not available to them! This entire theory [principle] is wrong.

*** Intelligence is that which reduces *upadhi*.**

When my company started to be recognized as being the best, a kind of power [arrogance] entered my mind that, 'My brain works brilliantly!' However, even that was not intelligence, it was foolishness, it was a 'warehouse' for bringing on *upadhi* (externally-induced problems and their resultant suffering). Intelligence is that which reduces *upadhi*! Yes, the *upadhi* meant to come does not arrive; someone else steps in between and bears the brunt of it! So the *upadhi* goes to them.

These people's methods are all wrong, their practices are entirely wrong! I ran around according to these people's methods and practices, and then even after coming in first place, I later came in last place; so I subsequently understood that this is a betrayal! I had also run in that [competition], I had run very hard, but after coming first, I later came in last place. Then I felt, 'What kind of madness is this? This is actually a trap!' You never know when some unscrupulous person will destroy you. Would a person do that or not? After coming in first place, the very next day, such a person would come and make you puff and pant! So I understood that a person comes in first place and then he comes in last place, so one should not enter such horse races [competitions].

Now all of this is going to carry on. One is not the doer of it. He has simply developed a habit of tasting the *garvaras* (indulging in the pleasure that arises from doership)! So when he finds out that someone else earns eight hundred, he

thinks, 'I earn eighteen hundred, so I am fine. He only earns eight hundred!' And so it begins! As if no one else earns more than eighteen hundred! There is always competition where there is someone higher up! What possible reason do you have for engaging in that? Have you come to some sort of racecourse? Are you some sort of horse at a racecourse? Instead, why not simply admit, "I am a complete fool." 'We' candidly say, "'We' do not have intellect. 'We' do not have all this worldly understanding!" And 'we' state that point very clearly, don't 'we'!

So, 'we' just say one thing, "'We' no longer have any competency." 'We' have assessed the competency! 'We' have run a lot, 'we' have run a whole lot! 'We' are saying this after having derived the final conclusion based on these experiences. 'We' have run for infinite lifetimes, but that has all gone to waste. 'We' have run hard enough to be at the top, but 'we' have suffered a beating everywhere. Instead, why not run away from here! Discover Your true realm, it is...gigantic!

In this 'horse race', no one [always] comes first. 'We' do not enter the 'horse race'. Even if one puffs and pants to the point of extreme exhaustion, no one has ever won the race. A person may be a 'treasure chest of intelligence'! But ultimately, when he reaches the point of extreme exhaustion, he says, "This fellow cheated me and that other fellow cheated me." He is cheated even at the age of eighty! Even if you run in this 'racecourse' for infinite lives, you will still get cheated in the end; that is how this world is! Everything will go to waste, and on top

of that, you will suffer endless beatings! Instead, run away from here; find Your true realm, that which is Your Real form!

Questioner: When someone says something [unacceptable] to me, when they call me mad, call me senseless, I don't like it.

Dadashri: The fact is, you cannot have your cake and eat it too. Choose one or the other. 'You' want to go to liberation, yet people may call you mad or beat you up; they may do everything. But you should let go of yours [your viewpoint].

'You' want the pleasures of the world and You also want this [the bliss of the Self]; both are not possible. In this world, when someone comes to defeat you, you should allow yourself to be defeated and sit down peacefully. People will comment in their own way. "So you've become a mighty pure Soul!" They will even hurl such abuse at you. This is because people have that sort of nature. They have not found the path to liberation, and so they will not let others go either; that is the nature of people. This world is such that it will not allow You to go to liberation. So by coaxing and cajoling them, and ultimately by even being defeated, you should tell them, "I have been defeated." Then they will let You go.

*** No one can be called senseless; the Self resides within them. Therefore it is a grave danger!**

If someone hurls abuse at you, do you get affected?

Questioner: My ego gets wounded, so of course it affects me!

Dadashri: Your ego gets wounded?

It is good if your ego gets wounded, it will reduce by that much. If it keeps getting wounded, it will eventually exhaust, won't it! Do you want to keep your ego 'fresh' [intact]? Do you have much need for the ego?

Questioner: It always remains with us, does it not?

Dadashri: Yes, it remains with you. It doesn't go anywhere, does it! All of this is because of it.

There was a man who used to keep a French cut [hairstyle]. He used to keep his hair up to here like this. The barber at the hair cutting salon cut it a little too short, so he got angry and slapped the barber a couple of times! Hey, what harm was done by cutting it a little too short? But look at how the ego works! Does your ego do such a thing? Does it create a commotion? It is sensible, isn't it? Some people's egos are sensible, and other people's egos are deranged! People remain seated on the foundation of the ego. They call others senseless as if they themselves are a 'sack of intelligence'! One would get completely destroyed; he would become like a stone! No one can be called senseless; the Self resides within them. Therefore it is a grave danger!

This ego is considered a chronic 'disease'. If one remains with 'us', it will be cured; otherwise, people will only make it worse!

If someone were to say, "This Chandubhai has no sense," would it affect you in any way?

Questioner: Of course it would!

Dadashri: Why? Are you a ‘sack of intelligence’?

Questioner: It happens precisely because I am not.

Dadashri: And if someone were to ask, “Which district is Chandubhai the Collector of?” Then would you say that you are a Collector?

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

Dadashri: So when it doesn’t affect you that you’re not being called a Collector, why does it affect you here [when someone calls you senseless]? It is because you believe within that, ‘I am something, I am intelligent.’

Questioner: That is why the ego gets wounded.

Dadashri: The ego of ‘I am someone with intelligence’ gets hurt! I was so intelligent that I used to guide others on how to solve their problems; I would give them a solution. Just imagine, this is what I used to do! What wouldn’t I have done? I was an intellectual fool! When they gave me respect, I would give them everything [in return]. If a person is given respect and it doesn’t feel bitter, then *Gnan* will not remain [in awareness] for him. If someone gives respect to a person with [the awareness of] *Gnan*, then he will get fed up thinking, ‘Who is this respect being given to? It is being given to Chandubhai. What do ‘I’ have to do with Chandubhai?’ That is why one should be extremely cautious of this ‘disease’.

People have started the very business of [doing] egoism, haven’t they! ‘I have more intellect. I am more intelligent than him!’ *Atmaghat* (violence towards the state as the Self) is happening by doing that.

If someone were to say something [insulting] to you, you would immediately feel, ‘I am something. I have always been intelligent.’ That is what you would believe. Wouldn’t you say so? Do you not believe that of yourself?

If you are a humble person, then you won’t commit *Atmaghat*. However, if you try to become superior, then you will commit *Atmaghat*. Therefore, no one has attained liberation by becoming superior in the relative. You should become humble in the relative.

Questioner: Yes, that’s true. From the beginning, I had the belief that ‘I am intelligent, I certainly am. How can anyone even object to me?’

Dadashri: That only happens sometimes, right?

Questioner: Before I had received Dada’s *Gnan*, I used to feel, ‘How can anyone even object to me!’ That was the kind of ego I had. But now, I adjust everywhere.

Dadashri: Does the belief, ‘I am smart’ remain?

Questioner: Yes, it does.

Dadashri: That is one of the biggest ‘diseases’.

Questioner: But now it doesn’t remain at all.

Dadashri: No, but does it remain occasionally?

Questioner: The belief that, 'I am smart' no longer remains, but I do maintain caution so that no one objects to me.

Dadashri: Wasn't it something like, 'I shouldn't be pressured by anyone'?

Questioner: Yes, that's right.

Dadashri: The belief that, 'I am something' was there, wasn't it? That itself is the 'disease'! And it is precisely because of that 'disease' that one gets into clashes. Even after attaining *Gnan*, this 'disease' doesn't go away. So if this 'disease' still remains, then remove it. Otherwise, even after attaining *Gnan*, this 'disease' lingers on. Then, when 'we' tell you about it, You understand and you gradually remove this 'disease'. But if 'we' don't tell you, then it [the belief] would remain within, wouldn't it! That 'disease' should be removed.

*** You should not even talk about wanting to become intelligent. That is why 'we' discovered the 'factory' of how to become *abudha*!**

'Our' intellect extends to spiritual matters, but does not extend to worldly matters. 'We' simply don't have the understanding of worldly matters, whether it be this kind or that. 'We' have no distorted understanding. If someone were to tell 'us', "Sit here, you are being punished," then 'we' would sit there.

'We' are without any intellect, aren't 'we'! 'We' are *abudha* (beyond the intellect)! It is even printed in the book that 'we' are *abudha*. I tell people, "'We' are *abudha*!" Then they say, "Please don't

say that, don't say that!" Dear fellow, you too should say it. You should also become *abudha*, otherwise you will be doomed! These people will 'break your legs'!

Therefore, you should not even talk about wanting to become intelligent. That is why 'we' discovered the 'factory' of how to become *abudha*. Just look, what a wonderful discovery! And in worldly interactions, when you don't understand something, you can find a lawyer and say, "Take this money and help me out. This man has picked a fight with me. Solve it for me." Why should you keep using your intellect? There are intelligent people available for hire, aren't there? You can hire someone for twenty-five rupees, someone for fifty rupees or someone for a hundred rupees. If nothing else, you can at least hire someone for one day for five-hundred rupees, can't you? Why should you use your intellect when there are people available for hire? Did you understand?

And this person has tremendous merit karma. People say to him, "You have no intellect." That is very good. That is considered a prize. In fact, those people did not allow him to sink deeper into the 'mud'. [They say,] "Hey wait, don't go further. You'll sink. You'll get stuck in the mud!" So he replies, "Very well." It is because 'we' remained on this side of the 'shore' that 'we' attained this *Gnan*! Otherwise, just have a look at the faces of all those who have gotten stuck [in the 'mud']! They look as if they drank castor oil, and just for the sake of trying to become smart, trying to make a name for themselves!

Questioner: But people in the

outside world make a fool out of us in all aspects; so what should we do?

Dadashri: Yes, and that is precisely what you need to become. Tremendous merit karma has awakened for you! And you should not interact with those people with laughter and joy. But you should make it look like you want to enter the ‘horse race’ with them; only make it look like that! But really, when you actually go there, you should lose! That way, they will feel that they have won. ‘We’ have openly said this to many people, “‘We’ have no competence.” That is the best solution. Otherwise, all these are nothing but ‘horse races’! It is a racecourse! Whom will ‘we’ run against in it? When ‘we’ do not have any competence, nor the energy to walk, whom will ‘we’ run against? Even then, people will say, “You are not that old.” So ‘we’ tell them, “But ‘we’ can’t run against people older than ‘us’ either, and ‘we’ don’t know how to do anything else.” Of what use is a simpleton’s intellect? An intellect that is available for hire!

It is true, you can hire an expert from anywhere. [If you ask someone,] “What are you an expert in?” He’ll say, “Income taxes.” You can hire him, you can hire a second [kind of expert], you can hire a third [kind of expert], you can hire a doctor, you can hire a lawyer, you can hire all kinds [of experts]!

Moreover, every person is an expert in his or her own field, but incompetent in other fields. Instead of that, you are better off. Instead of having people call you an expert in a single field, it is better to be called incompetent in everything! What intelligence is there that is worth

having? So, from then on, ‘we’ had let go of the matter, ‘we’ had let go of the reins! And ‘we’ told everyone, “‘We’ don’t understand.” Hence, ‘we’ became free!

Now you have control of your ‘kite’. Other people’s ‘kites’ may take a nosedive, but you have now gained control of your ‘kite’! Why should you enter the ‘horse race’ with these people? [As the saying goes,] ‘It’s every man for himself.’

And what do you want to do with this intellect anyway? Had you gone deep into this, you would have sunk much deeper for sure! However, you stayed away just like ‘we’ did; that is good!

The one who has an intellect cannot attain liberation. The one whom the world considers as very intelligent is actually very foolish. The one with intellect digs his own grave. That is whom ‘we’ are calling foolish.

People like it when ‘we’ say, “There is no competence left in ‘us’ anymore.” Otherwise, these so called ‘competent’ people would come here to strike a deal. Hey, is this a place to be striking a deal? ‘We’ are greater than everyone! Strike a deal with someone of your own caliber! ‘We’ are the greatest of the great and yet ‘we’ have no competence! That is why ‘we’ say, “What are you looking for in someone who has no competence?”

When I was young, people used to scold me saying, “You have no competence.” So now ‘we’ might as well admit it rather than have someone else tell ‘us’! Rather than needing someone to tell you, needing someone to give you a ‘certificate’ [of incompetency], why not

certify yourself? Then the problem will be solved! If people have to tell you, “You have no competence, you have no competence at all!” and then you make efforts to gain competence, when will that ever work out? Instead, just certify yourself as not having any competence! Then a solution will come about, won’t it!

*** If you are looking for a person who has no intellect at all in this world, then ‘we’ are the only one. ‘We’ are *abudha*; that is what ‘we’ have accepted.**

‘We’ do not have a speck of intellect in ‘us’. ‘We’ do not have even an iota of intellect. Can you comprehend that?

Questioner: I do not accept that.

Dadashri: ‘We’ do not have even an iota of intellect in ‘us’. ‘We’ are the only person who does not have any intellect.

Questioner: That is your greatness.

Dadashri: No, ‘we’ do not want greatness. ‘We’ are the smallest of the small (*laghutam*). ‘We’ do not want greatness. Even though ‘we’ do not want it, people shower ‘us’ with it. Who can be called an *Akram Vignani*? One who does not have even an iota of intellect. ‘We’ do not have even a single percent of intellect in ‘us’.

Questioner: But how can you say that? That is hard to believe.

Dadashri: It is like this: the intellect only shows two things-profit and loss. ‘We’ do not have any intellect at all, ‘we’ are *abudha*! ‘We’ have clearly mentioned in the book that ‘we’ are *abudha*. Can you claim that?

Questioner: It becomes a question of reputation.

Dadashri: Yes, a question of reputation! Whereas ‘our’ reputation is gone, and that is why ‘we’ have written that ‘we’ are *abudha*. It has been written in the book.

‘We’ have clearly written, “‘We’ are *abudha*!” And ‘we’ certainly are *abudha*, otherwise, who would write this in a book and ruin their own reputation? Who would write in a book that they are *abudha*? If someone were told that they are *abudha*, they would get angry.

What does the intellect do? It makes one emotional. There is no intellect in ‘us’ whatsoever! That is why things have worked out for ‘us’, haven’t they! Furthermore, there can only be one person who is *abudha* in this world; the rest are *buddhishaali* (those who excessively use their intellect). So, a *Gnani* is someone who does not have any intellect at all, not even an iota.

Questioner: How do the worldly interactions of the *Gnani* function without intellect?

Dadashri: That is exactly what needs to be observed. Foreign scientists didn’t believe this fact. ‘We’ told them, “How can you believe this? How can this set in your understanding?”

‘We’ say that, “‘We’ are without intellect,” and they respond, “No, you shouldn’t say such a thing. How can you say that?” Hey, ‘we’ are saying it because ‘we’ do not have any intellect. They feel that, ‘Everyone is *buddhishaali*, so how

can Dada alone not have any intellect?' But they are *buddhishaali*; that is why they become *buddhu* (foolish)!

Questioner: At first glance, it appears to be contradictory.

Dadashri: Yes.

*** In the relative 'we' are *abudha* and in the Real 'we' are a *Gnani*!**

Why was it written that, "We don't have any intellect"?

Questioner: Yes; I don't understand that. So what do you mean to say?

Dadashri: When 'we' say, "'We' have no intellect," there must be something else that 'we' possess, right? There must be some sort of light that 'we' possess, right? The intellect is one form of light (*ajvaalu*), and the light that 'we' possess is a different form of light. 'We' have *Gnan*; 'we' have illumination (*prakash*).

Someone may say, "You are without intellect, so how do you know all this?" 'We' Know all this through the illumination of *Gnan*. You know things through the light of the intellect. Both are certainly forms of light, but there is a difference between the two lights. Your intellect is an indirect light, whereas 'our' *Gnan* is a direct light.

Questioner: The direct illumination you mentioned, is that what you refer to as *abudhapanu* (the state where one does not use his intellect)? When you say, "'We' do not have any intellect..."

Dadashri: Yes, that is indeed *abudhapanu*. Direct illumination! That is precisely *abudhapanu*. This is because that

other light comes through [the medium of] the ego, so it is called intellect. And when the ego comes to an end, direct illumination manifests!

'We' found the illumination that 'we' had been searching for over so many lifetimes. When 'we' found the illumination, 'we' attained bliss. Moreover, that bliss is without limit; it is unlimited bliss; it is eternal (*sanatan*).

'We' have neither an ego nor an intellect. As long as the intellect exists, the ego exists. And as long as the intellect exists, there is limited *gnan* (knowledge). [When it is] From this point to this point, that is limited knowledge. It is not at all *kriyakaari* (that which procures results on its own). Whereas 'our' *Gnan* is unlimited, it is *kriyakaari*. *Gnan prakash* (the infinite light of Knowledge) is *kriyakaari*; it is the form of absolute Knowledge (*Keval Gnan*). This *Gnan* is such that it spans across the entire universe.

One can only be referred to as a *Gnani* if He is completely *abudha*. The One who has nothing left to Know in this world! The One to whom even the absolute Self (*Parmatma*) yields!

Questioner: What does it mean to not have anything left to Know?

Dadashri: It is *Gnan*; it is illumination. Whereas with the intellect, a great deal of interference occurs. To know through the misguided (*viparit*) intellect, quarrels arise, all types of *matbhed* (divisiveness due to differences of opinion) arise. In illumination, *matbhed* does not exist, interference does not exist, nothing of that sort exists. The more you

object in the relative, that is *buddhivaad* (intellectual, conflict-laden speech). ‘We’ do not have *buddhivaad*.

What should a *Gnani Purush* be like? ‘He’ should be without intellect. ‘We’ do not have any intellect; that is why ‘we’ have found all the solutions. As long as the intellect exists, you will not find the complete solution. Therefore, where there is no intellect, there is *Gnan*, and where there is *Gnan*, there is no intellect. There can only be one of the two.

*** If a person’s intellect increases too much, his mind does not stay balanced; he becomes foolish. Therefore, one should reduce his intellect a little bit. One needs to become wise; he does not need to become overwise.**

Questioner: I become aware (*khyal*) of this, I understand what Dadaji is trying to convey, but later the intellect creates such a commotion that...

Dadashri: If the intellect creates a commotion, then so be it. ‘You’ should Know that the intellect created a commotion.

Questioner: But I am not able to remain in that function of Knowing (*jaanpana*); I end up slipping.

Dadashri: That slipping is not You actually slipping; it just appears that way.

Questioner: It appears that way, but I am not able to remain as You do.

Dadashri: The intellect does in fact interfere, but You should Know the intellect; that this is the interference of the intellect. Would You not understand that? If some lady were to come into your house;

say there is a young man and a young woman, then wouldn’t you understand that the lady is interfering? ‘You’ should Know that interference, nothing else. Wouldn’t You recognize whose interference it is?

Questioner: I realize it later on.

Dadashri: No, not that. You realize it later on and that is why nothing happens. When You Know the interference as interference, then there is no problem.

Questioner: The intellect gives rise to entanglements. What is that?

Dadashri: Entanglements are due to overwiseness. Overwiseness means that one tries to do everything according to his own wisdom. He keeps using his wisdom in every matter. In general, he follows the *Gnani’s* instruction, yet he still uses his own wisdom such as, ‘I have been told to take the medicine at three o’clock, but what’s wrong with taking it at three fifteen?’ Thus, he can’t refrain from using his own wisdom. That is what causes entanglements to arise.

There is a need to remain wise in worldly interaction so that no one is harmed to the slightest extent, but there is no need for intellect. When one becomes overwise, he learns to start playing tricks. To play tricks means to use one’s excess intellect to take advantage of those with less intellect. If you play tricks then what is the difference between you and a thief? In fact, it carries a greater liability than being a thief. To play tricks means to actually wound the other person through the intellect. The Lord has said that, “If you continue wounding people through your intellect, you will become merciless.

Instead, it is better to wound people physically because some day you will feel pity.” The entire world uses the intellect to wound others. That is considered the worst form of *raudradhyan* (adverse internal state of being that hurts the self and others).

*** The intellect is the earning of this life, it is the experience of this life, whereas wisdom is a natural gift! The one who is very insightful is considered wise. To have a lot of insight is a natural gift. A person may be very insightful but may not necessarily have intellect.**

We [normally] refer to wisdom as intellect. [But] What is wisdom [really]? What is the reason that one child can give quick answers and another child cannot give quick answers? That is because one has more wisdom and the other has less wisdom. That wisdom is a natural gift, it is not the earning of this life. The intellect is the earning of this life, it is the experience of this life, whereas this [wisdom] is from the previous life. That wisdom can actually be called insight (*sooj*).

‘We’ are in fact *abudha*. And if you were to call others *abudha*, they would feel insulted. Why is that?

Questioner: If a person does not have *Gnan*, he would feel that way, wouldn’t he?

Dadashri: No. He feels, ‘I am *buddhishaali* (an intellectual), so why are they calling me *abudha*?’

[But really,] One who does not harm others and does not harm himself in the slightest is considered *buddhishaali*. A *buddhishaali* person will never go to bed

after interfering with anyone. He will ‘lock all the doors’ [clear all his ‘files’] before sleeping. He will not need an attorney, a doctor, or anyone. When *matbhed* never arises with anyone, realize that he is *buddhishaali*. And if *matbhed* did arise, conflicts would happen.

His [a true *buddhishaali* person’s] worldly interactions are so ideal that no one finds them to be bothersome. And if someone does find them to be bothersome, he will bring about a solution for it. That is a *buddhishaali* person. Others may be wise. Wisdom is a natural gift, whereas intellect comes from one’s own experience. To have more insight is called wisdom. A *buddhishaali* person never has a sulky or sad face. When a person is very insightful, we refer to him as wise. A wise person believes himself to be *buddhishaali*, and such a [so-called] *buddhishaali* person keeps thinking to himself, ‘I am [something great], I am [something great].’

*** Now who can truly be considered *buddhishaali*? One who puts an end to quarrels. He goes about bringing an end to quarrels in situations where they could potentially occur. That is why ‘we’ have been referred to as astute!**

Who can be considered *buddhishaali*? One who does not allow a single *matbhed* to arise. On the contrary, interference happens all day long. That is indeed the cleverness of the intellect, isn’t it! If a person is truly *buddhishaali*, then he will not interfere with anyone at all.

A *buddhishaali* person can do very good work, provided his intellect goes in the right direction. But instead, it does not go in the right direction and it

keeps wandering in the wrong direction. One whose intellect has gone in the right direction will first and foremost not allow conflicts to remain in the home. By using his intellect to continuously look for solutions, conflicts gradually subside. *Gnan* is not necessary [to remove] conflicts; they can be removed with the intellect. Yet, I have seen more conflicts in the homes of those who are *buddhishaali*. One gentleman asked me, “What is this called?” I said to him, “This is called a cube, a real cube-headed one!” Instead of getting rid of conflicts, haven’t conflicts increased in your home? This should not be the case.

I would first ask a *buddhishaali* person, “Do you have conflicts in your home? And there is no problem if they occur once in a month, but...” If he responds, “They are constantly happening.” Then I would say, “You do not have any intellect at all. You just believe that you do, that is all.” Let’s say you own a vegetable shop. Now, suppose you have some rotten eggplants. Then who would buy such vegetables? That is how all of this is. The intellect will do a lot of work if it is on a straight path.

Lord Krishna has said that an *avyabhichaarini buddhi* (the intellect which binds merit karma) means a straight path. No one interferes with him and he does not interfere with anyone; that is the kind of intellect it is. What do you think of this point? You will have to understand it, won’t you?

There was a man who was very *buddhishaali*. I casually asked him, “Do you have conflicts at home?” [He

responded,] “Not just conflicts, but I do not even like sitting at home.” I told him, “You are so *buddhishaali*, have you pawned off your intellect somewhere or what?” A *buddhishaali* person will wisely find a solution. If his wife had fought with him yesterday, then he will find a solution. He will not give her a reason to attack again. He will figure out a way to stop the attack. He will not counterattack and start a new fight. He will not say, “If you attack me again, I will let you have one!” It is a tremendous offense for a man to attack a woman.

On the way to liberation, the intellect is an interference; however, in worldly life, the intellect is helpful. But the intellect should be within normality. If he has excess intellect, then his wife will say, “He does nothing but quarrel all day long.” She’ll say such things. So those who are excessively *buddhishaali* keep on quarrelling all the time. That is why young women should not get married to those who are excessively *buddhishaali*. It is better to keep such a person a bachelor!

Now who can truly be considered *buddhishaali*? One who puts an end to quarrels. He goes about bringing an end to quarrels in situations where they could potentially occur. That is why ‘we’ have been referred to as astute! No matter how disastrous a situation ‘we’ come across, ‘we’ clear it all up.

One does not have any intellect and yet he believes that, ‘I am *buddhishaali*’! Mortal one, if you have intellect, then why do you have disputes with your wife? If your wife is sulking, you don’t even know how to pacify her in the morning;

you don't even know how to get her to speak with you if you want to. So mortal one, how can that be called intellect? The magistrate walks around sulking and his wife walks around sulking as well. That is all meaningless! If an attorney were to go to the magistrate's home, he would recognize that.

Would a *buddhishaali* person [someone with a straightforward intellect] always look for his 'safe-side' [safety] or unsafe side? His 'safe-side' [safety], right? But instead, if he is unsafe, he doesn't know how to secure his 'safe-side' [safety]. And people here are called *buddhishaali*, but no one knows what else to refer to them as. That is why they are called *buddhishaali*, but actually they are sensible.

*** Everyone eats peacefully in the home of the one who is sensible. If they have less, then they live with less, and if they have more, then they live with more. There is no conflict in the home of the one who has sense.**

As one gets older, he believes that he doesn't make any mistakes and that his children make a lot of mistakes. He makes a lot of mistakes, but he believes that he doesn't make any mistakes, as if he is a magistrate. His son will even tell him, "You don't have any sense." Yet in his mind, he still thinks that his son is young and doesn't have understanding. Hey mortal one, when he says that, at least evaluate it! You should evaluate whether you have sense or not! Should you not evaluate, 'He says that I have no sense, so let me at least evaluate it.' If you think about it, you will realize that

you don't have any sense. If you had any sense, then it wouldn't be like this. One who has sense will not have any conflicts in his home.

Those with sense are considered a 'treasure chest of intelligence'. A kite can be made to soar high but can the intellect be made to soar high? Such people are referred to as 'treasure chests of intelligence'. [Such so called] Intelligent people come here, but how are they at all intelligent? When they come here, I take them to task and set them straight.

Once the ego of a child awakens, you can no longer scold him. And why should you say anything? He will learn when he stumbles. You can spank them up to the age of five, and between the ages of five and sixteen, you may even have to scold them at times. But once he becomes a twenty year old youth, you can no longer scold him, you can no longer say anything to him. To scold him is considered a mistake.

If you become *abudha* like 'us', then your [spiritual] work will be done. But the moment you use your intellect, the worldly life will arise again. You should only give advice if you are asked by a member of your family, and at that time you should feel that, 'It would be good if they didn't ask me.' You should take such a vow. Because if they don't ask you, then you won't have to use your intellect. The thing is, the moral values of the past have all disappeared. This *Dushamkaal* (the current era of the time cycle wherein there is no unity of mind, speech and action) has spread so widely that every trace of moral values has been

destroyed. People don't know how to make others understand. If a father tries to say something to his son, his son will reply, "I don't want to listen to your advice." What is the person giving advice like and what is the person receiving it like?

'Don't give unsolicited advice.' That is indeed what 'we' have written! So if someone asks you for advice, then you can give it. At that time, you can say what it is that you think is appropriate and be done with it. And after giving the advice you should say, "Go ahead and do what suits you. This is just my advice." That way, there is nothing that will hurt their feelings. Therefore, you must maintain humility (*vinay*) behind whatever it is you have to do.

In this current era of the time cycle (*kaal*), there is nothing better than speaking as little as possible. In this current era of the time cycle, speech that comes forth hurts like a stone, and every person's [speech] is indeed like that! Therefore, it is better to speak less. It is not worth saying anything to anyone. On the contrary, things get worse by speaking. This is simply one's unnecessary ego! The day you stop nagging your children is the day they will start to improve.

You should fulfill your obligations. It is not worth saying anything else. Are you able to come to the conclusion that there is no benefit in saying anything? Why are you missing out on Your inherent function as the Self (*Atma dharma*)? Your [duty] towards your children is a relative duty. It is not worth making a fuss unnecessarily. Instead of bickering, it is better to remain silent. By bickering, you spoil your mind and the other person's mind.

*** If there is a fundamental *matbhed*, then the mind will create separation. When people question each other's intelligence, a fundamental *matbhed* arises. That is where you should remain cautious.**

Questioner: What should be done to remove *matbhed* from the home?

Dadashri: First, you should investigate what is causing the *matbhed*. Does *matbhed* ever occur because you have one son and one daughter, and not two sons?

Questioner: No, *matbhed* actually occurs over trivial matters.

Dadashri: Oh, over trivial matters. That is egoism. So when she says, "It's like this," you should reply, "Yes, that's right." If you say this, then things will not go on further. But instead, you interject your own intellect into it. When one intellect clashes with another, that is when *matbhed* occurs.

Questioner: What should I do so that I can say, "Yes, that's right"? I am not able to say that. How can I remove that ego (*aham*)?

Dadashri: You won't be able to say that, that's true. You have to practice it for a few days. Take a few days to practice this solution I am giving you. Then it will 'fit' within. It will not happen instantly.

Questioner: Why does *matbhed* occur? What is the reason behind it?

Dadashri: *Matbhed* occurs when he thinks, 'I am the intelligent one,' and she thinks, 'I am the intelligent one!' Look

at these ‘sacks of intelligence’ who have arrived! If you were to go and sell them, they wouldn’t fetch even four *annas*. Those are considered ‘burlap sacks of intelligence’ [blockheads]. Instead, we should become wise and keep observing her intellect thinking, ‘Oh wow, look how intelligent she is!’ Then she will also cool down. But if you think you are the intelligent one and she thinks she is the intelligent one, then what will happen when the intellects themselves begin to clash?

And I have never seen an intelligent person anywhere. One can be referred to as intelligent if he never imitates anyone; that is called intelligence. These people are all imitators. They will say, “I have learned by observation.” These ladies have learned how to make *kadhee* (yogurt soup) by copying others; they have learned through observation. They have learned which *sari* to buy by observing others, yet they will say, “I am intelligent!”

I have never imitated anyone in my life, [I have been] only original. I only do that which suits me. I do not bother with anyone else. Why should I learn from you? If your design is outdated and I draw the same design, then my design will also become outdated. I never have *matbhed* with anyone. This is because I have no intellect! These ‘sacks of intelligence’ create a lot of *matbhed*. Those who have more intellect create more *matbhed*. Do you have intellect or not?

Questioner: I don’t know.

Dadashri: But you have *matbhed*, don’t you? Therefore, you have intellect. Moreover, on occasion, you even taunt your wife, “Since the day we got married,

you have had less intellect.” Hey, just forget about it! She already knows that she has less intellect, so why do you keep harping on about it unnecessarily? You ‘sack of intelligence’! You are a ‘sack of intelligence’!

When she is speaking using the intellect, you should laugh. Then she will understand that, ‘I am being made fun of,’ and that way, she will stop. You should not fight with her. When she is saying, “This is correct, that is correct,” then know that her intellect has started up now. So, you should just laugh a little. Then she will stop of her own accord; she will become quiet!

Otherwise, *matbhed* should not develop at home. How can one who has *matbhed* even be called a human being? If you don’t know how to avert *matbhed*, then you cannot even be considered to have an intellect, can you! If there is a discussion that can lead to *matbhed*, you can turn it around. Why should *matbhed* develop?

Matbhed can be destroyed with the intellect and understanding. The awareness needed to avert *matbhed* can even come from the attributes of the *prakruti*. *Matbhed* occurs because the intellect (*mati*) is not developed. If the intellect were fully developed, *matbhed* would not occur. But due to this era of the time cycle, everyone has become ‘fractured’, and they keep wandering aimlessly. They have no purpose, no sense (*bhaan*), nothing at all. In that, one finds no happiness with anyone at home, nor do any of his family members find any happiness with him. And *matbhed* has not decreased. [Yet,]

He says, 'I have attained something!' Hey, *matbhed* should decrease and peace should increase. There should be some proof of it. Nothing has happened, and who knows what he has come to believe in his mind! It is considered to have known something when *matbhed* does not occur with anyone.

Questioner: But there is bound to be *matbhed* in life, isn't there? No one is perfect, right?

Dadashri: What does it mean when *matbhed* happens? That he is a 'senseless fellow'! *Matbhed* may occur once or twice, but here, *matbhed* keeps happening the entire day! So he can be called a 'senseless fellow'!

*** A truly intelligent person's [intelligence] would be applicable everywhere. A person with common sense would be adjustable everywhere. Theoretically as well as practically.**

In each individual's life, there should indeed be certain principles. Nevertheless, one should conduct himself according to the circumstances. One who adjusts to circumstances can truly be considered a human. If one knows how to adjust in every situation, he can progress all the way to liberation; that is how amazing this tool is.

One is considered to have [ideal] worldly interactions when he adjusts everywhere! The era of development has now come. So, do not form *matbhed*! If at times one is placed in difficulty and he himself adjusts, then worldly life will become beautiful. To adjust is itself one's *dharma* (duty). You should adjust with all those who try to dis-adjust with you. In day-to-day life, if there are dis-adjustments

between a mother-in-law and daughter-in-law, or between a younger sister-in-law and older sister-in-law, then the one who wants to become free from the cycle of worldly life should undoubtedly adjust. Even between a husband and wife, if one keeps tearing [the relationship] apart, then the other should patch it back together; only then will the relationship sustain and peace prevail. People refer to someone who does not know how to adjust as being a fool. [In matters where] The truth is relative, there is no need for insistence or stubbornness whatsoever. Who can truly be considered a human? [One who is] Adjustable everywhere! One should even adjust with a thief.

Who can truly be considered intelligent? Someone who does not hurt others, and when others hurt him, he credits it. Someone who obliges everyone all day long. From the moment he wakes up in the morning, his goal is 'In which way can I be helpful to others;' the one for whom this prevails constantly is considered humane. Moreover, going forward, such a person will even find the path to liberation.

There is no problem if you do not know how to do anything else in worldly life, but you should certainly know how to adjust. You will sail through in life if you continue to adjust with anyone who keeps dis-adjusting with you. A person who knows how to adapt to others will not suffer at all. [So] Adjust everywhere.

A person with common sense will be adjustable everywhere. Even if someone insults him, he will adjust to that person and say, "Please come in. Have a seat! Don't worry about it." So common sense

will be needed. Whereas if someone tells you, “You have no sense,” then your face will sulk. Hey, don’t you have common sense? What is there to have a sulking face about? Do you consider yourself to be intelligent? Just look at the ‘sack of intelligence’! A ‘burlap sack of intelligence’ [blockhead] has arrived! If you try to sell your intelligence, you won’t even get four *annas* for it. And you needlessly fret over it. A truly intelligent person would be adjustable everywhere. Yet, there is a shortage of common sense in the current era of the time cycle. People got excited when I told them that the meaning of common sense is, ‘Everywhere applicable, theoretically as well as practically.’ They said, “You have defined common sense very beautifully.”

*** If you don’t listen to your intellect for five years, it will go away. If you oppose it, it will go away.**

When people give a donation (*daan*), it amazes me! Would I or would I not assess myself? I may be a *Gnani* now, but was I a *Gnani* back then? And today, when I see people donating, I am amazed thinking that, ‘Wow! What a person and what a mind he has, whereas what kind of a mind do I have!’ And moreover, that didn’t come in my assessment and didn’t help me at all! On the contrary, it put me in difficulty.

All this is nothing but foolishness! One’s intellect makes him fight; his intellect! His intellect does not allow him to donate, for crying out loud!

Questioner: How can we get rid of it? How can we remove such an intellect?

Dadashri: It won’t leave. It won’t leave just like that.

Questioner: But then what can we do? It keeps creating obstructions, so what can we do about that?

Dadashri: If you don’t listen to your intellect for five years, then it will go away.

Questioner: If we don’t listen to it for five years?

Dadashri: Yes. If you oppose it, it will go away. Mine went away. Right now I don’t have any intellect at all. No intellect whatsoever.

Questioner: Dada, yours left through *Gnan*, didn’t it?

Dadashri: Yes, it left through *Gnan*.

Questioner: Dada, our intellect keeps increasing.

Dadashri: It will gradually decrease.

*** It is a war of the intellects, a battle of the intellects! It is better to become free of such an intellect. Why enter that war again? ‘We’ are straightforward. Instead of getting cheated again later, it is better to get cheated right from the start.**

When do you feel hurt? It is when you feel that, ‘He cheated me.’ Oh mortal one, that is exactly what happens. It is a wrong belief (*bhranti*) of yours that makes you feel that, ‘He cheated me.’ That is a war of the intellects. Don’t get involved in such a war.

Questioner: Yes, it is a war of the intellects.

Dadashri: Yes, it is a war of the intellects, a battle of the intellects! It is better to become free of such an intellect. Why enter that war again? 'We' are straightforward (*saral*). Instead of getting cheated again later, it is better to get cheated right from the start.

While remaining in *Gnan* and in the state as the Self, You should knowingly allow yourself to get cheated again. You should not waste time; you should clear the 'file'.

Questioner: Dadaji, what should we do if someone keeps cheating us?

Dadashri: Then you should [allow yourself to] get cheated. To [knowingly] get cheated is a very good thing. There is nothing quite like it. No one cheats me. I would actually like that very much. I think to myself, 'Blessed is his intellect!'

Questioner: 'You' are God, how can someone cheat You?

Dadashri: They certainly can, even then they can.

Questioner: No, they can't.

Dadashri: I haven't been cheated, but once in a while, if someone does cheat me, they do it after the fact, behind my back; they don't do it in my presence. However, they do cheat me! There are all kinds of people. This world is not devoid of any kind of person; every type exists.

Questioner: What should I do if my younger sister-in-law and older sister-in-law cheat me? I should let them cheat me, right?

Dadashri: You should be pleased

from within, that it is very good! 'I am very fortunate that I found a sister-in-law who cheats me!' You should consider yourself fortunate.

Questioner: Alright.

Dadashri: And in this world, there is no greater favor than getting cheated. It is the ultimate thing. When someone cheats you, it is a great thing, and on that day, consider it a favor.

Questioner: Then she will keep cheating me every day.

Dadashri: Just let her cheat you! It is better if she keeps cheating you.

Questioner: And I should keep laughing it off.

Dadashri: The one who cheats you is sending you towards God... towards liberation.

Questioner: Is that so?

Dadashri: Yes. Therefore, you will come across people who will cheat you. These are the very people who are going to send you to liberation. You should feel grateful towards the one who cheats you.

*** There is no one as astute in this world as the one who gets cheated, who knowingly gets cheated. And those who have knowingly been cheated have become *vitaraag* Lords.**

The *vitaraag* Lords (the enlightened Ones free from attachment and abhorrence) are certainly not novices. Everyone else may be a novice, however there is no one more astute than the *vitaraag* Lords. 'They' are truly astute! What were all the intelligent people of the world calling

Them? They were calling Them naive. When the *vitaraag* Lords were born, their friends used to say, “He is naive, he is foolish.” No one will ever be able to outdo the *vitaraag* Lords; that is how wise They are. ‘They’ do not stray off Their path. ‘They’ allow Themselves to get cheated and do not stray from Their path. ‘They’ would say, “If I do not allow myself to get cheated, then people will not let me proceed on my path.” So people think that They are novices. Hey, They are not at all novices, They are truly astute!

Questioner: ‘They’ allow Themselves to get cheated and do not stray from Their path.

Dadashri: ‘They’ will say, “If I do not allow myself to get cheated, then people will not let me proceed on my path.” ‘They’ are incredibly astute! Therefore, even if They get cheated, They will not stray from Their path. People think, ‘He is naive!’ But He is not naive, He is truly astute!

Questioner: You spoke about this one type of astuteness of the *vitaraag* Lords. Now in what other situations do the *vitaraag* Lords remain astute?

Dadashri: To never come out of Their ‘home department’ [the Real form as the Self]; that is Their astuteness! And whatever is being robbed from the outside [the non-Self], They allow it to be robbed; there is no astuteness there. Where other people remain astute, They do not remain astute. If the outside [the non-Self] is being robbed, They allow it to be robbed, but They do not allow Their own ‘home’ [the Self] to be robbed.

Whereas the people of the world allow their ‘homes’ [the Self] to be robbed, but do not allow the outside [the non-Self] to be robbed. And if you question what they are doing, they will come after you to beat you up. They will say, “Should we allow our home to be robbed? Do you think we are crazy?” They will not understand what you are trying to tell them, will they! Those who are astute in matters of the non-Self (*pudgal*) cannot be considered astute at all. Those who are astute in matters of the non-Self are actually novices!

Therefore, whoever still wants to become *vitaraag* (absolutely free from attachment and abhorrence), they should knowingly get cheated. The entire world is anyhow unknowingly being cheated. Monks, nuns, male ascetics, female ascetics, everyone is getting cheated. However, only the *vitaraag* Lords allow Themselves to knowingly get cheated! From a very young age, They knowingly get cheated from every direction. ‘They’ knowingly get cheated, and on top of that, They do not let the other person sense it in Their eyes. The *vitaraag* Lords are so astute that They do not let the other person sense it in Their eyes! ‘They’ know that, ‘These people are in the business of the non-Self, so let the poor guys have the non-Self! I actually want to get rid of the non-Self!’ [‘They’] Let the greedy ones take [from Them] and They give respect to the ones that seek it, thereby bringing about a solution for Themselves. ‘They’ do not allow Themselves to deviate from Their path. ‘They’ do not stray from the original path that They have attained; that is how

wise the *vitaraag* Lords were. And even now, for those who choose such a path, what obstacle can possibly arise for their liberation? The body of the *Gnani Purush* is living today, but this 'bubble' [body] will burst at any time in the near future; however, does that mean that the path to liberation will disappear? The answer is no. If a person fulfills the following conditions: that besides the intense desire of attaining liberation, he should not have the desire for anything else, and he should have the willingness to knowingly get cheated by others; as long as he has such characteristics, no one can stop him from attaining liberation. Just with that, a person will attain liberation on his own in two lifetimes, even without the presence of the *Gnani*!

*** When the intellect is used in worldly interactions, it will not refrain from interfering in *Gnan*. Worldly interactions should actually be carried out through *Gnan*, with the awareness of the five *Agnas*. Does everything carry on for 'us' without the intellect or not? Everything carries on fine.**

This *Gnan* that You have received will one day certainly give result.

Questioner: This *Akram Vignan* is itself *kriyakaari*, is it not?

Dadashri: 'It' will continue to work on its own. If you deliberately become obstinate, then It won't.

Questioner: Does It naturally become *kriyakaari*?

Dadashri: 'It' does when you do not interfere.

Questioner: How does one interfere in It?

Dadashri: He ends up using his intellect once again. He hangs on to the intellect that was worth selling off. Why does he hang on to it? It is because he thinks that its value will still increase. Don't you use your intellect?

Questioner: In what way does one use the intellect?

Dadashri: 'There is benefit in doing it this way and no benefit in doing it that way.' That is considered using the intellect.

Questioner: The intellect is certainly used in worldly interactions. How is the intellect used here, in *Gnan*? How does it interfere in *Gnan*?

Dadashri: When the intellect is used in worldly interactions, it will not refrain from interfering in *Gnan*. Worldly interactions should actually be carried out through *Gnan*, with the awareness of the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*). Does everything carry on for 'us' without the intellect or not? Everything carries on fine.

~ Jai Sat Chit Anand

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Who Can Truly Be Considered Buddhishaali?

One who does not harm others and does not harm himself in the slightest is considered *buddhishaali*. A *buddhishaali* person will never go to bed after interfering with anyone. He will 'lock all the doors' (clear all his 'files') before sleeping. He will not need an attorney, a doctor, or anyone. When *matbhed* never arises with anyone, realize that he is *buddhishaali*. And if *matbhed* did arise, conflicts would happen. His [a true *buddhishaali* person's] worldly interactions are so ideal that no one finds them to be bothersome. And if someone does find them to be bothersome, he will bring about a solution for it. That is a *buddhishaali* person. Wisdom is a natural gift, whereas intellect comes from one's own experience.

- Dadashri

