



*Dialogues with
Dadaji
on Life & Living*

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*Dialogues with
Dadaji
on Life & Living*

*under gracious guidance
of*
K. K. Patel (*Kanudadaji*)

HOLISTIC SCIENCE RESEARCH CENTER

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3

**Dialogues with Dadaji on
Life & Living**

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Foreword

(From 1st Edition)

Prof. Godabarish Mishra

On reading the “Dialogues with Dadaji”, one is struck with wonderment at the wisdom and simplicity that lies at the root of the thinking shared by Dadaji A. M. Patel. His speeches give a rare insight that is normally obtained after listening to great Philosophers, distinguished Scientists, self-less Spiritualists and realized Souls. He at once combines the most complex truths into very understandable ideas and presents it in a logical manner, with examples from day to day life that everyone can understand.

The core idea of Dadaji is a natural principle (*vyavasthita-shakti*), that governs and enables all laws of the world. This impartial and systematic power makes all things function in their own natural way, though it may appear to human beings that they are the doers. According to Dadaji, even God does not have the power to create. He is the knower and perceiver who is perpetually in a state of bliss. He is the un-manifested power that resides in every creature. The simplicity of Dadaji’s teachings are reflected in the idea that the God is the indivisible fact that is common to all beings, but he is neither the creator nor a master, and hence the truths that we seek and the freedom that we crave is not to be obtained from or given by Him.

Dadaji beautifully brings out the truth that all religions and ideologies are simultaneously true: but all of them are also relatively true, as they view the reality from their own vantage points. Hence they all see the truth from one particular angle, whereas the real religion is the

one that which integrates all aspects of reality and ultimately leads to self-realization. This is something that only realized souls (Gyanis) can do, since they are seated at the centre and have the perfect perception of reality. Dadaji repeatedly proclaims that he is a *Gyani*, and that he, being the 'fountainhead of divinity', can grant the wishes of the seekers to attain Godhood (*parama-pada*). However, this is done in utmost compassion for the seeker.

On Liberation, Dadaji says that there is no need to do penance, renunciation etc. to achieve liberation. Even while living in this world and performing all the duties of a householder, it is possible not to lose the 'freedom' even for a second. He calls this *Akram Marga* or *Apavada Marga*, where nothing touches the tranquility of the core of the 'being' – the Pure Soul. Dadaji repeatedly reinforces that we are not this body or mind, but the 'pure-soul', and realizing that we are merely instruments functioning as per the *vyavasthita-shakti* will relieve us from the bondage of this world. Dadaji looks at scorn at people, who leave their homes, wife and children and go to the Himalayas to meditate, and who then create parallel lives for themselves in the form of cultivating plants, rearing animals or having such other preoccupations that make them attached once again!

Dadaji does not say that the world is an illusion. He says that both 'world' and 'pure self (Brahman)' are real; however, the world is a 'relative' real, and is a temporary adjustment, while Brahman is the only 'real' reality, the permanent and eternal reality. We are all not our body or name, but the pure soul, which is the knower and the observer of the body with a name. He comes close to the Advaita (non-dual) conception of Brahman, but does not

dismiss the world as unreal. He says that liberation is the true nature of the soul, and this can only be bestowed upon by a Gyani, when a seeker is completely ready for it and goes to the Gyani with a mindset of “I don’t know anything” and with perfect humility.

He treats the body as a mechanism that acquires and dispenses (*purana-galana*), activities which are true for everything going on in the world, whether it be functions of the body, nature of thoughts or the way money moves in the world. A Gyani understands this and makes others also understand this simple fact. The fruits of our actions, good or bad, accrue to us and when we get a new body, we begin repaying the old debts. Too much of thinking and worrying, just like possessing excess of wealth, invites the reason for having one more life. So Dadaji advises us to enjoy life rather than worrying about what we do not have.

Dadaji’s truths are simple, yet very deeply convincing. He helps seekers live a happy life, a life without hoarding, worrying or hurting others. He helps seekers understand the right type of meditation (*Shukla-dhyana*), the ultimate fruit of which is liberation. The limitation of using the intellect is that it binds us to the world, and leads to a life of crime and deceit (*Raudra-dhyana*). Dadaji explains the difference between material development and spiritual development, and how one goes on accruing atoms of goodness (*punya-karma*) and atoms of evil deeds (*papa-karma*) through their approach to give peace or pain to others respectively.

Creation and Dissolution happens continuously, through thoughts and action. Everyone has a different nature (*Prakruti*), however, the nature of this ‘non-self’ (*Prakruti*) can only be understood while being immersed in

the ‘Self’ (*Purusha*). Dadaji explains that the ‘pure soul’ is full of those attributes that are distinct from *prakruti* – it is infinite knowledge, infinite vision, infinite energy and the abode of infinite bliss. However, the ‘pure soul’ is not separate from its attributes, and infinity is its own intrinsic quality. One with the pure use of soul sees only the pure essence everywhere.

Dadaji’s explanation of Maya is one that we can relate to very easily. While he agrees that Maya (illusion) is the greatest hurdle in the path of *Moksha* (liberation), the description of Maya in the scriptures is more by way of similes. Dadaji describes Maya as saying that her six sons are anger, pride, deceit, greed, attachment and hatred, while she herself is the seventh (ego), and as long as ego is alive, even if one kills all the other sons, they will be resurrected. Maya is nothing but a delusion, and one will be trapped in it until one realizes with the help of a Gyani that his True Self is the Pure Soul.

Dadaji compares the import of Vedanta, which says that “When impurity, distractions and ignorance (*mala-vikshepa-agyana*) disappear, one can attain liberation, with the Jain teachings that say “When attachment, hate and ignorance (*raga-dwesha-agyana*) are removed, liberation is attained”. Thus he emphasizes that both systems emphasize the need to deal with ignorance (*agyana*). This can be dealt with only by removing the attachment to the wrong things, and fixing the gaze onto the Pure Soul (*Shuddhatma*).

Dadaji makes this process less complex for the seekers by giving them simple instructions on how to use speech, silence, the external physical body (*bahya-karana*), the internal subtle body (*antah-karana*) and how to regulate

the functions of the mind (*mana*), which is a sort of subtle knot. Those thoughts that have a greater frequency have a bigger knot, while those that rarely occur have smaller knots. Trying to inhibit the mind will cause it to run at double the speed, and it is not possible to control the mind by renouncing the world or by substituting it by some other means (like Yoga). The only way of conquering the mind is by true knowledge, by observing and knowing, being dispassionate and perfectly aloof, anchored in the Pure Soul, the passing of the thoughts, thus attaining the state of perfect non-attachment.

Dadaji speaks in great detail about the mind, the harmony and disharmony of mind and behaviour, the nature of mind and how to dissolve the knots in the mind. He also explains that the Mind and Soul are related in a 'Known-Knower' relationship. He paves the way for an ethical living by talking about how the intellect and wisdom act, and how wisdom is to be used in the acquisition of wealth. Dadaji explains in detail how *Chitta*, the reflective consciousness, is pure wisdom plus pure intuition, and how a search for happiness will never lead to eternal happiness. Dadaji, in all his kindness explains with a lot of simple examples, as to how Ego only prolongs the cycles of birth and death, and what needs to be renounced in order to attain liberation is not the worldly affairs, but the ego and attachment, or the "I" and the "My".

Dadaji explains deep philosophical truths in a very lucid manner to the seekers, truths about the foundation and standing of the world, the role of the superimposed soul (*pratishthita-atma*), the functioning of the Pure soul and the properties of consciousness (*Chetana*) and the body, which is inert consciousness, i.e., inert matter + derived

consciousness (*nishchetana chetan*), and what is human being's privilege to liberation. Through all this, Dadaji also explains what is desire, intent and purpose, nobleness and wickedness, the types and stages of bodies and the significance of the human form.

There is profound ethics in the teachings of Dadaji when he enlightens seekers on the right conduct, the role of emotions in accruing karma, and how sleep, dream, fear etc. function in life. Dadaji speaks about the importance of making 'adjustments', avoid conflict, adopt frugality, and explains how becoming engrossed in sensual pleasures (*vishaya*), prevents us from attaining liberation (*moksha*). Dadaji says that once he gives the seekers 'Gyan', which has the sweetest and most unique taste, no sense-pleasure in the world would be comparable thereto.

Dadaji explains the startling truth that the 'fault lies with the sufferer', because it is a case of the natural law punishing the guilty, because everyone pays for his mistakes through the law of scientific circumstantial evidence (*vyavasthita*). The person or object causing the harm is merely the instrument, and the degree of what one has to endure gives us a measure of the mistake that was committed by him. Seeing one's own faults is possible when a person is blessed by a Gyani-Purusha. This level of impartiality in seeing one's own faults makes one realize his 'real Self' and one's true identity. The role of karma in binding one through one's own fault is explained beautifully, as well as the way in which one can eliminate mistakes and faults.

The problem of self-indulgence, obstinacy, dogmatism, fanaticism, animosity, vengeance and conflicts are beautifully explained by Dadaji, and he shows how in

this worldly life of the ocean of sub-atomic particles (*parmanus*), vibrations are caused due to the veil of ignorance. This causes entanglement of the mind. Dadaji explains how these vibrations can be reduced and then done away with *Gyan*, and the realization that this body is destined to be destroyed. Happiness and unhappiness is a mental projection, how memory creates a pull and a tension in the mind, and how comfort and discomfort are mere trappings of the mind.

Dadaji explains to us how the charge and discharge of the karma happens, that after realizing the true self, there is no re-charge. He explains the nature of *Moha* and *Maya*, and how they work in charging and discharging karma. The real self needs no nourishment. Dadaji does not ask people to give up worldly life, but explains that one has to live amidst a variety of issues. Losing oneself in circumstances causes the perpetuation of worldly life, but being a knower of the self elevates one to Godhood.

Dadaji advises seekers to follow *Tri-Yoga* (meditational practices of the three: mind, speech, body) is the beginning of the spiritual pilgrimage, *Gyana-Yoga* (being in the Self-realization) is the ultimate doctrine, while *Atma-Yoga* (attunement with the real self) is the realization of one's own identity. He humbly offers himself as a Guru, and tells the seekers to come to him when they are weary and want liberation. He assures them that there is nothing wrong with worldly life, except one's own understanding of it and the dependency that one has created on it.

Through his speeches, Dadaji shows us that he is a truly enlightened soul, compassionate to the seekers and offering them his infinite spiritual strength to tide the

affairs of the world. Through his answers, he clears the veil of ignorance of his seekers and enables them to live a fulfilling life. Through his discourses, Dadaji helped others in their search for happiness, and helps them live a truly fulfilling life, full of ethical action, love and compassion and detachment from the fruits of their actions. To listen to Dadaji was itself a spiritual experience and this book fulfills every man's basic need to find meaning in this world.

Kartik Shukla 5, 2015

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Publisher's Note

Shri A. M. Patel (1908 - 1988), a businessman of Gujarat, lovingly known as Dada Bhagwan was fully enlightened (self-realised) individual. He was embodiment of pure love with simple living and high thinking. He was absolutely clear in his belief that one who is known as Dada Bhagwan is a separate entity (enlightened self) within him while he is Ambalal Patel. He had unparalleled ability to explain and impart understanding about life and living in a very simple and heartfelt language through his dialogues with the seekers. Holistic Science Research Centre and its Board of Trustees are honoured to translate and publish his dialogues on life and living from Gujarati to English.

The English Translation from Gujarati Aptavani-1 to English was first time translated by Late G. A. Shah & Prof. Vishnu Pathak and published with the same title in 1983. Since the book was out of stock since long, a project of reviewing the said book was undertaken during 2011 to 2013 by Dr. P. C. Parikh, the then Director of HSRC wherein Prof. Vishnu Pathak, Prof. Harivadan Chhinkaniwala, Dr. Jala Mehta and Dr. Shailesh Mehta were associated assisted in word processing .

The project was further carried forward under the leadership of Shri Harish Shah by the editorial team of Mr. L. D. Patel, Mrs. Jyoti H. Shah & Dr. Balaji Ganorkar who finalised this task and a beautiful hard bound edition titled 'Dialogues with Dadaji on Life & Living' was published in January 2016, which has found great appreciation from various readers. The beautiful graphics and designing of that edition is the result of dedicated efforts of Shri Harish Shah and Mr. Pradeep Patel.

Since our first edition is running out of stock, it was decided to release a Second Edition wherein the text has been further fine-tuned by the same editorial team and the chapter nos. 9, 11, 21, 22, 75, 100 and 120 are expanded by incorporating some more dialogues adapted from Gujarati Aptavani 2, 3 & 4 published by Jai Sachchidanand Sangh.

We are thankful to the word processing team members viz. Mrs. Ramilaben Tailor, Mr. Pradeep K. Patel, Ms. Alpa Bharuchwala and Ms. Sohini Shah who have contributed for both the editions.

We are obliged to Dr. Godabarish Mishra, Head, Dept. of Philosophy, Madras University, who wrote an exhaustive preface for the first edition which adds a great value to the readers hence is reproduced in this second edition too.

Gyani Purush Shri Kanubhai K. Patel lovingly known as Kanudadaji who also led the compilation of the initial Gujarati edition in 1973 has guided all through the translation project in English with utmost humility and love with the only purpose to help all readers in their life and living.

Seeing this expanded version Shri Kanudadaji has advised HSRC to undertake further research in the treasure of such dialogues of Dada Bhagwan on various occasions and come out with more publications on Life & Living. We are grateful to Jai Sachchidanand Sangh for their full support for producing HSRC publications.

The Readers who are interested in further studies are advised to contact Holistic Science Research Center.

Vasant U. Patel

President, VVCRF



Introduction

This book is for all those with a Holistic and Scientific approach to Life, Living and Spirituality. The Nature revealed its many intricacies and secrets in varied fields of science of human life and living to Dadaji (A. M. Patel 1908-1988) in a but-natural fashion which He quite happily shared with all those seekers approaching him. The contents of this book being in the form of natural revelations, the reader might sometime find an authoritative tone at some places but our request is to take it appropriately in the proper context as in fact these were shared with utmost humility by the Master out of sheer love and compassion and with full awareness about his total enlightenment with earnest desire to share a 360 degree perspective.

Dadaji always answered with scientific concepts of questions and the seekers got precise answers for their queries. He encouraged them to ask more and more questions and they wondered how he was able to relate myriad things that are going on in Nature; in such a short, precise answers for which scholars and scientists take years to research and find out.

He gave the perspective that we should not interfere in the scheme of 'Mother Nature' and said if you do that, you have consequences and disturbances in Nature. He said that India has to explain Humane Values (Manav Dharma) to entire world in the years to come.

Since around 1966, late Natubhai B. Patel did jot down, highlights of such deliberations. A compilation titled 'Mukti Sukh', collection of hymns written by Kaviraj Navneet Sanghvi based on the same jottings and the blessed intuitions of the said poet, was published in 1971.

From 1970 onwards, these dialogues with various seekers were tape-recorded most of the times and later these were useful as a base in compilation of volumes titled 'Aptavani' series in Gujarati language. The volume-1 of Aptavani Gujarati was published in 1973 which was also translated in Marathi and published in the year of 1980. One volume of Aptavani in Hindi language was published in 1985. Nine volumes of the series of the books titled 'Aptavani' were published during the presence of this esteemed Soul Incarnate. Thereafter many compilations of books and booklets (mostly in Gujarati and some of them in Hindi and English) have been published by Jai Sachchidanand Sangh.

In 1982 when 'Dada Bhagawan' went to USA, many English-speaking seekers came to his contact and a need was felt to publish literature in English and the project was assigned by Him to Late G. A. Shah (who later headed the Jai Sachchidanand Sangh worldwide and was one of the founder trustees of our Institution) who carried out the English translation work in association with Prof. Vishnu Pathak. It was published as Aptavani English in 1983.

It was Dadaji's desire to disseminate his scientific explorations and explanations to the general public through the scholars, thinkers and scientists throughout India and abroad so that all human beings can live a happy, ideal, holistic life of peace, prosperity and harmony. He believed that this is feasible in the present era of widespread education and literacy coupled with communication technology.

These are His words: "If we are able to illuminate the path of those scientists, they would convert the

knowledge in their lexicons, then it would be available to each and every person. It is my idea that this science has to be made available to everyone in every nook and corner of this world; everyone in the world has to feel happiness and peace. That is my intention, my idea and the thrust of my inner force.”

The English edition published in 1983 was out of print since many years. Hence Dr. P. C. Parikh, the then Director of HSRC initiated the project of reviewing the said book and worked during 2011 to 2013 on it. In 2014-15 HDH Shri Kanudadaji appointed an editorial team to re-edit and incorporate the material which may be used by common people for their queries. Hence, a new version titled ‘Dialogues with Dadaji’ was published in a hardbound edition in January 2016. Since it is running out of stock, it was decided to further fine-tune the text and add some more dialogues in this second edition. Accordingly, topics under the chapter nos. 9, 11, 21, 22, 75, 100 and 120 have been enlarged by incorporating some more dialogues adapted from Gujarati Aptavani - 2, 3 & 4 published by Jai Sachchidanand Sangh. We are grateful to JSS for their full support for HSRC publications.

Besides satisfying the queries of all the readers, we hope the study of present compilation will also enrich the Thinkers, Scientists and Researchers and bestow them with further insights and expand the horizons of their explorations with premise for new hypotheses towards bringing about unison of all disciplines of Science and Philosophies with an enlightened aspiration of bringing peace and prosperity to the human kind and all the living beings in the world.

- **Editorial Team**, HSRC

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Religion (*Dharma*) is manifesting the Innate Nature

Seeker: What is Religion?

Dadaji: Religion is known as *Dharma*. Dharma is the innate nature of elements or substances that depicts their true identity. The substances are known by their innate nature. It is in this sense that the term 'Dharma' is being used in philosophy or scriptures. For example, when can gold be called the gold? Only when it exhibits the qualities or attributes of gold. What will you say if these grapes are bitter? Grapes are not in their own nature. If brass is placed before us after buffing, it may appear exactly like gold but if we take it to a goldsmith and get it tested, we come to know that it possesses no attributes of gold; so it is golden but not the gold.

Two different kinds of mangoes are placed before you. One smells like a mango; it dries, withers a little and starts decaying; the other is made of wood. The second mango will have everything except the smell of a real mango; it will neither wither nor emit foul smell later. And yet both of them are called mangoes. The wooden mango is a name-sake mango only as it does not possess the innate nature of a real mango. The real mango is in its own innate nature. Similarly, when a substance is in its own nature then it is truly called the substance; and we can say that it is in its own innate nature. When non-self matter (*pudga*) is mistaken for Pure Soul (*shuddhatma*), it is not pure substance; it is not in its innate nature but something alien to 'Pure Soul.' When Pure Soul (*shuddhatma*) is taken as soul, it is pure substance- that is true and

innate nature of soul.

Dadaji: Who are you?

Seeker: I am Amit.

Dadaji: What's your name?

Seeker: My name is Amit.

Dadaji: '*I am* Amit' and '*my name* is Amit'! Do you find any contradiction in these two statements? How can the name holder and the name be one and the same? You lose your name the day you are carried to the crematorium. Your name is stricken off the municipal register.

Now, tell me whose hand is this? Whose leg is this?

Seeker: Mine.

Dadaji: These are the parts of your body. What is yours in them? Whose mind is within you?

Seeker: It is mine.

Dadaji: And whose speech is this?

Seeker: It is mine, too.

Dadaji: And whose is this watch?

Seeker: Sir, it is mine.

Dadaji: Whose is this body?

Seeker: It is my body.

Dadaji: The moment you say it is mine; do you ever think that the possessor must be separate from the thing possessed?

Seeker: Yes, Sir.

Dadaji: Then who is that possessor? Have you ever thought about him?

Seeker: No, not as yet.

Dadaji: You bought this watch only after you realized that it was a good watch; you bought this cloth after minute observation and you married your wife after realizing that she was a good lady.

Seeker: Yes, Master.

Dadaji: Then my dear Amit, why didn't you realize your 'Self'? Tell me; are all these things temporary or permanent? Actually, all these are temporary adjustments... Only the 'Self' (*shuddhatma*) is permanent; but if you multiply (identify) the permanent 'Self' with temporary things, do you ever get the correct answer (alignment)? In mathematics too, if your supposition is wrong, how can you expect the correct answer? You did not realize your 'Self'. Now tell me, is it a minor mistake or a big blunder?

Seeker: It is a blunder, a very big blunder, Sir!

2

Creation of the World

Dadaji: Who has made this World?

Seeker:???...!!!....

Dadaji: Tell me whatever you think about it, please don't worry, no one is seated here to judge you!

Seeker: God might have created it, perhaps.

Dadaji: Why he created the world? What do you think of God, is He married or a bachelor? And what's His address? Do you think there may be liberation (*moksha*)?

Seeker: Liberation is certainly there.

Dadaji: But if God is the 'maker' of this world and there is ultimate liberation too, then it is a contradiction in itself.

Seeker: Contradiction? How?

Dadaji: If God is our Head (commander) and He is to lead us to liberation, then it means that when He orders you to get out, you have to get up and leave your liberation too. How can you call it perfect liberation (*moksha*)? Liberation means *complete freedom for time infinite*; no boss; not even God. And no subordinate too! Do you agree?

Seeker: Yes, Sir. It ought to be like that only.

3

The World: A Puzzle

Seeker: Who has created this World?

Dadaji: The Christians say that God is the creator of this world, Muslims say Allah has made it and the Hindus also maintain that Ishwar (Bhagawan) has made it. All of them are right from their own viewpoint, but wrong according to the fact. If you want to know the 'fact', I'll show you. When all points of view are accepted, it is real *gyan* or knowledge. I accept the entire 360° and so I am a 'Gyani'. As I am seated at the center I can reveal these facts. Facts go against the popular belief that God is the creator of this world. He is not at all the creator of this world.

As a matter of fact, nobody has created this world. Then who is its maker? I tell you that the world is a puzzle itself. It is very puzzle-some and hence it's called a puzzle.

Truly speaking, the world is everlasting hence there was no need for a creator and I have seen it as such through my vision and wisdom. I have glanced at the entire universe in micro details through my full vision and wisdom and I say this, seeing it from within the world and from outside too.

He who solves this puzzle-called the world, earns the distinction of Godhood. Those who fail to do so get dissolved in the puzzle and get confused! I have solved the puzzle and attained the state of Godhood. To me, the Pure Soul (*shuddhatma*) and matter (*pudgal*) are completely separate substances. But those who cannot see them as two totally different substances get dissolved in the puzzle.

God (Bhagawan) is not, was not and will never be the creator. What is the meaning of this word 'Creator'? A creator is like a potter; and a potter has to do the drudgery of labour. Do you think that God is a labourer? If these industrialists of Ahmedabad easily manage four industries without labouring themselves, why should God undergo all this labour! A hard working person is like a labourer. But God is not like that. And suppose God would undertake the moulding of all, then all would have similar faces like uniform products coming through a mould. And if we call God impartial, then how is it that one, right from his birth, has to sleep on the footpath and another in a palatial bungalow?

Seeker: Then who is managing the World?

Dadaji: Well, I will answer you in one sentence how this gigantic mechanism of the world functions. Then you can explore all the details yourself. This world functions on the basis of 'Scientific Circumstantial Evidences'. Nobody

in the sky has time to operate the huge mechanism of this World. We call it '*vyavasthita shakti*' - a systematic, autonomous impartial energy or power. It controls and keeps everything in its proper order.

4

Scientific Circumstantial Evidences

(*Vyavasthita-shakti*)

Dadaji: Look, you get up early in the morning...; tell me truly do you get up on your own? Do you, yourself, get up early or are you awakened by some invisible power?

Seeker: I get up on my own.

Dadaji: But does it not happen sometimes, that you feel sleepy and yet not able to sleep? If you can get up on your own, then why do you set the alarm, when you have to get up at 4.00 in the early morning? If you go to bed, resolving to get up at 5.10 a.m., you must get up at that time; but does it so happen?

Seeker: No, Sir. I have to take help and set an alarm.

Dadaji: Here lies the contradiction. Where you don't do, you say- 'I did it.' How can it be called a principle? Then think! Who wakes you up? It is the Scientific Circumstantial Evidences (*vyavasthita-shakti*), the systematic and impartial power that wakes you up. The sun, the moon and all these stars- function according to its laws. These mills, factories and industries go on emitting fumes and fumes of smoke but this 'power' clears the polluted air and makes the atmosphere clean; otherwise the people of cities like Ahmedabad would have died long back of suffocation. Don't you think so?

It rains in the monsoon. Who sends the water up to the clouds? It's just a natural adjustment. When two atoms of hydrogen combine with one atom of oxygen, water gets formed and it falls on the earth as rain. But what does a scientist say? "Look, I'm the 'maker' of water!" Oh stupid! When I give you one atom of hydrogen instead of two, you say how can it happen? Actually you are also a part of the evidence; how can *you* be the 'maker'? There is no one in this world, who is singularly a maker or a creator. We are all instruments (*nimitta*). Even 'God' is not the creator. If 'He' becomes a creator, He too has to get affected by the state of affairs in the world. But God is only a knower, perceiver and is perpetually in a state of perfect bliss irrespective of any other factors.

Dadaji: Where does God live? What's his address? Do you feel like writing him a letter? To which address would you send it? In which street does he live? What's his street number?

Seeker: I don't know it. But it is said that He lives above (pointing towards sky).

Dadaji: So you too believe what others say? You must inquire, mustn't you? I'll give you his correct address. *God is in every creature, whether visible or invisible.* Innumerable living organisms, invisible even through the microscope, exist between you and me... God resides in them. He is in them as power (un-manifested) but He has fully manifested within me in all His glory...

God is revealed in this body-temple... there is light, wonderful light within. The one you see sitting in front of you is Ambalal Muljibhai Patel, a Patidar of Bhadaran village of Anand District of Gujarat, a civil contractor by

profession. But 'He' who is revealed within, is a great wonder. He is 'DADA BHAGAWAN'! But how can you understand him? This body is a packing; and he who is sitting inside is "Dada Bhagawan".

Yours is also a packing. A packing named Amit. The 'one' staying inside is God (Bhagawan). This donkey has a donkey-form packing but he who stays within is God (Bhagawan). But these fellows abuse a donkey when it crosses their way. The God within it makes a note of it: "Oh, he calls *me* a donkey! Go then and enjoy, you too will have one life of a donkey!" The outward packing may be that of whatever type of wood, say a rosewood or pinewood. What does a merchant check, the outer packing or the content inside?

Seeker: He checks the content.

Dadaji: Yes, what's there in a packing? What is valuable and what we are concerned with is the rich contents inside. Some packing might be rotten, some broken; but the content within is pure. 'I' haven't identified my 'Self' with this Ambalal Muljibhai Patel even for a second. And ever since my self-realization, 'I' am living with 'Him' as my first neighbour.

5

God as the Head *vis-a-vis* Liberation (*Moksha*)

Seeker: Please explain the role of God in liberation of human beings.

Dadaji: Since I was thirteen, I cherished a desire that I must not have anybody above me, to command me, not even God! This would not suit me. I have come into

this world, carrying with me my own 'development' and my longing of infinite births has been fulfilled in this life.

If God is our boss and He is to relieve us from bondage, then He may order us to get up and get out when we might be resting for a while and we would be required to carry out His command! That won't feel good to me! How could this be called liberation (*moksha*)? Liberation means perfect-freedom! No superior to command and no subordinate to follow!

You can experience and enjoy perfect freedom and bliss, here itself while you are alive. No worry and no disturbance but a perfect-bliss! Even a summons from the income-tax office would not disturb your blissful state (*Samadhi*). That is Liberation (*moksha*). We will enjoy the final liberation later on when we are no more here, but let us first enjoy the taste of it while living this very life! But first of all, you must achieve and experience liberation here and now. Then and then only can you be assured of the experience of that final liberation.

I got married when I was sixteen. A strange thing happened during the wedding ceremony. The bridegroom-turban on my head got loose and slipped down a little. A thought occurred to me that it was certain that one of us would have to live alone sometime- either I will be a widower or she will be a widow!

Man has been falling in the same rut since infinite lives and he goes on learning the same thing life after life and that learning gets veiled under ignorance again and again. Ignorance is not to be learnt. Ignorance is so natural; but it is true knowledge that has to be learnt. The veil of

ignorance in my case was so thin that at the age of thirteen, I could understand this.

One day our teacher of mathematics was teaching us and we were asked to find out the smallest indivisible number which must be common in all numbers. On that hint, I at once found God! He is in us all, common and indivisible and we are all the numbers!

The words I say remove the veil of your ignorance and you are enlightened within, so you can understand what I say; otherwise it's not possible for you to understand what I say. Your intellect is of no use here. All these intelligent people suffer from wrong beliefs. But I am *abudha* (without intellect). I don't have intellect (*buddhi*).

Seeker: Sir, I find it difficult to believe!

Dadaji: What is intellect and what is real knowledge?

All subjects - and they are innumerable - belong to the domain of intellect but if one knows 'Who am I?' that is the real knowledge (*gyan*). All that knowledge of the world that you have gathered is ultimately going to prove futile.

Knowledge derived through ego (I know) is intellect while the egoless knowledge is the real knowledge. Knowing one's 'Self' is the real knowledge (gyan).

What is the best way to reconcile differences? How do we live this life? You may be highly intelligent and may have millions of rupees and yet internal differences are created leading to plethora of miseries in your life.

Relative Religions - Real Religion

Dadaji: As we know, a circle has 360° degrees. People of different ideologies are at different degrees of the Circle. Say, the British people are standing on 110°, the Muslims on 120°, the Parsis on 140° and the Hindus on 220°; and all of them look at reality from their own points of view. Their views are bound to differ because they perceive reality from their own angle of vision. All of them believe that what they perceive is the one and the only truth or reality and they are right from their own point of view. If I call down one who is standing on 120° to the 80° point and then ask him who is right? He will at once understand that these differences are due to their different points of view only.

Each relative religion is perched on a height which determines its vision of reality. But 'I' am seated at the Centre in the midst of the full circle of reality and so my vision is perfect hence all viewpoints are included. A realized soul (Gyani) seated at Center has the perfect perception of reality and appreciate other perspectives too. He knows reality from his own experience and consequently he can pass on to you that 'knowledge' of reality.

Seeker: Then are these Religions in the world untrue?

Dadaji: All these religions are true but they are relative religions. They are based on different view-points. But you'll have to be in the centre if you want to understand the fact. The True (Real) religion is at the center which

includes all aspects of reality and integrates all fragments of reality. That is the religion of the soul (*atma-dharma*) for it leads one to self-realization. He, who sits at the center; comprehends the viewpoints of all and hence he has no cause for dispute with any religion. I am one with every God, that's why everyone feels at home with me, may they be Jains, Vaishnavites, Swaminarayanis, Shaivaites, Muslims, Christians, Zoroastrians or whatsoever followers of other religions!

I am the fountainhead of Divinity. Ask for anything you wish and it shall be given. Make most of the moment, for the sands of time are running out. I can bestow upon you Godhood (*paramatmapada*) but you must be 'ready' for it. It depends on how ready you are. I can bestow perfect knowledge upon you. But it will be too heavy stuff for you to digest. Because, I have gained 360° but present times are such that even I digested 356°. I also could not digest the ultimate 4° and hence I am poised on 356°. But I can bestow upon you vision for perfect ultimate knowledge.

The whole world is being roasted from all sides like a sweet potato surrounded in burning coals. With my vision of real knowledge, I can perceive it burning in the flames of petrol! Therefore, my concern is to save this humanity from suffering. Such is the purpose of my existence in this world. Half of the world will derive lifelong happiness through my wisdom, the other half, by my followers. I am not 'the doer', but only an 'instrument'.

The Germans are in search of 'Absolutism'. They have carried many of sacred books from India and have dedicated themselves to the search of 'Absolutism'. But it's not easy to find it. I am here today in 'Absolutism'.

The whole World is in the theory of relativity and those who are initiated by me as 'Mahatmas' are in the theory of reality. When I may go to Germany I shall tell them that I am the real embodiment of plenty (*kalpavruksha*), ask anything and you shall have the answer, because I have personally come before you.

This is the 'Cash' Bank of instant Divine solutions in the world. I give you 'Cash' in your hand, in an hour. I shall place you in the 'Real'. Everywhere else there are promises only that too for a future date. Go on paying the instalments. Dear friend, you have been doing this for infinite rounds of lives and how is it that you have not as yet arrived at the destination? Because in previous lives too you have not been paid 'in cash'; you have been simply given false promises of perfect bliss or liberation.

7

Liberation: Step by Step or through

Step-Less Path (*Akram Marga*)

Seeker: How many paths are there for attaining liberation?

Dadaji: There are two paths leading to liberation. One is the major highway of climbing up the stairs slowly (step-by-step). If you are lucky to be in the company of a truly holy man, you climb up 500 steps and if you are unfortunate to be in the company of an evil fellow, you may slip down 5000 steps... A head-long fall! It is a very troublesome path. You have to climb up performing penance (*tapa*), renunciation, incantation of God's name (*japa*); and even then there is no certainty of achieving the goal.

The second is the *Akram Marga*- the Lift Path. Here you do not have to climb steps; you get into the spiritual high speed lift living life with your wife and children, performing the worldly duties. Even while performing all these mundane activities you do not lose your 'freedom' even for a second. This *Akram Marga* is also called *Apavada Marga* or an exceptional path. It manifests itself once in a million years.

Rishabhdeva Dada Bhagawan bestowed this 'knowledge' only upon Bharat out of his 100 sons. Ninety eight out of his one hundred sons were initiated and had become mendicants. Only Bahubali and Bharat remained at home. Rishabhdeva gave his kingdom to them. Shortly afterwards Bahubali too renounced everything and left his kingdom. He also got initiated. Thus it came to Bharat to govern the whole kingdom.

Do you know how many queens Bharat had? Thirteen hundred and he was fed up with them. Don't you know, nowadays one gets tired of even one wife! Bharat the king had no respite. If he happened to go to his harem, he would find 50 queens beaming with happiness while he would see 500 of his queens making sulky faces. He got fed-up and went to Bhagawan and said, "Bhagawan, I do not want your kingdom. Give it to someone else. Please, initiate me. I crave for liberation". Then Bhagawan told him: "You are a mere instrument in governing this kingdom. If you do not govern, there would be quarrels, violence, anarchy and disorder. Go back, my dear son, I bestow upon you such 'knowledge' that this kingdom, 1300 queens and battles would not touch the tranquillity at the core of your 'Being'- the Pure Soul".

Such knowledge was bestowed on Bharat by Bhagawan Rishabhdeva. This is that Akram Vigyan which I bless upon you. Bharata had to be warned every fifteen minutes by his servants, for the entire day by ringing the bell and saying, “Awake, keep awake, ‘O Bharat!’”

But in this Kaliyuga, when you are doing a hundred and fifty rupee job, how can you afford hiring services of a servant? Therefore I make such an arrangement and set up such a spiritual mechanism within you that you are warned (alerted) every moment with ‘awake’, awake, awake !’

Such a wonderful knowledge has never been heard of or seen any time before. It is the eleventh wonder of these Times!

Common Sense

Seeker: What is common sense? How does one define it?

Dadaji: Common sense means ‘everywhere applicable, theoretically as well as practically’.

Common sense is a great (rare) thing... It comes to our rescue whenever needed. I possess 100 per cent common sense. But you may not have even a per cent of (this) common sense. When you face a problem in life, if you can solve it like one separating threads from a tangled skein without cutting off them, it is common sense. But these fellows while solving one puzzle create five more puzzles for themselves. These people unnecessarily complicate matters. How can we assign them ‘marks’ for common sense? Even great scholars, lack this common sense.

I do not have an iota of intellect. I am *sans intellect* (*abudha*). Intellect has become fully illumined in my case but before the light of my knowledge, it remains powerless, and sits in a corner. Omniscience waits like a bride to garland her bridegroom once you attain the state of sans intellect. I am sans intellect (*abudha*), hence I am omniscient.

8

Worldly Relationships

Dadaji: Tell me; is your relationship with your father, mother and wife real?

Seeker: Oh yes, certainly it is real.

Dadaji: Then in that case, don't you think you must also die if your father dies (the relationship being 'real')? Tell me, in this city of Bombay, how many died after their father? Look, I'll explain to you; you are related to your father, mother, brother, sister, wife and children but that is not 'real'. It is only a *relative* relationship. If these (worldly) relationships were 'real', nobody's relationship with his father or any other relatives would be fractured or broken.

Look at the hollowness of all human relationships: If you tell your father, "You have no sense;" everything would be over. Your father would say, "Get lost and don't show me your ugly face all your life. I am not hence your father and you are not my son."

You also believe your wife to be your 'real' relative and then something untoward happened and you get divorced... Don't you think such things happen in this world? The world is such and life is like that. All these are temporary adjustments.

Even this body is not yours. It will deceive you, leave you. For example, you decided to do Yoga or Meditation for a certain time and suddenly you had a headache or stomach-pain and your body did not allow you to do it.

Seeker: Then what is permanent?

Dadaji: Only the 'Self' is permanent, everything else is temporary. How can there be alignment between the two? That is why the whole world is lost in confusion. So, one has to act judiciously knowing well the impermanent nature of these worldly relationships. One should not be very rigid either about truth or falsehood. Rigidity breaks relations. If someone breaks his relationship with us, if need be, we should try from our side to mend and nurture it and maintain our relationship.

All relationships are relative and so temporary; e.g. your wife says, it is the full-moon day (*Purnima*) and you say it is the full-dark day (*amavasya*) and the quarrel starts, the night is spoilt and the next morning, she puts your cup of tea angrily, on the table, with a bang. The hangover of the quarrel lingers... So when you sense that your wife is adamant, you must give in pretending to look into the almanac and then surrendering unconditionally, saying, "Oh, Yes! You are quite right. It is the full moon day today." Thus you have to play your role as though in a drama and win her over. However, if you at once loosen your grip on the rope in the tug of war, she may fall; so loosen your grip slowly lest the opponent would fall! You have to perform this function discreetly or you are held responsible for her fall.

Happiness and Misery

Seeker: What is true happiness?

Dadaji: Everybody in this world is in search of happiness. But people fail to define it clearly. Happiness should be such as would never be followed by misery. If you think that there is any happiness like that in this world, go and find it. Eternal happiness is in the 'Self'. 'Self' is the abode of infinite happiness (bliss) and people have been wandering in search of that happiness in transient things. How are the joys of these worldly people?

Their joy and enjoyments are similar to a guest sleeping in the verandah during a cold chilling winter with a quilt that is shorter than his body. He stretches, pulls it over his head but finds his feet go uncovered; he tucks up his feet but then he finds the quilt has slipped off his head! And that poor guest passes his night sleeplessly. Such is the (so-called) happiness of this world!

Seeker: Sir, then what is misery?

Dadaji: Really speaking there is nothing in this world like misery. Misery is not real. It is the figment of one's imagination.

True happiness must be universally acceptable.

True happiness must be a universal truth. But the thing that you imagine as giving you happiness, may cause great misery to someone else. A sweet of one man's liking is loathed by another person! Such is the world.

Seeker: Kindly tell us from where does suffering come?

Dadaji: People like you whose basic needs are taken care of should experience no suffering. All suffering is the result of wrong beliefs and misunderstanding. True unhappiness is when you are hungry and you do not get any food to eat for hours ..; it is when you do not get any water to drink when you are thirsty for long.. Would you also not be miserable if you were desperate and were not allowed to go to the toilet? Such miseries can be considered true suffering.

Seeker: That is all fine but if you look at the world, nine people out of ten are suffering.

Dadaji: Not nine out of ten but possibly only one or two out of every thousand are somewhat happy. The rest all continue to suffer from inner turmoil day and night like sweet potatoes in a roasting chamber; they get roasted from all around!

However, people have haphazardly labelled everything as suffering without thinking or analysing it. Why does this child laugh and not cry when I smack him several times? And why does he cry when you do so him just once? Is it because he feels hurt from the pain? No, he does not cry from the pain, he cries because he feels insulted.

Also, most of your sufferings are all self-created.

Seeker: Please give some example.

Dadaji: If your friend builds a bungalow and you do not have a bungalow but a flat and your wife sees it, she will come home telling you how beautiful your friend's new bungalow is and that you never build any such thing. You have all the happiness as of a king but what can be done if

you do not know how to enjoy it? It's like yourself putting sand in the Basmati rice you paid a lot of money for.

These days, there are toilets available in every home. Otherwise in the old days you had to carry some water in a pot into the forest to relieve yourself. Now you have bathrooms with toilets attached with your own bedrooms! Even the landlords and the mighty rulers of the past did not enjoy such facilities. They too had to go to the forest. People unnecessarily go around complaining about trivial things in life. Why are they complaining unnecessarily?

The suffering is caused by wrong understanding. There is no such thing as suffering if right understanding is applied. If there is a little blister in your foot, you have to look around to see if anyone else has the same kind of suffering. If you look in a hospital you will realize what suffering is, while here with a little blister in your foot, you suffer unnecessarily. You have to investigate all this, don't you? What happens if you suffer without looking into all the facts? How can there be any suffering for people who have so much merit karmas like you? You are born in a family of all with merit karmas, where you get your meal with very little effort.

Seeker: Why is it so that degree of sufferings varies amongst people, even for a similar cause?

Dadaji: It is all relative and largely depends upon one's frame of mind and presumptions. For example, if I were a judge, I would strive to make the convicted person happy before I pronounce a sentence to him. If I had to sentence someone for his crime, I would tell him that it would not be possible for me to sentence him for less than

five years. Then if his attorney pleaded for a lesser sentence, I would gradually negotiate down the sentence from four years to three years to two years and finally down to only six months. This way he would go to prison feeling happy that he got away with having to serve only six months. Therefore suffering is all relative and a matter of individual's beliefs. If I were to say six months from the start, he would find it too long.

Seeker: Each person feels his suffering is greater than others.

Dadaji: It is a self-created suffering so you can make it as large as you want to. You can make it even forty times larger if you want! Humans do not know how to live life; they have lost the key to living. The key was completely lost but it is a little bit better now. After the British rule, people in India have relaxed their rigid outlook and therefore do not meddle in other people's business. Before, they did nothing but meddle everywhere.

One ought to maintain equanimity while settling karmik accounts as one encounters any incidents causing pain and suffering.

If suffering besieges you should tell yourself, 'You must have made a mistake sometime, may be in previous life. That is why he insulted you. So now remain calm and do not get so excited!' If you do this, your karmic debt will be paid off. Instead when people have to face difficulties being so distraught, they say, 'I am dead.' We all know you only die once but these foolish people will say, 'I am dead' so many times in their life! Can someone who is dead still be living? You just have to know what true suffering is.

A Worthy Project for Life

Seeker: Kindly enlighten us as to what should ideally be the approach to life so as to lessen one's sufferings in this world where almost everyone seems suffering of some or the other sort.

Dadaji: These people continue to suffer unnecessarily. There is no superior being over you in this world. You are absolutely independent. Even your project or mission in life is independent, but you should go about it in such a manner that you hurt no living being to the slightest degree. You could make your project of life as big as this world.

Seeker: Is it possible to do so?

Dadaji: Yes. My project is very big. I live with the constant awareness that no living being should be hurt by me.

Seeker: But it seems not possible for others to be so.

Dadaji: It may not be possible, but that does not mean you carry out your project by hurting others. Should there not be some discipline to carry out your mission in a manner that causes the least hurt to other living beings? I am not asking you to do the impossible.

Seeker: But quite often it happens that others are hurt even if we did not have any intention to cause them suffer.

Dadaji: You also have to look at things from the perspective of how you would feel if you were in his place. In all situations, keep in mind how you would feel if you were the one on the receiving end.

For example, if you have borrowed ten thousand rupees from someone and your financial circumstances get worse, a thought may flash in your mind, 'What if I do not pay him back?' At that time you should ask yourself, 'How would I feel if someone borrowed money from me and did not return?' You must maintain such just intellect, impartial even for matters relating yourself. Within, your awareness should be: 'I would feel very hurt if it were to happen to me, similarly he would feel hurt too and therefore I must want to pay him back.' If your intention is such, you will be able to pay him back.

Seeker: The mind will say that this guy is a millionaire and what use is ten thousand for him anyway? He will not be adversely affected if I do not return it.

Dadaji: You may feel he will not be put in any difficulty but it is not so. That millionaire counts his rupees even when he has to spend it on his son. Have you ever seen money lying around in a millionaire's home? Money is as dear as life to everyone; and the millionaire too.

Our intention should be that no being in this world should be hurt through our mind, body, or speech.

Seeker: Is it not difficult for an ordinary human being to be able to do that?

Dadaji: I am not asking you to start becoming that way right away. All I am telling you is that you need to have a firm internal intent that you do not want to hurt anyone. That inner intent is your determination, a seed for the life and lives ahead.

Destiny vis-à-vis Diligence:**The Paradoxical premise**

Seeker: What is the domain of Destiny and that of Diligence & Effort, Sir?

Dadaji: Fate or destiny means the accumulated fruits of our past deeds which are now being reaped.

Due to lack of proper understanding, people mistake destiny as diligence (*purushartha*). They grind again and again what has already been ground and in so doing, lose half a pound of flour!

Some people go on citing destiny while some others argue in favour of diligence. But both of their arguments are lame. These labourers work till late evening and what do they reap as the fruit of their efforts (*purushartha*)? The fruits of their labour are only a loaf of bread and curry or anything more? And what would the fatalists get if they sit with folded hands, doing nothing?

When a person earns money he boasts; 'I earned'; but when he suffers a loss he holds God responsible for it and argues, "God did it; my stars were not favourable; my partner cheated me; what can I do?" We may ask him: "Are you dead or alive? When you succeeded you were proud enough to be its doer, then why don't you accept the loss as your own doing? But now you blame God and say: 'God did it'...' Why don't you stick to one stand instead of creating a scene like this?

The Stars do not come in your way.

Seeker: What is the role of planets in our life?

Dadaji: Your own stars like insistence, prejudice, perversion, inflexibility, obstinacy, dogmatism, rigidity, resistance, etc. plague you. All the nine planets (within you) harm you! I have become un-prejudiced and unbiased. Where there is obstinacy, there is war, fight, quarrel, separation. I have no attachment, then how can there be a quarrel or fight? When events and incidents follow in a sequence, a person succeeds and feels proud but when things happen quite contrary to expectation, he blames God.

But if *you* are the sole doer of efforts, then there should be no loss. What people do and call ultimate goal is not ultimate goal at all. They dance perforce by their inner force (Prakruti) and they fondly say, “I danced.”

Why do you go to an astrologer when you suffer losses?

Astrology is true to an extent but Astrology and diligence are diametrically opposite.

Seeker: But what is the true *purushartha*?

Dadaji: Is it the Effort- propelled by ego or egocentric activity as people believe? It is an illusionary belief which sows the seeds of next life. Because who can be called a *Purush* (the pure soul)? He, who has conquered anger, pride, deceit and greed etc., is *Purush* in a true sense and he can do real *purushartha*. As against that, a person who has been won over by anger, pride, deceit, greed etc. is considered a weakling only!

I am the knower and witness of all activities. I have become *purush* (the pure soul). I am with ultimate goal pursued with infinite prowess (*sva-parakrama*).

Why don't you proceed towards the ultimate goal?

Nature

Seeker: What is the function of nature in our life?

Dadaji: So many people work in a large pharmaceutical factory which manufactures a number of chemicals. It is only one factory but our body is comprised of innumerable factories. It is made up of lacs of factories; it works on its own.

For example you took dinner at night and went to bed. Do you ever inquire about the digestive process, how much gastric juice, bile and other secretions are mixed with your food? How alert are you about that process of digestion? But all the functions happen naturally! Water and excreta are expelled out and nutritious elements are drawn and assimilated into blood. Oh fool! Did you manage all this machinery within? If this inner machinery works naturally, don't you think your outward activities will go on naturally? Why do you believe that '*you*' perform these activities? They go on and will go on.

Just see, the body, in sleep at night, is in its natural (normal) state. But these silly people do not live in harmony with nature..., they behave abnormally. During the day you say, 'I breathe slowly, fast or deeply.' But tell me, who breathes at night? The breathing that 'happens' at night (during sleep) is normal breathing because of which food is properly digested and everything in your body is set right in a natural course.

All men are only spinning tops. I am a self-realized person (Gyani) but this body is a top. These (human) tops are spun by breath. The breath that goes in is the thread

wound round the top and then breathing continues so that the top spins, turns round and round. While spinning round and round it turns a somersault and we, for a while, think that the top has ceased spinning, it will fall; but it rises again and starts spinning! It is like that! Life is like that.

A *neem* tree happens to be bitter in every leaf and every branch. What is the 'effort' of the tree in growing bitter? Whatever was in the seed manifests in the tree. Similarly, human beings act, goaded by their innate nature but boast, "*I did, I did*". What has 'he' done in performing any action?

Seeker: How should I perform to proceed towards the ultimate goal?

Dadaji: What people call "I did it" (*purushartha*) is all an illusory expression. It's a relative expression. Effort is made due to those of your past *karma* getting manifested (*udayakarma*) now but to say that '*I did it*' is a sheer pride; it's egoism. A true *purushartha* begins only after one has become *Purush* (one with realization of pure-self within) and in that state the feeling- 'I did'- has already evaporated. There is perfect non-doer-ship. All that is relative is 'Prakruti'; and Pure-Self is the only Reality.

What is real *purushartha*? When somebody is cutting our hand and still we remain in the poised state of knowing and perceiving. Knowing and observing is the sole activity of the soul. The soul is inactive in all other activities. No other activity belongs to the soul; and when the 'soul' remains in the state of knowing and perceiving, it is called *purushartha*.

Saint Kabirdasji's wife was to give birth to a child. But before the child was born her breasts were filled with
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milk; and after the baby was born, the milk started flowing. Watching this mysterious happening, Kabirji uttered:

*The fate was created before the body was made;
Despite that, O' Kabir,
The mind does not persevere,
That makes me wonder!*

11

Fate and Effort

(Prarabdha and Purushartha)

Seeker: Kindly enlighten us about the domain of Fate (*Prarabdha*) and Effort (*Purushartha*).

Dadaji: Whatever is done through the five senses is not self-effort (*purushartha*); all that is fate (*prarabadha*). From morning till evening you run around, do job or business, breath in or out, read books, read scriptures, do meditation, do *japa* (chanting of God's name or mantra), do penance; all that is within the domain of your fate (*prarabadha*).

Seeker: This is surprising to know! I thought all this is my effort.

Dadaji: After eating food, what is your self-effort for digestion? Nature runs your inner machinery so nicely, without your interference; so will it not run the outer matters too? But, because of the ignorance about it, one cannot help but do the ego of, 'I am the doer'! In the running waters of the river Narmada, if a big piece of rock colliding with other rocks moving over a time and long distance turns into the round shape of a shaligram (these round

stones are revered as idol), who did self-effort there? And if the other rocks remained as stones and drowned in the ocean, is it because of their laziness? Here, who is the doer and how much doer-ship is there? Things happen according to whatever circumstances one encounters! In the path of natural and spiritual evolution (samsaran marg) of all the living beings, some after infinite collisions and wanderings, fortunately get birth in India. And there, if one meets the Gyani Purush, and by His grace, attains the realisation of Self; one becomes like the idol! Only after Self-realization does one becomes 'Self' (Purush) and does real 'purushartha - Self-effort', until then, it is called bhrant-purushartha – deluded self-effort. Real Self-effort is when there is no attachment-abhorrence in the resultant effect of the non-Self complex (pudgal).

Seeker: Then, what effort one can make prior to attaining the Self-realisation stage?

Dadaji: Because of the existence of ego, the seeds of karma are being sown and when they bear fruits, the result is bitter or sweet. Now, it is considered as *bhrant-purushartha* to change the improper effect to a proper one! Whatever circumstances that become evident, that is destiny and self-effort at this stage is to maintain equanimity. To hold oneself steady while in the slippery circumstances is self-effort. To change *artadhyay* (self-inflicting thoughts and worries) and *raudradhyay* (contemplating inflicting harm to others) into *dharmadhyay* (contemplating benevolence, equanimity) is self-effort.

Neither is destiny higher nor is self-effort higher; the one who understands them both is higher, so says the Enlightened ones.

Seeker: Kindly give an example.

Dadaji: To eat junk food is karma of destiny (effect) and to get dysentery is the result of destiny karma (effect of an effect). Eating junk food is the result of the accumulated karma (sanchit karma) of the previous life! Say, now, how can this result of the charged karma be changed? Change could only be made while the karma were being charged. That which visibly happens in this life is all fate, while your intent (bhaav) is all your self-effort. All human beings while undergoing effects of their karma (of past life) do have raga-dwesha (attachment-abhorrence) concurrently and that is what I call intent-based self-effort (bhaav purushartha). It is going on inside on account of which the new bonds of karma for the next life are concurrently created and one is not even aware of this!

Seeker: Sir, if we are not the doer and the destiny too is not dependable, then what is it in fact that operates the course of events in our life?

Dadaji: Sitting idly, depending on fate won't serve our purpose. If you sit idly, depending only on fate, you become completely inactive. If your dependence on fate were real, then you should not have any worry; but you are a 'workshop' of worries. Therefore, that dependence is unreliable and weak. It is not a fact and hence unscientific. Therefore people suffer. People at large have been consoled with false props which are responsible for India's decline; and progress of country has retarded.

After my 'research' through crores of births, I reveal the truth to the world as it is, that dependence on fate, as well as human efforts (*purushartha*) are lame or

untrustworthy props and *vyavasthita-shakti* is the only reliable truth. This is a scientific fact, that is dependable.

Seeker: But what is this '*Vyavasthita-shakti*'?

Dadaji: Whatever happens through the agency of 'scientific circumstantial evidences', is '*vyavasthita-shakti*'. That is the only satisfactory explanation of knowledge (gyan) in all the states of mind, body and speech.

I will give you a simple example. This is a cup made of glass. It started slipping out of your hand. You tried your best to save it from falling off your grip... and yet it fell down and broke in spite of all efforts! Who broke this cup? You did not wish to break this cup. On the contrary you tried to save it till it fell on the floor. Then did the cup wish to break itself? No, that is not possible. And there was no one else present to break it. Then who broke it? '*vyavasthita-shakti*' did it. It is a system in itself, subject to some exact, definite laws, inherent in its own constitution.

Seeker: But why was that cup broken by the system of '*vyavasthita-shakti*'?

Dadaji: If the cup was not to break according to the law of *vyavasthita-shakti*, then how would these glass factories function? This '*vyavasthita-shakti*' has to support you, to maintain factories and help employees and labourers too earn their livelihood. So the cup breaks according to some definite law in the system of nature, but the fellow is agitated and mentally upset. If the cup was broken by the servant in the presence of some guests, he would be restlessly waiting for his guests' departure so that he would give four slaps to the servant. And this fool would do it, too. But if he knew that the cup had not been broken by the servant but by an inscrutable, dispassionate

and impartial 'power', would he feel anything? Would he not enjoy perfect satisfaction? Really speaking, the servant is only an instrument. But this rich person blames him! One should never blame the instrument. By doing so, one would greatly harm oneself. It is better to find out the root cause. Then your riddle will be solved and you will be free from bondage.

Seeker: Kindly give an example.

Dadaji: While young, I liked to play pranks on people. I enjoyed doing it. A rich man fondled his puppy very much. I would stealthily go near him and from behind press the puppy's tail with great force, so that it would look angrily at the master and bite his hand. And that gentleman would cry out in pain. This is called biting the instrument!

12

Soul and Non-Soul

Dadaji: Do you certainly believe that there is a soul in your body?

Seeker: Of course!

Dadaji: Then what is its form? A mixture or a compound?

Seeker: Compound.

Dadaji: If it were in the form of a compound, then a different substance would come into existence with new attributes or qualities; and the soul and the non-soul would lose their own qualities, then the soul would never be able to regain its own intrinsic nature and would never be liberated. Do you agree?

Seeker: Yes, Sir.

Dadaji: Look, I will explain this to you. This soul is in the form of a mixture and both the soul and the non-soul exist together with their own innate qualities and it is possible to separate them. Suppose metals like copper, brass, silver got mixed up with gold, the scientist (assayer) can separate them, examining their different qualities. He can do it easily. In the same way he who knows the qualities of the soul and the non-soul and who as an omniscient Gyani possessing infinite powers, can separate the soul and non-soul after analyzing them. 'I' am the greatest scientist of the world in this regard. Analyzing every atom, the soul and the non-soul, separating both of them, I give you the Pure Soul (*shuddhatma*) in your hand in an hour. In the outside world what is repeatedly uttered or read as 'soul', is not 'Pure Soul' but an impure or contaminated one; this is not revealed anywhere except through the revealed word of a Gyani. What people are generally talking about is not 'Pure Brahma' (*shuddhatma*).

The religions which people practice are not of the 'Pure Soul' but pertain to non-soul hence they are relative religions. How can one practice '*atma-dharma*' when he has not known any of the intrinsic attributes of the *atma* or 'soul'? So long as a living Gyani-Purush does not bring you into 'Reality' from the theory of relativity, you cannot practice 'Real Dharma'. Those who are initiated by me perceive God residing in you and have 'His' *darshan*, because 'I' have blessed those *Mahatmas* with divine eyes (*divya chakshu*). These eyes of yours are physical ones which can see only transient things. Indestructible God can be perceived with internal divine eyes only.

Liberation through Divine Eyes (Vision)

Dadaji: Lord Krishna during the Mahabharata war blessed Arjuna with divine eyes only for five minutes, to remove his illusory detachment (*vairagya*). But He got them back soon after. I give you permanent divine eyes so that wherever you cast your glance, you see God (Bhagawan). You can see 'Him' in me, in him, in trees and in a donkey too. You find God in every creature, visible or invisible. You can perceive your 'soul' in every creature. Can there be any anxiety then?

Anandghanji Maharaj was the greatest preceptor of the Jainism. What did he say three hundred years ago? 'There is absence of divine eyes in these times and so all doors have been closed.'

But this wonderful gyan (knowledge) is now naturally revealed to me. It is a natural adjustment and therefore, divine eyes are so effortlessly available in an hour through me.

What does Bhagawan say? "The path to liberation is full of obstacles and difficulties. But if you are able to find out a real 'Gyani-Purush', there is no difficulty at all!" Your soul would accept 'My' word, because "I" am seated within you too; but you must not be intransigent.

Seeker: Yes, one should have faith, we are told.

Dadaji: These people repeatedly ask us to "have faith, have faith". But if I do not have faith and it does not come easy, what am I to do? Having heard the discourse the listener shakes off the dust and thinks something like- 'Brinjals have gone damn cheap today!'

Here you do not have to have faith. I don't find any difference either in you or in me. So long as there is a 'soul' in you and no recalcitrance, you have got to trust, for this is the direct 'Word' of the living Gyani in person which pierces all layers of ignorance and goes straight to your soul! And then ultimately you understand what I talk.

There is a significant difference between a talk of faith and a talk of conviction. The other person is convinced only if your stand is reasonable.

14

Rebirth

Seeker: People are not sure about rebirth.

Dadaji: Once, we were coming from Aurangabad to Mumbai by plane, when a French Scientist - microbiologist - happened to meet us. He started asking me, "We do not believe in rebirth just as you Indians do. Will you please enlighten me about your stand? I am ready to stay with you as long as you ask."

I asked him, "How long can you stay here?"

The French Scientist replied: "Five years, ten years..."

I said, "No, I don't have that much time with me."

Then he asked: "Six months?"

I said, "Mr. Scientist, do you think that I am free? I have a lot of work to do. I have to bring about true happiness to the whole world. I am its instrument. Do one thing, by the time we land at the Santacruz airport after an hour, you'll believe in rebirth. I explained my theory of rebirth to him scientifically and he understood it. We landed at

Santacruz (Mumbai) and he started speaking; '*Sat-Chit-Ananda, Sat-Chit-Ananda*'. And strangely, engrossed he was, he forgot even his wife! He took our photographs and carried them with him.

15

Mind, Speech and Body are Effective

Seeker: How did you convince the scientist about rebirth?

Dadaji: Are mind, speech and body effective or not? They are effective or susceptible to outside influence, right from birth and even before birth in the womb. Let's see how.

If somebody called you a fool you would not be able to sleep even by 12.30 at night. The effect of the words would persist, because mind is 'effective'.

And speech is directly effective. Abuse somebody and you will at once understand that!

And this body is also effective, susceptible to both cold and heat. It is 'effective' right from birth. Even a newly-born baby covered with a cloth to keep her warm, starts crying on removing the cloth, but when it is covered again it becomes quiet. If you put something sweet into its mouth, it likes; but if you put something bitter, then it makes a wry face. These are all effects. I'll give you a true example how the body is 'effective' in even its pre-natal condition in the womb.

Seeker: Please give an example.

Dadaji: This happened about fifty years ago. In our village Bhadaran, there was a lady, pregnant with eight-

month old embryo. While she was going along a road, a cow attacked her side with its horn, her uterus got pierced and a tiny finger of the baby came out. Doctors were called... They came and consulted each other, thought seriously about the remedies but all was in vain. It was a great problem, a challenge to the doctors. And the patient's condition was serious due to continued bleeding. Fortunately, an old lady of 80 years happened to come on the scene, to their rescue. She said to all, "Please quietly sit down and remember the Almighty and simply watch." The old woman took a needle, heated its point a little and touched the tiny finger a little and lo! It went inside at once! The baby inside felt the effect and withdrew the finger inside!

Thus since there is effect, there must be causes too. Causes result into effect; and effects presuppose causes as antecedents. It is a continuous process which goes on.

Seeker: Please explain in details about cause and effect.

Dadaji: There cannot be an effect without a cause and where there is effect, it must have a cause. Our present body is the effect of our past life. At birth, there are two bodies: physical and within it a subtle one. But then in this body (the effect), it produces new causes with attachment and hate and sows seeds of future life; and thus formation of a causal body is taking place till he dies. At death the causal body and the subtle body leave the body along with the soul and the physical body is left here. The '*Jiva*' again gets the 'effective' body out of the causal body of previous birth and all this happens at that very moment of death.

If there had been no rebirth and God had moulded us once for all, we would have been all alike as cast in the same mould. But here, one is big and another is small, one tall, one short; one white, one black; one poor, one rich - such would not have been the case. And these differences that you find in them are due to their past births. These present, external physical and inner subtle bodies are only the effects of the past causes. As causes are different, so are their effects.

If you say that there is no rebirth, give us an evidence to prove it.

Seeker: But Dadaji, most of the foreigners don't believe in rebirth!

Dadaji: What do the English actually mean when they speak 'lucky' and 'unlucky'? The Muslims use the words like *takadeer* (luck or fortune) and *tadbeer*. What do they signify? The language of these people is perfect but not so their belief. These words are meaningful only with reference to the implicit belief in the theory of rebirth.

As are the causes, so are their effects. Good produces good and evil produces evil-effect. But there is no liberation till the end. Effects cease only when the causes cease. But so long as 'I am Amit' is your belief and so long as 'I am Amit' is your 'knowledge' too, causes cannot be stopped. Causes stop only when a 'Gyani' rouses you from your slumber of ignorance and makes you 'realize' your true 'Self'. I can stop formation of your causal body on bestowing the real *Gyan* (knowledge) about Pure Soul and make you realize that. Then all the effects of 'Amit' are exhausted; and during this process, if you are not moved by attachment or aversion, new seeds of *karma* are not sown. But yes,

one has to suffer the effects. Nobody can change or escape from the effects in this world. It is completely scientific. Even a scientist has to accept this fact.

In these hard times of *Kaliyuga* a great wonderful knowledge has manifested itself in me. I am the Gyani, a wonder of these strange times. I have to proclaim for myself because the present age is so strange that even a diamond has to reveal its own value itself.

The whole world is burning in the flames of triple-fires. Which are those triple-fires? Mental agony, physical ailments and afflictions inflicted by others.

16

Mental Afflictions, Physical Diseases, Sufferings Inflicted by Others

Adhi-Vyadhi-Upadhi (The Triple Agonies)

Seeker: The life is full of troubles.

Dadaji: Everybody in the world is suffering from triple agonies called *adhi*, *vyadhi* and *upadhi*.

Physical agony, pain, disease etc. are called *vyadhi*. As an example if you suffer from a stomach-ache, it is an illness (*vyadhi*). Similarly sore eyes are a disease. Feeling hungry too is *vyadhi*.

Mental agony is *adhi*. Worrying all day is *adhi*.

Suffering that comes from the outside is *upadhi*. We are sitting quietly and someone throws a stone at us, this is called *upadhi*. *Upadhi* comes from external forces, events and does not stem from within.

Everyone in this world including sadhus and ascetics suffer from these triple afflictions. Those who have been initiated into 'gyan' by me remain in *samadhi* every moment.

Seeker: How's that Sir?

Dadaji: He who is established in Pure Soul (*shuddhatma-pada*) and who resides in 'Self' or *shuddhatma-pada*, enjoys composure forever (*Samadhi*) all the time, because he understands that by relative viewpoint he is Amit (name holder - one who has a name) but by real viewpoint he is *shuddhatma* (*Pure Soul*). This separation allows him to be an observer, detached from events around him since he knows that whatever is happening is happening to Amit and he is *shuddhatma* (pure self).

Seeker: Kindly explain with an example.

Dadaji: What is this like? Suppose you are trespassing on someone's property, this will make you fearful of being caught and driven out or punished. However if you are sitting in your own home, will you be afraid? Similarly 'Amit' is not your home or real self. You are a pure Soul (*Shuddhatma*), a knower and observer of this body called Amit. You have falsely identified yourself with Amit, and with all the joys, sorrows, agony and worry that Amit goes through. Your condition is like that of a fish, out of water, writhing in agony, with no peace due to this wrong belief.

If you want to be happy, free from worries and peaceful you have to know your real self.

The World: is it illusionary?

(The World and the *Brahman* -pure soul)

Dadaji: Is this world real or a mere illusion?

Seeker: Everyone says that it is an illusion.

Dadaji: It is not so. I will explain what illusion means. Illusion means, you see water and you fold up your trousers but your pants do not get wet as there is no water and what you saw was an illusion! Some people say, “Self” is the only ‘Reality’, all else is illusion. They say, the world is an illusion. If this is a fact, then put your hand in fire and see if it is an illusion! If the world is an illusion, you should not get angry if somebody said, “Amit is not intelligent”; Does this happen?

Seeker: No, Sir.

Dadaji: If someone says Amit is not intelligent this lingers with Amit, and wakes him up at night and the words makes him restless all night... How can we say that the world is an illusion? I say that both the world and Pure Soul (*Brahman*) are real. The world though real is relative ‘real’, and Pure Soul (*Brahman*) is ‘Real’ in a true sense. This is an eternal Truth. No one knows when the relative ‘real’ of the world will prove illusory.

All these are temporary adjustments and *Brahman*–Pure Soul is the only permanent and eternal Reality.

Mind, Speech and Body -**Triple Attachments**

Seeker: Everyone identifies himself with the body, however in the scriptures it is said that one has to get rid of this belief. Kindly explain us about this.

Dadaji: Man has three attachments namely mind, speech and body. So Amit says: “*I am Amit*, a collector, her husband, his father”. But are you a collector forever? No, this is an attachment. He may say, “I am going to retire.” So this is one more new attachment. Look at this drunkard fellow; what does he babble, after falling in the gutter? He says I am Sayajirao Gaekwad! I am a King, I am a Maharaja. Will we not understand from his mad raving that the person is speaking out of alcoholic intoxication? Similarly mind, speech and body are three ghosts that possess a human being and their effects make you believe that, “I am Amit or a collector”; and because of this wrong belief he is affected with everything that Amit does...If Amit is happy he is happy, however if Amit is unhappy he is unhappy.

Seeker: Kindly explain further.

Dadaji: I will relate a true story. There was a woman called Kashi who indulged in gossiping with women. One day she started moving her head around and blinked her eyes wide like a possessed woman. She looked terrible! Everyone was afraid. One of her neighbours said, “She is possessed; call an exorcist (*bhuva*)”. Her husband called the exorcist who at once understood that some evil spirit had possessed Kashi. So he started lashing her with a whip and Kashi started shouting loudly. The exorcist asked

her, “Who are you?” Kashi replied, “I am Chanchal, I am Chanchal”. The exorcist asked, “Why did you come?” Chanchal (the ghost in Kashi) said, “This Kashi has enmeshed my husband in her charm!” Kashi did not even know the English alphabet and yet she spoke in English “I am Chanchal, I am Chanchal”. How is this possible? People found out later that the deceased lady Chanchal knew and could speak English fluently. The exorcist punished her, persuaded and flattered her, and finally released the ghost of Chanchal by offering her things she asked for.

Such is the world of these ghosts. Chanchal finally left but the scars of the whip remained on Kashi’s body and she suffered the pain till they were healed!

I am the ‘exorcist’ of these three ghosts of mind, speech and body that have possessed you! I can get you released from these three attachments. But yes, as long as the scars do not heal, you’ll have to silently bear the pain but you will be free from the influence of these ghosts!

If you have understood that the mind, speech and body are attachments that enslave you, then you have learnt half of those Holy Scriptures.

You need not renounce home, wife, children and clothes etc. But you must be free from these three bonds that keep you enslaved.

19

The Holy Scriptures (*Agama – Nigama*)

Seeker: I think one should have a deep study of holy books and scriptures.

Dadaji: *Agamas* (ancient scriptures) cannot be understood without the guidance of a Gyani. Only an Enlightened person understands *Agamas*. How can one, who is ignorant of himself, understand *Agamas*? *Agamas* and *Nigamas* are like an open book before me.

Seeker: What is the crux of all scriptures , Sir?

Dadaji: Discover your real 'I'. Why do you keep saying "I am", "I am"?

You call this body, 'I am'. The body is matter and goes through the process of repletion and depletion processes i.e. filling-in and emptying out (*puran-galan*).

Everyone thinks of accumulating wealth but that too is nothing else but repletion and depletion (*puran-galan*). How many columns do you have in your account book? Two - credit and debit. You cannot have only a credit column. If you earn money (*puran*) you have to pay your bills (*galan*). Your eating is filling-in (*puran*) and going to the latrine is (*galan*) throwing out or draining out, pumping-in and draining-out... the thoughts entering your mind and going out is also *puran* (fusion) and *galan* (fission).

A Gyani looks upon the world as the place for these two activities of *puran* and *galan* plus Pure Soul. These terms include everything going on in this world.

20

Repletion and Depletion (*Puran and Galan*)

Seeker: Please explain further about repletion and depletion going on in the course of life.

Dadaji: The fellow keeps on eating and gets obese. But, if there is no depletion his belly gets inflated. Nobody

seems to be aware that money like food eaten too has to have its natural exit. Can you find anyone who is an exception to this natural phenomenon of *puran-galan*? Even in a big river much water flows into her and flows from her. But in summer the water dries up even there.

I asked many doctors, “Why do our nails grow?” They explained; “It is due to calcium”; but it is not only that. Really speaking it is disposal (*galan*) - throwing out of useless matter. Due to circumstantial evidences, growth of bones or calcification takes place through the food, which gets disposed of and thrown out as nails. That which is rendered useless is thrown out according to law of nature.

Matter or *pudgal* undergoes modification by combination (*puran*) and disassociation (*galan*). At the age of 25 you will not find the cells you had when you were 10 years old. Old cells get replaced, yielding place to new ones. The process of influx and release of cells (*puran-galan*) goes on.

One goes on harbouring evils but he will understand the risk only at the time of its release, when it brings misery and pain. It will be like sitting on fire, sitting on a burning volcano. If you associate ‘Self’ with meritorious acts, you will enjoy their sweet fruits. But beware of *puran*. Let your inflow be judicious.

Seeker: What are the nature’s laws for wealth?

Dadaji: Be careful that when you accumulate wealth by evil ways or deceiving others, it will go away. Even if you deposit the money in a bank, then also it will go away. And the evil ways you adopted in amassing wealth and the evils you contemplated will for certain go along with you, hence what will be your position at the time of its release

(*galan*)? The Goddess of wealth (Lakshmi) cannot be confined by anybody. She is God's wife! What will be the condition of the wife who has come to her husband's house for the first time but is confined in the house and not allowed to go to her parent's house? People have started doing this with wealth (Lakshmi). She is also tired of these people.

Whenever Lakshmi happens to meet me at Baroda station, with folded hands I tell her, "House no 6, mama's street. Come when you feel like coming and go when you feel like going." Lakshmi tells me, "I am fed up of being with rich people, so I will go to your initiates' (Mahatma's) houses. They garland me when I go to their houses and bid good bye with a garland when I leave them and go back. I will not go to people who want to 'possess' me; nor will I ever go to anyone who insults me". Wealth comes and goes. It does not stay for more than ten years, by its very nature. The inflow as well as outflow is an ongoing process in the world.

Seeker: What is good and what is evil?

Dadaji: What are the expressions on the face of a person when you give him a warm welcome? And how different are they when you call him a rascal?

This whole world is caught in the web of worries and anxieties. Nobody can have inner peace and poise—neither an ascetic nor a householder. The state of perfect peace and bliss is the fruit of the realization of Pure 'Self'. One has to cross the ocean of the world and go to the opposite shore to attain the state of perfect bliss. If one takes the step-by-step path of progress, what pain and labour one has to undergo! And in our instant path of peace and bliss (*Akram Marga*) I bless you with self-realization

and the everlasting state of perfect peace and bliss is instantly produced.

21

Tri-mantras: Remedy for Worldly Troubles

Seeker: Sir, there are different mantras (verses) prescribed for chanting by different religions, which one is the most appropriate for us?

Dadaji: What is the true meaning of a 'mantra'? A 'mantra' is one that keeps the mind entrenched with peace. Rishabhdeva Bhagawan in His compassion bestowed on us sanatan (perpetual) triple 'mantras', so people did not have to face worldly obstructions when they worshipped to God.

Seeker: What are those great mantras, Sir?

Dadaji: These are as follows. Please follow me. These are the prostrations to the greatest people in the universe having attained the state of topmost spiritual advancement irrespective of faith, religion, caste, creed or nation.

(1) 'Navkara' (Namaskar)- Mantra:

नमो अरिहंताणं – *Namo Arihantanam*. I bow to the Arihantas, those who are living in this universe having totally eliminated their inner enemies :Anger, Pride, Deceit, Greed.

नमो सिद्धाणं – *Namo Siddhanam*. I bow to the Siddhas, all those who have totally eliminated all their karma and attained liberation i.e. siddhahood and absolved themselves out of the incessant cycle of life and death.

नमो आयरियाणं - *Namo Aayariyanam*. I bow to Acharyas who have realised their pure self and their own purely divine way

of life serves as a living example for the people to follow for spiritual advancement.

नमो उवझायाणं - *Namo Uvajjhayanam*. I bow to Upadhyayas, the self-realised spiritual teachers who are pursuing spiritual studies as also teaching those to other seekers.

नमो लोए सव्वसाहूणं - *Namo Loe Savva Sahunam*. I bow to all Sadhus- the self-realised saintly persons who have embarked upon the journey towards further spiritual advancement.

एसो पंच नमुक्कारो

सव्व पावप्पणासणो

मंगलाणं च सव्वेसिं

पढमं हवई मंगलं ॥

Bowing to these great people at five revered stages of spiritual advancement ; is the uppermost auspicious reverence of all .

(2) ॐ नमो भगवते वासुदेवाय ॥ ‘Aum Namō Bhagavate Vasudevaya Mantra’.

I bow to all Vasudevas who as a greatest human being stand for the cause of righteousness and have attained the Godhood state.

(3) ॐ नमः शिवाय । ‘Aum Namah Shivay’ Mantra. I bow to all those great persons who are totally free of ego and the sole purpose of their living is for welfare of others; they are the ‘welfare-incarnate’.

Rishabhdeo Bhagawan said, "You may divide the temples for your convenience, but keep the triplet of sanatana (perpetual) '*mantras*' together.

However, with passage of time egotist religious leaders created new cults, sub-cults and folds and they divided and apportioned even these '*mantras*' which were supposed to be kept intact and combined for overall peace and a trouble-free life while treading the path towards liberation. They did not stop at this only but separated '*Ekadashis*' as '*Shaivaite*' and '*Vaishnavaite*'. Then how do they expect God to be pleased with such divisive approach?

God never stays where there are splits, quarrels and difference of opinions. These '*Triple-Mantras*' given by me possess immense power. These '*Triple-Mantras*' shall shower bliss on you. All the Gods and Goddesses are pleased and you would have no trouble in life. They are completely impartial.

You will be trouble free if you recite the *Triple-Mantra*, five times in the morning, recalling my face in your mind. You will gradually get liberation too, for which I accept full responsibility.

If you are able enough to offer all your miseries at my feet, do so without any reservations. I say let all the afflictions of the whole world come to me. If any misery plagues you still thereafter, you can take me to task. But in these days I have come across even such people who say, "If we give away our miseries, what would remain with us, then?" But the unfortunate fellow does not understand that he himself is the root of all miseries. If you give away your

misery, you'll have infinite happiness remain with you. But nobody knows or is willing to part with even his misery!

Seeker: It is mentioned somewhere that 'Animals wander in the form of man.'

Dadaji: The word 'animals' is used, it seems, out of hesitation here. One who scores 32 out of 100 -points becomes a 'donkey' and to be a 'man' 33 points are required. And lo! One mark is spent for the body, then what remains? The qualities of a donkey will remain, indeed. If the external form is human but the inner qualities are 'savage', the person is an animal.

Please don't feel bad, I reveal the exact facts because I have no axe to grind and no greed. Your well-being is my object. I speak the naked truth out of my infinite compassion for you. I alone describe the world as it is.

22

Worry and Ego

Seeker: Why is life full of worries?

Dadaji: Lord Krishna Says, "why do you worry? Things happen according to will of Lord". Similar is the message of various religions. Then, do you know what the foolish fellow says? "Let Krishna say whatever pleases him. But we have to manage this worldly life; how can we do it without worrying?" People have started factories of worries! Their products are not sold, because there is no market. Wherever you go to market with your commodity (of worries), you come across factories producing plenty of the same! Just go and find one person in this world, who has no worries. "*O' Krishna, I surrender Thee!*" he chants; and

on the other hand, he says, “O’ Krishna, surrender to me.” If you gained solace in Shri Krishna, then why do you worry?

Bhagawan Mahavir also has forbidden us to worry. He goes to the length of saying that even one worry in a man causes his fall into bird-insect after life.

Worry is the greatest ego: If one feels strongly that he manages this big show, then naturally worries sprout.

A true devotee of God takes Him to task sometimes, if he has to worry. “You say that I do not have to worry then why do worries occur to me? He who does not quarrel with God is not a true devotee. If you have any trouble, then scold Him, reprimand Him. Taking *Bhagawan* to task is called true love for Him. But one rarely comes across a true devotee these days. Everyone is looking for self-gratification.

One goes on saying, “I do, I do” and this brings worries. What has Narsinha Mehta, the saint poet said?

“To believe that ‘I am the doer’ is ignorance; it is just like the dog walking under a cart believes he is pulling the cart. The autonomous scheme of operation of the world is known only to a rare Enlightened Yogi, a Master Yogi.”

Reading this, all yogis got elated! But, look! This is said about an *Atmayogi* or *Atmayogeshwara*. Being an *Atmayogeshwara* is a very rare phenomenon to happen. He alone has glanced through every miniscule of the universe and observing it in minutest details he speaks from first-hand experience, being from within the universe and without. He alone knows who has created this world; how it is created and how it functions. “I am the

Atmayogeshwara of this age.” Make the best of this opportunity. I shall remove all your worries in an hour; and I guarantee you that if a single worry tortures you, then you can file a suit against me. Just ask me and I can give you. But ask for something which is permanently beneficial. Ask for something that you never lose or that never leaves you. Do not ask for transient things; but ask for eternal happiness or bliss.

Usurped powers or powers that don't belong to you bring worries. Foreign earnings will remain in foreign lands only. You will have to go leaving these cars, bungalows, mills, wife and children. No power can save you at the end of your life! You will be allowed to carry only your meritorious deeds and sins with you. I will explain in simple language: whatever offences you commit here, will go along with you. The fruits of those crimes will remain here; and you will be tried for the breach of the laws of the nature. When you get a new body, you will have to begin afresh and repay the old dues. Therefore, be upright from the beginning. There is so much happiness in realizing the 'Self'!

Even this hair on our head is not ours, and then what else could be ours? The fellow move their palm on the head all day. Touch those hairs after the barber has cut it. Would you still like it?

Seeker: Sir, How are ego and worries related?

Dadaji: Worrying is egoism. Look, why doesn't this child worry? He knows that he does not govern the world and he has not come to know who governs it. He is unconcerned. If someone worries when they see their neighbour owns a car but they do not own one, I would say

to them how much do you need to sustain a life? You should decide that these are my requirements. e. g. you need enough food to eat, a house to live in and enough money to run it well. That much you are sure to get. But if your neighbour has deposited ten thousand in the bank, it pinches you like a thorn. This is how miseries grow. These fellows go on inviting miseries.

Seeker: What is the benchmark for our possessions, Sir?

Dadaji: A landlord came to me. He asked me, “How much does one need to live? I have a thousand acres of land, a bungalow, two cars and a fat bank balance in addition. Please, tell me, how much should I keep?”

I told him, “You can have a benchmark, an estimate for your requirements. *The estimate should be based on the basis of the wealth and circumstances at one’s birth.* Then you can decide the norm for the whole life. This is the real law. What you possess in excess is poison, and you will die of it.”

Man is a Guest of Nature!

Seeker: Sir, what kind of relationship we the human beings have with Nature?

Dadaji: Man is a Guest of Nature. You see, Nature is Helpful from the Moment One is Born! Every living being in this world is a guest of nature. Nature brings to you everything, but because the man do not understand this fact the fellow remains restless internally and externally, all day long. It is because you believe you are the doer. That is all an illusion. In reality no one is the doer of anything. Was everything not ready for you before you were

born? Does a baby have to worry about its milk after it is born? The baby's milk and all its needs will be ready before its birth. The doctor, the nurse and if a nurse is not available, then some other experienced lady will be there for help. Regardless, certain preparations will fall in place and these preparations depend upon the class of the guest that is coming. A first class guest will have first class preparations; a second class guest will have preparations appropriate for a second class guest and a third class guest will have preparations suitable according to his class.

There will always be a category of classes, will there not? All this is according to past life karma one has accrued. You have come with all the preparations, so why must you worry and bother others unnecessarily?

If you are a guest in someone's home, should you not behave as a guest, with humility? If I am a guest in your house, should I not be polite and mindful? If you tell me that I have to sleep in a certain place, do I not have to follow? If my lunch is served at 2:00 p.m., then I should eat quietly. I should eat whatever that is served to me. I should not complain about the food, because I am a guest. Now how does it look if a guest goes into the kitchen and starts to cook? If as a guest, you interfere in the household matters, who will allow you to stay with them? Eat whatever they put on your plate; if they serve you dessert, just eat it. You cannot say, 'I do not eat sweets.' Eat leisurely whatever they serve you. If you are not too fond of what they serve you, eat little, but eat you must! Be mindful of all the customs a guest must comply with. The guest should not show any sort of attachment or abhorrence (raga-dweshā) to anything whatsoever. The guest always should

never behave in a way which is unbecoming of a guest as per custom and remain within his boundaries as such.

Seeker: Then, how do you live at home, Sir?

Dadaji: See, at my home too, I live like a guest. All my needs are met. Wherever you live as a guest, you should not trouble the host. Everything I need comes my way, all I have to do is think about it, and it comes. If things do not come my way, I have no problems. I am a guest of nature wherever I am.

If nature does not wish something for you, know that it is in your best interest and when it does, that too is in your best interest.

Seeker: This is so wonderful. Kindly explain further about the role of nature in our life.

Dadaji: If the control was in your hands, you would make a mess of everything. The control is in the hands of nature. If things were in your control, what would happen if your beard were to grow only on half of your face? Nature never makes any mistakes. Everything is in exact order. Just look at the teeth: they all have different functions; teeth for chewing, teeth for cutting, teeth for grinding. Just look at how wonderful everything is.

Right from your birth you were given the wholesome body: hands, feet, nose, ears, and eyes. You get everything, but no teeth! Did nature made a mistake there? No. Nature knows that a baby needs to drink milk the moment it is born. Babies cannot digest any food except milk. The baby has to drink its mother's milk and if the baby were to have teeth, it would bite the mother! Just look at the wonder of nature's arrangements and timings! The teeth will begin

to erupt, as the baby needs them. First come the four front teeth then the rest come in gradually. And in old age when the teeth are gone, no new ones will grow; howsoever one may try!

Nature gives protection from all sides; it takes care of you as if you are a king. But what can anyone do when the unfortunate fellow does not know how to live his life, and try to meddle with nature every now and then!

23

Enjoy what you have

Dadaji: What has Lord Krishna said? “Enjoy what you have got. Do not worry about what you do not have”. Once it so happened that I went to a wealthy man’s house. His wife had prepared delicious food and a good sweet ‘Kansara’ (*usually prepared on auspicious occasions*). Then the rich man and I sat for dinner. The lady told her husband, “Please eat properly today,” I asked her, “Why do you say so?” Then she replied, “His mind gets absorbed in his Mill while his body just mechanically keeps gulping the food! So he does not eat as one should eat.” How strange! Enjoy the dish you have got now. You do not have your Mill right now in front of you, then why worry about it? Both the past and future are not with us. You have only the present, enjoy it peacefully.

Oh, these unlucky fellows have gone to the length of worrying about the wedding of a four-year old daughter!

The poor fellow is lying on his death bed, all his relatives have already lit a lamp and he is breathing his last, still looking worried about something! That young girl also comes near his bed and tells him, “Father, do not

worry about me at all.” But this over-wise one says, “How can she understand? She is still a child. And he thinks that the girl is not intelligent enough to understand her future and so she speaks in this way. Look, at the unfortunate man, full of all wisdom!

Every time the person contemplates or thinks, he may accrue the causes for one more life afterwards! Thus in every birth you accrue the causes for new births.

24

Meditation

(Dhyana)

Seeker: Sir, please explain what meditation means. People talk a lot about meditation nowadays.

Dadaji: To meditate means to focus one’s mind for some period. Our mind would be found contemplating in one way or the other every time on its own. One’s focus might be either on good things or on bad things. People are found engrossed in different types of auto-meditation depending upon their thoughts. Basically there are four kinds of meditations and one would always be found engrossed in one type or the other. Lord Mahavir has narrated four kinds of meditations: *Raudra-dhyana*, *Aarta-dhyana*, *Dharma-Dhyana* and *Shukla-dhyana* and each one is followed by a different resultant effect.

Seeker: Sir, it is true that the mind is focused on one way or the other on its own sort of auto-meditation. This seems to me altogether a different explanation! Kindly explain me in detail.

Seeker: What is *Raudra-dhyana*?

Dadaji: To covet what belongs to another and to think of seizing even an iota of someone else's happiness for one's own sake is called *Raudra-dhyana*.

Seeker: Please give an example of *Raudra-dhyana*.

Dadaji: You go to buy fabric for your suit. The merchant tells you, "Four Hundred rupees a meter." When asked what kind of material it is? They answer that it is terrene or so and so from xyz mills. They tell their customer that it is four hundred rupees a meter and what do they do while measuring the cloth? They stretch it as much as possible so they are selling the customer less cloth. This is *Raudra-dhyana*.

Do you understand?

To give less to the customer (deceiving the customer) and thus taking away something that belongs to the customer is *Raudra-dhyana*. To usurp by changing measures and weights is nothing else but *Raudra-dhyana* indeed. Adulteration is also *Raudra-dhyana*. What does the law of nature say? You may do your business raising the price by 15 or 20 per cent right from the start. But if you stretch the cloth, in addition, then that's an offence, and a great one... A true religious person will not indulge in *Raudra-dhyana*. It may however happen accidentally. Getting angry, abusing and quarrelling is also *Raudra-dhyana*. *Raudra-dhyana* should be used, if at all very sparingly but it is used all the time these days. Preceptors and teachers getting angry with their less intelligent disciples also indulge in *Raudra-dhyana*. Even getting angry within, without expressing, is *Raudra-dhyana*.

Seeker: What is the result of *Raudra-dhyana*?

Dadaji: A miserable and hellish Life.

Seeker: Kindly now explain me *Arta-dhyana*.

Dadaji: The contemplation which causes suffering to one's own self is *arta-dhyana*. He, who does not harm any living creature outside but worries about the future, is lost in *Arta-dhyana*. We may call it comparatively less harmful for it does not affect others.

Anger, pride, deceit and greed do not figure in *Arta-dhyana*. But *Arta-dhyana* happens less now. *Raudra-dhyana* is predominant in these times. In *Satyuga*, *Raudra-dhyana* was only five per cent. Worrying about daughter's marriage even while she is just ten-year old is *Arta-dhyana*. If an unpleasant guest drops in and you feel "I hope they leave soon" this is called *Arta-dhyana*. A lovable person happens to be our guest and we wish he shouldn't leave us – this desire too is also *Arta-dhyana*. If teacher does not get a good student and if he or she gets agitated within- that's also called *Arta-dhyana*.

Seeker: What is the resultant fruit of *Arta-dhyana*?

Dadaji: A Life of bird or insects (*Tiryancha*).

Seeker: And what is *Dharma-dhyana*?

Dadaji: That state of *Dharma-dhyana* is where there is no worry anytime and inner conflicts have calmed down. *Dharma-dhyana* means you are neither in *Raudra-dhyana* nor in *Arta-dhyana* but always contemplating doing well. Fearless, patient, worry-free and never shifting opinions are the qualities of *Dharma-dhyana*. God (Bhagawan) says he doesn't object to your being unconscious of your (true) Self. But you need to be free from conflicts both internal as well as external.

There are very few persons in the state of *Dharma-dhyana* during these times; hardly two or five in a hundred, because in this time of Kaliyuga, it is not only the householders who worry and grow miserable but also the monks, sadhus, preceptors and nuns succumb to worries. Even though they don't have any reason to worry, they would get agitated over a poor disciple!

Seeker: What is the resultant fruit of the state of *Dharma-dhyana*?

Dadaji: Celestial-hood is the result of pure *Dharma-dhyana* but if it's mixed with *Arta-dhyana*, the result is human-life.

Seeker: What is *Shukla-dhyana*?

Dadaji: *Shukla-dhyana* comprises of four stages or steps. Not a clear but vague and indistinct experience of the Pure Self is the first stage or step. In the second stage there's a distinct experience of the Pure Self. Distinct and clear experience means the Pure Self is completely known or realized but all the knowable objects do not get reflected and known. I am in this second stage. Because of the nature of the present times, I could not assimilate the last four degrees and so I have perched myself on 356°, four degrees below the full enlightenment (*Kevala-Gyan*). Indistinct or vague experience means: There is ice in the dark room. If the wind blows over the ice towards you, naturally you feel cool and you guess that there must be ice here. But a distinctly real experience of the 'Self' is like sitting adjacent to the ice.

Shukladhyana of the third stage is the state of the Omniscient Self-fully enlightened being (*Kevli Bhagawan*).

The ultimate liberation is at the fourth stage. Thus, the ultimate fruit of *Shukla-dhyana* is liberation. Scriptures proclaim that *Shukla-dhyana* will not be possible in the present time (Kaliyuga).

With the self-realization bestowed there is not much difference between you, me and Kevali Bhagawan (the Omniscient self) since you are bestowed with perfect Kevalgyana.

I am called Khatpatia Vitaraga (practical, astute and detached Gyani). I am not completely detached. Because I am compassionate to all of you and say, 'Come, I will give you liberation.' To bestow liberation on you I may resort to various ways and means.

Seeker: Sir, now I understood the most scientific explanation on meditation. So, there are four states of meditation.

Dadaji: Yes, usually there are four kinds of meditations as I explained to you. However, there is one more state of contemplation (meditation). The meditation which is not included among *Raudra*, *Arta* and *Dharma-dhyana* explained earlier is apadhyana. Apa-dhyana is found in modern times.

Only a few people had *Apa-dhyana* in the previous times. But nowadays even a peon has it.

Apa-dhyana is inferior to even *Durdhyan* (evil-meditation)! The meditation (*dhyana*) for liberation, when it is not performed systematically, becomes *Apa-dhyana*. One performs *dhyana* or *samayika* but consciously believes 'I did *Samayika*' and he would keep looking at the watch

too! If he is keeping a close tract of the time, how can he be in a state of meditation?

Seeker: Very true, Sir. This usually happens while meditating!

Dadaji: If not today, after my passing away, my words will shake these people!

25

Religious rituals and state of Mind

Seeker: Sir, tell me something about performing religious rituals.

Dadaji: What does God say; “We” do not take account of your actions and rituals because they are caused by the *manifested part of your past karma (udaykarma)*. But what is taken note of is what contemplation is going on while performing those rituals (like worshipping, *samayika*, *pratikramana* etc.). One may be performing a meditation (*samayika*) while his mind is looking at the time, or his mind is agitated and thinking about punishing his student but he still says “I did meditation (*samayika*)!”

Dadaji: One Acharya Maharaj (*Head of a group of Jain monks*) was sitting before Bhagawan Mahavir. He was initiated. But only the knowledge of Scientific Circumstantial Evidence (*‘vyavasthita-shakti’*) was not given to him. When the *Acharya* was seated for meditation (*samayika*), some other monks asked Mahavir, “Lord, what would be the transmigration fate of this preceptor?”

Bhagawan replied: “Now he’ll have *devagati* (celestial-hood)”. But after a while somebody asked, “Maharaj, what will be his destiny at this moment?”

Then Bhagawan said, “He’ll have a miserable hellish life.” Then after fifteen minutes someone asked, “Now, what could be his afterlife?”

Then Bhagawan said, “Now he’ll attain liberation.”

“Why does he have different outcomes at different times, Bhagawan? He seems to be in perfect meditation.” Then Bhagawan said, “You do not see what is visible to me, and what is visible to you is to me of no consequence. Look, he was sitting in meditation but only I know where his mind was wandering! When you first asked me on his meditation he was contemplating akin to earning celestial-hood (*devagati*)! The second time you asked about his state of mind while meditating was that of causing a life of Hell! But the third time you asked, he was then experiencing his self as a pure soul which would lead him to liberation. What type of afterlife you’ll have depends on the kind of *dhyana* (*contemplation state*).”

It is the dynamic functioning of non-self in your body that undergo varied states of contemplations but if you identify yourself with it, then you’ve endorsed it. But if you don’t identify yourself with the dynamics going on within you and remain detached and aware and only know and perceive, then you are free as Pure Soul ‘*Shuddhatma*’.

Seeker: Does it mean that two persons performing a similar action still may accrue different karma if their intentions or state of mind is not identical?

Dadaji: Yes. A cloth merchant stretches cloth while selling it and gets elated! ‘How clever I’m in business and how much I earn!’ But he is unaware that he’s preparing for an afterlife in a hell! He is in *Raudra-dhyana*. Now another one also stretches cloth while measuring for sale

but a great repentance tortures him within. He feels “I’m doing wrong. Mahavir’s true disciple would never do this.” He builds for himself bird-life (*tiryanchagati*). Their actions are similar but their *dhyana* is different and consequently they transmigrate to different states of being after death.

Nobody in this time has knowledge of the ‘Self’. But if people knew ‘Dharma’, they would have *Dharma-dhyana*. But these days there are worldly (relative) religions and their foundation is not real as it used to be originally. And so people of the world have no *Dharma-dhyana* but only *Arta* and *Raudra-dhyana*.

The people of the world say that the rich man gave fifty thousand rupees in donation. He is a very good man. But now look, what is in the mind of that rich man? He thinks: “If the Mayor had not pressed me, I wouldn’t have given this donation,” He gives because he is forced to..... this is *Raudra-dhyana* and he prepares for life in hell hereafter. There’s another man who has no money but he contemplates: “Oh! I wish I had money so that I could spend some in doing some meritorious deeds, this is *Dharma-dhyana*. This man without doing any charitable deed, prepares for a higher state of being and that rich man, in spite of his donation accrues a hellish afterlife for himself.

26

Limit of using Intellect

Seeker: Please explain about use of intellect in earning money.

Dadaji: Those people, who mint money through tricks with their manipulative intellect, commit a great crime.

All their tricks amount to ‘Hard’ *Raudra-dhyana*. A trick means exploitation of the other person of the lesser intellect by one’s greater intellect.

Intellect binds you to the world; it can never lead you to liberation. Lord Krishna has also described intellect as licentious or seductive. Intellect drowns one into the world. It won’t allow you to come out of it. It’s perfectly antagonistic to ‘Self’. As it increases, heart-burning also increases. Suppose a mother of a two-year old boy dies, will it affect him at all? But if a twenty-two year-old youth loses his mother, how deeply will he be afflicted? Why? It’s due to his developed intellect.

What did God say? Intellect is not to be used in the world at all; or if at all how much? God has fixed the limit. If your hand goes under a big stone, cleverly draw it out and use that much intellect as would prevent you from getting your hand pressed beneath the stone again. But these unlucky fellows use it for earning wealth and black-marketing. Intellect came to be used for cheating people. Not only that, people learnt tricks to fleece somebody else of his belongings. This is *Raudra-dhyana* and they will have no room even in the seventh hell!

27

Universally Acceptable View

Seeker: How should one take the different opinions and views of others?

Dadaji: Don’t call anybody’s viewpoint false; that, which appears contrary to you, is your opponent’s viewpoint. The *syadvada* accepts all viewpoint (for Reality is complex

and manifold). 'I' am sitting at the center. How can it be called 'syadvada', if it cannot tolerate any opposition?

Bhagawan has said, "All your practices and activities for the attainment of 'Self' ought to be performed in exactness as we have advised and keeping yourself straight forward. All your practices like introspection (*samayika*), repentance (*pratikramana*) and firm resolve not to repeat the mistakes (*pratyakhyana*) etc. need to be carried out in the same manner as advised."

If we take a philosophic view of the universe then nobody is at fault. But circumstances are such that I have to speak sternly out of perfect compassion for others so as to cure their maladies.

28

A Gyani and the Nature of Dharma

Seeker: What is relative religion (*vyahar-dharma*) and what is real religion (*nishchaya-dharma*)?

Dadaji: Some people in this world say that ours is relative religion (*vyavahar-dharma*). But it cannot be said so. So long as you have not attained real religion (*nishchaya-dharma*), not realized your pure self (*shuddhatma*), how can you practice 'relative dharma' (*vyavahar-dharma*)? When can real dharma and relative dharma be separated? Only when a Gyani (fully enlightened person) with his infinite power draws a line of demarcation between your soul and non-soul and keeps them apart, then you can realize it: This is my 'field' and this is not my field. A Gyani separates them: home and foreign departments. So long as you haven't attained 'real dharma,' how can you speak of relative dharma? It is called worldly or traditional religion (*laukika-*

dharma). A traditional religion is one believed by people. It is not a dharma beyond traditions or a '*lokottara dharma*.'

What does religion do? It removes a bad habit, and sows seeds of good habits. What does this worldly religion say? Accrue that which suits you and don't accrue that which does not suit you. What does it teach you? Don't steal, don't tell a lie. Do that in the world which gives you happiness. The whole world has believed that doing good deeds is dharma! We call it a worldly religion or relative religion. To proceed from evil into good is a relative religion and to come to pure self is Real Dharma.

If you want liberation (*moksha*) you will have to embrace Real Dharma. In Real Dharma one gets rid of both good and evil habits, pleasant and unpleasant, right and wrong... when one is free from all these (dualities), one is liberated. '*Sva-dharma*' is the Real Dharma and it is *atma-dharma* (*alaukika dharma*). The rest are relative religions (*pudgal dharmas*). In Real religion there are no narrow 'fields', no sects, no flags, no acceptance or rejection, no differences. Real religion is impartial.

Seeker: There are innumerable sects in religions.

Dadaji: Partiality or partisan spirit bars liberation. People want liberation and yet want to rot in differences! When you say, "I am right", you automatically prove the opponent wrong. You can never attain liberation by calling anyone wrong. Leaving aside differences and partisan spirit, breaking narrow (sectarian) folds, when you are in the center, only then will you attain the abode of non-dual consciousness. By taking sides you strengthened the foundation of the sect and you got tied to your world of infinite series of lives. Do you want liberation or do you

want to rot in the sect? Look, how religion is divided into clamouring sects! Warring camps!

Where there is anger, pride, deceit or greed (*kashayas*) there's no liberation and no religion. Then why did people resort to anger, pride, deceit or greed (*kashayas*) even in religion? People resort to them to strengthen their sect or faction?

People have reduced religion to a race course! They entered into (unhealthy) competition about the number of disciples! If some monk (*Acharya*) has five disciples, I must have eleven. The fellow left three bells, his wife and two children at home but entangled himself to eleven disciples in their place. And he flings his fret and fury on his disciples. How can this restless activity be called the instrument of liberation?

A 'Vitarag' is beyond attachment, hence he would never normally use such harsh language but what else is possible under these circumstances? Perfectly compassionate and yet harsh speech, with perfect detachment, happens to slip through my lips to cure their malady. But they are also not at fault. They also desire to be liberated but ignorance comes in their way. Times are really hard; and all are caught in its storm.

I have infinite compassion. Everyone is innocent in my eyes, because I-have rendered my 'sight' (approach) innocent and the world appears innocent to that sight.

29

Innocent Approach

A preceptor (Acharya Maharaj) was sitting in a gathering of aspirants assembled to listen Bhagawan

Mahavir. His ego deluded him into saying, “I know so much and I am somebody”. He (vainly) asked Bhagawan, “What is the difference between you and me now? How many births still await me?” The preceptor thought he would get liberation in at the most three births only.

Bhagawan is Vitarag (non-attached), but he understood the preceptor’s intention. So he said, “Your question is good. But call those four or five persons whose merit has come into ascendance. Please call the Nagar-Sheth (wealthiest man of this town), the pious lady (*sati*), the prostitute and the pick-pocket... and I’ll also relate the tale of that donkey standing outside”. So this preceptor called all these people before Bhagawan who revealed the truth; ‘O Preceptor, listen, there’s no difference between you, me, this wealthy man, *sati*, prostitute, the pickpocket and the donkey.”

“What do you say, Bhagawan? Is there no difference between you and us? But much difference is visible!” said the preceptor.

The Bhagawan replied, “Look here, the difference that you find is in your sight. I in the previous third birth became the disciple of a Gyani (fully enlightened person). He made my sight innocent and with that the world would look innocent. I used that innocent sight through the subsequent two births and I have become perfectly innocent in this birth. I made my sight innocent and then found all perfectly innocent. With that innocent sight I say that there’s no difference between me and you and all.”

The preceptor continued, “But, Lord! We find so much difference. How can you say that the *sati*, the prostitute, the wealthy man, the pick-pocket, I and that donkey are

equal? In what sense are we equal? Well, I cannot follow you, it's incredible."

Bhagawan said, "Look, dear preceptor, the inward content (the living spirit) is the same in you, me, the wealthy man, the *sati*, the prostitute, the pick-pocket and that donkey. Say, the inner content is 25 grams of spin cotton thread of 120 counts, in all of us. The only difference is, yours is in a tangled skein, and mine is unravelled. I can see with my knowledge (Gyan) that the donkey will have the fewest rounds of births."

Bhagawan further said "O! Acharya Maharaj! You have studied many scriptures. You require many more births before you can be free from your mental burden and egoism; whereas this donkey may come across a Gyani-Purush (fully enlightened person) in his next birth and he will be liberated".

30

Haughtiness and Liberation

Seeker: Sir, how is it that the acquiring of knowledge through the study of scriptures may create trouble in liberation?

Dadaji: The haughtiness of 'I know something' is a kind of heavy intoxicant ! Those with such haughtiness can never attain liberation. It lingers even in sleep. Liberation is for the humble, sane and tranquil. You studied the scriptures and memorized them- was this labour a means to liberation or was all this for ceaseless rounds of birth? That bookish knowledge created a mental burden which resulted in your haughtiness caused by such intoxication. The intoxication of the drunkard can be

removed by throwing a little water on him but the intoxication of having read the scriptures can never abate. The lesser this kind of intoxication, the earlier the liberation!

The fellow goes on looking into a mirror even if he has the tiniest of a boil, like the grain of millet on his face, because he believes that 'I am Amit.' He believes his body as his 'Self'. So he goes on looking into the mirror. But this body is not yours. The body is an entanglement.

Seeker: How can one's body be an entanglement?

Dadaji: When a boy is in love with his girlfriend, his father says, 'why this entanglement?' The boy replies, "What do you say? Is she an entanglement? What can you understand in such matters?" But after a few days there's a conflict with the girl or the girl starts dating someone else after jilting him; then he realizes that she was an entanglement.

Likewise this body is an entanglement or trap. If the experience of the body is gone, with it is gone the trap or the strong attachment. A trap is always treacherous. Oh! The mind, body and speech are such a trap.

What is a trap? You want to be free and yet you cannot be free... this is a trap... The moment you know that this is a trap, try to find a way of getting free... But what if you actually love the trap? It will cling to you more and more and it will be a very deep trap.

A trap is dependent on attachment and hatred. I free you from both attachment and hatred and so the trap loosens itself. Can the 'trap' be removed by punishment or mortification of the senses? No, it is to be removed by

detachment (Vitaragata) and non-violence (*ahimsa*). These mind, speech and body are an entanglement. Once you know and perceive them as an observer, its grip is loosened automatically.

31

Liberation is the best of Aspirations

Dadaji: Only liberation is to be earnestly desired so strive to be devoid of desire for anything else. We categorically state that, any path to liberation which involves rituals and ceremonies is mundane and a relative path. If you desired liberation earnestly even once, you would meet a Gyani (fully enlightened person) even if it is after a lac years and you would be liberated.

Seeker: Sir, why should one aspire for liberation (Moksha)?

Dadaji: *Moksha* (Liberation) is perfect Freedom; freedom from all worldly afflictions.

Seeker: But Sir, it is said that liberation is very difficult to attain.

Dadaji: Liberation and freedom is one's innate nature. Liberation is the very nature of the soul. For example, water is cold by its nature. One has to put in effort to heat it, but no effort is necessary to cool it down. It cools down by itself.

Seeker: But how can we comprehend this truth?

Dadaji: Do you know why we do not understand that our innate nature is liberation? We do not understand our innate nature because we are under an illusion. This

illusion cannot be removed unless you meet a Gyani and he solves your puzzle. So always be in search of a Gyani.

Gyani is a person who is liberated and capable of liberating many souls. When you find a Gyani, follow him fearlessly. At the current time, I am a wonderful incarnation of Gyan. I can bless you with liberation in an hour. You do not have to do anything, or offer me anything. For, I do not desire anything... God reveals himself in one who has transcended all wants and desires.

Seeker: There are saints and monks free from desire for money or things.

Dadaji: You'll come across monks or sadhus who do not covet wealth or who do not hanker after sensual pleasures, but they will desire respect or fame or disciples. A craving like a beggar-hood resides in some corner of their hearts. God (Bhagawan) is revealed in one who has gone beyond all desires. I am not a beggar for wealth, pleasures, disciples, fame or anything else. I do not desire or want anything. Ask if you desire anything from me, but ask wisely; ask for liberation so you do not have to ask again.

Seeker: One needs material things too in life.

Dadaji: The main product of the human life is to realize the pure soul and all worldly pleasures are by-products. People have started factories for the by-product, leaving aside the factory for the main product! When will they be liberated? The whole world is wandering in the dark, for it doesn't know the path to liberation and hence wherever one wanders, one is bound to get lost.

If you want liberation, you will have to go to a Gyani. For example, if you want to go to Dadar Railway station, you have to ask someone, who knows the way to that station. Then this is a path to Liberation; which is intricate and complex as well. If you wander unguided and alone, you will get lost. Therefore, go and search out a Gyani first and follow him. He can bestow liberation upon you.

I can bestow liberation. I can bless you with perfect liberation. I am the incarnation of Gyan and the step-less-path to liberation (Akram Gyanavatara). I can reveal God to you in an hour but you must be completely 'ready' for it.

Seeker: How should one come ready for liberation?

Dadaji: Come to me with two things only: First come with the mind-set of 'I don't know anything' and secondly come with 'perfect humility'. 'I know something' is egotistic intoxication creating a sense of haughtiness.

'Real 'Self' is 'light'; and where there's 'light', one doesn't stumble. But when one stumbles at every step, how can they say we have attained the Real Self? Have any of your worries gone? If you have known the 'Real Self', you should not have any worries. If you think that 'I know something', then what can I pour into your half-filled pot? If your pot is empty, I can fill it with nectar. Then you can go anywhere in the world, get your children married, live the worldly life, but live life per my precepts.

This phenomenon is unprecedented; unheard of in the past and unread...I am not the doer, only an instrument, for the well-being of the world.

The whole universe is hollow. I say this after 'seeing' it with my 'knowledge'. If you live believing it to be something

solid and fixed, you are mistaken. Hollow means something not concrete as in the case of the space and the sky.

Seeker: Sir, kindly explain the term ‘hollow’ with an example.

Dadaji: There was a Vaidya (physician). He gave his patient very good medicine and asked him not to eat chillies, as his disease was the result of taking chilies in excess. The physician tried hard and gave him doses of the best medicine. He went on prescribing one medicine after another but even after a lapse of one or two months the patient did not get well. One day the physician happened to go to that patient’s house and he saw his patient eating, and two big green chilies were lying in his plate. The physician lost his temper, and in his state of high emotional tension he collapsed there and then and died!

Who is at fault here? The patient might do anything, he may drink poison but why did you consume it? All this is hollow.... It’s not at all advisable to halt at any station. If you do so, you’ll be trapped. Here in this case, the patient eats chilies and tension mounts in the physician’s brain and ruptures his artery! Seeing his patient eating chilies worked as poison indeed! If one sees soot fallen into one’s cup of tea, one loses his temper... but if he doesn’t know it, he drinks it with pleasure. So this is how it is hollow! When one knows the truth, he is frightened, not otherwise.

Dadaji: I’ll cite another incident. A man used to come to me. He had a daughter. I had explained to him from the beginning that “this is Kaliyuga and your daughter also might be under its spell. So beware.” He understood it. And when his daughter eloped with someone, the man

remembered me and came to me and said, “What you had told me is true. If you hadn’t warned me, I would have taken poison.” This world is all hollow.... You must accept everything that happens. Do you think it is easy to see the world as completely hollow?

Now listen to another example: What do these shepherds do? While making a whistling sound like ‘*tihi*’, *tihi*’ they gather the sheep in their yards and do not let them escape. The sheep think that the shepherd saves them from the tiger; and the shepherd also tells them, ‘I do protect you’. But little do the sheep-know how the shepherd exploits them; they milk the sheep every day, fleece their wool which protects them from the cold and kills them to serve their guests with their meat... this is how this worldly life is hollow!

That’s why I say, only liberation is be earnestly desired.

32

Orphan-like Human Beings

Dadaji: All human beings of ‘Kaliyuga’ are insecure, without shelter and unprotected. Animals are ‘protected’ but human beings are unprotected.

Seeker: Why do you say that the human beings are unprotected?

Dadaji: Even if a person has sought someone’s protection, he remains unprotected.... how can he be of any help to you when he is refugee himself? Now I’ll explain to you, in God’s language, how man is unprotected, insecure and without shelter.

Seeker: Please give me an example.

Dadaji: Once, a merchant, a monk and their pet dog went on a tour. On their way they passed through a dense forest and encountered four robbers with swords and guns. What thoughts would the three of them have?

The merchant would think: “What will I do if these wretched robbers robbed me of my bag containing ten thousand rupees ...? What will happen if they killed me?”

The Monk would think: “I have nothing that they can take. If they take away this metal pot, I’ll see but if these wretched robbers beat and fracture my leg, what will I do? Who would nurse me? And what would happen if I became lame?”

Whereas that dog would bark at the robbers and if the robbers beat the dog with a stick, it would whine and helplessly see his master being beaten. The dog would not think: “What would be my fate?”

If a person thinks or worries about what will happen to him, then he is insecure, unprotected and without shelter like an orphan; whereas even the dog does not think about his fate, so it is protected.

Seeker: Then how does one gain a feeling of being secure and protected forever?

Dadaji: What does God say? As long as you have not seen ‘God’ manifested in some human form, you are insecure and unprotected but if you have seen the person in whom God is manifested you are protected.

Once you seek refuge in a Gyani in whom the Almighty is revealed, then even in the midst of unfavourable

circumstances, you would never think ‘what would happen to me’.

He who surrenders to me will be free from his infinite insecure feeling of being unprotected. One who is protected by a ‘Gyani-Purush’ will never think ‘what will happen to me’ even in the midst of the most dangerous circumstances... Because, ‘I’ and my Gyan (Supreme knowledge), will be beside you to protect you in every way.

33

Natural order and Physical Sciences

There is an excess of material science in foreign countries today. It is ‘above normal’. It needs to regain its normality. You need normality in things, and only then you can be happy. 97°F is the below-normal fever and 99°F is the above-normal fever. 98°F is the normality...

America and other foreign countries are entrapped in the above-normal fever, and Bharat (India) is caught in the below-normal fever. Normality is a ‘must’. These foreigners have devoted themselves to above-normal inventions but they do not get what they want. What does it show? It shows that they are misled... At present they have become so much above-normal that they keep gadgets to inform them where their car got punctured!

The people in the West have advanced too far in external (material) science. They have become so above-normal that people will say “We don’t want these scientists.” These are all preparations for a revolutionary change or a transformation.

My dear scientists! Please discover the means useful to the body. These men have to shave their beards

everyday... invent something so that their beards do not grow! This body has its needs and one has to fulfil those needs.

Now see, what would happen if all of a sudden it started raining heavily and did not stop? It would cause destruction everywhere. Above normal causes harm and destruction.

Seeker: How should we live a normal life?

Dadaji: See, people shout even if there is a little more heat. A friend of mine was shouting one day, "It is very hot, oh! It's very hot." Then I told him, "Suppose you were appointed controller in charge of the control station of heat, how much heat would you release? Then he replied, "I would release the same amount of heat." Then I said, "If you also would release the same amount of heat, why did you shout?" This heat is natural. Nature fulfils everyone's need whenever it arises. But these unlucky people hinder nature by cursing her.

Suppose a man is going out wearing good, well pressed clothes and it started raining heavily, then he would curse the rain... Someone says today is the wedding of my daughter; I wish it doesn't rain, whereas the farmer is waiting eagerly like a *Chatak* bird for the rain. When such contradictions arise, Nature is also obstructed...

This cosmic mechanism functions according to the adjustment among the different phases of your feelings and Nature. Therefore, don't disturb the functioning of Nature. You'll surely get everything in natural course... Does anyone think what will happen tomorrow if the sun does not rise? And suppose if one thinks so, what will

happen is only disturbance and interference; so please don't cause any disturbance in the cosmic process.

Wherever there's excess, there is exhaustion. If one has to sit for a long time, it's tiring, and sleeping in excess also results into fatigue. Misery and happiness are only relative. Imagine a rich man goes for a walk in the heat of the sun; he will sit even under the thin shade of a thorny babul tree for a rest. But if we ask him to sit there for four hours, he will refuse to do so because he gets bored sitting for such a long time.

If a seven feet tall man comes to India, he will look tall and if we go to a country where people in general are seven feet tall, we look like pigmies. So, you know now, all this is relative. One looks taller or shorter in relation to another.

If someone goes on studying in college till he is fifty-five, what will people say? When will you marry, you fool? He is 'above normal'. But if a two-year old child is married, it is 'below normal.'

34

Material Development and

Spiritual Development

Seeker: India is an under-developed country, they say.

Dadaji: The foreigners look down upon the Indians calling them under-developed. Then I have to tell them, "You are developed materially but you are really under-developed as far as spiritual development is concerned.

Your country is materially advanced whereas India is materially under-developed but spiritually fully developed.”

Seeker: How is that?

Dadaji: I can transform even a pickpocket of this great land into a Godhood in an hour. People outside India are under-developed spiritually. How? The anger, pride, deceit and greed of those people are in the process of development; whereas these attributes are fully developed in the people of India.

If you tell an acquaintance in the foreign country that you want to go to a place that is fifty miles away, he will drive you to the place in his car and bring you back; not only that he will also pay the bill in the restaurant; whereas if you ask your uncle’s son here that you need his car, he will think of the expense of petrol, oil and the wear and tear of his motor car and then he will tell a lie, “My boss is coming tomorrow.”

What is all this? The foreigner’s greed is not developed; He thinks only for himself or at the most for his wife Mary. When his son is eighteen years old, he would say ‘take care of yourself we are now separate’, whereas the greed of your cousin is fully developed. He thinks not only for himself, his wife and children but thinks of seven generations to come. If William has some conflict with Mary, he would say, “Let us be separated. You go your way and I will go my way.” And they would be divorced at once. But here in our country, attachment is fully developed. Let me relate an incident:

An eighty-year old lady used to quarrel with an eighty five year old husband every day. But when the old man died she performed his death-ceremony and donated all

the things the old man liked saying; “Your uncle liked this and liked that.” I told her, “But Auntie, You quarrelled with him every day” then she told me. “I would never meet a man like your uncle; I would like to have him as my husband in every birth.” So you see attachment is developed to such a great extent here!

35

Inherent Natural Life

The people of foreign lands are just inherently natural, acting according to instincts and impulses... For Example: There is a very tame cow not given to butting her horns. She will not harm even though a small child touches her horn. But if the cow is wild, then she would charge with her horns down even though you didn't disturb her at all. So the life of these people is inherently simple. If they want to take you with them, they would at once say, 'Yes'. And if the person doesn't like that, he would at once say 'No'. But he would not resort to lying. They possess both these propensities: Complete straight forwardness or complete hostility and crookedness.

The people of India are not innately simple or natural. Innate natural life used to flourish in India, but it was long ago, in Satyuga. It was an ideally innate natural life. We had fourfold classification of people in Satyuga: Brahmin, Kshatriya, Vaishya and Shudra. This classification was made according to the development of the people. Development of all people today has reached its peak. Even a carpenter's son is as intelligent as those of others. Innate simple life was perfect. It reached such

heights of excellence! But then it started declining gradually. And such is the law of Nature.

People began misusing this fourfold classification. People despised the Shudras and abused their intellect to hurt them. And do you know what happened? The sun started setting and Bharat (India) lost her lustre. People became terribly obstinate and mean like the devil. If a twenty year old widow crossed their path, instead of consoling her, they would consider her as an ill-omen bringing ill-luck to them. O' unfortunate fellow, the widow is the holy Ganga. How could she be an ill-omen! Then the British came and ruled India. And their innate natural disposition mixed with the unnatural, obstinate way of life of our people... Then our people here got some respite.

There was an excess of everything here and we saw its unpleasant consequences. Now the sun of Bharat (India) is rising. It is dawn in Bharat and evening everywhere in the foreign countries now. There will be full bright light here in India. I have been telling since 1942 that India will be the center of the world in future. The process has started. People of foreign countries will come to India to learn how to live. People in the west have become so above-normal that they have lost the art of living. They have increased the material pleasures in excess and yet when they go to bed, they take sleeping pills. O' fools, why do you take that poison? They have become so restless and abnormal that they have lost their sleep which is Nature's gift. How can this be called life?

You have reached the moon but of what use is that achievement if you cannot sleep?

36

The State of Spiritual Aspirants (Sadhaka)

Who can be called a sadhu (ascetic)? He who is on his path to attain the state as 'Pure Soul' is a Sadhu. A sadhu is one who lives a disciplined life, and always works and strives for liberation. Today, in this Kaliyuga, a sadhu may strive for attainment of liberation but at the same time his way of life seems detrimental to spiritual progress.

For example the Sadhu on performing meditation, 'samayika' or *pratikramana*, earns a hundred points but when he quarrels with his disciple and undergoes mental torment and suffering, he loses 150 points! Both things going on concurrently!

Actually, spiritual progress towards liberation begins only after knowing one's true Self. Hence, the efforts should be such that they are helpful in spiritual progress leaving any other negative pitfalls. Then only actual progress will take place. Otherwise one would progress towards Sansara (the Worldly Life) instead of towards liberation. Sadhaka-state means incessant evolution towards total liberation (siddha-hood).

No one is at fault here. Ignorance is the trap. Otherwise, the sadhus always crave to attain the state of sadhaka.

37

Good Deeds and Evil Deeds

Seeker: Sir, why should one perform deeds of goodness and avoid sinful deeds?

Dadaji: Look, there are two substances in the world- the Pure Soul (*atma*) and the Non-Self (matter). If you give peace and happiness to any living being, you accrue atoms of goodness (*punya-karma*) and if you give pain, you'll accrue atoms of evil deeds i.e. sin (*pap-karma*).

The resultant effect of deeds of goodness (*punya-karma*) is that they accord happiness and your wishes will come true.

On the other hand the evil deeds (*pap-karma*) bring a resultant effect which bites you with unhappiness and events in your life would be contrary to your wishes.

Based upon your actions and thoughts, when you are undergoing the effects of past deeds of *punya-karma* or *pap-karma* you may once again accrue *pap-karma* or *punya-karma*.

Seeker: Please elaborate in detail.

Dadaji: (1) *Papanubandhi-Pap* (Accruing new evil *karmas* while suffering on maturing of old evil *karmas*):

A person suffering the fruit of his evil deeds still continues to be in the same rut.... He keeps on inflicting pain to other living beings and enjoys it sadistically. E.g. A butcher, fisherman or hunter already suffering poverty and yet inflict pain on living beings and accrue new evil *karmas*.

(2) *Punyanubandhi-Pap* (Accruing new good *karmas* while suffering the resultant effect on maturity of old evil *karmas*):

A person suffers on account of his past evil *karmas* but accrues new *karmas* of goodness similar to a poor man leading a morally fortified life of virtues despite his present difficult life.

(3) Papanubandhi-Punya (Accruing new evil karmas while enjoying the resultant effect on maturity of old good karmas):

A person enjoys happiness due to sweet fruits of past good *karmas* but accruing a horde of terrible evil *karmas*. At present the people of this category are rampant. A rich man has a very spacious bungalow but he is not able to live happily there. He is outside the house to earn more and more money by unscrupulous means; His wife is out of the house too and crazy about shopping in the fashion market whereas his daughter is out to enjoy her car-drive, the only person at home is the servant!

Due to his past meritorious deeds, the rich man has a bungalow, cars, fridge, etc. but he accrues evil *karmas* at present. He wastes his time in greed and attachment and he is not able to enjoy his prosperity. These kind of people are always looking for robbing others of their possessions and sensual pleasures by deceitful means.

All deeds performed with egoism, obstinate penance or obstinate rituals bring in *Papanubandhi Punya*.

(4) Punyanubandhi-Punya: (Accruing new good karmas while cherishing the resultant effect on maturity of old good karmas):

A person enjoys the fruits of his past good *karmas* and now accrues meritorious *karmas* through engaging himself in study and rituals aimed at spiritual uplifting of oneself. He accumulates more and more new good *karmas* and ultimately earns the fruit of liberation.

The penance and rituals performed with proper understanding for the spiritual advancement and welfare

of one's Self accumulate *Punyanubandhi*- karma. And if by some good luck, a Gyani Purush (fully enlightened person) happens to meet him, he attains liberation.

Without good deeds you cannot possess wealth. You may understand the kind of good deeds one has done looking to its resultant fruits.

Seeker: Who can be said to be the enjoying the fruits of most righteous or meritorious karma in this world?

Dadaji: The one who spontaneously happens to have a thought, decides and gets what he wants without even a desire or any sort of labour, for years together.

The one ranks second who desires and decides again and again and in the evening gets it easily.

The third rank is the one who desires, goes through some efforts and gets what he wants.

The fourth rank is the one who desires and gets what he wants after a lot of efforts.

The fifth number is one who desires but even with mighty efforts fails to get what he wants. These drudgers have to work very hard and still have to listen to abuses and yet hardly get money. And even if they get their wages it is not certain whether they will have a meal at home! They do the hardest labour and yet do not get the reward of their labour!

Seeker: Some people say that if a sin is committed unknowingly, it does not bear any fruit.

Dadaji: I ask why not? Put your hand unconsciously in the fire and you will understand whether it produces an effect or not. A sin performed knowingly and the other done inadvertently are alike. But the fruit of the sin

performed unknowingly is unconsciously suffered; and the fruit of the sin performed deliberately is suffered knowingly... that is the only difference.

Seeker: Kindly give me example.

Dadaji: Let us take an example of two brothers: One is sixteen and the other is two years old. Their mother died. And both of them had to suffer the consequences of that sin. But the elder had to suffer consciously and the younger one passed through the ordeal unconsciously!

A good deed may also be performed unconsciously e.g. you are carrying home a bag of sugar. The bag has a very small hole in it and the sugar is falling down. And the ants are benefitted. This is an unconscious good deed and its fruit shall also be unconsciously enjoyed.

Man wanders in the complex sequence of good and evil deeds, evil and good deeds, so that he is never liberated from these dualities. If he performs good *karmas* he enjoys celestial existence; but attains no liberation. You are liberated only when you are lucky enough to meet a Gyani who can set aflame and burn your sins to ashes and puts your 'Pure Soul' experience in your hand. Till then one has to wander into 84 lac kind of births (state of beings) in this complex world.

All beings right from trees and plants ~~leaves~~ possessing one-sense faculty to those possessing the five-sense faculties (animals, human beings etc.) experience endless pains like the man condemned to a dark cell in darkness and served only two meals. Such are the dense layers and veils on the soul. If human beings who possess five-sense faculties have to suffer so much, how much would be the suffering of those who have fewer sense-

faculties? There is no creature that has six sense faculties. These trees and animals bide their time in 'tiryanch-gati'. It is their rigorous imprisonment.

This human life is simple, easy imprisonment.

But the life in hell is excruciatingly painful. If I were to tell you the real picture of hell, you would die out of fear. It is a hundred thousand times more painful than the like of seething and frothing (of rice) when boiled. One undergoes the death-agony five times or beyond in one life and yet death eludes him. The body is like mercury as every limb of their body gets cut and joined and gets cut and joined again because one has to suffer there; and hence no death. This pain is to be endured. The life in hell is like a lifetime punishment.

The celestial beings (*devi-devtas*) enjoying in the godly-regions are also living in confinement, under surveillance and there's no liberation for them. For example if you are getting married you forget everything as you are engrossed in sensual pleasures and pampering. You enjoy ice-cream and your tongue is engaged. And the band music is sweet to the ear, there is pleasure in the bride-groom's eyes, incense and scent tempt the nose, and sweets satisfy the tongue. Thus all the five senses are engaged and still the mind is restless. In such a state the 'Self' cannot be remembered. Such is the state of *Devi-Devatas* (celestial beings). They have pleasures in abundance so they are under the spell of unawareness. They have no idea of the 'Pure Soul' and liberation. They are plagued by mental torment, restlessness and jealousy and get bored of these pleasures. It is like eating sweets and rich food for four days in succession at a marriage ceremony after which

you remember and crave for plain rice and dal on the fifth day! These celestial beings *Devi-Devatas* crave for human life on earth and to be born in a noble family in Bharat-Kshetra (India) so that they can eventually meet a fully enlightened person, a Gyani-Purush.

The problem of life is solved only if one meets a Gyani-Purush or else one has to go through the rounds of births in four states of existence.

Seeker: What is *Sankalp-Vikalpa*?

Dadaji: *Vikalpa* means “I” and *sankalpa* means “My”. ‘I am Amit’ is a *vikalpa* (a misplaced ego-centered thought); it’s the most powerful *vikalpa*. And “this is my wife; these are my children; and this is my bungalow, car etc.”– All this is *sankalpa* (‘My’-ness).

38

Creation and Dissolution

(Charge-Discharge)

The fellow while lying down in a bed thinks of (charging) a variety of plans and performs the role of the Brahma (said to be the creator of this world). Now the person himself formed the propositions (charging) as a creator (Brahma). But at the stage of disposition (discharge) of his creation the matter gets switched over to the scheme of Nature and hence things are not in his hands. When discharge starts, he descends into the position of one deluded; so he is naturally confused and distracted with fear on seeing the things slipping out of his grip.

Once the plan was formed, thought was born and then he identifies himself with this plan- this is called charging, and that which crystallizes and comes into concrete existence (*roopaka*) is its discharge. The disposition is a discharge and is irrevocable. If it were in one's hand, one would not allow anything unpleasant to happen, but would allow only pleasant things to happen. But disposition is not in our jurisdiction. There the role of Scientific Circumstantial Evidences ('vyavasthita shakti') comes into play.

This impersonal cosmic mechanism (vyavasthita Shakti) rules supreme. Everyone is helpless before that power. So while creating (charging), remain true to yourself and do not resort to any unhealthy tricks. Once you have established yourself in the seat of a creator (Brahma) the state of being Pure Self (*brahma-pad*) will always elude your grasp. But yes, when such a person meets a Gyani-Purush, he places and orients him in an hour getting rid of his wrong beliefs and showing him his real 'Self'. Once the Gyani makes him a '*brahmanishtha*' (seated in Pure-Self) then he remains poised in Pure-Selfhood forever. So new charging ceases after this and the body complex that lingers, gradually gets discharged. Only human beings are capable of this creative phenomenon (charging) hence the soul traverses the chain of life after life and eventually also can attain liberation.

39

'Purush' (Self) and 'Prakruti' (nature-temperament)

Seeker: Why does everyone have a different nature-temperament (Prakruti)?

Dadaji: 'Pra'-means done with special efforts and 'Kruti'- is creation. It is not created in a normal course. Prakruti is a 'non-Self' part totally distinct from the pure-soul. The whole world is immersed in understanding Prakruti (nature) and *Purush* (Self) since eternity. But they are not so easy to grasp. They try to understand 'Non-Self' while being immersed in non-self! But Non-self has to be realized while being seated in the "Self".

In the usual step-by-step path (*kramik-marg*), the Self is realized only after the recognition of the vast domain of non-self part i.e. Prakruti (nature-temperament) in totality. So the puzzle remains unresolved even after endless rounds of birth and death.

In the Akram-marg (step-less path), the Gyani Purush puts his hand on the head of the aspirant and with his blessings, the person understands total Prakruti, and after this Pure Soul (*Shuddhatma*) and non-self (Prakruti) are experienced as distinct and separate from each other.

Seeker: In such case then, how can the puzzle of one's nature (Prakruti) and *Purush* be solved?

Dadaji: One has to understand non-self by truly being Pure Self with the blessings of a living Gyani. Then and then only one's nature (Prakruti) can be distinguished from Pure-Self, in micro details.

40

What is Non-Self (Prakruti)?

Seeker: Kindly explain Prakruti (non-self) in detail.

Dadaji: Prakruti is described as feminine by nature, and the 'Self' is *Purush* or male by nature. Bhagawan Krishna said to Arjuna, "Be free from the triple modes-dispositions of Prakruti (*sattva, rajas and tamas*). Be a 'Purush' free from the three modes of Prakruti because if you remain in the grip of the modes of Prakruti, then you are weaker; but if you remain in the attributes of the Self then you are a 'Purush'."

Prakruti is in the form of a top. What is a top? When you wind the top, this is creation. When the top spins it unwinds, this is Prakruti. This whole process of being wound, unwound and spinning is very artistic. Even a child, will never put a morsel in its ear, -but will put it in its mouth. A mother-serpent is dead; her eggs are broken and her young ones come out. Do you know what they will do soon after coming out? They will spread their hoods. This is the wonder of nature. The artistic work of nature is a wonder. How long can Prakruti waver? Everything in Prakruti has its limit and will waver within its limit. Even a top spins within its own bounds, e.g. a thought has its own limit and fascination has its own boundary too... Every creature (*jiva*) has its center at the navel. And at this very small area near the navel (belly-button) the soul never get veiled. The Pure Light of *gyan* shines forever in this area. If Prakruti breaks its bounds and crosses its own limits, then this light of the 'Self' may get covered up and the creature would become inert like a stone...But this never happens. And such is the law of nature that even the fascination that has reached its zenith, has to descend, after it reaches a particular limit. All this happens according to laws of nature. Nothing happens transgressing the bounds of nature.

Prakruti and her three Modes

The three qualities of Prakruti have their corresponding deity metaphorically. Brahma, Vishnu and Mahesh are the deities representing the three kinds of temperance qualities viz. the *Sattva* (goodness mode), the *Rajas* (passion mode) and the *Tamas* (ignorance mode). The people whose nature is of *Satvik* qualities worship Brahma; those of *Rajasik* qualities worship Vishnu and those of *tamasik* qualities worship Mahadeva. One imbibes nature of the kind of qualities of the deity one worships. The persons of *rajasik* qualities of nature are in majority in India. But the whole world is indolently lying in *Tamasik* qualities of nature-temperance and disposition. Even the Vedas declare, “Be a ‘Purush’ Pure-Self, transcending these three modes of qualities of Prakruti.”

Prakruti makes every creature dance to its tune by its own nature but he says, “I danced.”! O’ fool! The top is spinning around, what is your achievement here? When a person earned a hundred thousand rupees, he would say, “I earned”, but if he lost, he would not say, “I lost.” But he would pass the buck on to God and hold him responsible for his loss. Poor God! He has no parents and no one else to take his side! And so the unfortunate people bring false accusation upon God.

Inner force of one’s nature (Prakruti- disposition) dictates how one acts, but the fellow says, “I do, I do”. Charity, reciting prayers (*japa*), Penance (*tapas*), religious meditation, mercy, non-violence (*Ahimsa*) and truth- all these are the qualities of Prakruti. Good habits and bad

habits are mechanical functions. However charming the mechanical may be, one never knows when it will deceive him and disgrace him.

There was a king, very benevolent and religious. But one day he lost his way in a forest and did not get food for four days. In such circumstances, do you think, he would be ashamed of begging even from a Bheel (tribal)? Surely not, well then, where has his spirit of benevolence gone? Where is his king-ship? The Prakruti, from within, clamours for food.

Thus you know now that caught in the grip of circumstances, even a king becomes a beggar; then what can you say of other common people? So it is your own temperance-nature (Prakruti) that makes you give away things in charity or makes you beg, then what have you done yourself? A thief steals twenty rupees, goes to a hotel and enjoys food and drinks and while leaving the hotel puts a ten-rupee note in a leper's hand! What do you make of all this? It's the play of Prakruti which we do not comprehend.

Someone would say, "I did four rounds of prayer (*samayika*) and *pratikramana* (apology for pardon) and read scriptures for two hours today. You did all this due to your Prakruti (disposition) and still you say, "I did all this." If you are really the 'doer' of these prayers (*samayika*), then you should try to do them the next day. But the next day you would say, "I cannot do it. My stomach aches and I have a headache. I cannot do my *samayika*." Now look, you said, "I did it yesterday." Isn't this a great contradiction? If you were the 'doer' then 'I can't do it' could never be spoken. 'I can't do it' indicates that you are not the sole 'doer'.

The whole world gropes in the dark for want of proper understanding. One's nature (Prakruti) makes a person renounce and the same nature (Prakruti) makes him accept something. Prakruti is the doer. Even in case of celibacy, Prakruti forcibly makes one observe it; and the fellow says, 'I observe celibacy.' What a big contradiction! Attachment-hatred, kindness-cruelty, greed-benevolence, truth-falsehood are all dual qualities belonging to the Prakruti and the Pure Soul is beyond dualities.

42

The Pure Soul: Saguna - Nirguna

Seeker: Some people say that God or Soul (Atma) is *Nirguna* (free from attributes).

Dadaji: "O' dear, why do you abuse God? People say that a mad person is without attributes! Madness too is an attribute, a quality. How can you call a mad person devoid of attributes? How can you call him attribute-less?"

By calling the 'Soul' *Nirguna* (without attributes), they show the 'Soul' to be even worse than a mad person as if the 'Self' were inanimate or inert. The 'Soul' is neither inert nor devoid of attributes. It has its own attributes. By calling the Soul or God without attributes, people have gone astray and followed the wrong track. So, please come to me, I will give you the right understanding.

The Pure Soul is full of its own intrinsic attributes which are totally distinct from those of the Prakruti. No attributes of Prakruti are present in the Pure Soul and it is in that sense only that they call it *Nirguna*. The Pure Soul's attributes are infinite: infinite knowledge, infinite

vision, infinite energy and the abode of infinite happiness and infinite bliss.

How can the soul be called without attributes? The pure soul is not separate from its attributes, so if you say the soul has no attributes it means you do not understand its attributes and will not realize or experience the soul or 'Self' because the Pure Soul is not distinct from its own attributes.

A substance has its own intrinsic qualities. If you know the qualities of a substance, you can know the substance, e.g. if you want to know gold, you must know the attributes of gold. Then you can differentiate gold from all other metals. Gold cannot be different from its own properties. A flower and its fragrance cannot be separated. From its fragrance, we can say it is a particular kind of flower. Similarly the 'Soul' can be known by its own attributes. And that is the way to know the 'Pure Self'. One has to know the 'dharma (properties)' of the 'Self'. We have known the properties (*dharma*) of Prakruti through endless births but the puzzle has not been solved. We have not 'arrived' at the destination.

Seeker: There are different practices and rituals followed across different religions.

Dadaji: All these relative religions, prevailing religions of the world are religions of Prakruti, of the body. The Supreme religion is the religion of the Pure Soul; it is the Real Religion. This bathing and feeding of the body or making it observe a fast and other rituals, all these are relative religions.

The prevailing religions and practices are relating to the Prakruti and therefore disorderly and beyond one's
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control, as they belong to the domain of non-Self i.e. 'foreign jurisdiction'.

43

Worship of Prakruti and *Purush*

Seeker: Different systems of worshipping prevail in the world.

Dadaji: The popular worship in the world today, is of the Prakrutik (non-self-related) qualities. These qualities are always in flux, changing based on imaginations and have no permanent existence. These transient qualities depend on physiological conditions of the inner mechanism of *Vata* (governs movement in body and activities of nervous system and process of elimination), *Pitta* (controls digestion, metabolism and energy production) and *Kapha* (governs structure of body). These are so transient that one may all of a sudden turn insane! But the attributes of the 'Pure Soul' are independent. The qualities of Prakruti are dependent on myriad of factors. Everywhere in the world the worship of Prakruti is going on. Nowhere do you find the worship of the 'Pure Soul'. The worldly life is the reward of Prakruti-worship and Liberation (moksha) is the reward of Pure Soul worship.

We as 'Purush' (Pure Soul) are independent and pure and because of Prakruti (non-self-assembly), dependent and in bondage. The universe functions because of Prakruti and the Regulator of the world; and God does not meddle in these affairs. Once you have become 'Purush', your relationship with Prakruti comes to an end. When events happen, this is domain of 'Prakruti', but one who experiences neither attachment nor dislike, is the 'Pure

Soul'. Our Gyan is so wonderful that it will not affect you even during a scuffle with somebody.

44

Intrinsic Nature of Non-Self & Self

(Prakruti-Dharma & Purush Dharma)

Seeker: There are people of different nature in this world.

Dadaji: All *vikalpas* (transient or relational identities) such as 'I am this'; 'I am that' fall in the domain of Non-Self (Prakruti).

Broadly speaking, a Vaishya, a Kshatriya or a Muslim for example is known by the attributes of his nature-Prakruti (non-self). A Vaishya has a thoughtful and prudent nature (Prakruti). Patels are kshatriyas and hence bold by nature (Prakruti). A Patel may cut off the head of his opponent but if he is pleased he might sacrifice himself. In fact, nature (Prakruti) differs from person to person due to varied permutations and combinations and these differences are boundless.

Mind, speech and body are the three segments of Prakruti. All three are susceptible to effect. And while undergoing this effect, on account of delusion, new causes take root; and from them causal - Prakruti is formed, the effect of causal-Prakruti is the effect-Prakruti.

As long as a person does not understand his 'Real Self', there is a relative religion. When doubts disappear and the person is perfectly certain of his being 'Pure Soul', he becomes a 'Purush' and only after this the formation of causal-Prakruti ceases.

The Natural (Prakrut) Garden

Seeker: Why are there persons of different nature in a family?

Dadaji: The effect as it is or the effect-Prakruti is irrevocable. It can never be revoked. Every father wishes that his son be like him. Oh dear, do you want to turn your house into a garden or a farm? Prakruti differs from person to person. So do the plants, for they bear different flowers. How can you expect to have the same flowers on someone else's plant? And if there are roses only, can it be called a garden? No, it will be called a farm of roses like a farm of millet. But if there are other flowers also like the jasmine, *champa*, *juhi* along with the thorny plants, well, it is called a garden. Prakruti is a garden! People want roses but they don't like thorns. But can there be a rose without thorns?

People plant the seed of a lemon tree; but how does it grow? Elements like earth, water, air, light and sky help its growth. They nourish the seed. Is there any kind of taste in that nourishment? Is there any sour taste in it? No, then where does the sour taste come from? And beside it, if you plant a *neem* tree, how does it get a bitter taste on every branch and every leaf? Both were nourished on the same five elements. Was the water bitter? No, then how did it happen? The sour taste and the bitter one were in the respective seeds themselves, and hence the sour or bitter fruit. The seed of this banyan tree is even smaller in size than that of a mustard seed, but how vast is the banyan tree! The whole banyan tree with its branches,

leaves and descending shoots, is contained in its subtle form in its seed. It is in the form of potential energy. Scientific Circumstantial Evidences gather to help it grow as a banyan tree on account of its inherent nature.

So miraculous is the knowledge of nature! It may be easy to cross an ocean but not so easy to gauge and overcome nature.

46

Asceticism (Vairagya)

Seeker: There are different types of Ascetics.

Dadaji: Yes, Asceticism is of three kinds:

(1) Asceticism as a result of escaping from pains (*dukh-garbh-hit-vairagya* : Escapism):

A person who runs away from the worldly life, unable to face its struggles, miseries and difficulties, one who abandons his wife and children leaving them unsupported. Such a person may opt for ascetic life since he is not well settled (in worldly life). He may think, 'may be, the only trouble in the life of an Ascetic would be to walk bare-footed and to beg, however one is sure of two square meals'. This will not bother me. Now what one would attain out of such an asceticism of escape? He will keep on wandering through 84 lac rounds of birth and rebirths.

(2) Asceticism aspired with enticements (*moha-garbh-hit-vairagya*):

He embraces asceticism only to get disciples, name and fame and respect. He may hope for reverence from people. He, who becomes an ascetic tempted by such

enticements, too has to wander restlessly and endlessly through the cycles of births.

(3) Asceticism aspired for Gyan- wisdom (*gyan-garbhit-vairagya*):

This is the right asceticism which one embraces for gaining true Knowledge. Such ascetics are very rare to find. Gyan (Right Knowledge) can be obtained from a Gyani only. 'Real' asceticism starts growing in the light of that knowledge (Gyan).

Seeker: Everybody has the same kind of Soul, then why is it that people resort to different deeds?

Dadaji: Look, everyone make use (*upayoga*) of the Soul differently. There are four kinds of applications of the Soul:

A. Impure or Evil Use (*Ashuddha Upayoga*):

Someone would shoot a deer for no apparent purpose and that too for the pleasure of hunting; and proudly boast how he killed it. Killing only for pleasure, without any other motive, is the impure use of the soul. Setting someone's house on fire and gloating over the foolish act, laughing after doing some evil; doing harm to someone and enjoying it sadistically- these evil doers are condemned to hellish life (*narka-gati*).

B. Inauspicious use (*Ashubha Upayoga*):

In impure or evil use of the soul the action is similar but one takes pride over his action, whereas in the bad use of the soul the doer weeps over his action in repentance. These beings that do inauspicious use of their soul are like second class rail travellers bound for birds and insects life (*tiryanch-gati*).

Example: The members of one's family may be craving for food and say that a deer will have to be eaten today because there is no other food in the house. So the fellow hunts a deer and brings it home to satisfy the hunger of his wife and children; but he feels pain and he repents: 'What I did is wrong.' That is the evil use of the soul.

C. Auspicious use (*Shubha-upayoga*):

In this mode, the person would tell his family tormented with hunger that we shall not kill any animal to satisfy our hunger. That's the good use of the soul.

Wishing well of others, doing good to others, obliging others and keeping one's heart truly moral is the auspicious use of the soul. Very rarely one may devote his soul to auspicious use alone. Generally we observe auspicious as well as inauspicious use of the soul together. Those who make auspicious and also inauspicious use of the soul are first class passengers bound for human life. But one, who sticks only to the auspicious use of the soul, travels in an air-conditioned saloon to *Devgati* (celestial or Godly life).

D. Pure Use of the soul (*Shuddha Upayoga*):

One with pure use of soul (*shuddha upayogi*) sees only the pure (essence) in all beings everywhere; looks not at the packing but values the content within the packing (!). To see the 'Real' in the relative is the pure use of the soul. That 'pure use' begins after realizing the 'soul'. When the use (*upayoga*) of the soul grows forever 'perfectly pure' it is Kevala Gyan. The pure use (*shuddha-upayoga*) results in liberation.

Seeker: Sir, may I ask your state of being in this regard?

Dadaji: 'I' am always alert in Pure Use of my Self (*Shuddha-upayoga*). One mendicant asked me, "You move in this car and many insects might get crushed under it, don't you think you are responsible for this sin? I told him, "Dear Maharaj, what do your scriptures say?"

"One with ever pure use of the soul, poised in 'Self', remaining in equanimity and whose wisdom and meditation are captivating, removing the stigma of Karma, weds the damsel of perpetual Bliss."

'I' am one who is forever in the state of Pure Use of Soul (*Shuddha-upayogi*). Will the violence get ascribed to such a Gyani?" "No", replied the Maharaj.

Seeker: How's that?

Dadaji: I explained, that sin does not cling to me but it does cling to you because you believe- 'I am Maharaj; these are my feet and insects are crushed by me' -this knowledge, this impression plagues you constantly. Ay, even in sleep it pricks you and therefore the sin clings to you. Whereas 'I' am always in pure use '*Shuddha-upayoga*' of the soul and never for a moment feel that this body is mine. The whole sense of ownership of the body has disappeared and so I am above any stigma.

Seeker: Kindly give some example.

Dadaji: Now look here. You had a plot of ground and you sold it to Lallubhai a week ago and prepared the document. And then one day the police come to your house, with handcuffs and tell you, "Amit, you'll have to come with us to the police station". You would naturally ask them, "why? What crime have I committed?" Then the police would tell you, "Smuggled gold worth Rupees 10 lac is found

hidden in your plot of land. That's your crime." You will at once show the police the document of the plot sold to Lallubhai with relief and the police will at once understand everything and ask your forgiveness and will go to Lallubhai.

Such is this state of mine. I am not the owner of this body. I am like the Lord of the universe and yet I don't have the sense of ownership of any plot. I possess the power of shaking the whole universe, but this Ambalal Muljibhai doesn't have the strength to break even a *papad* (a tasty thin food item).

47

Development of Human beings

Seeker: There are different kinds of human beings, it appears.

Dadaji: True, There are Fourteen Lac layers of human beings. Only those in top fifty thousand layers are worthy enough to listen to this discourse. One may happen to be enjoying human life but all human beings may not be equally developed. People have their own standards of inner development and their concept of God corresponds to their own development. And according to this law of Nature, they have devotion to their own God and even the scriptures they come across are appropriate to their own development.

Human beings belong to different standards according to their development and they have the concept of God befitting to their own development.

All these standards pertain to the field of relative religions.

Maya (Illusion) and Moksha (Liberation)

Seeker: Sir, there is a recurrent reference in scriptures to the force of *Maya* (Illusion), the all-pervading spell as a greatest hurdle in the path of *Moksha* (liberation). One feels it is a debilitating force. There is a proverbial saying:

Illusion has horns on its head that are nine hands long, it Strikes with horns in the front and strikes with a kick from behind.

Kindly enlighten us on what is the spell of *Maya* (Illusion).

Dadaji: The description of *Maya* in scriptures is more by way of similes. Like *Maya* Saying, “Anger, pride, deceit, greed, attachment and hatred- these six are my sons and I’m the seventh- thus this family plant will remain green forever. So long as my son called ego (pride) is alive, even if you kill all my other sons they will resurrect themselves.” So, it is said that one doesn’t have a moment of peace in this world due to the domain of this powerful force of *Maya* (Illusion) and her six sons.

Anger, among her six sons, is frank. He blurts out unwittingly and artlessly. So it is easy to recognize him. Someone would say, “O’ Fool! Why do you lose your temper?”

Pride is also easy to notice but slightly less noticeable than anger. Anybody would say, “Why are you so prideful?”

Attachment and deceitfulness of a person are not easily recognizable and the possessor of these attributes is also ignorant of their existence.

Greed comes last. Even God gets tired of your deceitfulness and greed!

This illusion and its progeny are so powerful that it makes it difficult to attain liberation. Illusion remains almost unconquerable till the last moment.

Seeker: Apart from similes, what is the reality about *Maya* and its domain?

Dadaji: Really speaking, *Maya* is nothing but ignorance of True Self as a Pure Soul. The delusion that simply gets ingrained in everybody since cycles and cycles of births is that 'I am so and so, the name bearer' and that is the root cause of *Maya* (illusion) which further generate the progeny consisting of the anger, pride, deceit, greed, attachment and hatred. And this illusion of *Maya*, in the *kramik-marg* (step by-step-path of liberation) remains unconquerable and hinders till the last moment.

Hence, *Maya* can be better regarded as a delusion and one remains trapped in *Maya* until he realizes his True Self as a Pure Soul with the grace of a living Gyani-Purush (fully enlightened person). The riddle of life can be solved only when one is bestowed with True Knowledge of Pure Soul when one encounters a man of wisdom (Gyani-Purush) and then the *Maya* and its progeny is eradicated.

Seeker: How does a Gyani-Purush dispel the illusion of *Maya*?

Dadaji: I do not do anything else. I only dissolve and eradicate the delusion of your ego- 'I am Amit' and so the

other progeny of the *Maya* die a natural death! Then one is freed from this bondage and enjoys liberation. When I initiate you, and make you realize your Pure Self as your True Identity, your age old delusion of 'I am the name bearer' gets dispelled and you get emancipated from the bondage of illusion.

49

Three kinds of Happiness in the World

Seeker: Sir, kindly explain the different kinds of happiness.

Dadaji: There are three kinds of happiness in the world:

(1) *Indriya-sukh* i.e. sensual-pleasure-centered happiness:

The objects that one enjoys through the five senses cause the pleasure of the senses.

(2) *Nirindriya-sukh* i.e. Happiness sans sensual pleasures:

Those, who renounced the pleasure of the senses but could not obtain joy of the 'Self', remained dangling between the two. This kind of happiness is the pleasure only of the ego-inebriation!

Here one, through meditation and other efforts like imagination and visualization, tries to keep himself in the state of orienting his ego as if he is only a Soul and this state gives a sense of happiness (although one has in fact not realized his True Self).

(3) *Ateendriya-sukh* (beyond the ego and senses):

It is Pure Self oriented happiness. This happiness, beyond the senses and ego, is of the Pure Soul, the 'Self' alone. It is infinite bliss of the 'Pure-Self'. But it can't be attained unless one has known and in fact realized the 'Pure Soul'.

Seeker: Kindly give an example.

Dadaji: It was a bitterly cold winter night. And it so happened that, three travellers among them one loving pleasures of the senses, the other, the pleasures of ego and the third happy in the 'Pure Soul' alone, came to an inn in a village. It snowed at night. And none of them had anything to cover themselves with or to spread on the floor to sleep on. Do you know how they spent their night?

The one given to the pleasures of the senses cried out every five minutes: "Oh God! I'll die in this cold." And look: he was dead the next morning.

The second one, wedded to pride and ego repeated every minute, 'Oh! It's bitterly cold. Can it affect 'me' at all? It affects only my body.' Thus inebriated with ego, he passes the night and if you see him in the morning, his body was cold but the fellow was still breathing, though slowly. This fellow wedded to ego remains in a kind of intoxication harbouring haughtiness. People flatter him with 'Baba', 'Baba' and the miserable soul indulges in asinine intoxication!

And what about the one happy in 'Pure Self' alone! No sooner does it start snowing outside, he enters the cave of wisdom (or Pure Soul). He remains completely free from the body all night. He lives in his Abode of Infinite bliss and leaves the inn next morning.

Impurity-distraction-Ignorance: Attachment-Hate-Ignorance

Seeker: How does one attain liberation?

Dadaji: It is said in the Vedanta, 'When impurity, distractions and ignorance (*Mala-Vikshepa-Agyana*) disappear then one can attain liberation'. And it is said in the Jain Religion, 'When attachment, hate and ignorance (*Raga-Dwesh-Agyana*) are removed, liberation is attained'.

Both belief systems emphasize the need to deal with Agyana (ignorance) as a common impediment to deal with.

Now physical impurities in the body are removed by purgation, but how can one cleanse impurities of the mind (*mana*). The impurities of reflective consciousness (*'chitta'*) are even more difficult to remove.

As long as there is ignorance; there are distractions and impurities getting generated. People try to remove these impurities and distractions in order to attain some peace while their inflow is continuing! But the correct remedy is to replace ignorance (*Agyana*) with true Gyan from a living Gyani-Purush, and after that one may easily get rid of impurities and distractions through the right understanding obtained by keeping in touch with Him (*Satsang*).

Seeker: What is the cause of bondage of the human soul?

Dadaji: It is due to ignorance (*agyana*).

Seeker: Then how can he be liberated?

Dadaji: By Gyan (wisdom), the opposite of that by which the individual soul was bound.

Seeker: Kindly explain it further.

Dadaji: That 'I am Amit' is an attachment to a wrong place but this attachment is of one's great liking (due to ignorance) and hence there lies a dislike for the alternative orientation on the other side. It means dislike for the 'Pure Soul'. If there is attachment in one corner, there is bound to be dislike in the opposite corner.

When I make you realize the 'Pure Soul', and fix your gaze into Pure Soul (*Shuddhatma*), at that moment you are set free from attachment and as you progress ahead, you set yourself free from the dislikes and aversions.

Vitaraga means the vision of wisdom (Gyan) of the 'original place', realization of the Pure Soul. I bestow on you Absolute Knowledge and Absolute Vision (*darshan*) so that you have perfect cognition (*darshan*) but Absolute Knowledge of 360° remains indigestible for you. It is because of the time (*kal*) factor. Even 'I' cannot digest of the top 4° of the Absolute Gyan. I bless you with Absolute Wisdom (Gyan) of 360°, but you will not be able to digest it. You are therefore called persons having partial perfect wisdom (*Ansha-Kevala-Gyani*) and 'Bhagawan' is the one who possesses (perfect) Absolute Wisdom. As the 'Pure Soul' begins manifesting 'its Self', the Absolute Wisdom also manifests itself concurrently and to the same degree. When 'Pure Soul' manifests itself fully, it is called perfect or Absolute Wisdom (*Sarvansha Kevala Gyan*).

'Remove delusion with another delusion' is the core message in the step-by-step path of liberation.

Seeker: Kindly give some example.

Dadaji: If a garment is dirty, we want soap to remove its dirt. But that soap leaves its own residue in the garment; and detergent is required to remove the residue left by the soap. Detergent removes the traces left by the soap but leaves its own in turn and to remove traces of the detergent you may use another brightening chemical (like Tinopal) and so on and so forth. Thus all the disciplines observed by the *sadhaka* (spiritual aspirant) leave their own traces of impurity and one never gets fully pure or free from all impurities.

Seeker: In that case what is the remedy?

Dadaji: When one meets a fully enlightened person (Gyani-Purush), then one is purged of all impurities. The Gyani-Purush, who is absolutely free from all impurities, can burn all your sins and place in your hand 'Pure Soul Absolute' (*Kevala Shuddhatma*) and the puzzle gets solved. Then one attains liberation. Otherwise one goes on washing the garment through endless births and the soap and cleansing material used to remove the impurity of the garment goes on depositing its own traces of dirt on the garment!

51

The Science of Speech

Seeker: Sir, kindly elaborate on the science of speech.

Dadaji: The mother-in-law goes on quarrelling with her daughter-in-law from dawn to dusk and the daughter-in-law goes on getting frustrated and smoldering inside. If the old lady goes on abusing incessantly for four long hours

and we ask her to repeat the same abuses again, could she do so again? No. Why? Her speech is like a record that has already been recorded.

If this record speaks, 'Chanchal has no sense; Chanchal has no sense', will Chanchal then tell the record that it has no sense? Speech is a kind of record (LP). I am the first to reveal this secret.

Seeker: This is so strange! Kindly explain it.

Dadaji: Speech is material, a record only. The tape-recorder plays the tape but the program has been taped before. Under suitable circumstances speech starts fluently like a gramophone record and the fellow says, 'I spoke.

When a Lawyer wins a law suit, he tells everyone. "I pleaded like this and like that and won the case." But when he is defeated and loses the case, where does his pleading skill disappear? Then he says, 'I should have pleaded this way but I forgot to do so!' O' Fool! You do not speak. It is the record that plays.

You would not be able to articulate even a word if you tried to speak exactly as per the pre-planned talk.

Seeker: Kindly give some example.

Dadaji: Doesn't it often happen that even though you had firmly made up your mind not to speak out against your mother-in-law or husband, you couldn't help speaking? Words just get uttered despite your wish. What is this? You didn't want to abuse. Did the husband desire that his wife should abuse him? Who made her abuse her husband? It's the record that plays and nobody can make any change in the recorded material!

It often happens that someone came determined to scold his opponent but when he went to his opponent and found a few other persons with him, he would return without uttering even a word. If your speech were under your control, then you would utter according to your desire. But does this ever happen? How can it happen?

Seeker: Sir, is your speech a record too?

Dadaji: This Ambalal Muljibhai Patel has a body and even though God has fully manifested Himself within him, his speech is also a record. I have no power of speech. I only see and know how the record plays. Speech is totally material. But my speech flows after touching the manifested Paramatma (Pure Soul manifested in full glow) and therefore it is live spiritual speech! It is like a (manifested) visible Saraswati, the goddess of speech! The Saraswati in this photograph is not real. But our speech is real and like a living Saraswati. Your sins of infinite cycles of birth are burned to ashes thereby. My speech is Vitarag, absolutely free from attachment.

How will you recognize a Vitarag? Simply by his speech! But its worth will be commensurate with the assessing skill of the jeweller. When the hapless fellows estimates the worth of a thousand-million diamond as only five hundred bucks, the diamond has to speak out that its worth is a thousand million. Likewise I have to proclaim that I have attained Godhood. I am in a way God's superior, perfectly non-attached. God Himself has given me the position as if of His superior!

Seeker: How can it be so?

Dadaji: God told me: "We were in search of a worthy instrument and we discovered it in you. Though we are

perfectly non-attached sitting in Pure Soul- Liberation, we cannot help anybody now. You are the omnipotent manifested form with a living body. Though you live in a body, you are perfectly non-attached. So we say you have superior power. And you can be instrumental for the welfare of the world.”

And that’s how I have become even superior to God; the Lord of the fourteen worlds, with all His spiritual powers, the Incarnation of Gyan- wisdom manifested Himself in me.

“Oh hapless fellow! Kindle your lamp and go your way. Don’t inquire too much and make a mess!”

Seeker: People may find it really hard to believe.

Dadaji: How can you estimate the worth of the inestimable and immeasurable man of wisdom (Gyani-Purush)? How can you evaluate a man of wisdom, when you get rebuked, like a child having no sense, even by your wife at home! Do you have the expertise of a jeweller? Oh fool! In evaluating me you’ll get exposed. Therefore throw your bundle of crookedness into the sea, be upright and straight. Come in all humility and say; “Sir, I know nothing, Kindly Liberate me from the cycles of birth and death of infinite times.” I will solve your puzzle of life. ‘A Gyani- can do anything he pleases’ because he holds the license of Liberation!

Ah, how many Gyani (a man of absolute wisdom) people flourish at a time? Five or ten? Actually, a Gyani rarely visits the earth; and the Gyani of the akrama-Path (step-less path) is born once in a million years. That, too, in this present age of strange happenings, like the Kaliyuga!

He (Gyani-Purush) lifts you up in the elevator. Then you will have not to gasp for breath climbing up the steps.

Oh Fool! This is the flash of lightning, better you thread your pearl!

But the unlucky fellow goes in search of a thread then! What can be done? The fellow is not ready and lacks enough *punya-karma* (deeds of goodness) on his side.

Seeker: This is wonderful indeed! Kindly tell us about the attributes of speech of a Gyani-Purush. We find crystal clear explanations of Universal Wisdom in your speech, Sir!

Dadaji: Only the speech that is free from any attachment (*vitrag-vani*) can lead one to liberation. My speech is sweet, melodious and unheard of before, it is direct. That speech (which is) contained in the scriptures is indirect. If one listens to the 'Direct Speech', one will have '*samakita*' or the blessed state of the realization.

My speech is 'syadvad'- not hurting anyone's view but acceptable to all views. It accepts all points of view because I am sitting in the center. My speech is impartial. The Hindus, Muslims, Parsis and Khojas- all listen to my speech and I appear to them a worthy well-wisher because I don't have the intellect that separates oneself from others. After all, I would be sitting in them too, I am the speaker and the listener too hence everybody who comes across me experience intense feeling of unison and harmony with me.

The speech of one who is free from attachment (*Vitrag-vani*) is that which is replete with all the concern and feeling for complete spiritual well-being of others. Only

the speech of Gyani who is free from attachment can do well to a person and lead him to liberation.

52

‘Maun’ (Silence) of the ‘Pure Self’

Dadaji: In spite of the record (speech) being played all day long, I am silent.

Seeker: How is that?

Dadaji: My speech pertains only to the Pure Soul and nothing else. So I call it silence. One who observes silence is called a *Muni* (*ascetic with a vow of silence*), but not the one who observes only the external (physical) silence and remains agitated within. How can he be called a *Muni*? ‘We’ are a *Mahamuni* (*greater Muni*), perfectly calm. This is called ‘*paramartha-maun*’ i.e. silence of the Pure Soul!

Seeker: What are the qualities of true speech, Sir?

Dadaji: Speech possessing all the three attributes of being well-wishing, moderate and pleasant is true speech and all other speech is not true speech. This rule applies to the speech in our day to day living.

Look here, Natubhai, you make notes of my speech but it will help you only 50 per cent and for the person who reads it will benefit him only 2 per cent!

Seeker: How is that when it’s written word for word?

Dadaji: It won’t be the live speech. So long as this bubble (my body) is not burst, make the most of the moment and attune yourself with the Pure Soul. It will be all in vain, once it bursts. We tell everyone that please, do not put my idols or photographs after me. Don’t we have the pictures of Mahavir and Krishna? Keep them. Don’t put my

photograph. It will not be useful to you in any way. I shall leave behind me a genealogy of Gyanis. I will leave behind my successors and then the chain link of Gyanis will continue. *Therefore find out a living idol (Gyani).* The puzzle won't be solved without his guidance in person.

53

Inner Psychic System (*Antahkaran*)

Seeker: Sir, our inner psychic mechanism of mind etc. is very intricate and one always gets confused and puzzled therein.

Dadaji: The human body function has two parts:

(1) *Bahya-karana* (the physical body): External mechanism

(2) *Antahkarana* (the inner subtle body): Internal mechanism

The world is in search of inner science that is revealed by me for the first time. It's very difficult to know the *mana* –the mind. What is mind? What is *buddhi* i.e. intellect? What is *chitta* (reflective consciousness) and what is *ahamkara* (ego)? I give you the correct understanding of *mana*, *buddhi*, *chitta* and *ahamkara*.

The inner mechanism of psyche (*antah-karana*) consists of four things:

Mind (*mana*), intellect (*buddhi*), reflective-consciousness (*chitta*) and ego (*ahamkar*).

All four have a highly subtle form and they can be observed. They are invisible to physical sight of our eyes but they can be comprehended through the vision of enlightened wisdom (*gyan-gamya*). They are completely

physical but too subtle to be seen. Pure Soul (*Shuddhatma*) has no relation with the inner psychic system known as *antah-karan* - internal organ. It is completely separate. I am completely separate from it. Therefore I can give its true (real) description.

Seeker: How does the inner psychic mechanism (*Antah-karan*) function?

Dadaji: As I said earlier, the inner mechanism of psyche (*antah-karan*) consists of four things: mind, intellect, *chitta* and ego. Each of these four has its own function distinct from the others. Even then every action is performed with the co-operation of all four! The first photograph or impression is imprinted exactly in the internal organ; then that comes into manifestation – in the external organ and in the external world.

Seeker: Sir, What is mind (*mana*)?

Dadaji: That which never goes out of the body is mind. The restless mind plays monkey-tricks within and shows various pamphlets (images). The mind is no public vagrant. People say that ‘my mind wanders’ but it is not true.

Seeker: Then what keeps wandering outside?

Dadaji: That which wanders is the *chitta* (*reflective consciousness*). Only *chitta* can go out of the body. It takes actual photography which can be seen.

Seeker: What is the role of intellect (*buddhi*)?

Dadaji: Intellect advises and takes decisions.

The ego (*ahamkara*) endorses it. There starts a negotiation like a bargaining campaign among the mind, intellect and *chitta* (*reflective consciousness*) and the ego

endorses the decision arrived at by the intellect in tandem with either the mind or the *chitta*.

Seeker: Sir, kindly give us an example.

Dadaji: For example, you are sitting in Santa Cruz and your mind shows you the 'pamphlet' that you want to go to Dadar. Your *chitta* (reflective consciousness) will fly to Dadar in no time and the exact (vivid) image of Dadar will be seen, sitting here in Santa Cruz. Then the mind will show another picture that you want to sit in a bus. The '*chitta*' will fly to the bus, see it and return. Then the mind will show the third pamphlet- Let's go by taxi. Then it will show the fourth one- Let's go by train. The '*chitta*' runs out and returns having seen a train and a taxi.

Finally when the intellect takes the decision to go by taxi, the ego, like the President of India, will sign it. Then the work will be done and you'll find yourself standing, waiting for a taxi. No sooner did the intellect decide, then the mind would cease showing further images... then it will show you an image of some other subject.

Intellect + mind: ego will sign; Intellect + *chitta*: ego will sign. Intellect must be at the back of both the mind and the *chitta* because without it no decision regarding any work is arrived at and when a decision is arrived at, the ego signs it and the work is executed. No work can be executed without the ego. One can't even get up to drink water.

This internal psychic mechanism (*Antahkarana*) is a parliamentary system.

Now I'll explain what is mind and what its nature is.

What is the Mind & what is Thought?

Seeker: Sir, what is mind (*mana*)?

Dadaji: The *mana* (mind) is sort of a subtle knot. It consists of a number of subtler knots. It is subtle; neither a molecule nor an atom but a stage between the two. Amongst the ever changing phases within and around, one feels either attachment or resentment and gets engrossed therein (with that kind of mode) which results in the genesis of the 'causal-mind' and this will eventually culminate into an effective mind according to Scientific Circumstantial Evidences (*vyavasthita-shakti*). The longer one remains in that mode of consciousness, the more and more atoms get polarized and form a knot. It later becomes the effective mind in the next birth. Everyone's mind is different from others' because it is an effective mind.

Seeker: Sir, what are thoughts?

Dadaji: The mind consists of innumerable knots. When a particular knot bursts (sprouts up) based on 'timing' according to the laws of Scientific Circumstantial Evidences (Vyavasthita Shakti), it is called a thought.

The nature of the mind and the kind of knot that was formed can be understood from the thought. Thoughts as they arise can be read. The mind identifies itself with the thoughts of its liking and shows aversion to the thoughts it dislikes; and people say we are out to conquer the mind! The mind can never be controlled. It can be contained within or bound by true knowledge as water is contained or bound in an earthen pot. Conquering the mind is the biggest paradox.

The Pure Soul is *chetan* (living) and the mind being a part of non-self is inert and insentient. How can these two be combined or assimilated? The problem is solved only when the Pure Soul remains in itself and allows the mind to do its function. One should be fully aware and not interfere in the working of the mind or get identified oneself with its working.

Seeker: Please explain the knots of the mind further.

Dadaji: I will explain how subtle the knots of the mind are. If you go to a field in summer, you'll find it neat and clean. You will think that your field is completely clean. However when it rains, vines of different kinds climb on the hedges and grow everywhere. After the rains the vines like those of *kankoda* (*momordica dioica*), bitter gourd (*karela*), pointed gourd, *giloda* (*cephalandra indica*) and a variety of even wild vines sprout up. Where did these vines come from? The root (tuber) of each vine was inside the soil, which sprouted up with the first shower of rains. Then you uproot the vines to make your field clean and say that "my field has become clean now." No, it's not so. Visit your field for three years (after the rains) and if no vines grow only then your field can be called clean. "Only then it has become knot-less."

Similarly, this mind also consists of knots. One, whose knot for a particular thing is big, gets more of its thoughts; and one whose knot for the thing is small, gets only a few thoughts about that thing e.g. if we ask the son of a vaishnavite businessman, how many times you had thoughts of eating meat, he will tell us, "I have had these thoughts only four or five times in the course of my life of twenty two years." It clearly indicates that his knot of eating

meat is small, as small as a betel nut. When we ask the son of a Muslim, he will tell us, “I have these thoughts many a time every day.” It means that his knot of meat-eating is as big as a yam. But if you happen to ask a third one – the son of a Jain, he’ll tell us, “I have never thought of eating meat all my life,” It means that he has no knot of eating meat.

Suppose you were assigned the work of preparing a monthly graph that shows the thoughts (about objects) of highest frequency and those having the lowest frequency. Go on noting them and prepare a weekly graph, then a daily one. You will at once discover which knots have pitched their tents inside and of what size they are. But let me tell you there are generally five to ten big knots. They are a problem. Small knots do not matter. Will you carry out this assignment?

Seeker: Sure, Sir. I will do this.

Dadaji: I don’t have any knot in me. So I am called Knotless (nir-grantha) - unattached, possession-less. Man is a knotty wood. It is useless for furniture too! Now if these knots multiply excessively they erupt (like a volcano) in the body. They are called tumours then.

Seeker: Sir, why is it that one may have bad thoughts despite his wish? These bad thoughts haunt me.

Dadaji: When one gets pleasant thoughts one is deluded to believe: “*I think. My thoughts are fine.*” And when one gets bad thoughts, one says, “I get many bad thoughts. I forbid them to come, but they still come.” What does it suggest? You take pride that you’re the thinker of good thoughts; but when bad thoughts plague you, you say – “what can I do?” If one were the thinker of his thoughts

everybody would like to have pleasant thoughts and nobody would entertain unpleasant thoughts at all! But does this happen? No, never. Then it is certain that both pleasant and unpleasant thoughts will always haunt you.

The mind is quite distinct from the Pure Soul and can never be one with it.

55

Mind: The Inspiration to Action

Seeker: They say it is the God who makes you think.

Dadaji: Oh, then someone may say, “God within me inspires me to steal.” You mean to say you’re innocent and God is a thief? O fool! Can God ever inspire anybody in this way? God would neither inspire one to steal nor inspire one not to steal. What does the law say? That he who inspires someone to steal is a thief.

Do you think God would ever join in such an activity? He is the Knower, observer and Infinite Bliss. He sees and knows everything.

Seeker: Then, what is that inspiration?

Dadaji: It’s the knot of stealing that sprouts up from within, which makes you to think of stealing. If the knot is big, one would get many thoughts and you would go and steal too. And you would also boast! “How cleverly I stole!” When you say this and boast, the knot of stealing gets nourishment, and thus fed, new seeds of *karma* fall and take root and the knot grows bigger and bigger.

Whereas there is another thief who also steals but his conscience tells him that this activity is evil. But what could I do? I had to do it to fill my stomach. He repents

that he stole, with all his heart and hence the knot of stealing does not get nourishment. Thus he sows the seeds of *karma* of not stealing. Consequently, he does not steal in the next birth.

Seeker: But the activity of the mind is ceaseless. Then how can one control his mind?

Dadaji: Whatever our mind imagines or doubts, it photographs this as a causal mind. A 'negative' i.e. image of the film gets prepared. And it comes in to play some time in the future births and gets projected or manifested as an effective mind. Then it looks like a picture on the screen.

The film that you see in a theatre lasts for three hours only. It's a film with an end whereas the film of the mind is endless. When you reach its end, you attain liberation. And so our poet Kaviraj Navneet had sung at the opening of a cinema house in Aurangabad:

"Everywhere in the world, the film show lasts for three hours.

But the end of the film of the mind is called Liberation!"

These people are out to subdue the mind. When an unpleasant film is seen, the fellow endeavours to cut it, but how can you cut it? He should have been more careful while shooting the film. The mind is only 'a film'. What you come across in the 'film' is to be seen and known. Some fool would weep, sitting in his chair, upon seeing a woman dying in the film, as though his wife were dying ! O fool! Why do you weep? It is only 'a film'.

The Knower-Known Relationship

Seeker: How does a Gyani deal with thoughts?

Dadaji: I only see and know the 'film' of the mind. I see and know which thought came and went away. I have only a hand-shake relation with the thoughts. I don't embrace and marry them! Bhagawan Mahavir used to do the same. He would see thoughts coming and going. They just come and go. Thoughts came to him till his last breath.

Listen, friend, you're only the knower of thoughts! They are the object to be known and you are the knower. It's the knower-known relationship. You'll see the film of the mind till the last moment of your liberation. But when it ends, there's perfect liberation, '*nirvana*'.

If you have thoughts of robbers, while moving alone in the dark, you must understand that if not today, some day you will be robbed. If you don't have such thoughts, then you won't be robbed. Coming events cast their shadows as thoughts. The inner warehouse is filled with goods hence it manifests in the form of thoughts! That you had such a thought is an evidence in circumstances. We have to see and know and have to be more 'alert' there. In this world, one has to comprehend especially the science of the mind. Many people go for destroying the mind. O' dear, the mind is not to be destroyed. If the mind is destroyed one becomes mad.

Seeker: One must see to it that we have only good thoughts, they say.

Dadaji: We shouldn't expect only the good thoughts in the mind. Whatever thoughts visit the mind are

welcomed. What should we say to the mind? Blow your horn or your pipe as it pleases you. Who are we to stop or change the effective mind? Nobody can do it, because mind is the effect. Why should we be afraid of it? If it does not play music, what shall we hear then? We have to adjust thus: O' Mind, You may sing as you please. We can enjoy any music. Before realization of our True Self 'We' loved the good music only and didn't like any other music. Now we have adjusted ourselves so play on as you like. I have neither likes nor dislikes now.

57

Ride Your Mind

Seeker: What should we do when the mind harasses us a lot?

Dadaji: When I had not realized my 'Self', whenever too many thoughts came to me I would at once understand that they would not let me sleep tonight. So I would tell the mind: "Run. Run. Good, run. Yes, very good, run as you like. You are the horse and I'm the rider. You may take the route you like. You and I are here." Thus we would go on may be till seven in the morning.

What is the law in this world? If you try to besiege or inhibit the mind, it will run with double its usual speed. Therefore, we should try not to stop it. If you 'impede' an obedient mind, it's all right. If it is disobedient then you have to make it run till it gets tired and is out of breath. Why worry? We have the reins in our hands. What do the people usually say then? "Oh gosh! I won't be able to sleep." So he will go on repressing the mind or 'try to impede' it.

My dear fellow! Leave your sleep aside! This is a rare opportunity. You will have the great opportunity to ride the mind. When are you going to get such an opportunity? I did a number of such rides thereafter this perfect Gyan- wisdom has dawned on me!

Seeker: They say, Set fire to the mind or destroy the mind.

Dadaji: Dear friend! Mind is a boat in the ocean of the world. People fracture the mind and tend to produce a thoughtless state. But the thoughtless state can never be attained in such a way. What do these people call a thoughtless state? They would suppress certain matters which cause the mind to play monkey tricks. But the mind will switch over to other matters but will continue jumping.

Seeker: Then what can be called the 'Thoughtless state'?

Dadaji: Observing and knowing, dispassionately and perfectly aloof, anchored in the Pure Soul, the passing caravan of thoughts, from moment to moment- is the "Thoughtless state" in the language of Bhagawan.

Seeker: Some people renounce the world to conquer the mind.

Dadaji: Yes, with only a narrow strip of cloth on, renouncing everything-house, wife and children – they went to the jungle to conquer the mind. Instead of observing the people, he went to see the wild animals and trees in the forest. There he would do everything: rear a cow or a goat; plant a rose bush and build a hut. It's the mind's nature to create the world wherever it goes! It would create the world even in the Himalayas. How will you control

such a mind now? To conquer the mind is a great contradiction. It's not possible to control or conquer the mind's nature.

Seeker: Mind is controlled by practicing Yoga, they say.

Dadaji: May be, there are Yogis who have come into this world with such knots that they feel as if the mind is under their control. But when it would sometime oppose them, they would know that the mind was not under their control at all. If you teased these practitioners of Yoga, you would know how far they had controlled their minds! To do Yoga is their 'knot'. Yoga is performed on account of their nature. And the fellow foolishly understands that 'I have done Yoga!' I have conquered the mind!"

Seeker: Then how does the mind get conquered?

Dadaji: The mind is conquered by true knowledge. It means the Gyani (a self-realized soul) dissolves the knots with the knowledge of Pure Soul and thus he attains the state of perfect non-attachment.

Your mind is the photograph of your opulence. Know your mind; know its nature fully well. What is the nature of a *kshatriya*'s mind? It has a very generous nature- royal nature. He would go to a temple, put his hand in his pocket and (would) offer all the money that comes in his hand. He would not pause to count how much he took out and how much he offered to God.

A person with a commercial nature has a narrow mind. Patidars (Patel community) are called *kshatriyas*. They possess very generous, royal nature but do not have

the pragmatic approach of a person with commercial mentality. No one is perfect.

58

Where does the Goddess of Wealth Dwell?

What does the Goddess of wealth (Lakshmi) say? 'I stay in the home of a person who is sincere to a hundred persons or so. His home becomes a swelling ocean of opulence whereas at all other places the reward is in proportion to the labour.'

Let us understand what 'sincere' means. How can one be called 'sincere'? To understand that you should know your mind, know the quality of its sincerity and its extent.

People do not earn because of labour or hard work. Those who are large hearted and generous minded do earn. Do these rich people (*shethiyas*) toil and labour? No, they possess royal (rich) minds. Their head clerk (*munimji*) labours for them and the rich people become happy.

Mind must be 'divine'. This 'divine' mind is such that it would help even the ungrateful. Our opponent might have usurped our money and he might be calling us a fool, in addition; but when he would be caught in the grip of circumstances, then only a divine-minded person would help him. The divine-minded person accrues merit for the state of celestial life (*devagati*).

How does a commercial mentality act? Suppose while camping in winter we could not get a blanket and he happened to get one. What would he do? He would tuck himself under the blanket covering him from head to foot! He would pretend that he was fast asleep! Now how could

anyone ask of him to share the blanket when he seems to be asleep? This sort of mind causes a lot of suffering and loss to follow. Immense happiness belongs only to the large-hearted and generous person. This world is yours. You must know how to enjoy it.

Saint Kabir was a person of great wisdom. He used to say: “O’ Man; have good things to eat and drink for yourself and in the hospitality to others, and avail of your opportunity of human life, for, while leaving this world, not even a penny shall accompany you!”

Avail your opportunity, means ‘prepare’ for liberation.

The Goddess of wealth is hindered by a miserly mentality. Else how would she ever be restrained? This kind of commercial mentality is called wise and practical, but what a great hindrance it is in one’s pilgrimage to liberation!

59

Contraction and Expansion of Mind

Seeker: Some people have royal mind while some others have a miser one.

Dadaji: If the mind is calculative and writes the daily account as such, one would not be able to prepare even curry the next day. Suppose we couldn’t earn even half a rupee at the end of the day, should we not prepare curry, the next day?

How is the mind? It can get expanded and if necessary, get contracted depending upon the need and finds its way out. If the pathway is five feet wide, then a thorny bush lying sideways would rip our clothes. If it’s

two feet wide the same thing would happen. And if the path is so narrow that one could pass through it with great difficulty, even then the thorny bush would cling to our dress. But that person would pass through it. He would pass through the narrowest way. His mind knows very well how to find its way so it squeezes itself to pass through in different situations. The fellow would pass even between two wires of a fence.

That's why I say, please don't turn your royal mind into a beggarly one. Offer, if not a flower at least a few petals from it. But don't let your mind be meagrely. Even a king would beg, if the circumstances forced him to do so. But do you think his mind turns beggarly, because he begs? His mind would ever remain royally generous.

The broader the mind, greater is the freedom and narrower the mind, narrower the confinement.

Seeker: Why is it that one has a generous mind and the other a miserly mind?

Dadaji: It depends on the knot of the mind. A greedy person has the knot of greed, a benevolent one has the knot of benevolence, an ascetic has the knot of asceticism, and one who renounces pleasures has the knot of renunciation. That knot causes or goads him to renounce and he says, "I renounced". O dear fellow! You strengthened the knot and turned it into a double running knot. When will that knot get untied and when will your puzzle be solved?

Seeker: What should one do to such knots of mind?

Dadaji: The knot is to be seen and known. You and your knot are distinct from each other.

The mind is different from us; it is so obvious! You see, One's mind starts monkey tricks and does not allow him to sleep when one wants to!

Foreigners run to India in search of mental peace. But how can one get peace? These Jains also go to Shantinath Bhagawan to have his *darshan* (visit and worship the idol of God) for peace. But Bhagawan says, "You come for my *darshan* and visualize at the same time, the *darshan* of your shoes and shop. How can you have peace then? It is better for you to name your daughter Shanti (Peace), and then go on repeating 'Shanti, Shanti' and you'll have peace rather!"

60

Disharmony of mind and behavior

Seeker: There seems to be a discord in thoughts and behavior.

Dadaji: In this age of *kaliyuga* there is no harmony among one's mind, speech and action; but there is discord among them.

Say, Ramesh and his friend went out for a trip. Ramesh thinks something, speaks it in a different manner and does it differently. In his mind Ramesh has the idea of buying at a very cheap rate but pretends in his speech and acts as though he is willing to buy at a reasonably fair rate. Whereas his friend by his thought, speech and act decides to buy at a fair price. Ramesh's friend will have a celestial life and Ramesh will suffer a hellish destiny.

Why did you not harmonize your mind? The intensity of the *karma* stuck to one would be dependent on the amount of discord in one's mind.

The discord between the mind, speech and action does not escape God's eye. This is Kaliyuga hence everyone will have more or less of such discord in his mind.

61

The Nature of Mind

Seeker: Why is it so that the mind is happy sometimes and unhappy some other times?

Dadaji: If you point out to the mind a less happy person than you, then it gets more happiness, for it is happier than someone else. Look here, Damayanti, you have only two rooms. So your mind may someday trouble you that you have no flat (apartment). Then you should show the mind the lady that lives in a single room. How could she live in a single room? She has no chair to sit on. If you do so, your mind will be happy again.

The mind should be trained in such a way; for who knows someday it might be idle and may ask food for thought. One, whose mind becomes weak, needs such training. But the knowledge that I impart here is such that you need nothing else.

The knowledge of *vyavasthita*- 'the impersonal executor of the universe' is such that the mind does not clamour. Then wherever the mind moves, it would be in a state of a perfect composure and equilibrium. When perfect composure reigns in every state of being - that is true knowledge, and that is true religion.

Seeker: The nature of mind is very strange.

Dadaji: Yes, It is so unpredictable that it would snatch away five rupees from someone; and then give away

two rupees to somebody else. It might sometimes create dislike for the very person on whom we always showered flowers. So don't be led by the mind. What does Saint Kabir say? 'One who is driven by the mind loses everything.'

The mind is so fickle that it would not let one even know when it would deceive him. If the powers of the soul enter the mind, identify with the mind, there would be sabotage. The person would go and even jump into a lake first and then he would shout, "Save me, save me.. ! " People's minds are fractured in this age. So when they reach the peak, they might even jump into the sea.

Seeker: They say the mind is like a dancer.

Dadaji: People say that the emperor makes the dancer dance. But I tell you it's not so. The dancer makes the emperor dance. In the same way your mind makes you dance!

Seeker: How does the mind drive oneself?

Dadaji: Suppose there are two friends walking on the road: One of them enjoys the smell of meat, the knots for meat-eating start shooting up... and he is tickled within. He has a strong desire to eat meat, so he tells his friend, "I want to go to see my relative; please, wait here." And lying to his friend he would go and eat meat. Ay! He would even swear in the name of God! As the knot sprouts, the fellow would start lying. The wretch ties the knot of deceit, the knot of lying and also strengthens his knot of meat-eating all together.

When a knot sprouts in an ignorant person he binds, say five new knots. Instead, when the knot of meat-eating sprouts up if he softens a little, his puzzle would be solved

someday or the other. He would not be free from knots in the state of ignorance but he would be greatly benefited if he speaks the truth when he goes to eat meat. And if his friend is noble, he would free the meat-eater from the knot of meat-eating or show him some way out or persuade him not to do so. And if he goes on repenting, he may finally be free from the habit. But if he does not repent and goes to eat meat, telling a lie and deceiving somebody, he will never be free, but will form new knots of deceit and lying in addition. That is why Bhagawan asked us not to deceive in thought or speech too so that the knot may dissolve someday.

Seeker: What kinds of knots are generally there in the mind, Sir?

Dadaji: There are knots of greed, pride, deceit, anger, etc., within the mind. The knot of pride is somewhat better than that of greed. But that of greed is the worst. Even its owner does not know it. But the knot of pride is easily seen by others. So someone may say, O' fool! Why have you grown so arrogant? And thus the knot of pride is cut. One would come to know of the knot of greed someday however but the knot of deceit can never be known.

62

How do the Knots of the Mind Dissolve?

Seeker: How does one get rid of the Knots of the Mind?

Dadaji: The knots of greed and anger harm us as well as others. Bhagawan has enjoined the person having the knot of greed to be charitable. Once he should take handful of coins with him and go on scattering it on the

road -like seeds in a field! When the mind starts opposing this activity, he must throw more and more money.... And in course of time the mind will be quiet.

But if the knot of greed is torn apart by thinking and reflecting over it, this is the best remedy. One should ponder, 'for whom am I amassing this wealth and for what sort of happiness! This way I don't get happiness myself and lose it for the sake of others and moreover, I shall be held responsible for the crimes I commit through immoral ways and means.'

When a knot sprouts, the man of wisdom (Gyani) sees it and knows it. At the behest of the man of wisdom (Gyani) if one looks at the knots of the mind from the vantage point of Pure Soul, with the sight of Pure Soul, the knots go on dissolving slowly.

I have infinite powers with me. I can dissolve your knots but as far as possible, I avoid using my powers (for you) else your own potential may not unleash. I would rather show you the way. When the knots sprout up, you experience them and see their 'movie' too. If there's no object to know, what will the knower do? To the extent the mind blossoms, the soul also blossoms. And the knowing power of the Pure Soul increases in proportion to the increase in the objects to be known.

Whenever your mind is soiled with mud, please use my words of wisdom as soap and your mind will be purged of its dirt and mud.

Seeker: Kindly explain how one should deal with thoughts. How should one discern the sprouting thoughts?

Dadaji: If your mind craves for *bhajiya*, (a fried article made of gram flour) be alert at once to see if the urge is in the course of the *vyavasthita* (*Scientific Circumstantial Evidences*) or is it the cunning propensity within that speaks. If you happen to hear three knocks, understand that it is the call of the Vyavasthita Shakti (*Scientific Circumstantial Evidences*).

If the body gets the food it needs, the mind and the intellect remain quiet. We don't insist for acceptance of this or rejection of that in the Knowledge (Gyan) we impart; for 'the impartial and orderly executrix of the universe (Vyavasthita Shakti)' will show you how to act.

Seeker: One should practice solitude, they say.

Dadaji: The mind grows wild and unmanageable in solitude. The mind always needs its food; hence it needs to be under pressure and therefore it has a feeling of solitude while one is in the midst of a crowd. The Mahatmas initiated by me remain pure and detached in the world and enjoy solitude in crowds. In the midst of a crowd when the mind gets its food and is fully engaged in it, the Pure Soul enjoys its solitude and bliss.

If someone's mind has grown weak, even an ignorant person would say, "Why do you keep thinking? Get up and go out."

This vagrant mind may go on expressing itself in a myriad ways.

Seeker: We should drive away bad thoughts, they say.

Dadaji: Don't people get thoughts about death? Certainly they do. Everybody thinks about death. But do

you know what people generally do? The moment thought of death occurs, they drive it away like to a stray dog. O fool! Why don't you then drive away *all* the thoughts? But no, if he gets a pleasant thought he doesn't drive it away.

The wisdom (Gyan) that I impart is such that the 'Pure Soul' manifests itself fully at the moment of death. Pure-Self (*Shuddhatma*) enters its own cave. The mind, the *chitta* (reflective consciousness), the ego and the intellect all grow quiet like the fellow becoming still at the time of bombing. The recipients of Pure Soul experiential knowledge spontaneously attain blissful death while in *Samadhi* at the moment of death.

63

Mind is Physical

Seeker: The mind disturbs one a lot. It is very powerful.

Dadaji: Mind is completely physical, mechanical.

Seeker: Is it so? I don't get it. Kindly give an example.

Dadaji: When a person makes a machine, his soul or consciousness gets identified with the activity; and when the machine starts functioning, the fellow boasts goaded by his ego: "What an excellent machine I have made!" But if there is no switch or some instrument to stop it, can he simply order his machine to stop? And suppose by some mistake if the maker's finger gets clutched up in the gear of the machine, would the machine feel obligated to the maker of the machine and not injure him? It will cut his finger in no time because the machine is physical. The maker's power is of no avail here.

The same is true of the mind. Man himself has been the maker of his mind!

Human speech is being formed out of the atoms lighter than those of the body and mind is being made up of the atoms even lighter than those of speech.

64

Kinds of Mind

Seeker: Kindly explain in details the mind and its processes.

Dadaji: The mind is of two kinds - the physical and the subtle. The subtle mind is also called the causal-mind (*bhav-mana*) and the physical mind is called the material-mind (*dravy-mana*) i.e. the effective-mind. The center of the casual-mind (*bhav-mana*) is three inches inward from the center of the forehead between the eyebrows, unseen by physical eyes. The physical mind is in the heart. It has petals. And therefore, people say, "My heart does not agree." If there's a sudden shock, the heart gets terribly agitated that is the material or physical mind. It is completely as an effect, in the state of discharge; whereas the causal-mind produces causes and consequently does charging.

The causal-mind (*bhav-mana*) is with motives; so new seeds of karma are sown. The causal-mind can be discerned from its motive. But who can discern the causal-mind? The One who has become Pure Soul (*Shuddhatma*) and who exists in a perfectly detached state so that he can see his mind completely separate from his 'Self' like a movie; then and then only can one comprehend the causal-mind. None but the omniscient can reach the causal-mind. Only the man of wisdom (Gyani-Purush) is omniscient who

can 'seal' your causal-mind so that the new mind is not charged and new seeds of karma are not sown. All that remains then is the discharge mind and its effects which can be seen and known by the 'Self'.

Seeker: What is subconscious mind?

Dadaji: What the foreigners and psychologists call the subconscious and the conscious mind are all mechanical and physical. Nobody can discern even an atom of the subtle mind. It's only within the ambit of a man of Wisdom (Gyani-Purush) because the causal-mind is known by wisdom only (*Gyan-gamya*).

You, the recipient of Pure Soul knowledge are given the wisdom of the pure self (*swaroopā gyan*) and so you have become completely free from the mind. I have plugged-sealed your causal-mind so no new charging is happening in the mind and I have made you the perceiver and knower of the discharging mind; therefore, you can remain as your 'Pure Soul' even when you encounter varied and infinite states of (effective) mind. This is wisdom - Gyan.

When one gets restless, gets entangled in the state of discharging mind, the causal-mind is getting charged and will get restless again when it is discharged; and thus the cycle of the creation of causal mind getting charged and then in next birth getting discharged, continues ceaselessly.

65

Known-Knower Relationship of the Mind and the Soul

Seeker: In what manner are the Soul and Mind related, Sir?

Dadaji: The Soul is steady all the time and is the knower when thoughts are fluctuating. Both soul and thoughts are completely distinct. There is no other relationship but that of the known and the knower. Therefore I tell you all, do not spoil or defile your feelings under any circumstances. An unexpected guest might turn up at an odd hour but do not nourish any ill feeling against him. You may serve him only a loaf of bread and some vegetables; but do not nurse any ill feeling about him. Do not impoverish your mind.

If we become angry against someone it breaks that person's heart, beyond reconciliation and makes us wander through endless chain of births. There is a saying that minds, pearls and glass once broken, can never be made whole again. They are fragile!

The man of wisdom (Gyani-Purush) feels the echo of the thoughts going on in the person he comes across and can read, see and know those thoughts slowly but clearly, this is called *manahparyaya-gyan*. However in the language of the Vitaraga, to see and know intuitively all the phases of one's own mind is the *manahparyaya-gyan*.

I am the physician of the mind in this world. The physicians of the body are available everywhere but try finding a doctor of the mind! All the physical ailments are the result of the mental maladies. I can cure all the ailments of your minds; I can also prevent new ailments and help you to maintain the newly gained health. And finally I separate your mind from you and reveal the Pure-Soul (*Shuddhatma*) within you. Then the mind won't disturb you. It will not only lead you to liberation but will also obey you.

Light of Intellect-The Light of Wisdom

Seeker: Now kindly explain what is Intellect.

Dadaji: The knowledge of all the topics of the world can be contained in the intellect; but the knowledge without Ego (*nir-ahankari-gyan*) is true Wisdom and Gyan. If there is ego in the knowledge of the world, it is included in intellect.

One should not rely on egoistic knowledge i.e. the knowledge derived through intellect.

Seeker: Why should one not rely on intellect?

Dadaji: Because your reliance on the intellect may prove futile anytime. Caught in the grip of circumstances even the most intelligent minds have proved to be stupidly mediocre. A man of intellect could become stupid.

Intellect is indirect light, coming through the medium of ego.

Seeker: Kindly give an example.

Dadaji: It is like the sunlight filtering through a hole in the roof falls on a mirror and gets reflected as indirect light. Intellect is reflected light.

Seeker: What is the difference between intellect and wisdom (*Gyan*)?

Dadaji: Wisdom (*Gyan*) is the direct light of the soul. It is 'full light'. That which shows Reality "as it is", is wisdom (*Gyan*). Intellect is not direct light (*swayam-prakash*), whereas wisdom (*Gyan*) is light itself, self-illuminated and it has unlimited energy of illumining the whole universe.

The sun is self-illuminated and can illuminate other things but the moon is illuminated by the sun.

Compared to perfect wisdom, intellect is like an earthen lamp before the sun. I have perfect light of wisdom. And so I don't have even an iota of intellect in me! I am *sans intellect (abudha)*. It is as if I became free of intellect without ego on this bank of the river, and the state of omniscience appeared to welcome me on the opposite bank. One who becomes *abudha* or free from intellect can become omniscient.

67

Kinds of Intellect

Seeker: Kindly enlighten us further about the intellect.

Dadaji: Intellect is of two kinds: (1) The right intellect, (*samyak-buddhi*) (2) Perverted intellect (*viparita buddhi*).

The right intellect is the one leading towards liberation. That can be attained only after realization of Self (*Samyaktva*) and it gives a correct view of Reality as it really is. Rarely does one attain the right intellect (*samyak-buddhi*). And where there is a lack of the right intellect, perverted intellect certainly reigns.

The perverted intellect is hostile to liberation. It is the nature of intellect to show delusions which strengthen the foundation of one's mundane life. And consequently it doesn't allow one to attain liberation. The intellect follows the world, keeping its eyes on worldly affairs and shows profit and loss all the time. It does not think of liberation.

Seeker: What causes one to worry a lot, Sir? It seems the intellect doesn't help here!

Dadaji: Anxieties multiply as intellect increases. If the mother of a two- year old child is lying on death-bed, it won't feel any pain. The child may be playing and smiling; whereas her twenty-year old son would be wailing a lot. His intellect is developed and with it his worries have also increased. Labourers do not seem to have any worries. They enjoy a sound sleep at night. But rich men worry a lot. They don't get sleep even at night. Why is it so? Their intellect is developed. Where there is intellect the counterweight is anxiety and restlessness. Wherever there's intellect, there's always ego-‘I am doing’; and there's a *corresponding* worry. That intellect separates us from God!

Bhagawan Shri Krishna has called intellect ‘perverted!’ “It makes one wander restlessly in the world”, He has said.

Seeker: How much intellect is necessary and how long?

Dadaji: Intellect is useful so long as one has not attained wisdom. If one's finger is entrapped beneath the stone (in the worldly affairs), it can be useful in cleverly taking out the finger and the intellect may be used so that it may not be trapped again. It should not be used in amassing wealth or deceiving anyone; for there is great danger in doing so.

Wealth comes to us on account of our meritorious karma (*punya karma*). It's not the product of intellect. Owners of big industries and rich persons may not have intellect but wealth comes to them in abundance and their

secretaries and managers use their intellect. The managers go to the Income Tax office and patiently listen to the abuses of the officer whereas their ‘bosses’ enjoy sweet sleep at home!

68

The Motive of Intellect

Seeker: Every person is happy in his own sweet home.

Dadaji: True, it is because of the motive of his intellect. A person who lives in a small cottage does not feel happy in a large bungalow, nor does the person living in a bungalow in a cottage! One gets what one has brought in one’s motive of the intellect. The contents of motives of intellect differ for everyone.

The largest percentage people in general earmark the fruits of their meritorious deeds for cars, bungalows, sons, daughters and wife etc. and consequently hardly a meagre one or two per cent is left for Real Religion.

Seeker: Does one always get what he has wished for, Sir?

Dadaji: Whatever is contained in the motive of the intellect comes in to play in two ways: Either undesired fruit or desired fruit according to the manifestation of either evil karma or good karma one has brought forward.

Seeker: Kindly explain it further.

Dadaji: See, there are two thieves who steal. One of them is caught and the other cleverly escapes. What does it suggest? Both the thieves had brought a thieving tendency in the motive of their intellect; but the one who

got caught had the fruit of his evil actions that was spent; where as the one who luckily escaped had the fruit of his meritorious deeds spent in it.

Thus the effect of karma of evil and good deeds works on the motives of one's intellect. If one came to this world bringing with him the motive of intellect filled with the desire of amassing wealth he would have heaps and heaps of wealth and his merit karma is spent on it. The other one also came into this world bringing the similar motive of intellect filled with the desire of amassing wealth but the fruit of his evil karma comes in play. Consequently the Goddess of wealth does not show her face to him.

Nature's account is so clear that all are powerless before it. A person would believe that he earned a million rupees. What he does not realize is that his merit karma is spent in earning a million rupees. Instead of doing so, it is better if you change the motive of your intellect. One should use the motives of his intellect for Real Religion (Dharma) only. One should not crave for insentient things like car, bungalows, radios etc.

Seeker: Ideally what should be the overall motive of the intellect?

Dadaji: Whatever you have received, let it be as it is, but from now on try changing the objective of your intellect for attaining *dharma* (the path towards Real self).

The motive of my intellect is 100% for Real *Dharma* and for universal welfare. My merit *karma* (*Punya-karma*) is not spent in desiring wealth, car, bungalow, son or daughter. Merit *karma* bears fruit according to the motives of intellect.

Those who have met me and have been initiated by me have ear-marked two to five percent into their motives of intellect to attain Real Religion or Liberation. I have inserted 100% of my motive for (Real) Religion; this is why I have received the 'No Objection Certificate' for Religion from everywhere.

69

Ganapati- The Presiding Deity of Intellect

Seeker: Sir, a large number of people worship Ganesha.

Dadaji: Ganapati (Ganesha) is the presiding deity of intellect (*buddhi*). Mainly, he has the right of writing scriptures. The light of his intellect illuminates his whole being and therefore he is worshiped first and foremost among all the deities. The Intellect becomes (grows) humble by his worship which helps one's intellect become neither illusive nor hostile or unfavourable.

One might face may be only two hindrances of intellect in the course of a month but if constant fear prevails one should know that it is on account of the hostile intellect. The governor of all great attributes, Ganapati, is placed first in worship so that intellect grows neither delusive nor hostile or unfriendly; however since the worship is performed unwittingly, it does not prove as fruitful as it should be.

If the worship is performed in the proper spirit, it will bear good fruit. Ganapati is the deity who has successfully passed through all the intricacies of intellect. If Ganesha is worshipped wisely, one gets rid of the delusion of intellect and gains the virtuous intellect.

Experience through Intellect and Wisdom

Seeker: What is intellect (*buddhi*)?

Dadaji: It is the ‘viewpoint’ of your past life, e.g. you are driving on the highway and have a certain view at the end of the first mile. And your intellect endorses it as- ‘it would be well if I had the same...’ and thus the first-mile-viewpoint is determined. When you proceed further and reach the second mile, you have a different view. The whole view is changed. Then the intellect endorses it that it should be like this... but the previous view is not forgotten. So it comes and surfaces frequently before him.

If you don’t consider the previous viewpoints, then there’s no hitch but you can’t help considering them. That viewpoint obstructs you. We call this knowledge- the perception of the past, because the intellect has signed and sealed it. Therefore differences of opinion go on multiplying within.

Your present intellect is the viewpoint of your past life and your present viewpoint will be the intellect of your next birth and thus this goes on and on.

Seeker: Kindly give an example.

Dadaji: A thief steals because of his viewpoint of the past life but if he happens to join the company of good people, his viewpoint may change and he may decide that thieving is bad. He steals in this birth because of his last life’s viewpoint, but his present viewpoint is being transformed; consequently in the next birth he will be born with the intellect of not to steal.

Seeker: What is difference between experience with Intellect and that with *Gyan* (wisdom of 'self')?

Dadaji: Imagine a person who has never tasted ice-cream. He is given ice-cream in darkness and he goes on imagining – would coldness be the quality (nature) of ice-cream? Would the innate nature of milk be as cold as that of this ice-cream? Would the cardamom be of the similar cold nature?

But the one who has experience of the ice-cream and knows and understands the different ingredients in the ice-cream and the qualities of the ingredients but also understands through intellectual experience why the ice-cream is cold.

When the intellect can perform such useful work in the world, imagine what feats can be performed by the Pure-Self which is immensely powerful and is the direct light?

Seeker: Does one need support of the intellect after realization of 'Pure Self'?

Dadaji: The whole world needs the intellect. It is their support too. However, I advise all who are initiated by me to ask their intellect to retire on a pension because the wisdom of the Self is such that intellect is of no avail there. I call intellect cunning, prone to lying. Do not believe her at any time. You should tell her, "O sister Intellect! You have always been troubling me in every birth so please, go now. Go to the needy, we no longer need you. Therefore, grant her 'pension' now and see her off.

You are not to give 'her' a violent shock because so long as there is a feeling of hate, liberation will not be

attained. So persuade her, cajole her and see her off giving her a 'pension'; pension here means consolation.

Seeker: How does the intellect help one in achieving liberation?

Dadaji: If you want to attain liberation, you do not listen to your intellect. The Intellect would point out faults even of a man of wisdom. O' unlucky one! You found faults with the very person through whom your liberation is possible! And because of this, your liberation will be going away from you for infinite births!

Intellect makes you grope in the world. Ay! If one follows the advice of his wife, he would be miserable and there would be a clash, then what to talk of this sister intellect (*buddhiben*)! If one follows her, one would be flung far to the world's other end! Sister intellect would wake you up even at two o'clock at night and mislead you. Your wife encounters you at certain times but this sister Intellect is your constant companion! Intellect is so wily that she would dethrone you.

There's a diamond worth five thousand million and you invite a hundred jewellers to estimate the value of that diamond. All will give different estimates of its value because all of them would be guided by their intellect. How come the estimates are different even though the diamond is the same? It's so because the jewellers differ in their intellect. Therefore I tell you, "This Incarnation of Wisdom (Gyani-Purush) is beyond the measure of your intellect. Please, do not try to measure it."

Intellect should not be used, even by mistake, before a man of wisdom. Each limb and each divine action (karma) of a man of wisdom is worthy of worship. Intellect should

not be used there. This man of wisdom has a body but that within is wonderfully, eternally alert and aware. That which is visible to you is the dramatic part of this embodied man of wisdom. I remain with the perfectly dramatic spirit. I am *sans intellect*. And one can be free from the bondage of intellect only by living in the company of such person.

Intellect manages the affairs of the worldly people; whereas '*Vyavasthita Shakti*' (*Scientific Circumstantial Evidences*), the well-balanced, impersonal executrix of the universe, directs the activities of the men of wisdom. Hence there cannot be any mismanagement.

71

Why Differences?

Seeker: Why does one have differences with other people, Sir?

Dadaji: Each person has his own viewpoint therefore he sees the same object differently from others. A thief steals according to his viewpoint. Mind you, he himself is not a thief.

Calling someone's viewpoint wrong tantamounts to calling his soul false.

Seeker: How is it so?

Dadaji: Because it is his belief and since one identifies his body-self with the Soul, therefore calling his viewpoint wrong is like calling his Soul false. It is true from his own viewpoint. As long as he is ignorant, his sole basis is his ego and own viewpoint. He comes into the center only after initiation to self-realisation and then

both his ignorance and viewpoint become helpless for want of support derived from ego.

Seeker: But there are people who are obviously wrong.

Dadaji: I do not tell anyone that you are wrong. I don't even call a thief wrong because he is right from his own point of view. But yes, I'll certainly explain to him the consequences of stealing.

All the people of the world are groping in the territory of good intellect and evil intellect. Good intellect shows good things and wicked intellect shows wicked things. But in the end both kinds of intellect are meant for and lead to the worldly life. Therefore, I call it perverted intellect. Perverted intellect (*viparit-buddhi*) harms both the giver and receiver; whereas the correct or right intellect (*samyak-buddhi*) is beneficial to both of them.

Intellect makes us suffer a lot. If somebody was ill in your family and if intellect points out that the person would die, just imagine, what would happen? Intellect would make you weep all night.

Seeker: Does the mode of intellect differ across different people?

Dadaji: See, the people of business class have strong intellect. So they suffer a lot. This kind of dent of intellect hinders the path to liberation. To attain liberation is the feat of the brave, a warrior class. The Kshatriyas are strong. The soul is distinct from the caste but the relative attributes confuse it and delude it. All the twenty-four Tirthankaras were Kshatriyas. When the Kshatriyas entertain the desire for liberation, they would at once

consider the worldly things worthless; whereas a *bania*, when he has the earnest desire for liberation, would still attach importance to worldly things too! Beware of this kind of intellect. It causes a great deal of confusion on the path of liberation.

A *bania* has a big knot of greed and it's not visible! Whereas a Kshatriya's is restless and shows his violent nature everywhere! But when he suffers for it and gets beaten, he realizes his mistake. When a *Kshatriya* puts his hand in his pocket and brings out a handful of coins from it, he inserts all the coins in the donation box at the temple. But a *bania*, according to his plan at home, would get change on his way to the temple and offer only a fiver or a tenner at each temple! Even though a *bania* has an earnest desire, he still uses his intellect!

Seeker: The intellect is crucial for earning money, they say.

Dadaji: What is this wealth? It is *puran-galan* (fusion and fission), or filling and draining out. If there is an influx, there is bound to be a draining out. It is an account in the ledger. People use worldly intellect here and make the matters worse. These fools waste their energy in filling and draining out. Money is a bank balance, only an account and it is fixed, pre-destined! And yet people use their intellect in earning money, and thus spoil their meditation-contemplation and their coming birth too.

Seeker: The business affairs are intricate and tricky.

Dadaji: As though use of intelligence in normal course were not enough, people have mastered the art of playing tricks.

A trick means exploiting the lesser intellect of the other person and usurping his things, deceiving him with the help of your cunning intellect. The trickster is very clever! And a thief is clever too. The trickster is condemned to a terribly hellish life.

Those who possess the commercial dent of intellect make such a pact with their intellect as would help them serve their own selfish ends. They wouldn't care for the good of their neighbours. Then how do they look good in their worldly life with the fold or fence made by their intellect? A person with commercial intellect looks to his selfish ends. He is always sunk in selfishness. He would not utter a word that would disclose his selfish end.

If you ask a person with commercial dent of intellect to judge something, he would take care to see whether the other party would be happy or unhappy and consequently his opinion would be expedient so as not to displease the person on the other side of just. He would even tell a lie so as not to displease him! He would give a wrong judgment (verdict).

But the God, sitting within, sees and knows well that he has drawn veils on both the sides. One must speak the truth which does not sound bitter. But this man gives a false verdict hiding the truth. It is like inviting a terrible responsibility on one's head. To prove the guilty man innocent means to accept a great responsibility on one's head. One should say the truth as it is.

One may ask why it is so. What are its causes? The answer is: the commercial intellect stays in the narrow, selfish groove and cunningly keeps the other party in dark so as to maintain peace and good relations. He has kept

all evil things within himself, which would naturally bite and disturb him till he attains his liberation. It would torture him terribly and not let him attain liberation easily.

Many people with commercial dent of intellect neither kill any insect nor do they pick anyone's pocket, thus gross theft and violence may have ended in them. But 'invisible' theft and undetectable thefts are carried on a large scale. The section of gross-thieves would improve someday but that of such cunning-thieves would not improve.

God has called this 'invisible violence!' He has also warned that "the problem of the killer with a gun will be solved in course of time but that of the conniving person will not be solved". The killer will someday attain *moksha* but the conniving person will always grope in the dark. The killer with a gun will go to hell, come round and search for the path of liberation. But the killer with tricks will go deeper and deeper in the quagmire of the world. He might have heaps of wealth which he may give away in charity; and the seeds will grow and the worldly life would continue. These are called polished tricks.

There is no 'tricky' content in the man of wisdom (Gyani Purush).

Does not the commercial- intellect subsist on tricks? It is good not to know tricks at all. Before I had self-realization I too taught tricks to people but only out of compassion for the person, caught in a trap. Then I stopped doing it. No tricks but to live life as it is and as it should be. There should be harmony of mind, speech and body and no discord.

Suppose you bought this watch for ninety rupees and then thought of disposing it for one hundred and ten rupees. What would you do? You perhaps would use a trick saying, “I bought it for one hundred and ten rupees and I would sell it at the same price.” Instead of playing such a (nasty) trick, why don’t you tell plainly that you bought it for ninety rupees and wanted to sell it for one hundred and ten rupees? If the buyer really wants the watch, he would pay one hundred and ten rupees and buy it. The ‘*Vyavasthita Shakti*’ (Scientific Circumstantial Evidences) is such that you would certainly get one hundred and ten rupees whether you used a trick or not. If Vyavasthita is so exact and irrevocable, why should you unnecessarily take the responsibility by using tricks? You unwittingly undertook the responsibility and the fruit of it is your downward fall.

Why does the Goddess of wealth avoid you? She avoids you because you go on using tricks. You are grown habituated to playing tricks. Otherwise a *baniya* would trade and trade honestly and earn enough money. Would he ever have to do a job?

72

Honesty in Trade

Seeker: What should one do as a trader?

Dadaji: I tell you for your greatest good: “Stop using tricks. Trade honestly.” Tell your customers frankly that you are making only 15% and they can buy the product if they want to. What has Bhagawan said? “If you are to get three hundred rupees you will surely get that amount whether you steal, use tricks or trade honestly. You won’t

get a penny more or a penny less.” Then, why do you take the risk of using tricks and thieving? Try to do your trade fairly and justly only for a few days and see what happens. You will have to face difficulties in the beginning for a period of six months or a year. But then your trade will flourish. You will do well. People will also understand that this man’s trade is honest and just and not dubious. He doesn’t adulterate. And so the customers will come to your shop, without your flattering them.

The number of customers that will come to your shop is within the ambit of ‘*Vyavasthita Shakti*’ (Scientific Circumstantial Evidences) and it is always well planned and well-ordered. But, the unfortunate fellow sitting on his counter keeps thinking in his mind: “If a customer comes now, it would be good; I wish a customer comes now” and spoils his contemplation and meditation.

So if one has decided to do an honest trade, he will get it. Bhagawan has said, “If you adulterate food and gold, you commit a terrible crime.”

The *Kutchis* also suffer from this dangerous disease called ‘tricks’ and they might beat even the *bania* in this art!

Seeker: The times are such that you have to live amidst tricksters and conniving people.

Dadaji: But you must always keep in mind, how you can get rid of these tricks. If you have this in mind, through repentance you’ll be free from a great responsibility and you will also encounter favourable circumstances where you will not be required to use any trick; your trade will prosper and people will praise your trade.

If we want to attain liberation we must act according to the guidance of the man of wisdom; and if we don't want liberation, then we may follow the herd. But we must be ever vigilant in our mind that we don't want to indulge in this 'tricky-trade'. Then we will certainly get the honest trade of our choice.

Our business policy should be such that even when children visit our shop, their parents would have no apprehension of their being cheated.

73

Why is there shortage of Money?

Seeker: Sir, one faces a shortage of money often.

Dadaji: Do you know why one faces shortage of money? Shortage of wealth is caused by stealing. Where there is no cheating or stealing by mind, speech and body, there the Goddess of wealth would be pleased to shower plenty of wealth. Thus thieving is a hurdle to wealth.

Intellect need not be used for earning money. But it should be used only for doing well to people.

By having right knowledge, one is enlightened to see clearly which actions bring him happiness and which actions make him miserable. These so-called intelligent people spoil everything by using tricks.

There shouldn't be a word like 'trick' in our dictionary. Why have you been given the wisdom of *Vyavasthita Shakti* (Scientific Circumstantial Evidences)? Let events happen as they are ordained in *Vyavasthita*. If there's a profit of eleven hundred rupees, it is welcome and if there's a loss of the same amount, that also is welcome.

All this is in the jurisdiction of *Vyavasthita*. We have no power in our hands, And if one had power in his hands would he allow his hair to grow grey? He would invent some trick to keep them black forever.

The man without tricks looks simple. Even a look at his face gladdens our hearts. But the face of a trickster looks heavy as though he has consumed castor oil! There is an air of melancholy surrounding him. When one has become Pure Soul, one is required to clear-out the inner merchandise too! You will have to repay whatever you have taken, won't you? Do not be under the delusion that you will not be compelled to repay all that you have accumulated by using tricks. You will have to repay everything and that too with a lot of suffering to yourself. Therefore I advise: *"Honesty is the Best Policy and dishonesty is the Best Foolishness!"*

74

Activities of Intellect and Wisdom

Seeker: How does the Intellect act and how does the wisdom act?

Dadaji: That which knows what is impure, evil or good, is the activity of intellect and not of wisdom (Gyan). The activity of wisdom is to see and know only the 'Pure'. But the intellect mistakenly believes the known to be the knower. 'I am Amit' is the known (object) which is mistaken as the knower. This is the function of the intellect. Ego is always mixed with intellect and it mistakenly believes the object to be known as the knower. If the activity of intellect is mistaken for the activity of wisdom, how can you experience liberation here?

Seeker: The intellect also helps one to know and perceive.

Dadaji: It is beyond the reach of intellect to perceive the known as the known and the knower as the knower because intellect itself is in the form of an object (a known); and therefore it cannot see the 'Real', the 'Truth'.

Seeker: Can't we know with the help of intellect about the genesis of the world?

Dadaji: 'The world has no beginning and no end. It is everlasting'. Even in this matter people use their intellect and create confusion. Of what use is this knowledge to you? It is infinite and endless. It's like a circle and how can there be a beginning or an end to a circle? That it is without beginning and without end will dawn upon you the moment you become a man of wisdom, transcending your intellect.

Seeker: Could the intellect be useful in spiritual progress on one's own?

Dadaji: Wayward attitude is the delusional intellect. People harm themselves by living wantonly. When one acts following one's own disposition, it is careless action, even if it is in performing good or evil actions or in reading of the scriptures. If a wrong belief is born, while reading scriptures, it will be the cause of wandering for endless rounds of birth. Therefore beware of the waywardness of the intellect.

When perverted intellect starts guiding you, you are wholly and solely responsible for that. God does not interfere in your matters. Perverted intellect afflicts both the giver and the receiver.

Seeker: There is a great amount of intellectual development. I wonder why there is still a lack of happiness.

Dadaji: There are two kinds of intellect- inward intellect and outward intellect. The Indians have inward intellect and the foreigners have outward intellect. Those who possess the former become more irritable because the more developed the inward intellect, the greater the agitation. The foreigners are instinctive and composed whereas the Indians are instinctive in some matters and '*vikalpi*' and perturbed in some other matters. However, only the inner intellect is helpful in spirituality.

The outward intellect explores outside where there are innumerable things and subjects. If the intellect can search within, it is advantageous. People's intellect wanders outside incessantly and consequently gets tired. When I give him intellect which incessantly moves within, the puzzle of his life gets solved. Your intellect is wanton. It drives away happiness and invites misery, because you cannot distinguish between real happiness and misery.

The Intellect deludes you. It derives only temporary happiness from material things. Now, things are endless. Imagine what would happen, if someone makes four scratches on your new car or if a dent is caused on it! Whatever joys the intellect grasps turn into misery eventually. Drawn by the attraction of things, the intellect superimposes happiness upon them. Indeed there's no happiness or joy in a thing.

In order to discover the joy of one's own 'Pure Soul', each individual soul starts tasting one thing after another and then tries to find out what has caused the happiness within. So the individual soul sets out on a journey of

exploration for happiness. He decides first that it lies in wealth; and therefore believes that wealth is the cause of happiness. But when he hankers madly after wealth, he becomes miserable.

Now he decides that happiness lies in a woman. A woman thinks that happiness lies in a man and the man thinks that it lies in her. Thus they find out that happiness lies in sex and wealth and decide that happiness is due to these two things alone. But if the wife takes a stick against her husband, there would be misery.

And imagine if wealth were to go against you! If there is a sudden raid by the income tax department at your house, the same wealth will go against you and cause you great misery.

75

Different Intellect: Different Opinion

Seeker: There is a saying, ‘the opinions differs from head to head’. Also another saying goes, ‘The world looks like what one’s vision is’. Kindly enlighten us about this vital aspect of life.

Dadaji: Vision (*drashti*) is created on the basis of opinions and then one sees according to that vision. The vision with ‘prejudice’ creates the perpetual cycle of birth and death. In spite of being an eyewitness to a theft, the one who does not have any prejudice in the vision, is a Gyani (the enlightened One). For, what is the proof that tomorrow the thief will not become noble and respected?

There is nothing to object if the senses accept a tasty mango fruit, but, if, afterwards, there is a memory of it, then it is harmful; because, behind the memory there

is the opinion that ‘this mango is good’ and that opinion will result in raag-dwesh (attachment-abhorrence).

Seeker: What makes one form opinions?

Dadaji: Only *loksangnya* – the belief held by people in general esp. those one is surrounded by or looks up to, because one’s belief is based on popular knowledge, and accordingly, the intellect makes the decision as to how one behaves. Once the wisdom of the ‘Gyani’ (Gyani-sangya) is followed, the effect of the so called wisdom of people in general (loksangya) becomes extinct!

“Opinion is dependent upon the receptacle of the intellect (*Buddhi no aashaya*)” Dadashri. The opinion depends on where the intellect has believed happiness to be. If happiness is believed to be in a French style haircut, one develops opinion for a French style haircut.

It is not the fault of the vision if one feels uneasy with a certain person. The mistake is being made by the opinion that led to this vision.

Seeker: Why one at times feels uneasiness when some particular person happens to be in one’s presence?

Dadaji: The vibrations of even the slightest adverse thought about another person will reach that person and give results. Here, doing ‘shoot-on-sight pratikraman’ (to instantly apologize the other person or his soul for one’s own known-unknown fault) will prevent those vibrations from reaching that person, and even erases the vibrations that may have reached that person. And once the opinion is erased, speech and conduct towards that person become natural that can’t but touch the heart of the concerned other party. The opposite of this, our view of the other with

the opinion of seeing his faults, casts its shadow on the mind of the other person. Because of that, there is uneasiness when that person happens to be in one's presence.

Seeker: What is so harmful in forming of opinions?

Dadaji: Opinion is the reason (cause) for speech with link of continued hurtful speech whereas suspicion is one of the reasons (cause) for opinion. This human body complex works according to the opinion of the charged-Self (*pratishthit-atma*; the relative-self). Opinion invites obstacles. There are terrible perils from the obstacles caused by opinions; they increasingly bind one in the areas where one needs to be free.

Once, two to five major opinions are gone, a state of bliss like liberation prevails!

The seed (of karma) is sown, not by action but by motive (intention behind action); by opinions! Only opinions worthy of welcome are those for celibacy (*brahmacharya*) and about the fact that the body is a greatest deception! Opinion is comprised of subatomic particles (*paramanu*) of ego. Opinion reflect upon personalities; it changes one's vision completely. There is no objection to lifeless opinions; opinions with insistence veil Gnan.

To be free from the opinions about the inanimate (non-Chetan) is up to oneself only. Whereas, even if one gives up the opinions about the mishra-chetan – (another living beings), the other person will not leave him! By forming opinions about other human beings whose faces contort in anger and revenge, what a grave results are invited!

Seeker: But how can one remove one's own opinions; they are deep-seated.

Dadaji: Once it is decided that opinions are to be broken, they start to breakdown. Opinions that are very deeply entrenched can be exhausted after doing pratikraman (repentance and asking for forgiveness for the error) every day! Whatever one's opinion, such will be the *pudgal* (non-Self complex of mind, speech and body) that forms in accordance with that opinion in the effect form in the next life.

To change the opinion, one has to put in place its opposite opinion. To erase the opinion that someone is a thief, one has to say that he is an honest and respected man and in the end, the vision has to be applied that after all, he is really a '*Shuddhatma*' (pure Soul)!

It is necessary to detach and remove the opinion about the opinion that has remained deep-seated in a subtle form.

Albeit, the one who has attained the Self-realisation; the one who has become Purush (Self-realized), is capable of doing any effort (purushartha) or valiance (parakram – extraordinary purushartha)!

Seeker: There happens to be differences at times in a family.

Dadaji: In the modern world there may be only three persons in a home but they will have thirty-three differences by the evening. How can there be a solution then? There would be a number of differences of opinion even between a Guru and his disciple in a single day.

Seeker: How, then, can there be an end to these differences?

Dadaji: Where the intellect is discriminatory there are bound to be differences of opinion. If the non-discriminatory intellect is created, the problems of life will surely get solved. He, who becomes impartial, sits in the center and finds everyone innocent. When the intellect shows the matter in a perverted manner, we should at once ask the right intellect to solve the differences and it will do so. When the soul is deluded, the world comes into existence. When one's perverted intellect is deluded, wisdom will manifest itself!

Seeker: How do you deal so amicably with everybody, Sir?

Dadaji: I do not look at one's intellect but I consider his understanding. Intellect may be crooked at three hundred points in a line but if the understanding is intact, then there is no problem. A man of intellect may rise higher, sharpening his intellect but there is danger of his fall; whereas, the man of right understanding goes higher and higher till he reaches the peak and suffers no downfall. Intellect is just a natural (mechanical) quality; it's not the attribute of the Pure Soul. Intuitive perception is an innate attribute of the Pure-Self.

A man of bilious (*pitta*) constitution has a sharper intellect; the one with 'windy' (*vayu*) constitution has a deeper understanding.

Seeker: There is no uniformity found in descriptions given in different scriptures.

Dadaji: Everything has arisen out of the intellects fancy. It's relative, mundane. Whatever flashed on the screen of the intellect's fancy of different people has been recorded in the scriptures of religions. A scripture is knowledge born of intellect. Pure Consciousness is never found in it.

But wisdom (Gyan) is self-illuminated and always resides in the heart of a man of wisdom (Gyani-Purush). Intellect has its varied phases and modes. Its convincing skills are varied and innumerable. It would try to prove the phases as the Pure Soul. Therefore, I go on telling you, 'Beware of the intellect'. When intellect lures, you, say 'I am a Vitarag (beyond attachment)' remembering 'me' and it will subside.

A man of wisdom (Gyani) finds faults with none. Intellect finds fault with everybody. It points out the mistake even of one's brother but 'wisdom' finds no faults even with the step-mother. The son would be sitting for dinner but when his step-mother serves him the burnt crusts of '*Khichadi*', his intellect crops up and tells him, "Really this step-mother is bad." Now (you know) this causes only grief. But if the son is initiated, then the 'Knowledge' (Gyan) at once comes to his help and says, "She is 'Pure Soul' and I am 'Pure Soul' too; and this is the play of matter (*pudgal*) which is being discharged."

Seeker: Kindly explain further about intellect and wisdom.

Dadaji: See, the body is made of clay and the intellect is made of light. Since the intellect gives light it may also burn sometimes. Therefore, I call the intellect cunning. It is necessary to go beyond intellect, to transcend it. Intellect

makes the man above-normal and it thrusts him below-normal too. There must be normality in everything in the world. Unless you become ‘*abudha*’ or free from intellect, and transcend it, normality will never prevail. I am ‘*abudha*’ and open-minded and in normality. I have become omniscient with the divine light of Pure Self. A person of ordinary intellect possesses a soft and tender heart. If he decides to solve the puzzle of life he may do so; but if he goes astray, he would fall too. If one puts his intellect to rest once a week on Sunday (even then) he would immensely benefit himself. If you desire to sow the seeds for next birth, then use your intellect.

It’s not within your power to increase the light of intellect but, yes, you can surely ‘dim’ that light. Always keep the light of intellect dim. Intellect is not universally beneficial whereas wisdom (Gyan) is.

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The Power of Intellect

Seeker: The intellect is useful in inquiry.

Dadaji: A person with a narrow undeveloped intellect harbours more ill-feeling towards others whereas a man of widened and developed intellect doesn’t entertain such a feeling. Do we pour our hate on anything when we go to a museum? Too much unwarranted inquisitiveness of the intellect is similar to having evil company which muddles up the affairs of life and creates chaos or confusion.

Seeker: Some people have a powerful intellect capable of multiple-tasking.

Dadaji: It is the power of intellect on which one’s ability of multiple-tasking-attention depends. The thieves on Life & Living

can have their focus on as many as sixteen things at a time at the time of stealing! The thief goes out to steal without having his meals so that his power of concentration gets enhanced which helps in multiple attention- tasking while stealing. Where to steal? At which point? At what time? Where's the policeman? Where's the purse, in which pocket? How to pick-pocket? How to escape, from which door? The thieves can pay attention to sixteen such things at a time!

The stock of karma one has brought along in his motive of intellect from previous life gets discharged and played through this birth. The same 'goods' (stock of karma) get discharged and nothing else.

The power of multiple-attention is due to the intellect. It's not related to wisdom. The power of multiple-attention of mind may be enhanced but sometimes if you have eaten half a pound of sweets, it may diminish too considerably. If the power of multiple-attention were the result of wisdom, it would remain constant, and would not fluctuate, increase or decrease.

Seeker: Is intellect an illusion (Maya)?

Dadaji: No, what they call Maya (illusion) is in fact ignorance. When one gets wisdom (Gyan), ignorance or Maya is dispelled and vanishes but the *antahkarana* (inner psychic mechanism) remains. Intellect (*buddhi*) remains. It goads one to participate in the things that are profitable in worldly life and makes one wander in the world. What is this intellect? If someone appears to entangle your son, your intellect would compel you to interfere.

Really speaking 'Vyavasthita Shakti' (Scientific Circumstantial Evidences) is responsible for all these affairs

in the world. Even then the intellect interferes in all matters. First of all the mind phones the intellect, it asks the mind, 'What did you say? What?' ... and intervenes. The intellect is ever-ready to meddle in every matter. When it does not disturb someone dreaming during sleep at night, all goes well within him. Then why don't you understand that this state of waking is also a dream!

Seeker: Kindly give an example.

Dadaji: Suppose, a motor driver (chauffer) is driving the car and another vehicle is approaching from the opposite side, at that time if someone sitting beside him seizes his hand, what would happen? It may result in an accident. But people are very clever. They do not pull the steering wheel because they know that it's in the hand of the driver. Everyone minds his own business. People understand this fact in the case of a motor-car, a material thing. But they fail to understand about what happens inside them. He 'himself' meddles and therefore the interference prevails. There would be no disorder and confusion if people cease to interfere and let events occur in a natural course, just as they leave the driving of a car to the driver.

Seeker: What is tatva-buddhi, Sir?

Dadaji: To comprehend that, 'I am the Pure Soul (*shuddhatma*)' is known as intellect focused on eternal (*tattva-buddhi*). If one comprehends this truth, his body-focused intellect (*deha-buddhi*) vanishes. The intellect that was confined in the body transforms into the Real substance (*Tattva*). *Tattva-buddhi* is the right-intellect (*Samyak-buddhi*). When right knowledge is obtained, the right intellect or real intellect is born. In its absence the domain of perverted intellect (*viparita-buddhi*) prevails.

Chitta: The Reflective-Consciousness

(The third limb of four constituents of *Antahkarana*)

Seeker: After explaining us the mind and intellect from the four constituents of the *Antahkarana*, now kindly enlighten us about *Chitta*.

Dadaji: After mind and intellect, the third limb (constituent) of the *antahkarana* (inner psychic instrument) is '*Chitta*' (which may be called reflective consciousness). Its function is to wander and visualize; it takes photographs of things as they are. It projects photographs of America on the inner screen while you are sitting here- that is the function of '*Chitta*'.

Seeker: They say the mind keeps wandering incessantly.

Dadaji: This is a misnomer. The mind does not go out of this body. That, which goes out, is '*Chitta*'. To be more precise, that which wanders outside is impure reflective-consciousness (*ashuddha-chitta*). The Pure *Chitta* is *Shuddhatma* i.e. Pure Soul.

Chitta- reflective consciousness means Gyan- (cognition) + *darshan* (perception).

Impure Chitta means impure cognition (knowledge) + impure perception.

Pure Chitta means pure wisdom+ pure intuition.

Seeker: Please explain the functioning of *antahkarana* (inner psychic mechanism).

Dadaji: The mind shows a pamphlet and the *chitta* shows a picture. When the mind and the *chitta* brood over

something, the Intellect gives its decision, and then the Ego endorses and thereafter action takes place. *Chitta* is a state (*avastha*). It is state of impure knowledge-perception. Before the intellect gives its decision, confusion prevails in the mind and the *chitta*; but once the decision is made, all become quiet. If intellect is asked to sit aside, the mind or the *chitta* does not get disturbed at all.

Seeker: Why does the Chitta keep wandering?

Dadaji: From time immemorial, the *chitta* has been in search of its own 'abode'. It has been wandering and watching the colourful spectacle of life and innumerable different objects around. This way, its perception and cognition of various objects get accumulated and retained within and shows those memorized pictures describing 'it is like this or that' at an appropriate time. Whatever the *chitta* perceives, if it gets glued (attached) to it, attracts the atoms accordingly which then polarize and form knots of which the mind is formed. Wherever the Chitta-propensities (*chitta-vruttis*) wander, the body will have to wander too as a rule of nature.

In the next birth this mind projects various pamphlets at the ripe moment in time. The *chitta* presents them in pictured form and intellect gives its decision.

The *chitta* goes on wandering in search of its own Home (Pure Soul). It tries to find delight from whatever it sees. Wherever the *chitta* halts and concentrates, the other part of the *antahkarana* (inner instrument) remains quiet. And it makes one seemingly happy. But it gets fed up with it soon. How long can it remain in the same state? So the *chitta* wanders to some other thing, finding apparent happiness in some other object.

However, its earlier perception of happiness turns to misery soon because when you look for happiness outside, the result of this is unhappiness because the intellect by its very nature would decide that what I thought earlier is not correct as this object does not seem to bring such happiness. Then the *chitta* starts its escapades again.

Seeker: Is there a way out for this kind of incessant wandering propensities of one's *chitta* and attain inner peace?

Dadaji: 'I' (Gyani-Purush) draw your wandering propensities (*chitta-vruttis*) towards me, and therefore, naturally their escapades outside lessen. The (*chitta-vruttis*) are thus contained and that is the right path towards liberation. Impure *chitta-vruttis* had been wandering since indefinite time; and if you try to withdraw them from particular alleys they would be drawn to the same alleys with a greater and more violent force; and now with the grace of a Gyani-Purush, those (*chitta-vruttis*) return to your own 'Home'- the Pure-Self. Is this not a great miracle!

In the step-by-step spiritual path (Kramik-marg), one has to cross hurdles of endless phases of the mind as well as the *chitta* and then he comes to know of the relative ego, just like looking oneself into a mirror. I have made you leap over all those hurdles effortlessly and enthroned you in the Pure-Self which is your own True-Self, the ultimate 'Abode!'

As such, one who goes on in search of happiness in objects outside eventually leads himself to misery because really speaking there is no delight in outside objects.

So it's clear that as long as the wandering propensities (*chitta-vrutti*) do not settle in one's own 'Home',

there is no end to wandering. When it tastes true happiness, all other imaginary joys grow tasteless. Thereafter only the remainder impure *Chitta* wanders and the Pure *Chitta* sees it and knows it 'as it is'. Henceforth the phases of the impure *Chitta* go on dwindling till they cease to exist. Then what remains are the phases of the Pure *Chitta* alone and that is Absolute Knowledge (Kevala-Gyan).

A man of wisdom (Gyani-Purush) does not touch your impure *chitta* but makes you taste eternal happiness, the root of endless happiness. Consequently, gaining its own Home, the Pure *Chitta* is attained which is none other than the Pure Soul (*shuddhatma*). As the Pure *Chitta* goes on observing the pure and only the pure, the impure *chitta-vrutti* gradually turns weaker and disinterested. Eventually only the perfect or Pure-*Chitta* remain. When the phases of the impure *chitta* cease their play, what remains are the phases of the Perfect Pure Soul, the incessant blissful state!

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Purification of *Chitta* (Reflective Consciousness)

Seeker: Sir, how should I purify my *Chitta* (reflective consciousness)?

Dadaji: All the religions of the world are struggling to purify the impure *Chitta*, like washing the dirty clothes with soap! But it's true that though the soap will remove the dirt from the clothes, it will leave its own residue behind. Then you'll require a detergent to remove the dirt left by the soap. The detergent can wash away the dirt of the soap but will leave its own residues in turn. Thus one dirt remover leaves its own residue on the thing seemingly

purged of its impurity. Such is the case with all the relative religions of the world, where even on the gradually purified *Chitta*, impurity-particles of dirt-certainly remain in the end.

Seeker: In that case, how does one ultimately realize his Pure Self?

Dadaji: Only the one who is perfectly pure thoroughly in every atom of his being or consciousness can perfectly purify us. Therefore, such a man of wisdom (Gyani-Purush) can do it; no one else can. And hence all the scriptures unanimously proclaim that 'if you want to realize the Pure Soul, go to a Gyani.' Only he can give and make you realise your Pure Soul (*Shuddhatma*).

In scriptures we only have a spurious soul, which is worthless as it is merely a description of the Soul which is unable to make you experience and realize the Pure Self!!"

Seeker: But how do we purify our mind so as to attain self-realization and liberation?

Dadaji: In the journey to liberation the mind is not touched at all; only the *Chitta* has to be purged of its impurities. Only then the puzzle (of life) can be solved. Some people unwittingly torture the mind and try to conquer it. They are right from their own point of view but if one wants liberation he will have to be aware of facts; and the facts prove them to be completely wrong. Once the *Chitta* is purified one has no concern with the mind, as the Pure *Chitta*, then, detachedly sees the film of the mind!

There are objects (places) to engage the mind but none to engage the *Chitta*. Haven't you seen people playing cards? What is it? What happiness is there in the game? It

is only a means they have contrived to engage the *Chitta*. But to engage the *Chitta* in the game of playing cards is slippery and then people go on slipping further and further. But how long can the *Chitta* be engaged in playing cards! And even that temporary engagement in the game of playing cards, does it not produce unhappiness or boredom in the end?

Seeker: Why does the *Chitta* wander to particular things or episodes?

Dadaji: The *Chitta* on its own haunts more to the places and things which it likes more or it is afraid of. If someone saw a snake in the room at noon, the memory of the snake would haunt him even at bed time. When the *Chitta* is afraid of some place, it repeatedly goes there. Neither insentient nor sentient but a mixture of both these qualities, the impure *Chitta* wanders anywhere. It does so because it can travel without a ticket (!). It wouldn't wander, (far and wide) if it had to travel on ticket!

Whatever phases one has experienced greatly in the past life manifest now. When they do so, the *Chitta* remains glued there for hours together and then very harmful seeds of karma are sown. But the modes or phases which have gone thinner and lighter do not stick to the *Chitta* very strongly and such phases get detached at once.

The word Chetan is derived from *Chitta*. Pure cognition (knowledge) + Pure perception = Pure *Chetan*.

Seeker: What is Gyan (knowledge) and what is *Darshan* (perception)?

Dadaji: If we want to speak of knowledge (Gyan) and perception (*darshan*) together, then we call it *Chitta*. *Chitta*

shows only transient things. Wherever passion sticks, the *Chitta* is bound to go there. 'Darshan' is indistinct perception, and knowledge is exact perception.

Seeker: While going to temple the idol of god appears different at different times. How is it so?

Dadaji: While performing a visit (*darshan*) of the idol in a temple, the changes in the perception - one kind of view at the first hour and a different view at the second hour are in relation to the internal evidences like modes of the mind and the state of the wandering propensities of *Chitta* (*chitta-vrutti*). The quality of the view (*darshan*) of the idol in the temple depends on the quality of the combined internal evidences (in one-self) and external evidences. If light comes from the front in the temple, the view (*darshan*) is different and if it comes from the side, it is different.

Similarly the face of a Gyani-Purush is the same but people perceive it differently according to the phases and modifications of their own mind or the restless state of their *chitta-vruttis*. But the *darshan* of a Gyani is to be performed in one way only as the embodiment of the Pure Soul.

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Joy of the *Chitta* (Reflective Consciousness)

Seeker: In a hymn of Anandghanji it is mentioned that the idol of Rishabhdev appears to be smiling. The eyes of the idol are made of glass. How do they appear to be smiling!

Dadaji: Yes, they do appear to be smiling because the propensities of his own reflective consciousness (*chitta-vrutti*), his own life energy (*chaitanya*) is superimposed on

it. Therefore the idol appears smiling. This is called the joy of *Chitta* - fully blossomed *Chitta*.

Seeker: How does one's *Chitta* (reflective consciousness) fully blossom with joy?

Dadaji: The joy of *Chitta* blossom, where all the passion of deceit has vanished from one. The joy of *Chitta* and deceit can never go together. What did the great saint Kabir say?

*"I thought God is too far, but He is within my heart,
Still A veil of deceit hides God from my sight."*

A veil of deceit obstructs the vision and therefore God is not seen. Pure *Vrutti* (*propensity of Chitta*) does not hover around mundane things. If my initiates do not entertain the feeling of mundane things in their *Chitta*, the true devotion with the joy of *Chitta* begins.

A person stuck to a phase of mind or *Chitta* fail to enjoy even the mundane pleasures.

Seeker: How is it so?

Dadaji: If one's *Chitta* was concentrated (bound) in one phase or mood in an earlier hour and continues to remain engrossed, there is a lingering burden of that state in the following hour during tea time too and the person takes tea under the stress of that previous burden. In worldly affairs only the *Chitta* is live (*Chetan*) and all that you do is worthwhile only if your *Chitta* is present. Of what use is all that you have eaten if your *Chitta* was not present in those moments?

To have *Chitta* distress-free is the essence of all religions. If you attain this state, the cycle of rebirth comes to an end.

Seeker: Last night while I was asleep, some powerful light like that of the sun was seen for a long time, what could it be, Sir?

Dadaji: It is the miraculous creation of *Chitta*. The *Chitta* possesses a wonderful power of performing miracles. Initially one experiences miracles of the *Chitta*, and thereafter the light of wisdom follows in its wake.

Seeker: Why are the bells hung in the temples?

Dadaji: To concentrate the *Chitta*. Both the mind and the *Chitta* concentrate for a while when the drums are beaten and bells tolled. However, so long as the Pure Soul is not realized, a perfect concentration is not feasible.

Seeker: Various objects cause one's *Chitta* to waver and wander.

Dadaji: All the things, in which the *Chitta* wanders, are your passions and snare your *Chitta*. Eating *bhajiya* and enjoying them is not a problem but your *Chitta* got glued to it and lost itself in the memory of that experience, this is a trap. Being glued to anything other than Gyan is a trap. When the *Chitta* travels outside of the Pure Self, seeds of karma for the next birth are sown. The *Chitta* always snaps photographs, dull sometimes and clear at other times. But the photographs will be of whatever you have clicked with the quality of your photography. But remember, you will have to see these photographs afterwards and suffer too. Therefore, please take good photographs. Do not waste the film of *Chitta* (reflective consciousness).

Egoism

Dadaji: The fourth and the last part of the inner psychic mechanism (*antahkarana*) or instrument is ego.

Seeker: Sir, what is ego?

Dadaji: That which finally endorses what the intellect decides in agreement with the mind or *Chitta* is egoism. As long as the ego does not endorse, no action can take place. But the intellect, being an indirect light through egoism, when it takes a decision, the ego identifies itself with it automatically and the action takes place.

‘I am Amit’- is the first and foremost ego according to a Gyani. The whole world exists on that axis. If this ego, ‘I am Amit’ vanishes, one can attain liberation. On what foundation does this life exist? Does it exist on the feet or on the body? On neither; it exists on “*I am*”. One can attain liberation through pure ego i.e. “I am Pure Soul (*Shuddhatma*)”. All other egos prove instrumental only in prolonging the cycles of birth and death.

Seeker: Kindly explain it further. Generally we call pride an ego.

Dadaji: Really speaking, the belief, ‘*I am*’ in the Non-self is egoism. If you believe ‘*I am*’ in the Pure-Self, it’s not egoism. One says, ‘I am’ meaning there is his existence. So, one has a right to say, ‘I am’. But you do not correctly know where this ‘I am’ is oriented. One has no right to say ‘I am’ in the Non-Self”. One does not know- ‘who am I in a real sense?’ If one comes to know this secret, he has won the battle.

The world goes on of its own accord. Nobody has set it in motion and nobody can. Only egoism boasts, "I operate this huge machine called the world!" So long as one has not realized the 'Pure Self', one is like a wound toy car.

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What is to be renounced?

Dadaji: One has to renounce the worldly affairs to attain liberation, they say.

Dadaji: Actually Bhagawan has said, "If you want liberation, you don't have to renounce anything". If egoism and attachment are renounced, all is renounced. 'I' is egoism and 'My' is attachment'. Only 'I' and 'My' have to be renounced.

When I initiate you, I make you realize your 'Pure Soul', and renounce egoism and attachment. If you renounced 'I' and 'my' on one side, do you know what I make you accept on the other side? I make you accept your 'Pure-Self'! So the question of acceptance or rejection does not arise. All this renunciation is for the eradication of egoism. I accept all your egoism. Then where do your orientation of existence go? It is installed at its very root - at the origin. Egoism has its existence at a proper place and I place egoism at its rightful place (as Pure-Self).

If you resolve to get up at five o'clock in the morning, you can certainly do so. Firm resolve is egoism in other words. Nothing is impossible with egoism!

Seeker: Kindly give an example.

Dadaji: Once it happened that, Swami Sahajanandji went to Kathiawad area where a king met him. He told

Swamiji, "A strong sadhu (ascetic) has come. He remains buried underground for a fortnight every time he visits my town." Swamiji told him, "Let him do this experiment before me." The Sadhu remained buried underground for a fortnight. Then Swamiji told the king, "Every time you personally go to greet and welcome him with a great procession and music band but this will have to be stopped this time. Send only two guards to greet him on the day when he comes out of the pit." This was done and when the strong Sadhu came out of the pit, he found no procession, no band, and no king to greet him. So he started shouting and screaming, "Where's the king? Where's the chariot? Where's the band?" And while screaming like that, the Sadhu (ascetic) collapsed on the ground.

He could live as long as his ego lived; and when it couldn't be nourished, he died. *To superimpose yourself where you are actually not, is egoism.*

Really speaking the 'Self' never dies. It's the ego that dies, and is born again. As long as the ego doesn't endorse, death does not come. But the unlucky fellow can't help doing it!

When the person is suffering, bed-ridden or is in a very miserable state, he endorses that it were better if he were dead... Thus the demise gets endorsed.

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Who is the Enjoyer?

Seeker: I suppose the 'Pure-Self' must be enjoying the life through the senses.

Dadaji: The 'Pure-Self' doesn't enjoy anything. The 'Pure-Self' can never enjoy any object. And if it were the

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intrinsic nature of the 'Pure-Self' to enjoy, then that nature wouldn't leave the 'Pure-Self' and consequently there would be no liberation for the 'Pure Soul'. The enjoyer merely boasts, "I enjoyed".

The senses are susceptible to effects and while they suffer effects of causes, the person being in deluded state merely says: 'I enjoyed, I enjoyed!' If this delusion that I am the doer is removed and if 'who is the doer' is properly understood then liberation is not too far. Liberation can be experienced in this body here and now.

It is not the overcrowding of people but it is the overcrowding of the egos. One can live amidst these crowds with wisdom (Gyan). Nature follows its own laws. The 'Pure-Self' follows its own nature. But the ego between the Pure-Self and the Non-self is the cause of suffering; and it does what it ought not to do. The whole world exists on the axis of the ego. And the four ways of destinies (human, animals-birds, celestial bodies, hellish life) of a soul- *jeeva* are due to this ego. This very ego has separated all of us from God.

Even a handsome person looks ugly because of egoism. When does a person look handsome? We can say he becomes handsome when he becomes all loving being or a love-filled soul. And how ugly does a man appear with a tumour on his face? Likewise even a person otherwise handsome looks ugly with the tumour of an ego.

Seeker: Are there different kinds of ego?

Dadaji: The moment you said, 'I'm this Non-Self (relative thing)', that is ego. Pride, arrogance, pompousness, jealousy, dignity, respect and contempt, disrespect- all these words are used at different times; but all people

have understood is only the gross meaning of egoism. Therefore the men of wisdom have used different terms.

Seeker: Some people call themselves ego-less.

Dadaji: But their sense of intoxication of calling themselves ego-less is more deluding haughtiness than that of the grossly egoistic person. The fellow harbours a great sense of pride in his so called ego-less-ness! The egoism of that so called ego-less-person would raise its head like a cobra sometime. Without self-realization, ego can never vanish. But people engage themselves in attaining an egoless state and get side-tracked disregarding the danger of increased intensity of a kind of intoxication and haughtiness caused from this. Just think about the dangerous, subtle form of ego, which is born on account of that sort of intoxication and latent haughtiness of imputed ego-less-ness.

Seeker: Then, how does one get rid of ego?

Dadaji: After the knowledge of the Self, the inner psychic mechanism (*antahkarana*) remains as it is. Gyani-Purush drives away your delusion because you have imposed “I am”, where you are not.

I fit your ‘I’ in the real ‘I’. Then the remainder ego of your inner instrument (*antahkarana*) which lingers thereafter, manages all your worldly activities. It is not to be totally curbed; but it is to be rendered disinterested (in poking its nose everywhere!).

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Squeeze the taste out of the Ego

Seeker: I get offended quite often.

Dadaji: While you are going somewhere if someone says; “Oh you’re stupid, walk straight.” At that moment the ego gets provoked, cracked and offended; you get resentful, but is there any cause for being upset there?

Once you have understood the ‘Real’, now you have to squeeze the taste out of the ego. Now we don’t find any cause for being aggravated. So we have to squeeze the interest out of our ego.

Nobody likes to be insulted. But ‘I’ say that it is very ‘helping’.

Seeker: How could insult be helping, Sir?

Dadaji: Respect and insult are just the sweet and bitter juice of the ego. Let me tell you, he who insults you has come to squeeze the bitter juice out of you. When somebody said, “You’re a fool”, he drew out that bitter-juice from you. The ego gets cracked in proportion to the amount of juice extracted from it and this is done by someone else, without our labour! The ego is full of juice. When someone squeezes it unknowingly, one has a burning sensation. Therefore let it be drawn out naturally and with our full awareness. If the other person is willingly drawing out the juice from our ego can there be anything else as useful as that? This is a great help extended to you by that gentleman!

The puzzle of life gets solved only after all the juice of the ego has been extracted out requiring our efforts.

The Ego is also useful, otherwise how will the worldly affairs go on?

However, the only thing that is to be done is to render the ego tasteless. What we wanted to wash away has been washed clean by someone else and that's our profit.

Gyani Purush is *sans intellect (abudha)* but know that he possesses immense powers so that he can easily squeeze out with his efforts all the 'juice' out of his ego. But you don't have such powers. Therefore you must feel happy if someone else squeezes the juice out of your ego by insulting you. He has saved so much labour for you! And you have gained a lot! We have to see what is beneficial to us. This is really profitable!

If your bitter-sweet taste is gone, then the ego will do all your work dramatically because of its nature. Ego is not to be killed but one has to render it sapless and disinterested.

Ego is useful too. While dining, don't we praise and say "this curry is tasty"! Just to encourage the other person.

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Drinking Poison with a Smile

Seeker: It is said we should not hurt the ego of anybody.

Dadaji: True, if someone's ego is hurt by us, he feels pain and bitterness. Now we are well aware of the profit of not hurting anyone. So it is better if nothing is done by us so as to cause any bitterness.

The Poet Kaviraj Navaneet has sung about Gyani Purush:

The Noble man Drinks poison with a smile, the blue-throated noble; the Non-attached great man who does not solicit honour or respect.'

Seeker: Kindly explain it, Sir!

Dadaji: Kaviraj Navaneet has written the lines for me. I have become Shiva- the Neelakantha (blue-throated Shiva). Whatever cups of poison in the form of insults have been offered to me I have consumed with a smile, blessing the giver. And hence I have become Shiva the Neelakantha i.e. 'blue-throated'.

Seeker: How can one smile while being served with poison and consume it so willingly?

Dadaji: You will have to drink poison in the form of insults. It's your account in 'Vyavasthita' and you will have to drink the cup of poison may be with a smile or a wry face. Yes, you don't like to drink it but you will be forced to drink it by people. Then why not drink it with a smile on your face, blessing the giver of poison? How can one become a Neelakantha without doing so?

Those who offer you cups of poison, come to bestow on you a (morally) superior status. If you made a wry face then it would go away from you. You will lose the opportunity of a superior status that is forthcoming. Having drunk the cups of poison with a smile on my face and blessed whoever offered me, I have become 'Neelakantha' and show you the way.

Seeker: How can one gain such strength?

Dadaji: So long as you believe 'I am Amit', everything will taste bitter; but to me all has become nectar. Honour - dishonour, Sweet - bitter; these are dualities and pairs

of opposites. I am now free from them. I am free from these dualities and that's why we all sit in this spiritual deliberations or discourses (*satsang*). After all everybody will have to attain a state beyond all dualities.

When someone makes you drink a bitter cocktail and you drink it with a smile, blessing the giver, your ego gets washed out and you become free of it to that extent. It may help the other party also.

Seeker: How will it benefit the person, who offered you the poison?

Dadaji: Your opponent, the one who makes you drink the bitter cup suffers a positive reaction and he may get transformed and may be benefited. He also realizes that it is his weakness that he makes you drink a bitter cocktail and that you are strong because you drink it gladly.

Seeker: No one ever likes to drink anything bitter if asked to drink it on his own.

Dadaji: Surely not, then how helpful would it be to us if somebody offered it to us on his own? One who serves or feeds us, is like a mother and we can't help drinking it! We will have to drink it to be Neelakantha.

We have to tell ourselves, "You will have to drink this bitter cup a hundred times." Then you will gradually get used to it. We have to make a child drink bitter medicine, but if it understands that the medicine is good for health, then no force will be needed to make him drink it. The child will drink it himself. If once you decided to drink all the bitter medicine offered to you by anybody, then you would be able to drink it. But you must know how

to drink a bitter draught. We will have to drink the bitter draught someday so why not practice it now?

Seeker: If somebody humiliates us in the presence of all, we feel offended.

Dadaji: When you realize that being humiliated is a profitable business, how can one ever suffer a loss?

You say; “I am *Shuddhatma* (Pure-Self)” but don’t you want to remain in that state forever? So you will have to wash out your ego with all the might.

Imagine a vagrant is made king. He sits on the throne and then if he says: ‘I am a vagrant’, how ridiculous would this be! Once you have realized the state of ‘*Shuddhatma*’ you don’t have any other attachments.

You want to be free from the sweet-bitter taste of ego, don’t you? Then why do you keep your foot in it? Once you have decided that I am Pure Self (*shuddhatma*) you should be loyal to the Pure Self and not to the non-self-matter. At the time of *vidhi* (prayers) you say ‘I am pure self’ so you should protect the Pure Self from being drawn to mundane things.

Seeker: People laugh when flowers are offered but what would happen if stones are thrown?

Dadaji: It is very difficult to render the ego tasteless. Therefore, if someone else does that work for you, it is well and good. From that time on, the ‘ego’ remains as though of an actor in a drama and the inner machinery functions very well.

When you know that it is so profitable, why do you not drink what is offered to you with a smiling face in order to render the ego tasteless. When the ego becomes

completely sapless and tasteless, then the 'Pure-Self' is fully realised. Therefore decide that you want to render your ego tasteless and it will naturally go on waning till it becomes completely tasteless.

If this bitter medicine suits you once, all other troubles will come to an end. And now you know that it is a very profitable business. This cup of life tastes sweet but it is equally filled with a bitter portion. Therefore, digest the bitter medicine first and the sweet medicine will naturally come which would not be very difficult to digest. When this bitter medicine is digested, it would be a great achievement.

85

What is invisible penance?

Seeker: All religions prescribe penance which one has to perform.

Dadaji: The real penance has to be invisible.

Seeker: How is that?

Dadaji: See, the ego is an object to be known and you i.e. Pure-Soul is the knower. Where the knower and known relationship exists, the object being known (ego) ought not to be protected at the cost of the knower (Pure-Self). If you protect only the ego, you will have to protect its other related weaknesses too. All of them are objects (to be known) and they are infinite. Now you have to practice penance of the invisible. You have to be alert so that you do not get identified with the ego (as your true self) and its related matters.

Full awareness is the real penance i.e. invisible penance.

Seeker: Why does one have to observe such invisible penance?

Dadaji: This invisible penance (*tapa*) has to be performed because since time immemorial one (*Jiva*) has become habituated in wrongfully identifying oneself with objects rather than only knowing them. Such tendency of identifying oneself wrongfully with non-self (objects), will weaken gradually, once you perform invisible penance and the ego will subside; consequently the puzzles of life gets solved. Once you have resolved to perform the invisible penance (*adeeth tapa*) it goes on being performed of its own accord.

Of what use is the ego which makes you stumble at every step and makes you look ugly though you were handsome?

The known cannot become the knower, this is true awareness– this is invisible penance. The vigilance that one has to keep in order to melt the ego is in itself the invisible penance!

During the journey of life, one encounters obstacles from outside as well as from within. Ego is a great hindrance. You have to be fully prepared to tackle it.

Even respect (offered by others) is unbearable.

Seeker: How so?

Dadaji: One who can endure insults; he alone can bear respect or honour. Someone once asked me, “People offer you flowers but why do you accept them?” I replied, “Let them offer you these flowers. Let them garland you

too. But you won't be able to endure that honour!" People would be surprised to see the heaps of flowers. When you bow down to someone, observe what happens, he will at once get up from his seat!

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An Account of Respect and Disrespect

Seeker: There is always a fear of insult looming over me.

Dadaji: "When there is no fear of disrespect, nobody will dare insult you". Such is the law of nature. As long as there is fear, there are such affairs. Once fear has gone, these kinds of affairs cease.

Maintain an account of respect and disrespect in your books. Whenever people offer you disrespect or insult, credit it to your account but do not debit it. However big or small the bitter dose, make an entry of it in the ledger. Decide that you want to credit a hundred insults during a month. Make up your mind that the more the insults, the greater is the profit. So if you got only seventy, then the remaining thirty is your loss. Then you will eagerly anticipate credit of one hundred and thirty insults next month!

The one who has credited three hundred insults in his account, no longer harbours any fear of insults. He crosses the river and reaches the other shore.

So you have to start maintaining an account in your ledger from the first day of the month. Can you do this?

When you fold your hands to honour a Gyani-Purush, a man of wisdom; you get your mundane ego purified. And

while you perform real *darshan* by touching your forehead to his toe, it means you surrendered your ego at his pious feet. You are benefited to the extent you surrender your ego.

Pity

Seeker: Now kindly enlighten us on pity.

Dadaji: So long as you don't transcend duality, pity is a praiseworthy quality for the world, because it is the foundation of the world. And even then, one should understand that to have pity is only for one's own safe side and not for the safety of Bhagawan (God)!

A Gyani Purush doesn't have that attribute called pity but he is full of infinite compassion. Pity is a dangerous egoistic quality!

Seeker: How could pity be an egoistic quality?

Dadaji: I will tell you - pity is a dual quality. Dual quality means the one with the pity certainly harbours cruelty beneath the layer of pity. Look, the pitiful fellow seeing a cat running after a mouse would throw some hard object to the cat and with his cruelty break her leg in attempting to save the mouse!

It's discovered only when the latent cruelty starts erupting. Then the same pitiful fellow would get his whole garden uprooted! He would undertake all sorts of notorious things. He would then not spare even his house, wife and children too. The whole world is immersed in duality.

Seeker: The ascetics are seen to be full of pity.

Dadaji: In fact, he who goes out to pity others; deserves pity himself. Dear friend, why don't you pity yourself? Why do you go out to pity others? Some ascetics

(Sadhus) show pity towards worldly people and think ‘O God! What will happen to these people?’ I may ask him, “Who are you to pity them? While you have not solved the riddle of your own life, why do you go out to explore the problems of others?” This is nothing else but a dangerous intoxication of vanity or egotism! The intoxication sort of pride of worldly people melts when they have to stand in a queue for long hours say for ration, oil and sugar; but will the intoxication (egotism) of these ascetics (sadhus) ever leave them? No, it will go on increasing.

“He who is free from the intoxication of the ego attains liberation”, Bhagawan has said. This kind of intoxication (of egotism) is a very subtle but strong form of ego and the most dangerous. It keeps you in the world through the endless cycle of births and deaths.

Seeker: This is really serious; I get it now, Sir.

Dadaji: The gross ego will be visible to others and can be pointed out by them. There would be someone who would say, “O fool! Why do you walk with this inflated chest? Bow down a little, be humble.” And the fellow would come round. But this subtle ego- ‘I am somebody; I have achieved something; I know something’- such vanity or egotism will never go away.

What is called true wisdom? When there is the light of knowledge, would one ever stumble in the light? But these people go on stumbling at every step, then how can they claim that they have known something worthwhile? What right does he have to pity others when he himself stumbles in ignorance?

Poison of Ego

Seeker: I shall be grateful if you will explain the risks of egoism in the spiritual journey.

Dadaji: Even with the egoism of achievement, one is bound to fall. One feels pride in killing and the other feels pride in saving a life. But Bhagawan has called both of them egoists because no one has any power to kill or save any life. The person only boasts: "I saved somebody; I killed somebody." Both are egoists. One who saves a life has a better destiny; whereas the killer is condemned to lower form of life. However, there is bondage in both the states of life.

If the ego raises its head after one has achieved divine powers, the person would fall further from the height of his achievement. If the person abuses the divine powers he would be condemned to a low, miserable life. As such, when there is a 'reaction' due to the divine ego, the person is condemned to hellish life.

In the case of my initiates (Mahatmas) when they suffer from the ego of knowledge, they may not fall because of me; however their light of knowledge would get obscured.

Seeker: Children do not have ego problem.

Dadaji: Children have their ego but it is in a dormant state. Ego is there but it is in the 'compressed' state. As the child grows, the ego grows too. If we do not unnecessarily nourish the ego of children, they would grow wise. If their ego remains unfed by you, they would grow into cultured beings.

Seeker: Sir, how should one deal with egoistic people?

Dadaji: It would be better if we don't get entangled with the people of this world. They are always in search of something to feed their ego. So if you don't want to get entangled with them, you must nourish their ego and move on; otherwise your road will get blocked.

An egoistic person gets entangled in the complexities of his ego; and usually will not have the knot of greed formed.

People with the power of deep thinking and understanding are called 'cultured' persons in this world. These cultured people have developed their 'I' to a great extent.

One may get rid of attachment or possessiveness (which is also obstructive) but to be free from ego is not possible.

Seeker: Why do some persons commit suicide?

Dadaji: It is egoism in the extreme. When their ego is cracked and shattered, when it does not get any nourishment from any quarters whatsoever, then finally one commits suicide. Consequently the fellow prepares the ground towards hellish life.

The lesser the magnitude of ego, the higher the state of life one achieves and contrarily, the greater the quantum of ego, the lower the state of life he would attain.

Seeker: Then what is the way out in this jungle of egoism, Sir?

Dadaji: See, a lion is very egoistic. He is the king of animals and birds. He has wandered in all cycles of births on Life & Living

and finally attained this life. But he found happiness nowhere. And so he gives vent to his ego through his roars and wailing in the jungle. He desires to be free but finds no way.

Very rarely does one find a way out; the opportunity to encounter a giver of liberation (Gyani-Purush) i.e. *moksha-donor* is very rare. Circumstances gather and disperse but with a chance meeting with a Gyani-Purush, one can obtain a permanent solution to the riddle of life.

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Ego is your World

Dadaji: Your Ego is your world.

Seeker: Is it so?

Dadaji: The passing show that you watch is not the world. Then what harm is there if something could not be retained in such a (transient) world? Let us suppose a person did not return our five hundred rupees. As long as he does not return the money, our ego is not satisfied and we file a suit against him and make a lot of fuss; but if that person comes and falls at our feet and weeps, our ego is satisfied and we let him go unpunished.

This ego is such that it would not let a person entertain the slightest dislike for the seat he is occupying, the state he is in. Even a beggar feels happy and attachment to his hut because of his ego. He is proud of himself and feels happy that he is better than dogs and other animals because he has a place to stay. No one nurses a dislike for what they have obtained (in the world), due to the ego.

Seeker: There are so many factions everywhere, even within different religions.

Dadaji: It is the Ego that creates factions. A man of wisdom (Gyani-Purush) is ego-less. All differences and factions come to an end in his presence. It is the business of egotists to enjoy the kingdom of happiness selfishly by creating divisions and factions everywhere.

Seeker: Some people are very sensitive.

Dadaji: Sensitiveness is the visible quality of ego. Imagine in the midst of talk of day-to-day life, I ask, “What happened while coming from Baroda?” At that time if someone interrupts and speaks out in the middle, he is a sensitive fellow. This is his internal stumbling block (*atkan*). Many a times, it is due to ego.

Seeker: Kindly explain about internal stumbling block (*atkan*).

Dadaji: A strong opinion concentrated on one subject will result in a major blockade (*atakan*); compared to many other scattered opinions, the prevalence of its (blockade) effect will be significantly terrible. You may have seen a strong horse which suddenly stops scarily either near a mosque or a graveyard or some other strange looking thing and refuses to proceed further; that is its internal phobia – a stumbling block (*atakan*).

Similarly, everybody suffers their internal hindrance or stumbling block which has made him wander. Wandering is due to ‘*atakan*’ and wandering begets hanging on the cross forever. Therefore, I show an escape from that vicious circle.

However the sensitive kind of ego is even more harmful than the ego with such an internal stumbling block. As long as it lingers, there is no progress.

Seeker: How can one get rid of the internal stumbling blocks (*atakan*) and sensitiveness?

Dadaji: One can get rid of the internal stumbling block by watching it, but unless you apply all your force and vigilance, with a very powerful brake, the sensitivities will not be broken.

It is certain that what is contained within, will well up eventually. But watch the process carefully. Gyani has bestowed full knowledge (Gyan) on you then why is there sulky face (lack of full joy)? It is due to your internal clog '*atakan*' and sensitiveness.

A sensitive man's soul gets completely identified with (his sensitiveness), and when the Pure Soul gets identified in such a way, the outcome of it is sheer absence of joy. Find out carefully where you have deviated and slipped.

While you tread on the illumined path; you walk on the path of wisdom; so why do you encounter darkness? This is because of your sensitivity and internal obstructive complexes.

By the act of knowing and observing it, this sensitivity disappears. This kind of internal merchandise that you have brought (from previous lives) will certainly exhaust itself and vanish by observing with the right perception and knowledge.

Therefore, be a knower and a perceiver. The internal stumbling blocks (*atakan*) complex will vanish in this way. But sensitiveness will not leave you so easily. When one

grows sensitive, electricity is produced within; there occur sparks internally and infinite living beings (organisms) within you are killed.

The matter is so simple and yet these internal stumbling blocks and sensitiveness have clung to you for long!

Nothing would hinder you if there is alertness on your side. The filled-in-goods (*atakan* i.e. blocks) within you will slowly get released and exhausted.

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Functioning of *Antahkarana*

(Inner Psychic Mechanism)

Seeker: Sir, how does the inner psychic mechanism function?

Dadaji: Actually, the parliament of the inner psychic mechanism (*antahkarana*) is automatic and the Mind, the Intellect, the *Chitta* (reflective consciousness) and the Ego are supposed to function in natural course according to their own nature.

Seeker: But it does not seem to happen.

Dadaji: True, when the mind starts shouting in the inner psychic instrument (*antahkarana*), the ego takes the phone calls meant for the *Chitta* (reflective consciousness) or the intellect; it lifts the receiver and says, 'Hello, hello!' Actually one was to simply know and perceive functioning of the mind, the intellect, the *Chitta* and the ego.

We are merely the knower-perceiver of activities of the senses like eyes, nose etc., if *you* received the phone

that was meant either for the mind or the *Chitta* (reflective consciousness), there will be a great confusion.

The cycle of worldly life is founded on the inner mechanism which should function in an appropriate manner. We should let the appropriate inner instrument receive the call. The Self should not meddle and get involved.

Seeker: Then what is the appropriate function for the Self?

Dadaji: Have you ever inquired after eating, what happens in the intestines or stomach? All the limbs follow their nature and function accordingly. If the ear is not in its own nature, nothing can be heard. And if the nose slips from its own nature, neither good nor foul smell is felt.

Similarly the mind, the intellect, the *Chitta* (reflective consciousness) and the ego function according to their own nature. If you say here 'I did', then it sticks to you. We have only to explore how they function adhering to their own innate nature (*dharma*). There will be no disturbance, if one remains settled in the Pure-Self (*shuddhatma*).

If the inner psychic mechanism (*Antahkarana*) maintains its own nature and pattern where the mind projects pamphlets, the *Chitta* (reflective consciousness) shows photographs, the intellect gives its decision, the ego endorses it and the Pure-Self (*shuddhatma*) remains as a knower and a perceiver; then there will be no confusion. Every component functions in its own innate nature.

One has to scrutinize and find out what qualities of the inner psychic instrument (*Antahkarana*) are malfunctioning and how to repair these to restore normalcy. But the unlucky fellow thinks and says, “I thought, I speak, I do.” These hands and feet follow their own nature but he says, “I walked”... Thus he expresses his ego, and foolishly believes his ‘ego’ to be his ‘Self’ and causes a great confusion.

Would you know whether the qualities of the mind have suffered? I am sure you would know.

Seeker: Kindly explain with an example.

Dadaji: Imagine an old granny comes to stay at your house and goes on muttering all day long and nagging you; but if you do not entertain any conflict with her for a few days, then you get used to it. In the same way there are incessant fireworks (!) in the mind but you have grown so used to this state that you have lost the power of discretion to understand the kind of firework that is exploding within. Different kinds of gunpowder seem to have been mixed up! We believe that it is a harmless sparkler but it explodes like a fire cracker!

Similarly the mind is also filled unsystematically with mixed up explosive material which keeps on exploding. Just as you have no quarrel with that old granny and you get used to her mutterings, similarly you get used to the disturbance of the mind.

We have only the knower and known relationship with the mind, the intellect, the *Chitta* (reflective consciousness) and the ego. We are the knower and the inner psychic instrument (*Antahkarana*) is the part to be

known. In short, this is the knower-known relationship and not a marriage relationship!

Therefore, that which is distinctly separate ought to remain separate from us (Pure-Self) always.

Seeker: How do some people hypnotize others?

Dadaji: What people do is hypnotize or mesmerize the inner psychic instrument (*antahkarana*) of others. They hypnotize all the parts of *Anatahkaran*. First they captivate the *Chitta* and then all the other parts are trapped. When the inner instrument is affected, the outer instrument too is affected. The outer instrument acts according to the dictates of the mind.

When one is hypnotized, one loses the power of discretion. One becomes blank. And after one comes to his senses, he would not be able to remember what happened. His functioning instrument gets numb and it appears as if there is no consciousness. Everyone is not equally susceptible to hypnotism. Hypnotism is only possible if there is an old account (of karma) to be settled and this account comes to fruition. Hypnotism cannot linger for a long time; it wields its effect for a short time only.

Seeker: How can one enjoy true joy and peace?

Dadaji: If you sit for an hour offering your body and surrendering your inner psychic instrument to a Gyani-Purush, you can conquer the whole world. I shall bestow the divine eyes to you. I shall make you realize the 'Pure-Self'. Then you may go anywhere in the world. The 'Pure-Self' will be with you till you reach the portals of liberation. In my presence your inner instrument gets purified. If you have misery lying in the inner psychic instrument

(*antahkarana*), it comes to an end. Due to this purification, true joy and true peace is experienced.

Seeker: Different activities are going on in my inner instrument when I do my *japa* (ritual of counting beads of worship). Sir, please explain, what is all this? Which mind is at work during the ritual?

Dadaji: This happens with most of the devotees. They mentally perform this ritual, hands are busy counting beads and saying prayers but their *Chitta* (reflective consciousness) seems to be occupied in other activities.

When the mind decides to count beads, the activity starts automatically. The hand goes on doing its work. The mind and the ego are working in the inner instrument at that time. The *Chitta* (*reflective consciousness*) is not there. It is wandering outside. At that time the ego prides that *I* counted the beads. Thus it sows the seeds for next birth.

Whatever the ego does is complete discharge. But when the discharge is happening, the unlucky fellow expresses opinions and commits himself. The outcome (fruit of karma) will depend on the opinion. If the *Chitta* is steady when I say the rosary, it is well and good; and hence in the next birth he will reap good fruits by way of having obedient *Chitta*. But if someone wants to end the rosary quickly, then in the next birth he will not get a chance to say the rosary! The process of charging (of karma) takes place based on the opinion and the seeds are sown for the next birth.

Dadaji: Do you come across lack of concentration while counting money? Does your *chitta* wander while you are counting a bundle of currency notes?

Seeker: No, Sir. I am able to concentrate fully while counting money.

Dadaji: There you are! One needs no effort in concentrating in the matters of keen interest to oneself. It comes so easy!

Seeker: How can children remember their studies?

Dadaji: Children do read... but if their mind, the intellect, the *Chitta* and the ego are all present, then they will need to read it once only. But if they read here and their *Chitta* wanders to where cricket is being played, then all that is read is wasted. If one of the legs of a table is broken, what would happen? What would be the result? Such is the state of this inner instrument!

Seeker: Some persons go to the forest, abandoning everything to seek solitude.

Dadaji: Do you know what our poet Kaviraj Navaneet has exclaimed?

“Seclusion in a crowd, in such a dreamland;

‘I am the ‘Listener’ and ‘I am the singer too!’”

While the Bombay local train is overcrowded in the evening and you happen to be a passenger on that train, you are pulled and pushed from all sides. At that time the mind, the intellect, the *Chitta* and the ego all are confined within the dense crowd and all are engaged. Then one’s true Self - Pure Soul enjoys the rare moment of seeing and knowing. Then he is really alone. He gets real freedom at that time. The more you are in a bind of the crowd, and the larger the number of the objects to be known, the knowing power of the knower too blossoms accordingly and wonderfully.

When one is really in the crowd, the knower shines in all its glory. As the scope of the knower expands, its power also gets enhanced. But the real pleasure is in the crowd. When there is a crowd outside, a crowd within, crowds everywhere; then the Pure Soul (*shuddhatma*) enjoys real solitude. At that time the 'Pure Self' does not identify with anything else.

But this is possible only after attaining knowledge of the Pure Soul. Then one does not need to seek solitude in jungles!

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Compulsory versus Voluntary

Seeker: Sir, what is voluntary and what is compulsory in our life?

Dadaji: It is not easy to understand how the world functions... Everything one does in this world is compulsory (according to one's previous karma) but the fellow assumes that it is voluntary and so he gets entrapped into new bondage. You see, our birth was compulsory, our studying was compulsory; marriage is pre-determined and death is compulsory too!

Seeker: To bring up children, to educate them, to get them suitably married and settled in life - all this is one's duty.

Dadaji: Yes, that's what I say compulsory. You are compelled to do it. Compulsory means duty-bound and voluntary means will-bound. People misunderstand the compulsory as voluntary. Your involvement with willingness and liking when undertaking worldly affairs will bind you to karma. People paint or misinterpret the duty-bound

matters as will-bound matters. That which can be changed is the domain of will power.

When a son grows insolent against his father, the father becomes angry and tells him what all he has done for the son. In doing what he has done, has he done anything new? Everyone is supposed to do this. No, he is duty-bound to do these things.

Will you say which is your will-bound action?

Seeker: What about the job we are doing?

Dadaji: You are employed and go to work; is it will-bound? No, it is duty-bound. Do you think you have ever done anything voluntarily?

However, one somehow takes for granted that whenever something happens according to his desire, it is will-bound and whenever things happen against his desire, those are duty bound or compulsory! Oh unlucky one! Both activities are duty bound or compulsory. Even your desire is a compulsion! All these activities cannot be stopped and are compulsory; they are eternally binding (on account of wrongful assumptions). 'I did this with my will' or 'I did it unwillingly' are both illusions.

Seeker: I think, one is not aware of the true domain of will-bound.

Dadaji: When you consider something as compulsory or duty-bound, your doer-ship vanishes. Whereas when you consider something to be will-bound, you assume yourself to be the doer. To believe that your action is will-bound is only another name of egoism. When one earns, he boasts that he earned; but if one loses, he ascribes the

loss to God! This shows the obvious contradiction. It's only egoism.

One erroneously believes the world is will-bound and consequently earns evil (*pap*) karma or good (*punya*) karma. If one believed it to be duty-bound (without doership) there is no bondage. Whether you enjoy a destiny of astral life due to *punya* (good karma) or a destiny of suffering due to *papa* (evil karma), both are compulsory.

Dadaji: Now tell me, is marrying duty-bound or will-bound?

Seeker: It appeared to be will-bound at that time, but now it seems to me to be duty-bound or determined!

Dadaji: Your name, is it compulsory or voluntary?

Seeker: !!!!

Dadaji: It's compulsory as it has been given to you since childhood and you have to get on with it, whether you like it or not, isn't it? There is no other option. It is compulsory and so it happens of its own accord. What is destined for you, at the third mile and fourth furlong on your ever going journey of worldly life, will surely happen; you will have to do it compulsorily.

Seeker: How is it so?

Dadaji: In the world outside, the 'policemen' force you to obey them. But there is a police force within like the one outside. The 'policeman (!)' within compel all the tops (!) and they spin round and round and they say 'I' do.

Seeker: Kindly give an example.

Dadaji: One day while I was sitting in the verandah, I saw three or four persons pulling a bullock mercilessly

with the reins and it seemed as if the nose of the ox would bleed and they were flogging it from back too. They even pushed the bullock forward by piercing with sharp nailed-sticks but it would not budge forward an inch. Then I asked them, “Brothers, why do you torture this bullock? Why does it not move?” Then they told me that they had taken the bullock to the vet-dispensary the previous day and it was so frightened that it refused to be taken there today. So I understood that the bullock had no other option. Its nose was being pulled; it was being beaten with sticks; it was being sharply pricked and it had to go to the vet. So instead of being mercilessly dragged, why not go willingly? Isn’t it more sensible?

You will have to be beaten with sticks, so why you don’t do your duties-willingly? All this is duty-bound so proceed quietly otherwise the world will flog you as they flog a bullock!

You may not like to drink the poisons of the world but they are compulsory. You will be made to drink them. So, my friends, instead of drinking them with a wailing face, drink them with a smile on your face and become a Neelakantha (Shiva). On account of this, your ego will melt and you will be a Neelakantha. I have become Neelakantha in this way.

There is rarely a man who has known his free-will even for a fraction of a second! Such a person is a rarity in the world.

Seeker: Then how does one enter the domain of free will, Sir?

Dadaji: When one becomes a Purush (the realized soul), his free-will comes in to being. *Purushartha* begins

only after one becomes a Purush. Otherwise every action is compulsory from birth to death.

Even for Lord Mahavir, the renunciation was compulsory (duty-bound) and destined. His willingness was completely different from this duty-bound action. He was free as he had attained the state of liberation. He had become a Purush and his will-bound function had opened up *within*. But with regard to the external world, he was duty-bound; he did not lose sight of this fact. He renounced his wife- this was predetermined but people mistakenly think it was a will-bound act.

You have wandered through endless cycles of births and deaths under compulsion and you will still wander in the same rut unless you are lucky enough to encounter a man of wisdom (Gyani-Purush) who liberates you from the cycle.

Whatever my initiates (*Mahatmas*) do as duty-bound is luxury and whatever they perform will-bound is towards liberation. Liberation with royal grandeur- such is the Akram Gyan of Dada Bhagawan.

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Foundation of the World

Seeker: On one hand it is mentioned in the scriptures that the soul doesn't do anything (*akarta*), then does how one get in to the life-cycle in the world? I could not find any clear-cut explanation in the many scriptures, holy books and theories I studied.

Dadaji: In the world many people explore to find out the premise on which the phenomenon of the life cycle has been based but this is very difficult to find. Actually, it

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is not the pure-soul but the super-imposed soul (*pratishthita-atma*) which forms the basis for the phenomenon of life cycle in the world. The true foundation of the life cycle in the world is naturally revealed through me.

Seeker: When you yourself are the Pure-Soul (*shuddhatma*) which does not do any activity then who remains inside to perform these internal, subtle activities?

Dadaji: It is all done by the superimposed soul (*pratishthita-atma*). The super imposed soul (*pratishthita-atma*) means the resultant force (power) of inner actions (karma) performed in the previous birth. Whatever was instated or installed by one during his previous birth causes the constitution of the superimposed soul (*pratishthita-atma*) in this birth.

Seeker: Sir, how did this superimposing (*pratishtha*) come in to being?

Dadaji: One says, “I *am* Amit, this is *my* body; this is *my* mind; and whatever happened was done *by me*”, all this is *pratishtha*, the phenomenon of supposition or superimposing which forms as the superimposed soul and it traverses with the pure soul in the next birth.

In other words it can be called the supposed or super-imposed self or the *pratishthita-atma*. It superimposes itself in whatever one does everywhere. At the time of dissolution while in this birth, it generates in a subtle way another super-imposed self or the (*pratishthita-atma*) which traverses to the next birth. How can one comprehend this phenomenon! That which is created is the new *pratishthita-atma*. How can we understand it?

When one's ego (I) and attachment (My) both are combined together it forms the superimposed soul (*pratishthita-atma*). Where there is no 'I' and 'My' there is no passion. This is 'I' and this is 'mine' is impassioned relationship. This passionate attachment (with the Non-Self) is the *pratishthita-atma*. The Pure-Self (*shuddhatma*) is free from passion.

Seeker: Oh, God! The superimposed soul (*pratishthita-atma*) has been doing all this activity!

Dadaji: The Pure-Self does not do anything. Moving, walking are the attributes of the Non-soul, not of the Soul or Self. The Self does not sleep during the night or during the day. The Non-Self part sleeps. The part that performs activities sleeps. The part that does activity needs rest. The Pure-Self (*shuddhatma*) performs no activities, then why would it need rest? Who seeks rest? He, who is interested in rest, so who is he? It is the superimposed soul (*pratishthita-atma*). All these activities belong to the *pratishthita-atma*. Who comes to know whether the superimposed soul (*pratishthita-atma*) had a sound sleep or not? This is known by the Pure-Self.

Seeker: Does the pure soul do nothing all the time?

Dadaji: The Pure-Self never interferes in any activity of the superimposed soul (*pratishthita-atma*). 'It' only perceives and knows. All this interference is of the superimposed soul (*pratishthita-atma*). He, who knows the superimposed soul (*pratishthita-atma*) as the object, is the Pure-soul (*shuddhatma*). What is the cause of disturbance for the superimposed soul (*pratishthita-atma*)? The cause is its involvement and interest in non-self.

The Pure-self has no interest; no attachment. It is the knower, perceiver and bliss itself. The Pure-Self is self-illuminated, illumining all else; whereas the *pratishthita-atma* is not self-illuminated. The Pure-Soul (*shuddhatma*) perceives and knows the *pratishthita atma*. Therefore, the *pratishthita atma* is the known (object). The relationship that exists between the Pure-Self and the *pratishthita-atma* is that of the knower and the known only.

Seeker: Then who suffers?

Dadaji: It's you, who suffer. Aren't you the soul? You are the soul but the superimposed soul (*pratishthita-atma*)! You have not known or recognized the Real-soul, the Pure Soul (*shuddhatma*). Then how can you explain its form? But yes, if you know the Pure-Soul, recognize it and stay in it always then you are the Pure-Self; but if you believe you are Amit and this body is yours, then you are the superimposed soul (*pratishthita-atma*). You instated and installed your ego and attachment and so you are the superimposed soul (*pratishthita-atma*).

Seeker: Kindly explain with an example.

Dadaji: The Japanese manufactured a car and programmed it in such a way that it would stop only after running five kilometers. Four persons got into the car. The car started moving because it was programmed. They had travelled a distance of a kilometer and a half when they came across the person whom they were going to see. He said, "Hello! Jai Sachchidanand! O you, Stop here! Stop here!" But how could they stop once the car was programmed for a journey of five kilometers at a stretch?

Seeker: It would take, may be, a U-turn, then!

Dadaji: It's a matter of understanding. He would ask them to stop and the people inside would go round and round rocking and rolling still! Such is the world. The car was programmed by one's own self but how ridiculous it is that one can't stop it at will and making 'U' turns it still goes around! One makes the *pratishtha*- installation himself but at the time of its unwinding or discharge in natural course one feels entrapped in his own creation.

That which hears is the superimposed soul (*pratishthita-atma*); that which sees is the *pratishthita-atma*; that which experiences through the five senses too is the superimposed soul (*pratishthita-atma*).

But, that which perceives and knows the superimposed soul (*pratishthita-atma*), knows and experiences is the Pure Self (*shuddhatma*). The knowledge acquired through the senses is (of) the superimposed soul (*pratishthita-atma*) and the knowledge transcending the senses is (of) Pure Soul-'shuddhatma'. The superimposed soul (*pratishthita-atma*) is in the form of indirect and limited knowledge; and *Shuddhatma* is direct and unlimited knowledge. The energies charged by the superimposed soul (*pratishthita-atma*) get discharged.

At last, both the superimposed soul (*pratishthita-atma*) and *shuddhatma* would be separated and at that time of liberation, though the Pure Soul would be formless compared to the last body but it nevertheless has a form.

All the transactions - give and take of the gross or the subtle-belong to the superimposed soul (*pratishthita-atma*). None can rob and nobody is robbed either. All this give and take that happens in the world is only the give

and take of the installation (*pratishtha*) of the superimposed soul (*pratishthita-atma*).

Seeker: If we kill some living form, is it a sin or not?

Dadaji: If you burn the superimposed soul (*pratishthita-atma*), you commit a deadly sin. How? Because one's own strong belief has been superimposed as one's real self. If you burn this table, it is no sin. But if someone's ownership is involved and if he says, "It is mine"; then it is a sin.

One's ownership (My-ness) gets moulded (forged) when one believes 'I am the enjoyer of this'. The belief of ownership (my-ness) super-imposes itself (on the object) as 'I enjoy' (enjoyer-ship). All this paraphernalia is nothing but the result of your attachment during your enjoyment. One reaps the fruit of his own act of superimposing (*pratishtha*). If you do superimpose or make a supposition (*pratishtha*) of happiness in something, you feel as if you are getting happiness therefrom. Dislike is also the result of one's supposition done in the past (*pratishtha*) and all your happiness or unhappiness-sadness in various things depend upon your supposition of happiness or sadness in the past.

Seeker: They say the pure self can only experience.

Dadaji: The Pure-Soul (*shuddhatma*) has never been an entity which experiences, or be a doer or an enjoyer. The Pure-Soul and attachment experience(*vedaka*) are contradictory. The attachment experience (*vedaka*) seen as the doer or enjoyer is of the superimposed soul (*pratishthita-atma*). This activity is visible to the eyes or experienced through the senses and does not belong to the Pure-Self (*shuddh-atma*). All these activities are of the superimposed soul (*pratishthita-atma*).

The activity of the Pure-Soul is only perceiving and knowing. It possesses infinite knowing power and infinite cognitive power. This can be comprehended only when one has attained Pure-Soul-hood (*shuddhatma swaroopa*). Then and then only, can one understand that as Pure-Soul, one is a non-doer. One is the superimposed soul (*pratishthita-atma*) and as such, one is glued to doership and enjoyership as long as one has not attained the Pure Soul-hood (*Shuddhatma swaroopa*). And while in the state of an enjoyer, he assumes the role of a doer and moulds a new image and installs a new superimposed soul (*pratishthita-atma*) for the next birth. He shapes a new idol for himself and falls in the same old rut of the world.

The Pure Soul is only the seer and knower.

Seeker: Why is it so that everybody likes their own face?

Dadaji: The superimposed soul (*pratishthita-atma*) has reared this structure and hence everyone likes his face reflected in the mirror; or else no one would like it. All this make-believe is the creation of the superimposed soul (*pratishthita-atma*).

Seeker: How does karma get bound?

Dadaji: So long as the superimposed soul (*pratishthita-atma*) believes that 'I am the doer', he sows the seeds of karma. Thus every human being himself moulds his new birth. As you sow, so shall you reap! Depending on your installation (*pratishtha*) you will get a form. Your own installation (*pratishtha*) is your superimposed soul (*pratishthita-atma*) and the same Soul (*atma*) is called the *jiva* - operating soul (*vyavahara atma*), the doer of all.

The whole world is groping in search of Truth. The great Soul that is shining within oneself is *sat*, but no one has discovered the real soul in the world; what has been discovered, is the relative soul and that, too, partially. The relative soul is the superimposed soul (*pratishthita-atma*).

Apart from having earnest aspirations, the superimposed soul (*pratishthita-atma*) has no other power.

The souls which have not entered the evolutionary cycle and are in the un-manifested state (*avyavahara rashi*) always remain with the superimposed soul (*pratishthita-atma*). The life-forms (*Jivas*) in the un-manifested state i.e. those who have not been named or categorized, when they attain a manifested state they assume a name. Then onwards their evolution - cosmic progression (Vyavasthita-Scientific Circumstantial Evidences) commences.

Seeker: How do the inner psychic mechanism (*antahkarana*), the superimposed soul and the pure soul function and how are they related?

Dadaji: The superimposed soul (*pratishthita-atma*) is the master of the inner psychic instrument (*antahkarana*) but it is distinct from it. It is distinct from mind, intellect, 'Chitta' (reflective consciousness) and ego. The mind says, 'I want to do something'; but if the superimposed soul (*pratishthita-atma*) says, 'No, I don't want to do it', then it is not done. Now the intentions or tendencies belong to the superimposed soul (*pratishthita-atma*). The Pure-Soul (*shuddhatma*) is merely the knower-perceiver. The desires that arise within are cherished by the superimposed soul (*pratishthita-atma*). The Pure Soul knows both the involvement of the superimposed soul (*pratishthita-atma*) with the mind or its detachment from the mind.

Even an ignorant person can separate the superimposed soul (*pratishthita-atma*) from the mind and attain some abilities with his yogic powers.

Seeker: What happens to karma on realization of pure self?

Dadaji: After attaining Pure-Self-hood (*shuddhatma-pada*) we do not make any new installation (*pratishtha*). That (*pratishtha*) which has been done in the past goes on unfolding and undertakes our worldly affairs. New drawing or scribbling (of karma) ceases; and that's a wonder! If this sort of *pratishtha* (*superimposing*) halts even in a single birth-round, it's a great achievement! I am telling this with ego-less-ness in my words. The 'I' of the self-realized one (Gyani) is for the Pure-Self hence it reaches the Pure-self; whereas the 'I' of the others is for the superimposed soul (*pratishthita-atma*) only.

The self-realised one i.e. Gyani knows all that is Non-Self (material-tags) and also knows the superimposed soul hence he doesn't charge any new karma. But the ignorant mistakenly believe the superimposed soul (*pratishthita-atma*) as one's own self hence charges new karma.

Seeker: The consciousness (*Chetan*) that is used in the worldly activities; is it that of the Pure Soul (*shuddhatma*)?

Dadaji: This 'Chetan' that is used in all the affairs is that of the superimposed soul (*pratishthita-atma*). But nothing is lost or spent of the Pure-Self. The battery-charging station only charges the battery and in doing so none of its powers are spent up. All these living forms (*Jivas*) may perform all sorts of actions, in various rounds

of births, but characteristically the gold (pure soul) will remain as pure gold only, nothing would be lost. But yes, labour is wasted. Say, the labour of creating the form of a buffalo is wasted! The life form (*Jiva*) has wandered innumerable times through lives in hell but the gold has remained hundred per cent pure; it has never become 99%.

These fluctuations take place only in the superimposed soul (*pratishthita-atma*). The process of charge-discharge happens to the superimposed soul (*pratishthita-atma*), to the *mishra-chetan* (the admixed empowered soul) and not to the Pure-Self.

Seeker: Sir, is the activity of thinking done by superimposed soul?

Dadaji: Even the superimposed soul (*pratishthita-atma*) is so pure that it nurses no thoughts. A thought is the form of the mind. When a knot sprouts up, the state of thinking is attained. The thoughts of religion or of stealing that arise, are the knots of the mind. If the superimposed soul (*pratishthita-atma*) could think, the intellect would not remain and it would be like a computer.

When the superimposed soul (*pratishthita atma*) performs any inner activity, the function first takes place in the inner psychic instrument (*antahkarana*); then the same thing happens physically in the outer instrument i.e. organs. One, who can discern the inner instrument, knows the outer one too.

But one should learn to know the mind, the intellect, the *Chitta* (reflective consciousness) and the ego. The mind, the intellect, the *Chitta* (reflective consciousness) and the ego are the parts of the superimposed soul (*pratishthita-atma*). In this sense, the inner psychic instrument

(*antahkarana*) seems to be the superimposed soul (*pratishthita-atma*).

Whatever the inner psychic instrument shows manifests itself in to a form in the outer instrument. The brain is also affiliated with the inner psychic instrument but it is gross; whereas the inner psychic instrument (*antahkarana*) is subtle. The activities that take place in the inner psychic instrument (*antahkarana*) belong to the superimposed soul (*pratishthita-atma*).

Seeker: Is the superimposed soul so powerful?

Dadaji: Even the installation ceremony of a stone idol proves helpful to people for quite a long time. How powerful is this installation ritual! It has the potentiality to make even iron fly in the air!

All these inventions of science in this world are made by the superimposed soul (*pratishthita-atma*). The superimposed soul (*pratishthita-atma*) possesses so many powers, and the Pure Soul (*shuddhatma*) possesses infinite powers. The soul has such miraculous powers that it can make even the wall speak with the proper installation i.e. *pratishtha*!

If you perform *pratishtha* (ritualistic installation ceremony) in the idol, you get 'Bhagawan (God) with form'. But if you perform *pratishtha* in the formless i.e. *amurta*, you realize the formless God (Bhagawan)!

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Derived - Consciousness (*Nishchetan-chetan*)

Seeker: Kindly enlighten us about our state of being which we call consciousness (*Chetan*).

Dadaji: There are two divisions residing together in your being: one is inert or derived consciousness (*nishchetan-chetan*) and the other is the pure consciousness (pure-Chetan). But you mistake '*nishchetan-chetan*' as *Chetan*. Both parts are in the form of a mixture and not in the form of a compound; otherwise the specific qualities or attributes of both of them would be destroyed.

Seeker: This is something new to me!

Dadaji: What people understand as *Chetan* (consciousness) I call it admixed consciousness because it seems to be like '*Chetan*', shows characteristics resembling to '*Chetan*'; but in true sense it does not have a single attribute of genuine *Chetan* (consciousness). Then how can it be called '*Chetan*' (consciousness)?

Seeker: Kindly give some example.

Dadaji: For example, take the case of brass. Does it not look gold if it's gilded? It seems to exhibit the characteristics of gold but we discover the truth only when we take it to a goldsmith. The goldsmith examines if it has the attributes of genuine gold in it or not. If it does not have those attributes, it's not gold. It has the apparent characteristics of gold, but it possesses no attributes of genuine gold. Therefore it is not gold.

Similarly what looks like consciousness (*chetan*) and appears to have the apparent characteristics of Chetan but if it does not have a single attribute of *Chetan*, how can it be called a Chetan then? So I call it inert-chetan (*nishchetana-chetan*). Brass looks like gold but when it rusts it reveals itself; similarly gold also reveals itself.

Seeker: What about our body?

Dadaji: This body is mixed-chetan, i.e. inert matter + derived consciousness (*nishchetan-chetan*). Our true self is Pure-Chetan. The *pratishtha* (installation) performed in the past birth is the *pratishthita-atma* that is *pratishthit* Chetan, admixed Chetan.

Either ‘Chetan’ alone is alright or inert (*achetan*) alone is alright; but mixed Chetan is not so easy to comprehend because it seems to show the apparent characteristics of Chetan hence that is misleading.

Seeker: How does it mislead, Sir?

Dadaji: Bhagawan has said, “You may go into a step-well where you may try to experience your resonations but never make ripples or vibrations with a mixed-chetan (other person especially opposite sex)! If the dealing with a mixed-chetan is in normal course, there’s no objection; but you must never ‘slip’ with mixed-chetan. When I see someone ‘slipping’, I warn him; and if it is a case in respect of mixed-chetan, I would alert the fellow.

Where there is inert thing ‘non-chetan’; there is no fear, no problem. This bidi (cigarette) is *achetan* (lifeless). So there’s no objection raised by me. If there is a balance outstanding with respect to this (lifeless) item (in the account book of your karma) and if this account is not settled, the (charged) atoms within you would clamour for it and the mind will be terribly disturbed. But if the mixed-chetan comes across, I sound a warning: “O fool! Awake (even with the help of ego), to be negligent with regard to mixed-*chetan* is unpardonable, since your next birth may get adversely affected.”

Seeker: How is that, Sir?

Dadaji: Will this cinema ever raise an objection or file a suit (!) against us asking “Why do you ‘enjoy’ me (the cinema)?” No, it will never because it is inert, life-less, unconscious whereas mixed-chetan (living beings) raises a claim because it has no ‘peace’ within. It has tremendous burning inside. If there was peace within, there is no problem.

Therefore, I say, whenever a bad thought arises in you with respect to mixed-*Chetan* (other person of opposite sex), it must be erased by you then and there. It must be removed with *Pratikramana* (withdrawal or retreat from encroachments or deviations). The trouble with mixed-*chetan* is that not only does it not allow one to attain liberation but also hinders one’s happiness arising from within.

The desire for watching cinema or wish relating the tongue (taste) does not cause such ailment, but complication is born out of mixed-chetan. The snacks like *Bhajiya* or *pakoda* don’t get offended but can mixed-chetan (other person of opposite sex) ever remain without being offended? The whole worldly life and its related issues exist because of mixed Chetan. Mixed Chetan is a Black Hole. If that gets closed where’s the problem?

One has to have a safe side so that he can sit with a free mind. If the mind clamours for *bhajiya* then serve it, so that it may allow you to sit completely with ease. But mixed-chetan does not allow you to do so. It pricks you like sand in the eye even while you are attending a discourse.

Seeker: Kindly explain outer and inner functioning of the human being.

Dadaji: Inert-consciousness (*nishchetan-chetan*) is mechanical *Chetan*. The whole external part is mechanical. The external (material) machinery needs manual handling; whereas the subtle, inner, machinery you’ve brought with you from previous birth works automatically, self-propelled and hence it needs no agency to set it in motion. You go on adding fuel, that’s all.

The subtle body is mechanical-*chetan*, where ‘I-did-it’ sort of pride mistakenly arises and so the battery (of karma) gets charged, and the seeds of the coming life are sown.

Seeker: We believe that it is the soul which does every activity inside and outside.

Dadaji: The whole world believes the inert, lifeless (*achetan*) to be Chetan and thinks that the soul is in action; but the soul can never be in activity or action and there can be no motion or activity in the soul. When can this truth be realized? The world thinks that this inert-chetan (*achetan-chetan*) governs (the universe). But ‘chetan’ is distinct from the *achetan* and that which sets every being in to motion is also different.

The derived properties (*vibhavika-guna*) are manifested as inanimate-chetan (*achetan-chetan*). *Vibhavik-guna* means those attributes that are derived out of the illusion of the soul, that’s how the mixed-chetan comes in to being and is set in motion.

Human being’s Privilege to Liberation

Seeker: Darwin has explained the theory of evolution which is quite popular.

Dadaji: Darwin propounded the theory of Evolution but it is incomplete.

Seeker: How is it incomplete?

Dadaji: It is partial. He did not know that after human life there could be a reversal to a lower form of life! And so he could not give us the full and convincing theory of evolution!

There is no other body (form) except this human body that is privileged to liberation. Human life is a charter to liberation. If one gets human life and is blessed to obtain the means and circumstances congenial to liberation, then his puzzle of cycles of life gets solved. But at present human beings are in the state of mechanical Chetan, i.e. consciousness that is mixed with derived, conditioned and mechanical Chetan. In other words they are like spinning tops.

Seeker: Kindly explain further how people are like tops or mechanically conscious.

Dadaji: What people at large think as '*bhava-mana*' and '*dravya-mana*' is only mechanical atma i.e. *nishchetan-chetan* (lifeless, charged by past life karma and simply discharging in this life). A man of wisdom who is a fully realized soul (Gyani-Purush) can give you (make you realize) the Pure-Self (*shuddha chetan*). All else is like mere machinery; it's mechanical.

This machinery functions by itself but one says, '*I set it in motion*'- '*I did it*', this is nothing but sheer egoism. The mind is made of knots. The knots eventually bear fruit that come into manifestation. If the said fruit of your karma is in the form of your entanglement with a mixed-chetan,

then there's confusion. Even though we let go of mixed-chetan, still the other party will not give up their claim on us. But if you leave aside *achetan* (inert matter), there's no trouble, no problem, no claim whatsoever by it.

The mind is not visible to the doctors; but it is visible to a Gyani. The mind is completely physical; whereas the subconscious mind is animate or pure consciousness admixed with inanimate consciousness (*nishchetan-chetan*).

Seeker: The terms 'Jiva' (life force) and 'Chetan' (soul) are used interchangeably.

Dadaji: To be specific, the *nishchetan-chetan* (pure consciousness mixed with inanimate consciousness or charged consciousness) state may be called a Non-dual (Advaita) state. It can be called Jiva (embodied soul), but not Chetan (pure soul). My initiates (Mahatmas) have realized 'Pure Chetan'. Our body is *nishchetan-chetan* and we are Pure-Chetan (Pure Self).

In '*nishchetan-chetan*', *nishchetan* is the adjective, meaning that it is lifeless and at the same time seems to be live!

So long as you have not become shuddh-chetan, you are *nishchetan-chetan* (or a Jiva). All are *nishchetan-chetan* whether they are ascetics (sadhus) or *sanyasis*! Human beings, *tiryanch* life forms (organisms, plants, birds and animals), hellish beings and Devas (astral or celestial beings)- all are in the state of *nishchetan-chetan* i.e. '*Jivas*' (embodied souls) and they can be called tops.

So long as one has not realised the pure soul, one is *nishchetan-chetan* (inanimate consciousness). You are a Jiva (*nishchetan-chetan*) till you meet a man of wisdom who is

self-realised (Gyani-Purush) and confer you with self-realisation. 'I' am enjoying the state of the Lord of the universe, yet wielding no authority or ownership because 'I' am the 'Pure Self' in a manifested form.

Events and phases come and go and are of the *nishchetan-chetan* and we are the Pure-self (*shuddha-chetan*)... Every event or phase is to be perceived and known and amicably resolved so the relevant claim (karmic account) is settled. One must know how to deal with the situations or events that show up their face in course of life. If you get stuck in any mode or phase, you'll be miserable and lose your joy. The operative power or authority is also *nishchetan-chetan*.

But in Real-Chetan, there is joy, great joy and tranquillity (*samadhi*).

Seeker: Then in what part of inner self does one undergo all the miseries and worries in this life?

Dadaji: The miseries, worries, anxiety and restlessness are in *nishchetan-chetan* part. Worries and anxieties happen to the *nishchetan-chetan (Jiva)* and the person thinks that 'I am Amit (*Jiva, nishchetan-chetan*)' hence worries torture him. All those who suffer from the malady called worries, anxieties or grief (mental, physical and outside) are oriented in *nishchetan-chetan*. Nobody lives truly oriented as the Pure-Self (*chetan-swaroopa*). In the Real Language (the language of Gyan), all people are *nishchetan-chetan (Jivas)*.

Seeker: How long will this cycle of creation of *nishchetan-chetan* continue?

Dadaji: Out of illusion one imposes 'I am Amit' on the Pure-Self. 'I' is the Pure-Self and when he imposes himself where he is not and believes he is Amit, *nishchetan-chetan* continues to arise. As long as the illusion is not dispelled, this kind of superimposing process '*pratishtha*' will continue. If one can concentrate and orient himself on 'I am Pure Soul (*shuddhatma*)', then one does not relapse into *nishchetan-chetan* state again. When '*shuddhatma*' is realized only then *shuddha chetan* is grasped and one is free from the cycle of delusion and mistaken belief.

The *Jivas* (*nishchetan-chetan*) as they are being freed from one karma or wrong doing, will acquire another karma due to wrong belief that 'I am so and so'.

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Desire

Seeker: Man is a bundle of desires, it is said. Kindly explain about desires.

Dadaji: Desire is a live fire. So long as a desire is not fulfilled, it burns within you. What does Bhagawan say? Desire is itself the kind of karma that obstructs the energy of the soul (*antaraya-karma*). Desire should be cherished only for liberation or for a Gyani-Purush. Such desire causes no hindrance. All other desires will burn you like fire. Oh, they are fire itself and will set you aflame!

People search for water to extinguish that fire but get petrol instead to sprinkle on the fire! Before one desire is satisfied another comes in succession and so on.

Seeker: Not all desires are fulfilled.

Dadaji: What does the law of nature say? Whatever desires you cherish will certainly be fulfilled sometime. So what is the use of thinking about them? You will complicate matters by thinking about desires all the time.

The desires that crop up incessantly keep pricking you. A person does not have all kinds of desires but has desires of things he likes. What does one crave for? You will desire or crave for things the cravings for which you have brought from your past life in the underlying motive of your intellect (*Buddhi's Ashay*)

You will enjoy whatever happiness you have earned and brought from your past life, but this happiness is achieved by correspondingly spending your meritorious deeds (*punya karma*).

Seeker: What is the significance of will in spiritual path?

Dadaji: The razor-blade in this world is two sided and to be used on both sides; but the orientation in case of the Pure-self (*shuddhatma*) is to be used in one way only. What would happen if one uses it as 'I am Impure Self' (*ashuddhatma*) instead of as 'I am the Pure self'? The result would be a colossal wreck.

The Pure-self has no 'will' but the interim-self (*antaratma*) has a will. 'Antaratma (interim-self)' uses the will to attain the perfect 'Pure Self' state. When that state is achieved, no trace of 'will' would be left. It will be achieved through *Vitaragata*-complete detachment. A *Vitaraga* has no 'will'. My 'will' is only a 'discharge' will because I have attained 'Pure-Self' i.e. the state of perfection; whereas the will of the initiates (Mahatmas) is only for attainment of the perfect state.

Seeker: What is the difference between Desire and 'Chintavana (contemplation)'?

Dadaji: 'Chintavana' (persistent focused meditation on a topic) designs karma for one's future accounts while desire reveals what are the past karma accounts. We discover the contents of the box (of *karma*) based upon desire or absence of desire.

Seeker: How are desires fulfilled?

Dadaji: When the link of your corresponding merit karmas comes into effect your desires go fulfilled; but when that kind of link or sequence is broken you face undesired and unwanted things coming across in life. As an example, if numbers are thrown in darkness and drawn in darkness and if there is a link or sequence one will get 1, 2, then 3 and so on in an order and if the link is broken, one gets 7 followed by 57! Without a sequence or link.

Seeker: Kindly explain about the 'link' further.

Dadaji: Listen, in Ratnagiri, a man came to me and asked me, "Dada, wherever I put my hand, I discover gold." I told him that at present time there is a link of merit karmas in your life but after a short time this link could be broken. And this is what exactly happened. The man incurred such a heavy loss in his business that both he and his wife tried to commit suicide. But luckily they were saved. Then they remembered my words.

This sequential pattern (*kram*) or haphazard pattern (*akram*) of events may come and go. Such is this worldly life!

Desires are the consequence of a past karmic account and are of the nature of a discharge. Whereas in

contemplation (*chintavan*) one makes plans for the future, becomes engrossed with these plans and creates new causes. Desire is an effect whereas *chintavan* is a cause; it is a charging point for accruing karma.

Desire sprouts first when things or events are destined to happen. Say, he, who is going to pass the S.S.C. Examination, first desires to do so. When his *antaraya* (obstructions, kind of karma) are removed, he will pass the S.S.C. Exam. A person may desire to spend money for ‘*satsang* (discourse assembly)’ but what can he do? Hindrances, obstacles of his past karma come in the way; so even though he has money and favourable circumstances he still will not withdraw money to fulfil his desire. When obstructions of his karma break up, then everything is naturally arranged according to one’s desire!

The great writers of scriptures say that desires blossom on their own like flowers; there is no need for one to desire.

Seeker: People have a plethora of desires.

Dadaji: In this time of ‘Kaliyuga’ people have tiny desires like the desire to eat hot ‘Chutney’. They do not have desires to enjoy too many things in life. They spend their whole life on tiny desires like that of ‘chutney’! I have seen rich men who in their past life have spent many days and nights in the assembly of Bhagawan Mahavir. They would tell their wives to bring *Puri* and vegetables to the assembly saying, “We’ll have lunch here,” Bhagawan’s words (speech) would be nectar for them; so they would not leave the assembly. However the trivial desire like that for ‘chutney’ lingered, so they still wander in this world!

People have both the rising and setting (descending) desires.

Seeker: What is a descending desire?

Dadaji: I have told my initiates (Mahatmas) that after self-realization, your desires are barren which sows no seeds – descending desires like a setting sun. The sun may be setting and yet it may appear rising to the people; but don't worry about it. They are 'setting'(descending) desires. Other people may have both setting and rising desires. Rising desires are cause-desires and setting (descending) desires are effect-desires.

Say, here is some cotton and it is just lying here, this is not desire. But if you set fire to it with a matchstick, it is a desire. Desire is manifested fire, and as long as it is not satisfied, it goes on burning. Setting fire to a thing is desire and the 'burning' remains in you. And you know, what is my state? I don't even have a matchstick to light!

The 'rising' desire and the 'setting' desire mean the 'charged' desire and the discharging-desire. All this eating and drinking is the setting or discharging desire; it is not harmful. But the rising desire is indeed binding and agonizing.

But desire is not '*bhav*' !

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What is *bhav* : deep intent or purport

Seeker: What is *bhav* or purport? Is it the same as intentions or aspirations? What is its role in karma?

Dadaji: There is no feeling in the Pure-self. The '*bhav* (purport)' of the super-imposed soul (*pratishthita-atma*) is

called-‘*bhav* (purport)’, we may call it a deep intent or a deep-seated yearning. The super-imposed soul (*pratishtitha-atma*) is present both in the Gyani (self-realized) and also in the ignorant person. To the ignorant, the state of *bhav* is in the form of firm mental resolutions. Say, one firmly resolves that he will perform a ‘*pratikraman* (repentance)’ that is ‘*bhav*’ (firm intent) and from that a manifested intent (the *dravya-bhav*) is generated, and eventually at the same time (of manifestation of previous *bhav*) another ‘*bhav*’ is produced again and so on..

Seeker: What are the *bhav-mana* (internal subtle mind) and the *dravya-mana* (physical mind)?

Dadaji: When the superimposed soul (*pratishtitha-atma*) does *bhav*, it is the beginning of *bhav-mana* and because of this, *dravya-mana* (effect-mind) is formed. Internal subtle causal mind (*bhav-mind*) is the direct charging part of *paratishtit-atma*. Even the *bhav-mind* is of two kinds, discharge-*bhav* mind and charge-*bhav* mind.

The *dravya mana* (physical mind, effect mind) that you talk about as your mind is the discharge mind. The ‘charge’ or *bhav-mana* is not discernible; one is not even aware of that deeper phenomenon.

If the ‘charge process’ were easily comprehensible, nobody would allow the superimposed soul (*pratishtith-atma*) to charge! And everyone would be liberated.

But the accrual of deeper intentions (*bhav*) is not so easy to discover. If discovered, one would seal it! Only a few persons can understand the internal *bhav*, but they understand it as that of the ignorant life-force (*Jiva*) i.e. *mudh-atma* and consequently confuse the whole issue. *Bhav*

cannot be perceived without wisdom (Gyan). It is extremely subtle and too profound to grasp.

Seeker: Is the phenomenon of *bhav* a creation of pure-self?

Dadaji: The Pure-Self can have no '*bhav*', it is separate and beyond *bhav*. *Bhav* means existence and it belongs to the one who projects, the *pratishthit-atma*. People speak of their likes and dislikes as their *bhav*. All these belong to the *pratishthit-atma* and because of it karmas get formed. People desire transient things and become transient themselves! When one mistakes his image in the mirror for the Self, what headway can he make?

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Nobleness-Wickedness

Seeker: There are noble people as well as wicked people in this world.

Dadaji: True, both the noble and wicked people exist in the world. And it is because of the wicked person that the noble has his worth! Just imagine if all of us were noble!

Seeker: What are the attributes of different kinds of people, Sir?

Dadaji: Generally there are four kinds of people:

i. *A noble person:* One who would never come under the obligation of a wicked person.

ii. *A wicked person:* He repeatedly inflicts harm on others.

iii. *A grateful person:* One who always remains indebted to people who helped him and does not remember the harm inflicted by others.

iv. *An ungrateful person:* A person who forgets and overlooks the good deeds of others and knowingly inflicts harm on others even though he gains nothing from it.

This is in general. It is easier to fathom the depth of an ocean rather than to fathom the depth of the world.

Seeker: How should one behave when one is in a position of authority?

Dadaji: One, who abuses his authority, loses his power. If one performs deeds which do not justify the power given to him, he loses his authority in course of time. If your servant abuses you, do not (in turn) abuse him, as you slip down to his level and eventually you will lose your position of power.

Seeker: Tell us something about the truth and the lies.

Dadaji: A lie will cry out from the roof and so will the truth; but the lie will speak out at once whereas the truth will take time to be revealed. An untruth will claim sooner.

Seeker: How should one deal with difficult people?

Dadaji: There is no joy in conflict but joy lies in resolving the issue. One needs to act judiciously, persuading the people around him but not quarrel with them, he is truly a man possessing good sense.

What is justice? When one does not go to court - this is justice; but if one goes to court it is injustice obviously.

Seeker: How should one live human life meaningfully?

Dadaji: Use the instruments of your mind, speech, body and soul for the welfare of people. If you use these instruments for your own good only, in the next birth you will be born as a Rayan tree with a life span of five hundred years! People will enjoy your fruit, burn your wood and you will be a prisoner living for the people. Therefore Bhagawan says, “Use your mind, speech, body and soul for others and if you still come across any misery then you may quarrel with me!”

Seeker: What is one’s risk and responsibility while living as a human being?

Dadaji: All those who have tried to destroy the world were destroyed themselves in the process! Being a human being is a great risk in itself. It is a test; however people indulge in pleasures. There are many danger zones where human beings can fall. There is a fear of death every moment then why should you waste even a moment?

Do something good so that your next birth is better. Human life is a turning point; from here there are deviations to other form of life. From here the individual soul encounters four diversions – hellish life, animal or plant life, human life and celestial life (*devgati*) according to one’s karma. One may even attain liberation from here. If you meet a ‘Gyani-Purush’, you are indeed lucky for he will guide you towards the ultimate purpose of human life - attainment of liberation.

Three Types of Bodies

Seeker: It is said one has three kinds of bodies.

Dadaji: Yes, there are three types of bodies within us: Electric Body (subtle body), Causal Body and Effect Body.

Seeker: What is an electric body?

Dadaji: The Electric Body stays eternally with the Self until ultimate liberation. The Electric Body is very subtle and is also called a Subtle Body. It digests food and produces heat. It keeps blood circulating. Its network is spread throughout the body. On account of it the entire machinery of the body goes on working. In case of some karmic deficiency the stomach may be too weak to digest food. It is the electric body within the body that carries on all its functions. But when the gross external body gives poor response to it; so it would become weak. The body's aura and lustre is because of the electrical body.

Seeker: The lustre of body differs among people.

Dadaji: There are four factors leading to the lustre of the body.

(i) The Lustre of Wealth (Lakshmi):

It originates from the aristocratic life of affluence, ease and happiness.

(ii) The Lustre of Dharma:

It radiates from the person who lives a thorough religious and righteous life.

(iii) The Lustre of Knowledge:

It radiates from acquiring relative knowledge by studying different teachings and scriptures.

(iv) The Lustre of Brahmacharya (celibacy):

It emanates from continence or practice of celibacy.

All these four kinds of luster emanate from the subtle body that is the Electrical Body.

Seeker: Kindly explain the subtle body further.

Dadaji: The subtle body is responsible for everything that happens in our body. It is formed by some specific atoms. The Self (soul) has nothing to do with any of the activities of the gross body. The subtle body alone endures all the miseries.

The subtle body is the expression of the self. It carves the image of 'I-ness'. Therefore, the subtle body is charged and acts like the Relative Self.

Seeker: Kindly explain about Effect Body.

Dadaji: It is the union of a mother's ovum and a father's spermatozoon that brings about the creation of Effect Body. What is a *Jiva* (life force)? That which lives and dies is a *Jiva*. These living beings when they die, carry the Subtle Body and the Causal Body with them. The Mind, intellect, reflective consciousness (*Chitta*) is freed when a person dies. From the causal body that is carried forward, a new effect body comes into existence.

The effect body, created by fertilization of ovum with spermatozoon, prepares its own sustenance thus an embryo is formed. The *Jiva* (life force) cannot remain without the intake of food even for an hour. It must have something for its sustenance – if not food, there must be air or water.

The architecture of one's body is all pre-determined by the Causal Body and the gross body that comes in to being is the Effect Body.

The more the karmas, the smaller is the body. The less the karmas, the bigger is the body. As an example, look at the ant and the elephant. The ant drags a grain of sugar even at four in the morning and the elephant lives in a royal pomp!

Seeker: Why does one have bodily sufferings?

Dadaji: Since the gross body is determined by the causal body, the part of the body that is above normal or below normal due to karmic deficiency is the part that goes through suffering. From this one can deduce the underlying cause for pain or suffering.

Seeker: Please explain the Causal Body.

Dadaji: One can easily understand the Causal Body. It starts coming into being from its inception in the womb and from birth. *Raga* and *dwesha* (attachment and abhorrence) spring up from the moment it breathes air. Likes and dislikes co-exist right from infancy. This *raga-dwesha* (attachment or hate) invariably result in the pull (attraction) of karmic atoms (*paramanu*). It is only when one remains free from attachment or abhorrence (Vitaraga) that such a pull doesn't take place. The pull of atoms (*paramanu*) is filling-in (*puran*) which produces the causal body. The gross body that one possesses is the effect body determined by the causal body. The Gyani-Purush can visualize the Causal Body. So great is his spiritual strength that he can prevent the formation of a new Causal Body!

Seeker: What happens to these bodies when one die?

Dadaji: The Self (soul) separates from the gross body, and carries with it the Causal Body, inauspicious *karma* (*pap*) and auspicious karma (*punya*) will also accompany it. On the strength of *punya* (auspicious karma), one gets a symmetrical and healthy body. But *pap* (inauspicious karma) is responsible for some deformity or an asymmetrical body.

The soul carries with it the causal body and the subtle body and when the scientific circumstantial evidences for the atoms of the subtle body and the causal body come together they result in the formation of a new gross body.

Seeker: It must be taking some time in this process.

Dadaji: No. When a man dies, his Soul or Self separates itself from the body and migrates in a minutest fraction of second from one place to another place determined by scientific circumstantial evidence and there with the union of ovum and sperm attains a new body.

All this happens simultaneously determined by one's *vyavasthita* (scientific circumstantial evidences). The Soul compresses and then elongates itself to reach its new destination. The soul will not leave its existing body till it finds a new destination.

Because of its property of elasticity, it stretches from the old body to the new effect-body at the other end.

However there are instances when some *jivas* (life force) can't migrate immediately and find a new body and

therefore roam and wander without a body. They are released only when they find a new body.

Seeker: Will a human being be born again as a human being?

Dadaji: After acquiring a human life a Soul may acquire other life forms such as *dev-gati* (celestial life), *tiryanch-gati* (animal and plant life) and *narka-gati* (hellish life) for up to eight rebirth in other life-forms at the most based on one's karma. Then once again 'it' regains the human form.

It is only through the human body that one is either upgraded or degraded to other forms of life or attains liberation. There is, thus, either *vakra-gati* (diverted destination) or *moksha* (liberation).

If one knows and fulfils the true purpose of human life one can attain liberation otherwise one may aimlessly wander from birth to birth.

Seeker: Do all the life-forms accrue karma, Sir?

Dadaji: During other *Gati* (life-forms) one endures the results of his karma but no accrual of new causes (*karma*) takes place. In human life both alternatives exist, you are released from previous karma but you do also accrue new karma.

So make the best of this human life. The soul has spent infinite life-cycles for the sake of body. If the body devotes itself to the Self for one life-cycle, you will achieve your goal of liberation.

Seeker: Then, how does one attain liberation from the ongoing cycle of births and deaths?

Dadaji: Only in the human form if one comes in contact with the living Gyani-Purush, he is capable of leading you to liberation. The direct connection with a Gyani results in realization of the Self. And then the body that had so far proved to be a foe turns into a great ally!

You have met a Gyani so get your work done and swim to the other end!

To attain liberation the body has to be extremely fit and fine. The body, through which ‘*nirvana* (ultimate release)’ is attained, is called *charama sharira* (ultimate body).

How much affection do I have for this body of mine? I have attained liberation. The only affection I have is that, this body can become an instrument for the liberation of others.

I live in this body as if it is my neighbour. I have no rights over this body. Whoever has a right will come and claim it. You have to treat this body as a friend and get your work done. There is no telling what may happen to the body but nothing happens to the Pure Self.

How long does God dwell in this body? God dwells there as long as the *pratishthita-atma* gets charged. But the main force behind it is of the Pure Self alone. One lives on the vital force of breathing. But if the nostrils are pressed and kept closed for eight minutes, one dies! It is just like machinery.

The body consciousness is infatuation. The projection of real self over the body over is ignorance. Through the realization of the Self, liberation is attainable.

The gross body is free from likes and dislikes. It is as *Vitaraga* (detached) as the wooden stool. The Soul, too, is completely *Vitaraga*.

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When shall the *Dehadhyas* (bodily orientation) disappear?

Seeker: One believes all the time that 'I' am the body.

Dadaji: 'I am Amit; I am an Uncle... her husband...his father... all this is *dehadhyas* ... the belief that 'I am the body'. Yes, one may sometimes say, 'This body is not mine'. But if you call such a fellow 'sense-less', he will not be able to sleep all the night!

Seeker: Then how does one's orientation as body-self (*dehadhyas*) dispelled?

Dadaji: The *dehadhyas* cannot be dispelled till one realizes the pure self. Unless the belief as body-self is broken, subtle and gross attachments remain along with sense of good and bad. But the moment one has the right realization as "I am the Pure Self", *dehadhyas* disappears. After self-realization even if his son die, no gloom or grief would ensue. No duality of right or wrong would prevail.

The awareness of being the Pure Soul (*atmadhyas*) should replace the orientation as being the body-self (*dehadhyas*). One should be aware of being the Pure Soul even in sound sleep.

Through Gyan, I bestow upon you the realization of pure self. Just as butter and whey separate after churning

the yogurt, so too the body and the Self shall remain separate after Gyan (self-realization).

Gyanis of the past let their bodies put through tests of severe hardships. They knew the Pure-Self will not be affected anyway by these hardships.

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Three Stages of the Body in Life

Seeker: There are three stages of the body: childhood, youth and old age. Everybody is happy in childhood but not after that. Why is it so?

Dadaji: Childhood is all bliss, quite natural and divine. Nothing bothers the child. The bowls of milk, filled to the brim, greets the child on its birth! Does it have to worry at all? When will milk be served? Still it gets everything on time.

A child's mind is not developed, its intellect is not developed, only the reflective tendency (*Chitta-vritti*) works and that too within a limited range.

For example, it happens to see a toy. Then its reflective tendency (*Chitta-vrutti*) goes there but only for a few moments and then it will turn to something else. But the grown-ups have hardly two or four objects arresting their reflective tendency (*Chitta-vrutti*), and amidst them only does it go on wandering for long periods of time. As long as the child's intellect is not developed happiness is inherent but as the intellect develops so does her discontent.

The Gyani-Purush is just like a child, but the child is in a state of ignorance whereas the Gyani-Purush is on the highest pinnacle of knowledge and understanding.

Seeker: And what about youth?

Dadaji: The youth stage of life is like a blazing fire. During this stage circumstances will so arise that they may defile one's character. So it is imperative to use vigilance and caution.

Only the Celestial Gods (*Devas*) are not subject to birth or old age. They are young forever.

Seeker: Tell us about old age.

Dadaji: Old age is a stage of decline. It is a very difficult and critical phase of living. All the parts of the body wear out. Teeth tend to break and ears ache. Great care is needed in old age. If one is not bound by 'sticky karma (deeds)', he will pass away quietly, without much pain. Even when all the parts of the body refuse to work, the old man desires to cling to life for trivial things.

The heavy Karmas are like fire-works and they are set to go off in old age causing a lot of pain and suffering here and there in the body.

Seeker: How can one be happy in old age?

Dadaji: Whatever enjoyment the body indulged in during earlier years (childhood and youth) would culminate in pain and suffering in old age and whatever pain and suffering the body endured during its earlier years will culminate in happiness in old age. Such is the law of nature! One will find happiness in proportion to the pain he has endured earlier. Only a rare blessed soul departs in peace!

Seeker: What is not so good about seeking pleasures?

Dadaji: While indulging in pleasures, people are not aware that every part of that enjoyment will have to be repaid. Indulging in pleasures that one has no right to, will have to be paid in the end, at the time of death. For people who are simple and straightforward everything will be well.

Seeker: What should be the ideal approach while leaving this world?

Dadaji: If one bids farewell while leaving one's worldly life saying 'I am leaving', that is good; that will elevate one's soul to a higher plane of existence.

But death in 'coma' or unconsciousness degrades one to a life of unconsciousness like that of cattle; whereas dying of heart-failure makes the soul migrate downwards, no one knows, where.

Raudra-dhyan (state of anguish and cravings for worldly pleasures *by any means*) and *arta-dhyana* (state of incessant worries within oneself) are so pervasive today that not only living but dying too has become difficult. The young if they die would be in the state of *raudra* or *arta dhyana*.

The old too, if they die in a state of despair and sorrow, have a greater risk of degradation in the next birth.

Seeker: Why are people unable to face their demise in a peaceful manner in a majority of cases?

Dadaji: Today people acquire food, clothing and everything else through dishonest means. All that they have is gained through *arta* and *raudra dhyana*. This results in suffering and pain at the time of death. Every atom in

their body goes through pain and if the pain is too much, the heart may fail. The effects of Karmas that are carried forward are to be endured in the next birth. This is the Science of atoms (*paramanu*) ! This, verily, is the Science professed by the *Vitaraga* (the omniscient gods free from worldly attachments)! No one can interfere in its operation!

The Lord has said that it is better to receive what is earned by honest means whether it is good or bad. A simple meal or clothes that are honestly earned by you are better than anything acquired by dishonest means.

In the declining years, when the call to depart comes, all the crackers of karmas start bursting at a time. But the absence of the Gyan (true knowledge) makes old age life too miserable.

Seeker: How does a self-realized person greet his demise, Sir?

Dadaji: If the Gyan i.e. True Knowledge is firmly established within, one would stay safe in one's cave of the Real Self, being all the time a Knower-Perceiver of the fire-crackers that go on exploding within. Those initiated by 'me', even when they are breathing their last will say, "Just as you are watching this body's last breath, I am also doing the same." They remain as the Knower-Perceiver of their last breath!

Seeker: Kindly enlighten me on how one should view the journey of life?

Dadaji: From the moment you are born you are on the way to the cemetery! So if you are going to die why do you waste precious time here and there on trivial things? Come to your senses as each moment brings you closer to

the cemetery. You have to reach the final destination sooner or later. You are allowed to hope for a peaceful death but not about whether it should come early or late.

In old age, all the miseries mingle in to one malady. If one knows its medicine, one can take it when one starts suffering. And this last malady is an invitation card for entry in the world beyond!

Seeker: Kindly enlighten us about this body.

Dadaji: Why should you show affection to the body that withers, wears out, rots and stinks? It is nothing but a lump of flesh veiled with skin. You pamper this body, bathing, cleaning, feeding it but still the body lets you down.

In the last stage of life's journey, while one's own body proves disloyal, what should we talk of other relatives?

One keeps caressing the body constantly but would you like the body if it oozes pus? The sight of pus would make you detached as you are not able to look at it. Yes, this body is a mass of pus, blood and flesh!

Yes, I see 'as it really is'; I am free from all attachment (Vitaraga). Clinging to the body for infinite life-cycles has yielded nothing but the non-stop succession of life and death. For once be attached to the real Self, become a Vitaraga and make up for the losses you have accumulated so far.

What kind of body should you have? The body should become an efficient instrument for liberation. You should acquire the ultimate body (*charam sharira*).

This body is nothing but an accumulation of Atoms – (*paramanus*). The experience you will have in life will be

based on the kind of atoms you have accumulated in past lives.

All creatures live to serve humans and man lives just for himself! And yet God says human form is worth having a glimpse ('darshana') of even by celestial beings! If we understand the significance of our human form, we can lead a meaningful life.

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Significance of Human-Form

Seeker: What is the significance of human life?

Dadaji: Who, in the world, knows the real purpose of attaining the human form? There is ignorance regarding the purpose of attaining a human form. People think they are here to enjoy, worship God, practice yoga, perform penance or renounce the world. In fact we are given the human form to realize the pure Self and purge our past mistakes and misdeeds. This human body has been given to us to resolve all circumstances and past accounts with equanimity and realize one's Pure-Self.

That is why 'Kaviraj Navaneet' writes:

*"To clear off the past guilt, the physique now we hold;
Curtain of Karma when lifted up, God within us beholds!"*

True Purpose of Life : Benevolence and Know Thyself

Seeker: What is the purpose of the human life?

Dadaji: The true purpose is to free yourself completely from the bondage of rebirth; to become Absolute, the pure Self and live your life for others till you do not attain the realisation of your pure Self. It is only for these

two mottoes that one gets a birth in India. Does anyone follow these two goals? Instead people have discovered an art of going down from a human form into the animal form by resorting to adulteration and corruption!

Benevolence Creates Merit Karma

Seeker: What is so significant about living for others?

Dadaji: Until you achieve liberation, only your merit karma (*punya*) functions as your friend and your demerit karma (*paap*) functions as your enemy. Now you have to decide whether you want a friend or a foe and then. If someone likes the foe of demerit karma, then I will tell him that he can do whatever he likes, he can live at the expense of others and loiter wherever he wants and that he can face the adverse consequences later.

Seeker: How can one earn merit karma, Sir?

Dadaji: Lord Mahavir used to explain : *Yoga-Upayoga-Paropkaray* (योगोपयोग परोपकारय); here *Yoga* denotes assembly of your mind-body-speech-intellect-chitta etc. assets that you have got as a human being and *Upayoga* means to employ, to apply that assembly for the benefit of others. If you want to earn merit karma which will prove to be a true friend in the journey of life, just learn from the tree. Do the trees enjoy their own fruits? Not even a little? Maybe when we are not looking? Do they eat their own fruits?

So the trees are really telling you to enjoy all that is theirs.

So if you like this worldly life, if you desire worldly things, go on practicing benevolence.

Why does a stray female dog receive food to eat? She gets it because she takes care of her puppy, in whom God resides. The world functions on this very basis. Where do the trees get their nourishment? Do the trees have to make an effort? They never worry for their sustenance. They never feel like going a mile to the river to drink water!

Seeker: No. But how do the trees are benefitted in the system?

Dadashri: The trees are here to serve and give fruits to the humans. They will progress into a higher life form. The human beings will also progress higher through their help. For example, if you eat a mango, what does the mango tree lose and what do you gain from it? You get pleasure from eating the mango. And because of your happiness there is upliftment in your tendencies and as a result you acquire a spiritual earning equivalent to say, a hundred merit points. From these one hundred points, say, a five percent will go to the mango tree for the fruit it gave you and the remaining ninety-five will remain with you for your progress. Therefore when you share with others, they come to a higher level and at the same time you do not fall. You too will progress to a higher level.

Obliging Others Is Helping Yourself

Seeker: How does benevolence benefit myself, Sir?

Dadashri: The actions of the trees are absolutely good actions, but the trees do not have a sense of doership. They have life in them; they give their fruits to others. You should do the same. You will keep receiving your fruits too: fruits for your mind, your body and your speech. You will keep receiving things as long as you keep giving to others free of charge. You will not experience any difficulties

in acquiring any of life's necessities. But if you enjoy the fruits of your good fortune yourself, then you will face difficulties.

Seeker: What is wrong in living a selfish life?

Dadaji: What will the owner of the mango tree do if the tree were to eat its own fruit? Would he not chop it down? Similarly people eat their own fruits. See, if you use your life only for your own benefit, then the time of death will be difficult. You will not be able to leave this world and your belongings with peace and in equanimity. On the contrary, if you spend your life for the benefit of others, you will not experience any difficulties and all your wishes will be fulfilled all through your life.

But if you go around chasing after things, none of your wishes will be fulfilled; that approach in life will not let you sleep peacefully. The businessmen today are not able to have a sound sleep for days because they have done nothing but cheat and rob people.

People nowadays charge fees for using their mind and intellect for others. They will charge twenty rupees to simply fill out a form or write a simple application for a poor illiterate fellow.

Look what has happened to our country where advice used to be free in case of a dispute. In fact that free advice was given over a free meal. If there was a dispute in a village, the wealthy businessman, a wise fellow of the village would act as the arbitrator for free. He would bring the two parties together and make them come to some kind of settlement amicable to both. If there was a debt to be satisfied, he would arrange for part of the money to be paid off in cash and make arrangements for the remaining

balance to be paid off in instalments. Then all the three of them would sit down and have a meal together. Now, can such free counsels be found today?

Seeker: But Sir, people whom we oblige do not even have a feeling of gratitude. What can we do about that?

Dadaji: If a benevolent person looks for the gratitude of the recipient, then he becomes a claimant like a lawyer. So do not look for gratitude from those you extend your help. Does the tree look at whether the person eating its fruit is a good man or a crook? The mango is there for whoever takes it. True benevolent living is the life lived by the trees.

Seeker: But what if people accuse the very people who help them. Do we still have to continue helping them?

Dadaji: Yes, that is the very thing worth noting. Benevolence towards ingratitude is true benevolence, but where can people acquire such a deep understanding? If a person understands this much, he is truly blessed.

Benevolence is a very high state and it is the ultimate purpose of the human life. And in India the second aim of a human life is to achieve liberation from the cycles of birth and death.

The law of nature is such that it will take care of those who give their fruits to others. This is the hidden science. This benevolence is relative religion, then comes real religion which is the religion of the Soul (Atma dharma).

The essence of a human life is to use your mind, body and speech for the good of others.

Behaviour-Thinking-Speech

Seeker: Kindly enlighten us on right conduct.

Dadaji: Thoughts, speech and action are in the nature of fleeting and changing. We should only observe the kind of thought that arises. We are not responsible for the kind of thoughts we have, as they are a result of the knots - karma accumulated in the past but if we endorse these thoughts now we are creating liabilities for the future. That which takes a physical form is action, that which springs within is thought and that which is vocalized is speech. Action, thought and speech are of transient nature. Motion is inherent in thought, speech and action. If these three remain in equilibrium and in normality, it is called motion in balance (*sanchar*). This is why we are asked to keep normality in worldly life.

In the times of 'sat-yuga', only the thought of the mind got defiled but speech and action were not defiled. But in Kaliyuga all three are defiled. The conduct of the body must be clean, while that of mind and of speech may undergo fluctuations. There is a great risk in the delinquency of the physical conduct.

If all three are defiled, the speech that comes out will be reactionary and adversary. All the garbage will come out.

The pure soul, per se is immutable while the behaving, brooding and be-speaking are mutable and hence need to be kept in check.

Seeker: One does not have at times the kind of thoughts one should have.

Dadaji: The occurrence of thought involves no risk or responsibility on our part for that is just the release or ‘untying’ of one’s past ‘knots’. Thoughts that occur have been endorsed in previous life by one’s self hence we do not stand liable to them as of now. But the risk and responsibility is very great, if one approves of them and endorses them again. ‘We’ (as a pure soul) should just ‘know’ that this was the thought brooded within.

Seeker: Why do we have ‘corrupt conduct’?

Dadaji: The conduct corrupts because one do not find happiness in the external world. If one finds perpetual internal happiness then the external conduct will improve.

Seeker: So what is defiled conduct?

Dadaji: If someone picks pocket, he feels a fear in his heart. He feels that it is a despicable deed in the world, and a corrupt or immoral conduct. In the same way, swearing, slapping, drinking, betting – all these vices fall in the category of corruption or immorality. They are criticized by people. They are harmful to one. Even if you are prepared to take a risk, how will a defiled conduct benefit you?

Fundamentally, no lapse or fault in respect of celibacy can be tolerated and secondly, stealing can’t be sanctioned. Celibacy tops all the ethical codes of the worldly conduct. It wins the favours of celestial beings, too. The world, as such, poses no problem. One may be monogamous or if one wants could be polygamous and marry four women but never one may resort to adultery. But if one defiles one’s worldly conduct, in God’s view, it is immorality and hence not allowed.

The impact of Gyan (wisdom) prevents the worldly conduct from getting corrupted or vitiated.

Seeker: How should self-realized one take care of their conduct?

Dadaji: A Gyani is the knower and perceiver of all actions, thought and speech. Since we have Gyan we can come out of all miserable situations, we have the emergency break of Gyan which we can apply in all difficult and miserable situations. If you did not have Gyan you would be spinning like tops. But with Gyan you should have good conduct and actions since you carry a big responsibility. We should not have a conduct or actions that can be criticized by people. Bad thoughts or foul language can somehow be tolerated but not bad actions.

Seeker: What if someone indulges in immoral conduct on the pretext that he simply is the knower and perceiver of such (debase) conduct?

Dadaji: We are the knower and perceiver of thoughts and speech and these are objects to be seen in a film. However, deplorable conduct cannot be allowed. We cannot say we are the knower and perceiver of bad conduct as we will then be overtaken by deplorable conduct. It will override your Gyan and take over and you would not know it when. We do not have to taste poison to find out whether it is poison. If you have to use the ego to change your actions and conduct for the good, do so as we must have a pure conduct. We have to decide to have pure conduct else there will be many shops of defiled conduct running. Bad conduct is very risky and pure conduct will take you to liberation.

There is great danger if your conduct is defiled as the celestial gods also will curse you with miseries. Good conduct and actions please all the reigning celestial beings (*devi* and *devatas*) and they help us in progress towards liberation.

We have realized our Self so even with the use of ego we should stay away from defiled conduct and actions.

Aspiring for Liberation, one has to avoid and abandon all such deleterious matters obstructing one's path.

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Emotion: Anxiety

Seeker: Kindly enlighten us upon emotions.

Dadaji: We may use the term motion (*vega*) when momentum of the consciousness (Relative Self) flows in normal course. An intense level of motion or emotion that soars up to the mind is *udvega*. When the relative self is in motion, things are normal and peaceful but when there is intense motion or emotion one is disturbed and restless. This is a sure sign that something bad is going to happen.

Dadaji: Is the running train 'in motion' or in 'emotion'?

Seeker: It has to be just 'in motion'.

Dadaji: But suppose it becomes 'emotional'?

Seeker: Then there would be 'an accident', taking a toll of hundreds of people.

Dadaji: Similarly, as long as the human body is in motion, there is no accident and no annihilation of any life within; but when one becomes emotional, there is the

annihilation of infinite number of minutest organisms or microbes, dwelling in one's body.

Anger, arrogance, deceit, attachment and greed make a man emotional, causing violence and killing countless subtle life-forms and microbes; and one has to bear the consequential ill results of this violence and killing. That is why the Gyani-Purush says, "Dear Brother, always be in motion, do not become emotional".

Seeker: What happens when one becomes highly emotional?

Dadaji: While one is in a high-pitched emotional state, too many of the inside knots or 'complexes' burst open simultaneously. They burst at one time eclipsing or totally engaging one's reflective consciousness (*Chitta*). Innumerable atoms (*paramanus*) erupt, get scattered veiling over the vision of real self (*atma*).

As the light of the sun is covered and obscured by clouds, so is the radiance of the real self gets covered up by an emotional state. This obscures the amazing spiritual strength of one's self (*atma*). Emotion disturbs the poise of one's mind and body. One feels as if one is being pricked by a spearhead.

Emotional discomposure is the biggest veil. Once it is overcome, the path becomes clear. If you surmount a big emotional anguish once, the smaller ones can't impede your path.

Seeker: What is the role of emotions in karma?

Dadaji: While in a state of high-pitched emotional anguish one must have sown the seeds of karma leading to a lower form of life to follow in the next birth. Such

seeds of karma one has sown become one's 'complexes' or 'knots'. In a bout of emotions, all these knots burst open vehemently.

The stubborn ones have stronger knots, which burst out in accordance with the laws of 'Vyavasthita' (Scientific Circumstantial Evidences) and they start asserting themselves in whatever they do. They would rush in rage, throwing out the plates and cups, even toppling down the tea-table. They create a lot of commotion. But those who are 'open' or non-insistent, have milder 'complexes' or 'knots'.

Seeker: What care should one take about intense emotions?

Dadaji: Emotional anguish is embarrassing. While in such a state of intense emotions, one should postpone or delay any kind of action. Intense emotions distort and defile the deed one wish to accomplish. Only in a state of motion, one acts better in a normal course.

Anguish means soaring high of emotions flow with intensity. The right approach to handling emotions would make you soar to a spiritual state; but the wrong response to emotions would fling one downward by so many miles! Emotion in normal course might be good for one's alertness towards the knowledge of self-realization, provided one remains open and upright!

Seeker: How do strong or high-pitched emotions (udvega) arise?

Dadaji: *Udvega* does not occur without a reason. It occurs because of your karmic account from the past life

and you can feel why it occurs. Only that which is related will come to you. Nothing happens without a reason.

Udvega is an accident and not an incident. An incident has many causes and an accident has too many causes.

Fondness for the body results in eruption of emotions. Pampering the physique would be all right, if it was imperishable, but it oozes pus so why do people have the affinity for the body?

You should have affinity for the body to the extent that you can come in contact with a Gyani-Purush and solve the puzzle of life. This affinity of the body is what causes too much emotions. Despite your affection the body will turn into ashes.

The body's decay would not stop, despite one's affinity for it. Even God says, "This mortal frame is a betraying bubble. It will return to ashes someday."

It is this body that causes one to nurse the feelings of likes and dislikes. That is why God propounds, "*You have spent many lives for your body now devote your body in this life to realize your real Self.*"

There is only one thing in this world to have affection for and that is the love for a Gyani-Purush. Everything else brings sorrow and suffering.

Udvega arises when one is captivated. There is no harm in enjoying life but when the train of liberation arrives, drop everything and jump in to the train. Instead people get stuck on a station as they are captivated by something or someone and miss the train.

Udvega makes you plunge (in to worldly glitters) irrationally but what if you miss boarding the train to your ultimate goal? Instead if you plunge in to my *satsang* your true moto will be attained . On one side there is *satsang* which enlightens and gives immense benefit and on the other side are worldly temptations which will never fail to torment.

If one brings down your mind to ease from a pitch of emotions, he is a saintly person (*Mahatma*). He would turn your surging emotion into silent motion. Once you come in motion, everything is set aright. Mind must be in motion.

Only on attaining self-realization, can one assert domination over emotions. In absence of self-realization, it would be better if one does not have bouts of high-pitched emotional courses because that causes the intense ‘pull’ of atoms which would certainly yield the ill fruits of such charged karma.

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Sleep

Seeker: Kindly explain sleep.

Dadaji: Sleep is a necessity for every living creature. But the proportion of sleep is nowhere maintained. What sort of people are these, these days? How can sleep be so strange and so abnormal? Do birds and animals ever sleep like human beings? Sleep should be so well balanced, that one might not fall asleep during the day. But these people sleep ten long hours, lying in the bed till the sun rises. Is life meant for sleeping like this?

Seeker: There are many people complaining about lack of enough sleep.

Dadaji: True, many people are unable to sleep. In America, they say 80 per cent of the people have to take sleeping pills before going to bed. This is a dreadful disease and sleeping pills are poison that drives them to the grave. You could reach the moon, but why can't you reduce your dependence on these sleeping pills? And this is what you need now. The people in your country are suffering from insomnia. So attend to this problem first. Sleep is a natural gift but you have lost it. What sense do your prosperity, amenities, luxuries, comforts make? What pleasures can all your opulence yield? Aren't they worthless?

Seeker: What is the reason for lack of natural sleep?

Dadaji: These people have lost natural sleep because their food intake and labour (physical) are not proportionately balanced. Food and labour should be well balanced so physical labour induces tiredness which results in sound sleep. Proper adjustment of food with labour induces normal sleep. Insomnia is a pressing problem in so-called advanced countries. But I have a natural cure. I will teach them to lead a normal life, with normal food, normal sleep and normal enjoyment.

Seeker: How much sleep is normally required?

Dadaji: How much time should be allotted to sleep? Just enough time to freshen up from the physical fatigue. This much time is sufficient for your sleep. God has conceded to three hours' sleep. You are not born to waste your life in sleep.

It is desirable not to sleep long hours after attaining self-realization (Gyan). Thereby you stay alert longer as a Knower-Perceiver. 'I' have not slept for more than an hour

and a half for the last twenty years. 'I' have spent nights in the living presence of Gyan all these years.

Gautam Swami asked Mahavir Bhagawan "Is it better to sleep or be awake?" Mahavir Bhagawan replied "Out of 1000 people, 999 may be better off sleeping; but, it is best for some benevolent, blessed one to stay awake."

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Dream

Seeker: Kindly enlighten us about dreams.

Dadaji: The science of dreams is very deep and mysterious. Many great scientists are engaged in unfolding its mystery. Which part of the body is active in dream? What is the function of the inner psychic mechanism (*antahkarana*) during that time? Such are the fields of their research, but the science of dream is beyond this intellectual pursuit.

In dream, all the outlets of the gross body are closed. Only the subtle body—Mind, intellect and reflective consciousness (*chitta*) are operative. Ego can't express itself in a dream. If ego were also expressive and operative in sleep, the dreamer would get up, fighting and creating commotion. He would get up and start walking. He would respond physically to all the activities of the dream, but in a dream state the ego is not operative. However, in a wakeful state the ego feels confident that he is capable of doing something. As a matter of fact, in all the states of living, he is simply helpless, but in a wakeful state, as all the outlets of the body are wide open, the ego, by illusion, assumes doership.

Seeker: Are dreams real anyway?

Dadaji: Dreams are real and exact. They are real, true, effective and capable of standing the scientific test. The effects of dream are not only experienced by the subtle body but are also reflected on the gross body. Hence dreams are effective but in what way? Well, I will explain this to you.

Seeker: Kindly give an example.

Dadaji: If a pauper dreams of becoming a prince, he feels exhilaration and if the king dreams he is a pauper, he goes through depression. He is in turmoil in the dream state as he would be if he were awake and he might even weep and on waking up find his eyes wet with tears. The effects of dreams may linger even after waking up and he may continue weeping. Little children are startled and scared by the effects of dreams, and they start crying.

Dreadful dreams tell upon the physique, the rate of breathing is accelerated; the circulation of blood goes up, the pulse rate rises. All these effects can be scientifically proved. If dreams are so effective, how can we rule them out as unreal?

There was one person who had never seen me before. But he had the exact glimpse ('darshan') of me in his dream. How can this phenomenon be explained? How complex, how mysterious this is!

Nothing that has never been seen before can appear in dreams.

Seeker: Is it so?

Dadaji: It may have been seen in your previous life-cycles. Dreams are a collection of countless life-cycles. It is not something that is unknown. Some say that the day

time musing and brooding reappears in dreams. But during the day, our mind hovers over hundreds of thoughts. Do all of them reappear in the dream? And something you have not thought of during the day does it not appear in dreams?

Seeker: Yes, this does happen.

Dadaji: In dreams, the two bodies - causal and subtle are operative. The gross body doesn't take part in it.

There was a man who dreamt being seriously ill. The doctors came and examined him. They felt no pulse and declared him dead. He too saw himself dead! He also saw his dead body, being cremated and he woke up in panic! (Believing that his dead body was burnt away, leaving him behind!)

In a dream, bachelors see themselves marrying, becoming fathers and getting their offspring married, too!

Seeker: What is the cause behind dreams?

Dadaji: The visible world is the result of the past deeds (karma) accrued while in the wakeful state. Dreams are also the result of past good or bad deeds (*karma*), but their effects are mild.

A dream is the outcome of one's knots or complexes. It is the outcome of one's past deed (*karma*) bound by two bodies (subtle and causal). It is not a deed (karma) bound by all the three bodies (gross, subtle and causal) together. It is, therefore, experienced by only two bodies (subtle and causal).

Seeker: Can *karma* be bound when you are in a dream state?

Dadaji: No. A dream is only an effect. Karmas cannot be bound since the ego is inactive.

Seeker: Why do some people not recollect their dreams?

Dadaji: In a dream, the causal and subtle bodies are at work. The relative self (*pratishthita-atma*) sees the dream whereas the real self (*shuddhatma*) is the knower and observer of the relative self. The higher the number of obscuring veils (of karma) the lesser one sees. But as the veils become thinner, the dreams become clearer. Many say that they don't dream at all. They do get dreams; but they cannot recollect their dreams because their karmic veil is dense.

Seeker: What is the significance of having glimpses of a Gyani-Purush in dreams?

Dadaji: One man said, "Dada", I wept for two hours in the dream. But glimpses (*darshan*) of you soothed me and everything subsided! I felt as light as a flower!" I said, "Dear, didn't your clothes become wet?" You gain profusely more by seeing 'Dada' in a dream and seeking His assistance, than by seeing Him in person. This Dada is capable of doing everything even in a dream! However, you must know what you want to ask for. Some of our initiates (Mahatmas) see Dada in their dreams every day. As the scriptures sing:

"The One (Gyani) who if seen even once in your dream

Not shall one's mind seek any other glimpse!"

The glimpse (*darshan*) of the Gyani-Purush even in the dream state will put an end to all wanderings of the mind.

Seeker: Life is a dream, they say.

Dadaji: You don't take dreams of two bodies (subtle and causal) as true, do you?

Seeker: No. How does a Gyani-Purush view this wakeful life, then?

Dadaji: Dreams seen in sleep are the outcomes of two bodies (subtle and causal). Even in full wakefulness the Gyani-Purush regards the life merely as the dream of three bodies. It is illusion (ignorance of the real self) that makes people believe the dream of three bodies (wakeful state) as real.

Seeker: Kindly explain further with example.

Dadaji: A Pauper feels thrilled when he becomes a king in his dream! But the moment he wakes up, things are unchanged. Similarly the waking state is a dream. The worldly life is like a dream. As soon as one wakes up from the worldly dream there is no exhilaration. The moment one departs from here, nothing accompanies him, everything one had stays here.

This worldly life is the dream with eyes wide open and those dreams are with eyes closed. Both are effective. The only difference is that in a wakeful state, there is egoism.

You can have thousands of dreams but they leave no effect on you because you are a knower and observer of dreams (*drashta*) and the ego is not operative. A Gyani Purush in a wakeful state remains as the knower and

perceiver of all the phases of life, changing from moment to moment. He does not have an iota of egoism. Therefore, in a wakeful state also, he finds everything just a dream.

The Gyani Purush is an absolute perceiver and knower.

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Fear

Seeker: Kindly enlighten us about fear.

Dadaji: Fear afflicts every living creature in the universe. Fear is inherent in every living being but within normal limits. They feel fear when fearful circumstances arise. Human beings alone suffer from *viparit* (wrongful-unwarranted) fear and apprehension.

Seeker: What is *viparit* (unwarranted) Fear?

Dadaji: *Viparit* fear, in a single situation of fear will imagine hundreds of fearful situations. It makes one afraid even when there is no cause or shadow of fear. Even a thing that is not going to happen frightens such person. For example, he has invited one guest to dinner only, but he feels as if he has to serve dinner to a hundred people! Thus undue fear is imaginary and illusory, highly aggravated in intensity.

Seeker: What breeds fear?

Dadaji: When one avoids something out of abhorrence (*dwesha*), contempt, or disgust, it would always keep him in fear. Why is one afraid of the police; because of a dislike or disgust for him! Since one dislikes, one hates and feels fear, too. Why should 'the court' make one's blood run cold? Does the court, by itself, create any

calamity, any havoc? No, but because of abhorrence for it, one fears the court.

Fear is the expression of abhorrence or contempt within.

Not 'seeing' God in the snake makes one dread it. The appearance of the snake is only a circumstantial evidence. If one happens to have an encounter with a snake, and in that condition, if one stands still, unafraid, the snake will creep away quietly. It would do nothing to you if you have no such karmic account with him.

The entire journey of a living being on *Samsarana Marg* (universal stream of life) is bewildering. It is how a worldly life as we know it, full of apprehensive illusions.

Seeker: Kindly give an example.

Dadaji: Before going to bed, if one becomes fearful of a ghost or a snake in the room, he would not be able to sleep throughout the night because of his fear. When it is dawn, the imaginary fear disappears in the bright daylight. Similarly imaginary fear exists in worldly life, too.

Seeker: Kindly explain further about the fear and apprehensions as these constantly make us suffer.

Dadaji: When one apprehends a ghost, there is only dread or anxiety as to 'what will happen to me?' but there is no real danger. The apprehension will disappear as soon as there is daylight. But in the world, both fear and apprehension exist for a prolonged time.

In worldly life, when one feels fearful of something, one feels attachment or abhorrence (*raga-dweshha*) in respect of the situation or person. One constantly tries to get rid of situations that cause fear.

The feeling of fear is because of ignorance of true Self (believing the relative self as true self) whereas apprehension of fear is because of *sangi-chetana* (charged consciousness or conditioned reflexes).

Seeker: Kindly give an example how ‘charged-consciousness’ works.

Dadaji: A sudden loud sound when meditating or praying will startle you and send shock waves through your body – it is all automatic. This is charged consciousness or ‘charged reflexes.’ I call it ‘*sangi-chetana*’.

Seeker: But what is the root cause of all this fear and apprehension?

Dadaji: What happens if one meddles in matters outside one’s control or beyond one’s authority? If a clerk forges the collector’s signature, he is fearful for a whole day. This is because he does not have authority to sign papers as a collector.

Similarly, people in the world live outside their authority. They identify themselves with their names which is domain of the Non-Self (*para-satta*). ‘I am Amit’ is *para-satta*. He does not know his ‘Real-Self’ but constantly stays in ‘Non-Self’ (*para-satta*) and that is why he is always fearful and full of apprehension.

Seeker: We constantly face the anxiety like something may happen to us or we may not get something we want.

Dadaji: People can get everything quite effortlessly provided they have faith. And yet all the time, they live in apprehension or fear of not getting what they want. This is *viparita* (wrongful or perverted) fear. What is the intellect

for? It is to soothe one and all, not to scare or startle any one. The intellect that shows fear is perverted intellect (*viparita-buddhi*) and should be suppressed before it sprouts.

And dear friend, if at all you want to fear anything, then be afraid of death! Death stares at you every moment, such is the world! And yet why are you not afraid of it? If you fear death, you will earnestly start discovering the path to Liberation. Strangely, people are quite indifferent and insensitive to this!

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Awareness of Self-Interest

Seeker: Quite often one is not clear what is truly in our self-interest.

Dadaji: One must know what actions make him happy and what actions make him suffer in long run. Everyone must exercise his own good judgment to find out what is in their self-interest. When one does not have independent awareness of one's self-interest and benefit, one tends to imitate others.

But, do you know who is worth imitating in this world? In reply, you may say, "One who is wise or sensible." But one hardly comes across any wise or sensible person. As such, whom will you imitate or follow?

As long as one believes 'I am Amit', he does not know his real self and is an imitation himself. You can imitate the Real but what would you gain by imitating what is not real? Remember that only realizing the real yields rewards and not otherwise.

Only a Gyani is real, everyone else is an imitation. Today, it is fashionable to imitate. Today people imitate the style of standing, of walking, of sleeping, and even of sitting!

Seeker: Enlighten us about the need for right conduct.

Dadaji: In *Satayuga*, people were aware of their self interest in worldly life. In those days, there was no impurity of conduct. They were upright and virtuous. But these days, immoral conduct is prevalent everywhere so how can one be aware of self-interest? On the contrary, people have learnt adverse conduct by watching others. They do not care to explore within themselves to utilize what lies latent in their 'pure self'.

As your awareness of discerning your 'self-interest' (knowing your soul) increases, your speech becomes impartial and free from attachment. It becomes purer and purer and people accept it whether they are friend or foe, a complainant or defendant.

Seeker: How can one cultivate this discerning sense?

Dadaji: One should be constantly aware of what is good in one's 'self-interest'. This calls for two-fold awareness: (i) "Who am I?" in reality, and (ii) "What is helpful and what is harmful for my Real-Self in the relative life?" The Real-Self never deceives but worldly life can be deceitful; so be very alert and be aware of what is good and bad for your true 'self-interest'.

Would a wise fellow ever drink poison or insecticide? No one would feel like experimenting with such a foolish idea!

Adjustments in Life

Seeker: Kindly explain about adjustments in life.

Dadaji: Everybody must have principles in life, and yet be able to adjust according to circumstances. He who adjusts himself to the circumstances is worthy of his existence as a man. The ability to adjust to all circumstances would lead one to liberation – it is such a wonderful weapon! Therefore adjust even with those who do not adjust. In day to day life do you not find maladjustments between mother-in-law, daughter-in-law and sister-in-law in your home? But those who want liberation from the never ending cycles of births will have to adjust with others.

Seeker: Kindly tell us about married life.

Dadaji: In married life, if one of the spouses goes on tearing apart, the other one should go on patching! Discord from one should bring a response of compromise from the other. Only then would their relationship prevail and there would be peace.

Those who do not know how to adjust are ‘insane’ or ‘eccentric’ in public opinion. Insistence or stubbornness is not necessary in mundane and relative matters. One should adjust even with a thief. The plight of modern man is like that of a blind-folded ox in the animal-run village oil-mill in good old days. Moving in a circle path throughout the days in routine and no tangible progress in turn! And where is the way out? Once you fall into a trap, there is no exit!

One who adjusts everywhere is a real man!

Seeker: Please give an example of adjustments in routine life.

Dadaji: Once when I had gone to take a bath, they forgot to put a tumbler in the pail of hot water. However, since I am a Gyani, I would adjust. When I dipped my hand in the water, I found it too hot. When I opened the tap for cold water, there was no water flowing. So I started by applying and rubbing water slowly on my body and thus making it cold. All the initiates (Mahatmas) felt that Dada took a very long time to have a bath that day! But what else could I do? The hot water needed time to cool down. And I did not want to create a scene and ask others to get this or that. I would adjust somehow. 'ADJUST' is the watchword of being dutiful and truly religious (*Dharma*). It is one's real duty.

In this world, we have to make adjustment with both the plus (positive) and the minus (negative). The negative has to be turned into positive and the positive to negative by a corresponding adjustment in our dealing. If someone called me mad I would say "yes, you are right" and put minus to bring an end to the conversation.

Seeker: Who is wise?

Dadaji: One who is wise does not ever hurt anyone and accepts pain and misery given by others. He obliges others and is helpful to others from the moment he gets up. Such a person is worthy of being called a man. He will definitely reach the path leading to liberation at some time in his life.

Conflicts

Seeker: Kindly enlighten us on conflicts.

Dadaji: “Do not ever come in conflict with anybody and always avoid conflicts.” If you sincerely follow this dictum of ‘mine’, you will doubtlessly attain liberation. Your sincerity combined with the spiritual strength of ‘my’ words will yield the desired rewards. Yes, you must be prepared for this.

If even one sentence of ‘mine’, is lived or implemented in the right spirit, it is powerful enough to lead one to liberation. Not only a sentence, even a single word of ‘mine’, if swallowed ‘as it is’, would liberate one. Yes, just swallow it as it is, do not try to chew it (analyse it with your intellect). Your intellect will not work here but mess up the whole thing.

Living for a single word of mine for just a day will generate tremendous spiritual energy. The energy of the Self will manifest itself. Within you exists such enormous energy that you can avoid all conflicts thrust on to you by any one.

Seeker: With certain people there is always a risk of conflict.

Dadaji: If you collide with someone who does not care for his own welfare, they will drag you down with them. Do you want liberation or be in conflict with such people? Such people will never achieve liberation and they hold you back. Can you afford that? If you want liberation do not be concerned about them. You should not even be

over-wise and caress such people like ‘O brother, are you injured much?’

Seeker: What care should one exercise on the path to liberation, Sir?

Dadaji: You must be cautious and alert from all sides otherwise the world is such that it will keep you in bondage, even if you wish to be free. I would go to the extent of saying, “If the ‘dhoti’ you wear gets entangled in the thorny bush and if you see the train for Liberation about to start, don’t wait or try to disentangle your ‘dhoti’. Leave your *dhoti* there and run for the train.”

It is not worth having attachment and getting caught for even for a fraction of a second in any circumstance whatever. If you get stuck you will have lost sight of your Real-Self. As such what significance do trivial matters have?

Occasions of conflicts may arise anytime. If you happen to come into conflict by mistake or by chance you must resolve and settle it. Get through it quietly and smoothly without any spark of friction.

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Economy

Seeker: What is importance of economy in day to day living?

Dadaji: Economy is to adjust to your financial situation. If you are short of money, live frugally and when the income rises, you can live comfortably. Let it be a policy not to borrow. One may borrow for business, but one must

not borrow for luxuries and fineries. One may borrow for sustenance but certainly not for luxury.

Seeker: What is the difference between the greedy and the miserly?

Dadaji: A miserly person is concerned about money only whereas the greedy is greedy and all-coveting about everything. He is greedy for honour as well as for money. He eyes everything greedily, wishing and waiting to grab everything for himself.

Look at the ants, if they see the severed wing of an insect, they would come together and drag it away. What does the balance-sheet of the greedy show ultimately? They go on collecting and gathering to last them for fifteen years just like ants. The only driving force in their life is collecting and gathering. If somebody interferes, they would fight to the end, just like the ants, biting the meddler and may even die. And the ants would collect for their whole life and the mouse, who earns his bread without any sweat, would take it all in a minute!

Seeker: Sir, is there any difference between miserliness and frugality?

Dadaji: Yes, there is a lot of difference. If a man is earning Rs. 1000 a month but limits his monthly expenses to Rs. 800, or a man, getting Rs. 500 a month limits his expenses to Rs. 400, this is frugality or thrift. But a miser would spend only Rs. 400, even when his income rises to a thousand or two thousand. He would never go in a cab but will walk instead. Frugality or economy is the very essence of Economics. It helps in making provision for future troubles. You feel disgusted or irritated on seeing miserliness in a man, but this does not happen when you

see economy or thriftiness in him. As a matter of fact, economy or miserliness is relative. A spendthrift person would not like a thrifty or frugal fellow.

All this has sprung up from terminology of the worldly language. People say it is not good to be prodigal. A frugal fellow would never give up his economic approach and a miserly person would remain a miser. Being a spendthrift or thrifty is all inborn—and innate tendencies. You cannot alter these inborn tendencies. All the inherent, inborn traits are natural and self-evident. In the end you will need normality in everything.

Seeker: How does a Gyani-Purush deal with money?

Dadaji: If Kanubhai put some money in my pocket, I would spend it for a train-ticket or taxi-fare. I have no inclination not to spend or to spend either. Nothing is thought or pre-planned. Money is not to be wasted. It should be used, as and when the circumstances arise.

I am economical as well as extravagant. Extravagant...yes, and yet I am completely adjustable. While spending for others, I am lavish and liberal; for my own self, I am frugal and sparing. And when it comes to preaching, I am precise. People notice that I use my speech sparingly in *satsang*. My economy is 'adjustable', it is the topmost. I use water sparingly too. There is always an effortless and natural expression of my innate traits.

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Subjects of Sensual Pleasure (*vishaya*)

Seeker: Kindly explain us about passion (*Vishaya*), I mean sensual pleasures.

Dadaji: There is ignorance in the world regarding passion or sensual pleasures (*vishaya*). The scriptures tell us that ‘passions are poison’ (*vishaya* is *vish*). Some people also corroborate this statement and consider sensual pleasures as poisonous and detrimental to the attainment of liberation. I alone clarify that ‘*Vishaya*’ (passions or sense-pleasure) *per se* are not ‘*vish*’ (a poison), but it is one’s fearlessness regarding sensual pleasures (*vishaya*) that is poisonous (*vish*). Therefore, one needs to be afraid of indulgence in sensual pleasures –passions (*vishaya*).

Fearless indulgence in all these sense-pleasures is venom.

Seeker: Then what should be the right approach to passions, sense-pleasures in life, Sir?

Dadaji: If you are sitting somewhere with your legs dangling and you see two or three snakes creeping towards you. Now if you are not afraid, you will keep your feet dangling. But if you are afraid, you will pull up your feet up at once. If you are really fearless, you will not lift your feet up. Complete fearlessness is a sign of a self-realized soul, of a Kevala-Gyani or an Absolute Soul. But as long as you are not perfect you will instinctively pull your feet up.

Through this example, I give you a thermometer to measure your fearlessness in sensual pleasures (*vishaya*). You need not be apprehensive of sensual pleasures (*vishaya*), if you can remain fearless in front of snakes. But be afraid of the sensual pleasures (*vishaya*) if you are afraid of snakes and pull your feet up. You should not be fearless of sensual pleasures (*vishaya*). Even Bhagawan Mahavir Swami was afraid of the objects of sensual-pleasures and

so am I. Fearlessness in sensual pleasures (*vishayas*) shows recklessness and one's indiscretion.

Seeker: It is said; 'The passions - sensual pleasures (*vishayas*) would not let one attain liberation.'

Dadaji: Actually this is not the case. The English word for '*vishaya*' is subject. The world is full of infinite subjects. If subjects are obstructions in the path to liberation, no one could have attained liberation. *Vishayas* did not stop Bhagawan Mahavir Swami from attaining liberation. Then why should they hinder your way to liberation? It is not the subjects but your own crooked tendencies that hinder your journey to liberation. The lord remained *nirvishayi*, detached from *vishayas* and attained liberation!

Really speaking, the pure soul by its very nature is *nirvishayi*, detached from sensual pleasures. It is the mind, speech and body that are *vishayi* and seek sense-pleasures. However, if the Pure Self remains detached from your mind-body-speech, you can attain liberation.

Seeker: Then how is the soul related to passion and tendency for sensual pleasures?

Dadaji: Basically, the pure soul by its very nature is distinct and unrelated from sensual pleasures then how can the soul enjoy sensual pleasures? Had 'it' been an enjoyer of sense-pleasures, 'it' would never attain liberation since in that case; the passion-tendency would be an integral, inseparable characteristic of the pure soul. And then the pure self would be in a compound form, and this is against the basic principle. This is contrary to the essential characteristics of the Pure Soul. The pure soul is not capable of enjoying sensual pleasure.

Seeker: Then what is there within us which enjoys sense-pleasures?

Dadaji: The ego out of illusion and wrong belief says 'I enjoyed' and this is the reason for entanglement. If the illusion breaks and one remains firmly oriented in the 'Pure-Self', then he can remain *nirvishayi* i.e. free from sensual pleasures.

Seeker: What is called a passion (*vishaya*) in this context?

Dadaji: Anything that delights one's mind is called a passion! Anything that absorbs one's mind (*mana*), intellect (*buddhi*), reflective faculty (*Chitta*) and ego is passion! It is *Vishaya* when one is engrossed and lost for the time-being! It is natural to think about sensual pleasures (*Vishaya*) as this is discharge of atoms (*parmanu*) that you had previously accumulated. But if you get engrossed in sensual pleasures and start enjoying, it is called *Vishaya* and then it is harmful. That which you like in the beginning as well as in the end is called *vishaya*! *Vishaya* is not a thing but the force of *parmanus* (atoms). The *parmanus* which were charged because of intense *bhava* (desire) in a previous life.

When these *parmanus* are being discharged, if you become engrossed and become one with them, it is called *Vishaya*. *Vishaya* can be on any subject. *Vishaya* can be on history or geography and even penance and renouncing the world...anything that you get engrossed in is *Vishaya*. How can you attain liberation by being engrossed in sensual pleasures? Be free from them and attain liberation (*moksha*).

Seeker: But the thoughts of sense-pleasures keep flashing in the mind.

Dadaji: That is natural. Such thoughts are due to the dis-integration (*galan*) of atoms (*paramanus*) which were charged and got integrated (*puran*) sometime in the past, in previous birth. But if you are captivated by and become absorbed in it, if you cherish 'taste' for it, it is called a passion. That is harmful.

That which haunts your mind is a passion!

Seeker: Is there anything wrong in taking delicious foods?

Dadaji: There is nothing wrong in enjoying food items like sweets, 'pakodas' or 'dahi-vadas', but if they keep haunting your mind, and you keep thinking about them then 'it' is a passion (of sense-pleasure)! You see a movie and you retain nothing of it... well then, that is not a passion (of sense-pleasure). You may enjoy something but not remember it again; this is discharge of *parmanus* (atoms) that were charged in the past.

But remembering it again and again implies your absorption therein; it, therefore, is called a *vishaya* - a passion (of sense-pleasure).

Seeker: The kind of passions varies among people.

Dadaji: There are infinite varieties of *vishaya*. Say some one likes the rose, he sees it in the garden, he makes a passionate effort to have it..., then it is a passion! Whatever you keep remembering is *Vishaya*. Diamonds, if you remember them often, is *vishaya* (passion)! But if after purchasing diamonds you do not remember them or their memory does not haunt you, then that is just 'a discharge', that is what I call dealing in the spirit of equanimity

(*samabhava nikal*). But if the thought of diamonds flashes through your mind some time it is not *nikal* but *Vishaya*.

Desire is natural, but to go on desiring or craving passionately, is a hindrance - impediment and detrimental to your goal of liberation.

Suppose a woman sees 'a *sari*' (a colourful outer garment) and then keeps thinking about *sarees*, this is *Vishaya*.

Seeker: How does one tread the path to liberation amidst passions?

Dadaji: When one is on the path of liberation the desire for sensual pleasures come incessantly. However, the Path to Liberation shown by 'Dada Bhagawan', keeps one totally detached from passions(of sense-pleasure), and elevates one to the status of '*nirvishayi*', one who has transcended passions amidst infinite subjects of sensual pleasures! So great is the Dada's Path to liberation!!!

Sensual pleasures are not worth wooing, nor should you be scared of them or scorn them. You are so cautious of snakes similarly be cautious of sensual pleasures. Do not be fearless or reckless about sensual pleasures.

You cannot be free from sensual pleasures till 'Self-Realization' because you are not free from the ego and doer ship.

The one whose subject is Vitaragata (transcendence from attachment or abhorrence) can understand a Vitarag (Absolute One or Gyani). But if your subject is *Kashaya* (quad of anger-pride-deceit-greed), then how can you understand a Vitarag (Absolute One)? Without Gyan (self-

realisation), one cannot be free of *vishaya* (sensual-pleasures).

Pursuing passions (of sense-pleasure), will result in passions. *Grahana* (gratification) leads to *tyaga* (giving up), and *tyaga* (giving up) results in *grahana* (gratification). Gratification is the anti-thesis of abnegation. It is reactionary! Anything that has an anti-thesis is *vishay*.

Seeker: When can you attain a passionless state?

Dadaji: In absence of self-realization, even if one may plug up the wheel-cock of sensual pleasures in one's present round of birth, it would open up in the next-cycle. Without self-realization, severance from the passions (sensual pleasures) is impossible!

Seeker: Why is it so that the desire for sense-pleasures does not get satisfied despite repeated enjoyment?

Dadaji: It is ego, stating: 'I enjoy the sensual pleasures.' If you were enjoying the sensual pleasures, you would have been satiated by now! But it is not so. Actually, the passion does not enjoy the sensual pleasures. It is merely the account of atoms that were charged in the past. Every sense organ such as the eyes, nose, tongue etc. is adept in its own subject, but is not adept in subjects of others. Can the nose taste and testify to the sweetness of *Jalebi*?

Since it is merely the settlement of the accounts of atoms (*paramanus*) the passion ceases to be a passion as such! But if you become engrossed in it, become one with it then it is *vishaya*! Senses do not play any role in *vishaya*. They only convey the message.

That is why I say that the one that has control over the passion of his senses is not a Jitendriya-Jin. A Jitendriya- Jin is one whose vision (*drishti*) is on the observer (*drashta*) and whose Gyan (real knowledge) is on the knower. This is also what Bhagawan Mahavir said. True Self is merely the perceiver-knower of everything.

Seeker: What is the beginning of sensuality?

Dadaji: It is to look at a woman lustfully and with infatuation. But is every woman looked at lustfully, and with infatuation? No, one does not look at every woman lustfully, hence there is something wrong. If a glance at a woman vitiates a man, then it should be so in respect of every woman. If a woman is the only root-cause, then, the sight of all women should vitiate us, defile us! However, it is not so. It is only the attraction of charged atoms – to particular '*paramanus*' which attract one to the other party.

And mind you, where the relation is based on sensual pleasure, there is bound to be a discord.

So long as there is a single atom of a sensual passion (*vishaya*) you will not achieve Relative Pluralism in your speech (*syadvada-vani*).

It is strange that even the animals do not have desires for the kind of passions (sensual pleasures) that the human beings crave for. If *Vishaya* is always *vishaya*, say there are two women sitting together, one is mother and the other is wife. Why doesn't the sight of a mother stir sensuousness? Because passion is not the object *per se*, but illusion is the cause for passion!

I can show you the right way of viewing subjects arousing sensuousness: Consider passion as an automatic

camera in you. Don't take snapshots of subjects of passion. Take photos of the Pure Self residing within the other person (subject of passion).

As a matter of fact, the passion – sensuousness is a non-entity. Even the great celibate saints have struggled in vain, not comprehending this matter. When one gets engrossed and absorbed in any subject, he becomes blind and he is not able to see anything ahead or behind him. He can't see anything else, except the subject of his passion; he is called '*mohandha*'—the one, blinded by the stupor of infatuation.

One who feels like dying if he has to beg for sensual pleasures can win the world. A unique thing, it is indeed! That is how a life of honour should be, a life with human dignity.

A diseased body has more cravings for sensual pleasures. But a healthy body is more stable. Disease is not caused by *vishaya* but when there is greed for *vishaya* disease starts in the body. *Vishaya* is not an obstruction but the greed for *vishaya* brings obstructions. In the kitchen he will ask for this and that, he will say he cannot eat anything that is not spicy, this is greed and this is *vishaya*. Anger, greed, deceit and ego are the reasons for disease.

People are drawn to erotic sensuousness due to the itching pain or agony within, but they can eliminate such sensuality, if they think rightly. Would any one feel sensually attracted to the body, if the skin is removed from it? It is just covered with the silken sheet of skin, isn't it? And the belly is an excreta-pot. When dissected, only excreta come out of it. None would like to touch the hand, shorn of all skin, with pus oozing out! But everything

goes on, as no one thinks about it. Infatuation is a sort of madness! Amorousness is due to lack of thinking; it is nothing but itching pain within.

Seeker: Then how can one come out of this difficult cycle of sensual passions?

Dadaji: When you drink tea after eating sweets, you find it tasteless, don't you? Is it not an injustice to tea? Is not the tea sweet? But why do you feel that it is tasteless? The tea is tasteless because prior to drinking tea, you have tasted a sweeter thing. In the same way, I give you 'Gyan' which has the sweetest taste, the most unique taste. After 'Gyan' all joys, dependent upon the subjects of sense-pleasures in the world, though they are sweet, would feel tasteless to you.

It is said that sweet pudding tastes bitter in malaria. This is because the mouth itself is bitter. Here, why would you blame the pudding? Similarly, through our 'Akram Gyan', as the temperature of 'lure' starts falling; you will feel the subjects of sensual pleasures of the world losing their taste gradually. That experience is like a thermometer which helps us to measure our fever of sensual passions!

Even on 'the kramic marga' (the step by step Path of spiritual Progress), the passions (sense-pleasures) go on losing their taste; but they seem to be tasteless only through the assertion of ego, and they would confront the seeker again. But on 'the Akram-path' (The Step less Path to Liberation) of mine, the problem does not arise. In the midst of the ocean of the passions (*vishayas*), we stay absolutely free from their effect (*nirvishayi*).

Seeker: Can one attain a passionless state?

Dadaji: Passionless-ness (*nirvishayi*) is a state like that of a lotus afloat in the lake remaining untouched, not wet at all. I have given up the ownership of this body too, so nothing would touch or trouble me. Even the feeling of ownership is absent in me. I have removed this sense of ownership from my initiates (Mahatmas) also, so they too can live like lotuses in the lake of passions (sense-pleasures).

It is your non-self (*pudgal*) that doodles in a variety of things; but your absorption in the process implies that you have given your approval and signature to it; you, therefore, become bound or liable for the karma you are accumulating. But if you do not endorse it, and if you remain just a Perceiver-Knower, you are not bound and do not accumulate karma; you are absolutely free.

Some people asked me why I put on a particular type of coat. In reply, I said, "This is the subject-matter without any sort of passion (*nirvishayi-vishaya*)." There are two kinds of passions relating to sense-pleasures: One is passion in subjects of sense-pleasure (*vishaya*) and the other is that of sense-pleasure sans-passion (*nirvishayi-vishaya*). The sense-pleasure (*vishaya*) which has not an iota of attentiveness or contemplation, nor any mindfulness is called *nirvishayi-vishaya*: or sense-pleasure sans-passion.

One is very particular, very precise, even highly specialized in the subjects where he is attentive and mindful. Everyone is deeply engrossed in his own subject, and it is here, where he seems bereft of all reason, because he is lost in the subject.

Pure Self is subject-less (*nirvishayi*). The whole world abounds in subjects, and people are engaged in pursuit of

the subjects for which they have a liking. For example, the ascetic has taken the subject of penance, the renounced one, that of abnegation, the religious speaker or preacher, that of lecturing or preaching and the man in the worldly life, that of the mundane or worldly matters.

They chase these subjects, and yet they dare to say that they endeavour (*Purushrtha*) to realize the Pure Self! It would be better if they consulted a self-realized person (Gyani Purush) to know whether what they are doing is a right endeavour (*Purushrtha*) or not.

O' Dear! What is deemed imperative or compulsory is deemed voluntary by you. You pursue the subjects and you seek Pure Self which is absent of any subject? What a pity! O Dear One, this will never lead you across; it will never come to an end. Whatever you have done, wherever you have asserted your ego, absorbed yourself, tried to be above normal – all that is subjective. People are misled because they fail to understand Real Knowledge. However, they are not to be blamed for that.

Albeit, I cannot help saying it 'as it really is'; my speech flows out of deep compassion. Otherwise, why should I, a Gyani Purush, use such strict words? And what else can be done? Because of the impact of *kaliyuga*, you do not see the right path and in order to show it; I have to speak such stern words. Really speaking, the Gyani Purush is an ocean of compassion.

Seeker: What should be our approach to erotic sensual pleasure?

Dadaji: The sensual pleasure should not be invited or invoked. One's attitude towards it should be like that of an avowed vegetarian person who is arrested by the police

and starved for two days and then compelled to eat meat under duress. Only in absence of any other alternative, one should reluctantly yield to one's sensual passion.

Passion or avoidance of passion-sensual pleasures (*Vishaya- avishaya*) is beyond the power of the self. Who would like to go willingly with the policeman? No one would like to go with a policeman. The sensual pleasure that is enforced ceases to be a passion, but brooding over the sensuality is passion, even though overtly it is willingly abandoned or not enjoyed. This is the judgment of god. If the body enjoys sensual pleasure, it is a discharge, and if the mind enjoys it, the seed of karma is sown because of the absorption of your mind in enjoyment and it will manifest again as a passion afterwards.

There is an immense itching for sensual pleasures in the world. If you wear the best dresses and attract others, you become an instrument where others sow the seed of karma; you will have to pay for this. If you analyse the subjects of sensual pleasure with your mind, you will find it all rubbish. Where you slip, there (that particular thing) is your passion.

It is better to have *vishaya* for the Non-living or Inanimate (*achetan*) things rather than having *vishaya* for living ones (*mishra-chetan*). Even if you want to get free, the living party (*mishra-chetan*) on the other side since they have *raga* and abhorrence (*dwesha*), would not let you be free soon, whereas non-living subject (*achetan*) is free from attachment (*vitaraḡa*) and as soon as you give it up you will be free. It is only waiting to hear you say 'Good-bye'!

The span of life depends on the count of breathing. It becomes shorter, where one consumes more breath.

Anger, pride, attachment, greed, infatuation, deceit consume more breaths and indulgence in physical subjects – erotic pleasures consume a lot of breaths.

That is why I tell the worldly people, “If you can’t do anything else, just economize on spending of your money and the reproductive fluid (vital force).” These two are the main foundation stones of relative life in the world. Liquor is called bad, because it drags one towards the subjects of passions-sense.

So infinite are the subjects of passions-sensual pleasures that even after millions of life-cycles, they would not be exhausted and depleted. I have made my initiates (Mahatmas) ‘*nirvishayi*’ – free from the passions!

Seeker: How is ego related to passions for sensual pleasures?

Dadaji: People do not live for passions but they live to satisfy their ego for the passion.

In the body, there are the atoms of the passions-sense, the ego, of which one has brought forward from previous life.

I have rid my initiates (Mahatmas) of the ego for the passions-sensual pleasures. However, the atoms (*parmanus*) which are already present due to your past karma would dissolve after giving their fruits. The ego for a variety of passions-sensual pleasures is accumulated within you; these kinds of passions-sensual pleasures would confront you. And the passion which is not within your ego would not appear before you. When external ego melts away completely and when the relevant atoms, after yielding their due fruits, disintegrate, the body ceases to exist.

Seeker: How are karma and passions related?

Dadaji: The body attains release or liberation (*moksha*) only on the discharge and dis-integration of every atom present within one, dealt with the spirit of equanimity (*samabhava nikal*). The relative religions of the world believe *abandha* (absence of the inflow of Karmic Matter towards the Real Self) to be *bandha* (inflow of karmic matter towards the Real Self, charging karma). They have no idea as to what causes *abandha* and to whom. This is a profound subtle statement. This concept is difficult to understand.

The world has knowledge of *vishayas* (subjects of sense-pleasures) they have come across-studied. They have become *vishayee* (involved) in the subject they have studied. The relative religions mention only five major *vishayas* (visual-taste-hearing-touch-smell), but there are infinite *vishayas* (subjects).

One who is 'abnormal', i.e. 'above normal' or 'below normal' has become passionate (*vishayi*) - indulgent in the sense-pleasures. Becoming passionate (*vishayi*) implies one's pursuit of relative knowledge of worldly life, not the real knowledge for realization of the Pure-Self.

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Love and Attachment

Seeker: Kindly enlighten us on Love.

Dadaji: What is true love? It is that which never wanes. It is always steady and constant. Saint Kabirdasji says "True Love is that which flows constantly in the heart with neither a tide nor an ebb!"

‘Pure Love is the Godly Love’ and the love that keeps swelling and shrinking is not real love. It is called attachment.

The love which you see in the world is all relative, I call it ‘love by design’ meaning it is based on a purpose or motive. The love of husband–wife, that of parents, that of father–son or mother–son, that of master–servant – each of these is designed based on a particular motive. And one realizes that it is a ‘love by design’, when it ‘fractures’ or breaks. As long as sweetness prevails, everything is fine, but one comes to know the real thing when bitterness arises.

Seeker: Kindly give an example.

Dadaji: A son is respectful of his father for his whole life but under stress of a circumstance he says “You do not have any sense”. This spoils the father-son relationship and the father says “You are not my son any more”.

If there is true love, it remains the same forever, even in the face of swearing and quarrelling. How can anything other than this be called a ‘true love’?

Seeker: What is the difference between Love and Attachment?

Dadaji: The love that is ‘by design’ is an attachment but not ‘true love’. It is like the love between a shopkeeper and a customer. It is a bargain. The love you find in the world is in fact an attachment.

It is ‘real love’ when one likes to be together with the loved one always and where one appreciates or likes everything about the other. It will not have ‘action and reaction’, it is non-reactionary indeed.

Pure Love is the other name for God. The stream of love flows uniformly. It doesn't swell, nor sink. There is no filling up and emptying out (*puran-galan*). And what is characterized by the nature of filling and emptying (*puran-galan*) is attachment.

See, you feel attached even to the place where you usually sleep and insist on just that. You insist on sleeping on a mat if you are used to this, and you insist on sleeping on a Dunlop mattress, if you are used to that. One, with a fancy of sleeping on the mat, would not be able to sleep on a Dunlop mattress. The insistence is venom and non-insistence is nectar.

Seeker: How do we win love of others?

Dadaji: Unless one develops the spirit of non-insistence, one cannot win the love of the world. Pure Love reveals itself through non-insistence, and this Pure Love is God. What do the people of the world want? They just want love for its own sake (*mukta prema*), Love that does not have selfishness or expectations, or love which is not 'by design'.

Love without correct knowledge or realization is perishable. Love nowadays is based on person's external demeanour or Prakruti – the qualities of one's nature which are subject to fluctuations. And of what worth is the love that is based on such temporary nature (*prakriti*) which is bound to vary? How would that 'love' stay constant?

Seeker: How does ego affect Love?

Dadaji: People, even though they may be handsome, look ugly because of their ego. When would they look handsome? They look handsome only when they are armed

with the egoless love of the Pure-Self and when they have become embodiment of Love- '*prematma*'. They would then look handsome even if they are ugly. When Pure Love comes out, the person looks handsome.

Seeker: At times, why is there a feeling of aversion for the person you are attached to?

Dadaji: In worldly life, conflicts generate attachment. In this world conflicts act like vitamins for attachment! If there is no conflict, one would be beyond attachment (*Vitaraga*).

Seeker: What care should be taken regarding love and attachment by one who aspires for liberation?

Dadaji: God says, "Aversion (*dwesha parishaha*) is helpful while your attachment (*prema parishah*) would not let you free." The whole world is caught in the web of attachment (*prema parishaha*); therefore, keep a safe distance from everybody, observing the minimal formality.

Do not get attached to anyone and do not be trapped in any one's attachment. But if you reject affection that is shown to you, you will not attain liberation. So, be on guard. When you want liberation, you should thank those who oppose you. Those who show affection create bondage for you, whereas those who are against you are helping you. So you should behave in such a way that those who are affectionate to you do not feel slighted and you should set yourself free; because if you disregard affection this will perpetuate worldly life.

Seeker: What is the inner science behind attachment?

Dadaji: Attachment is a property of the body. It is the property of atoms (*paramanu*). What kind of property is it? It is like the relation of a magnet to a pin. Just as a pin is attracted to a magnet, so is the body attracted to the atoms (*paramanu*) which are matching or suitable to it. This is attachment.

Attachment can be above normal as well as below normal. But true love invariably stays in normality. It is constant and steady for ever. It doesn't undergo any kind of change. Attachment is the quality of the non-self. Pure consciousness (*chetan*) has nothing to do with it.

There is a reason for harmony or unison in the relative life. The properties of atoms and attachment bring about this harmony, but no one can say what will happen at the next moment. As long as the atoms match, there is attraction, and harmony. And when the atoms do not match, there is repulsion and animosity. Therefore, where there is attachment, there will be animosity (to follow).

This is the Science of atoms - *paramanus*. The Self has nothing to do with it. But people mistake the attraction of atoms (*paramanus*) to be that of the Self. "I was attracted" is the illusory belief. The Self is never attracted. When the 'Self' is not engrossed or absorbed then one can say renunciation (*tyaga*) prevails.

Pride of 'doer-ship' is nothing but attachment. Let us be attached physically or relatively while our true Self remains detached in worldly affairs all the time!

Pure Love flings open all gates. What is impossible to attain through sincere love for the Guru? Nothing. A Gyani Purush's love is pure. We will not find such uniquely blissful love anywhere in the world.

Natural Law: Fault lies with the Sufferer

Seeker: Kindly explain the laws of nature governing sufferings in our life.

Dadaji: The judges of this world are found everywhere but there is one natural law of karma: 'The fault lies with the one who suffers'. This is the only law that governs the world but the world is caught up in worldly justice. Worldly justice is an illusion and perpetuates the cycle of *samsara* (worldly life).

Seeker: Kindly elaborate this further as I find it difficult to comprehend.

Dadaji: Suppose some one's pocket gets picked, what would the relative justice do? People would try to comfort or console the one whose pocket has been picked. "What a pity! This gentleman is in trouble, and has lost his purse." Saying this, the sympathizers would not only feel pain but also call the pickpocket all kinds of names! Whereas the law of nature, the real justice, accuses the one who is robbed.

Who is suffering at the current time? Is it the thief or the one whose pocket was picked? Surely, the one who suffers now is at the fault. The pick-pocket will be called a thief only when he is arrested. But at the moment, he is relaxing and enjoying good food in a restaurant; isn't he? He will pay for his crime, only when he is caught. But who is unhappy at the moment? It is the victim and the law of nature says that he, the sufferer is the guilty one. He is facing the consequences of the mistake he made in his

last life and that is precisely why he was robbed and is suffering today.

I am openly and without reservation stating the natural law that works in the court of Nature and that is: *“Fault lies with the one who suffers.”*

Seeker: You mean to say that no suffering would ever come randomly, for no fault of mine?

Dadaji: Everyone pays for his own mistake. The one who throws the stone is not at fault but the one who is hurt; the one who suffers is at fault. No matter what kinds of mistakes those around you make, if they do not affect you, you are not at fault. However if these mistakes affect you then you are at fault. The man that has more faults suffers more in the world. The one who suffers is the guilty one.

The one who undergoes bitterness is a doer (*karta*). And doership is nothing but the ego.

Seeker: Kindly give an example.

Dadaji: Suppose your finger gets caught in the gears of a machine you made, even if you plead with the machine it will not let you go. It will let you know that since you are suffering you are at fault. In the same way the world is a machine and people are gears! If it were not so no wife would make her husband unhappy and no husband would make his wife unhappy. Everyone would at least make his or her home happy. But it is not so and children, husband-wife, are all gears!

Seeker: Is this how instances and circumstances are governed?

Dadaji: The natural law punishes only the guilty. There may be seven people sleeping in the same house, but the snake would bite only the guilty one. This is how *Vyavasthita* (Scientific Circumstantial Evidence) works in a systematic order.

Seeker: Then am I correct in saying that one should not involve others to judge conflicts?

Dadaji: No court judge is required to rule, when the natural law of 'the one who suffers is guilty' is applicable. An external judge is only an arbitrator and what will an arbitrator do? He listens to both sides and reprimands both parties for not using their intelligence. He tries to cover up and protect his reputation while exposing others.

There is no need for a Judge for Natural Law!

Seeker: Everybody thinks that they are innocent.

Dadaji: True, what do the people do while handling their own *case*? They become the judge and a lawyer too in spite of being an offender. He would then give judgment according to his own liking and undeterred he will keep on making mistakes.

Seeker: As such, from whom should justice be sought?

Dadaji: It should be sought from the Gyani Purush who has no partiality or favouritism even for his own body. But the one who is a judge, lawyer and juror all in himself, whose favour would the verdict be in? It would be in his favour only !

This is how the Self goes on getting bound in the chains of karma. The judge within will say he made a mistake but the lawyer within would defend him and

declare that he is innocent and this is how he is bound by karma. For the sake of spiritual progress one should know who really makes mistakes and is responsible for the bondage. Yes, the fault lies with him alone. In worldly justice he is the victim but in the justice of God and according to the laws of nature, 'The Fault lies with the one who suffers.' Dada has seen this in his Gyan and says, 'The fault lies with the sufferer'.

Seeker: Do you mean to say that one ought to follow the Nature's law while treading the path to liberation?

Dadaji: 'The sufferer, himself, is responsible for what he suffers!' This understanding would lead you to the path to liberation. It is absolutely wrong to find fault with others.

Because of one's own fault one comes across the instrument (*nimitta*) that brings you suffering. If the *nimitta* (instrument) were living (a person) you would quarrel with him. But, supposing the *nimitta* (instrument) were not live, like a thorn happens to prick him, what would he do?

A thorn may be lying on the junction of four paths, and thousands of people passing by are not hurt by the thorn. But one Amit happens to pass by and gets pricked and hurt by the same thorn. This makes you wonder how scientific circumstantial evidence works. The thorn pricks only Amit! 'Vyavasthita' (scientific circumstantial evidence) brings together all the circumstances for a particular happening or event. The Instrument (*nimitta*) is not responsible for the circumstance.

Suppose someone sprays some medicine and causes others there to cough and sneeze, there would be a quarrel but when the stringent flavour of seasoning with chillies in the kitchen causes coughing, nobody quarrels. Thus,

one who is seen gets caught and is taken to task. Similarly people blame the *nimitta* – the instrument. But if they know the underlying real truth, as to why it happens and who does it make it happen, there would be no problem or trouble.

Suppose you are walking with shoes on slippery ground and you slip, who is to be blamed? Well, in this instance only you can be blamed. You should have known that if you had walked bare-foot, your toes would have a better grip and prevented you from falling down. Who is at fault here? Is it the soil, the shoes or you?

If you happen to see a scowl of displeasure on someone's face, it is your fault. On such an occasion, you should visualize the 'Pure Self' in that person and repeatedly apologize to his Pure Soul. Only then will you be free from the bondage of past karmas (*rinanubandha*).

The one who is experiencing unhappiness is the one at fault and the one who is enjoying, happiness is his reward. The worldly law accuses the *nimitta* (instrument) but God's law is real and exact. It accuses the real culprit. This law is exact and there is no one who can change it. There is no law in the world that can inflict undue suffering on anyone. Not even the government law can do so. The one who suffers is at fault.

Dadaji: One can measure the degree of one's mistake from what one endures.

Seeker: Kindly explain with example.

Dadaji: There may be ten members in a family. Out of them, two do not even think how the house runs, two others think about helping the family, and two others really

help, while one remains worried as to how to run the house, and still the others sleep peacefully. Here, who is at fault? The one who suffers, the one who worries all the time is at fault. The one who sleeps peacefully is not at fault!

If a mother-in-law scolds her daughter-in-law, and yet the daughter in law is happy but the mother in law suffers, then the mistake lies with the mother-in-law. If someone in the family provokes the daughter-in-law and she suffers then she is at fault. If she suffers for no reason, then also she is at fault. This happens because a pending karmic account from her past life which has come forth to be settled. She must not repeat the same mistake; otherwise she would have to suffer again.

Seeker: What should be her correct attitude while suffering?

Dadaji: So she should accept whatever is thrown at her whether it is bitter or sweet, and credit her account. That would settle the account.

In this world, without a past account you would not even be able to make eye contact. Then how can anything be beyond karmic account? Whatever you have given to others shall be returned to you. When this happens, accept it with a smile and a sigh of relief that the account is now settled. Behaving otherwise, or if you repeat the mistake again, you will have to suffer again.

‘The whole world belongs to you’. You are the master of the whole universe. But you are bound by your own mistakes. Therefore, find the cause of your suffering.

Our own mistakes have bound us, others have not chained us. Liberation follows the elimination of those mistakes. In the face of such a clear and pure Law I am showing to you, why do you have to worry about justice and injustice?

This is a very deep thing. This is the essence of all scriptures. I am telling you how nature's justice is served and that is through the principle of: ***'The Fault lies with the one who suffers.'***

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Seeing your own faults

Seeker: Why does everyone find faults with others?

Dadaji: People go to the temple every day and fold their hands in front of god and sing: *"Full of infinite faults am I, O Gracious God!"* And they would further sing: *"How will 'this frail ship' sail across, if faults lie undetected?"*

If you ask them; how many faults do you still have? In reply, they would say; "only two or three". Sometimes, they feel a little angry and a little greedy. That's all. They do not have any other faults! Wait, weren't you singing a little while before, *"Full of faults infinite am I, O Gracious God?"* Then they would say, "The song has to be sung as it goes but really they do not have many faults." See they are cheating even God!

Seeker: Oh, is it so?

Dadaji: God says, 'One who has only two faults remaining is going to attain liberation within three hours!' If you ask some so-called great monks and *acharyas* (preceptors) they say they hardly have two or three faults.

If they only have two or three faults they should attain liberation in three hours but they are still here because they have innumerable faults. However if you ask them to show the faults of others, they would show countless faults of others; but they do not find fault with themselves!

Everyone can find the faults of others.

Seeker: Then how would one see his own faults?

Dadaji: You can see your own faults only after realizing the Pure Self. Self-Realization develops non-partiality in you. Had you realized your own faults, you would have attained liberation by now, or you could have elevated yourself to the status of a man of wisdom (Gyani).

But no one is at fault in this matter. This is due to the impact of the times of *kaliyuga*. Everything happens due to the circumstances that are created so how can anyone be blamed?

Seeker: How do we get rid of our faults, Sir?

Dadaji: When you are blessed by a Gyani-Purush, you begin to see your own faults. First you will realize that you are full of infinite faults, so you start looking for them and you will find them. Once you see your faults it is a signal for their departure and slowly they start vanishing. You are not able to see your faults because of lethargy on your part.

Once you find out that you have infinite faults you will start looking for them. What happens when a thief enters the house of a deaf man? The pots and pans may fall and a lot of noise is created, but the deaf man won't hear it, will he? Similarly, the one who does not see his

faults will not be able to get rid of them. Once he starts finding his faults, they will start vanishing.

Some of the faults are sticky and may take a long time to get rid of. But once you see them they will eventually vanish in a few days or a year. If the thief gets into the house, how long would he be there? Certainly, not after the owner of the house comes to know of his presence. The moment the owner comes to know, the thief takes to his heels.

Seeker: Should we not see the faults or demerits of others?

Dadaji: If at all we want to see faults, we should see only our own faults. How tense and closed our mind becomes when we see faults in others and how happy we become when we see their virtues?

Instead of seeing faults in others we should correct our own mistakes. No one will speak ill of us, unless it is due to our past karmic accounts.

You are worth being called a 'man' in God's eyes, if you find out even one of your mistakes. You are a real man if you find your own mistakes in this wilderness of the world and correct those.

In this world, you can find everything but not your own mistake.

Seeker: Then how can one see his own faults?

Dadaji: A Gyani can shed light on your own mistakes. A Gyani-Purush alone has the unique and undisputed spiritual authority to show you your mistake and make you aware of it. The one who shows you such mistakes is called 'Super Human' by God.

When can this happen? Only when you come in contact with the Gyani-Purush and he makes you impartial. You will not be able to see your own faults unless you are impartial even with your own self. Unless a Gyani-Purush makes you realize your 'Real Self', your true identity, you will not be able to develop this sense of impartiality within you. True Knowledge (Gyan)-Self-realization does not find fault anywhere whereas the Intellect (*Buddhi*) finds faults with everyone, it would not even spare one's own brother.

Seeker: Sir, why do older people find faults with younger people and the younger ones find fault with people who are still younger to them? Why do viewpoints of these people clash?

Dadaji: It is like the old preying on the young. It would be much better to say 'it is my mistake.' Assuming the responsibility of a mistake solves the problem. How do I act? I know others will not be able to bear the burden of mistakes so, I take it on me. I do not find faults with others.

Why should I let others swallow the bitterness when I have a stomach as vast as the ocean? See how the Ocean can contain all the dirt and sewage from the city of Bombay. Similarly we should do the same. That would impress our children and others around us and they would also learn from us. Our children will realize that our hearts are as large as the ocean! Deposit and credit your account with everything that comes your way.

Nature has a rule for relative life: The person who insults you also gives you their strength, so accept all insults with a smiling face.

Seeker: But why do the mistakes happen recurrently?

Dadaji: See, we may view two moons, if we look at the moon with a hand pressed on one eye. Whose fault is it? Similarly this happens with the people of the world. They make mistakes every minute, and every split-second. They eternally indulge in matters of the Non-Self (*para-samaya*). They have time for others, but not for the self. They have not spared even a fraction of a second (*samaya*) for ‘themselves’— for their Real-Self. Those who do not know their real self are absorbed in matters of the Non-Self (*para-samaya*). You will identify with matters of the Real-Self (*swa-samaya*) only after Self Realization.

Most people have a faulty or distorted vision; so they see only the faults of others but not their own. You have to make your vision flawless (innocent). First you should become flawless yourself (Self-Realization) and this will make your vision flawless. If you find all others as fault-free, you will be set free!

People are bound by their own faults. A man with a criminal fault is bound by the police.

Seeker: How is this related to karma, Sir?

Dadaji: People talk about karma but they have no idea what is karma. One’s karma implies one’s own foregoing faults. The true Self is free of faults and as such innocent. But it is bound through one’s own faults. The more your faults you see, the freer you will feel. Some of the faults may comprise of a million of layers. To remove such a fault you will have to see it a million times. Faults are embedded in the mind, speech and body.

Seeker: How is an aspirant supposed to view and deal with own faults?

Dadaji: We must perceive the faults of our mind–speech–body every moment. In this hard & horrible times (*dushamakala*), there is no ‘body’ without faults. The radiation of the Self enhances in proportion to the number of own faults one sees. Akram Gyan has been a unique and amazing attainment of this age! You simply have to be alert, unload the stuff that you brought from your past life, and wash it clean.

The awareness of the Self should prevail constantly. You will not make any progress if you keep the Self covered up in darkness (sleep) during the day. But if you go on seeing your own faults, and washing them; you can make spiritual progress. To keep awareness following Dada’s five *agnas* (dictates) is helpful. It preserves and upholds the Self. For Self-awareness *satsang* (understanding Gyan) and *purushartha* (endeavours for rectification) are necessary. Obedience is the first step to *satsang*.

If you can stay unaffected by loss or damage in the drama of worldly life, then you are in the final stages of this worldly life. All you have to do is that you remain unaffected by the abuses that are thrown at you in this drama of worldly life.

No one will speak in favour or against you in the absence of a karmic account. Even if you express your candid opinion on facts, others might feel offended. *Satsanga* sweeps you clean of all the dirt and rubbish. If you find faults with others, you will get dirty but if you see your own faults, the dirt is removed. A person with *pramad* (laziness) will more often see faults of others.

Mistakes

Seeker: Kindly enlighten us on how we can eliminate our mistakes while on the path towards spiritual progress.

Dadaji: Mistakes committed in the dark (ignorance of self, prior to self-realization) and mistakes that remain buried in the dark are not visible. As the light of awareness of the real-self enhances mistakes will be visible. Even the elimination of gross mistakes will bring a glow to your eyes. As your faults start fading, your speech too will be such that others would like to listen to.

Seeker: Most people think that they have no faults.

Dadaji: No one can say, “I am fault-free.” You should never say you have no faults. Only a Keval-Gyani (omniscient) has no faults.

Your mistakes, committed blindly as well as those buried in darkness; might slip out of your sight.

Seeker: How do one get rid of mistakes that remain buried in the dark and committed in darkness (made by the ignorant self)?

Dadaji: Blind-folded or dark mistakes are those which do not pinch the doer. Then how do you eliminate those, unless seen? Mistakes that can be seen and are obvious of a stern unyielding man, no matter how many, are better than mistakes that cannot be seen or remain buried in the dark.

The keener your alertness grows the more of your mistakes you can see. Your *sukshma* (obvious) mistakes will go away as soon as there is conflict but there are

mistakes that are not obvious-subtle and subtler (*sukshmatar* and *sukshmatam*) that are not easy to get rid of.

Mistakes of darkness will only come to light when a Gyani (self-realized person) sheds light on them. Visible mistakes, mistakes with electricity are better than mistakes buried in darkness as one can see the gross ones.

Seeker: What *purushartha* should we do?

Dadaji: Real *purushartha* (real independent effort) begins when you become purush (Self-Realised). Only when you realize you are *shuddhatma* (Pure-Self) that *purushartha* (real efforts) and *swaparakram* (valour) can begin for eliminating the one's own mistakes buried deeper within. The self is all illuminating and so in its light one can see mistakes.

Gyan comes to your rescue in trying times. If the Gyan comes to the rescue when your ear is being cut then it is true Gyan.

A Gyani sleeps for one hour only, he is aware of his real Self all the time. The one who sleeps less and whose food intake is minimal can increase the awareness of the Self. Too much sleep is spiritual apathy. It is like packing and sealing the 'Self' in a dark bag. Too much food is also spiritual apathy.

People have no inkling or awareness of what a mistake is. It is only through extraordinary effort (*swa-parakram*) can one see and get rid of his mistakes.

To erase your mistakes you have to either devote yourself to service to a Gyani Purush or serve his initiates

or do *swa-purushartha* (introspection). Without *swa-purushartha* you will not get the fruits of Gyan. Mistakes that bite you are electrical mistakes and you become aware of them and see them. You are not aware of mistakes underlying in darkness as they do not bite you.

Comparatively better are those mistakes that are surfaced in the light (open). Yes, those with 'electricity' can be easily seen!

Seeker: What are these 'electrical' mistakes, Sir?

Dadaji: I call those mistakes 'electrical' which pinch the doer himself; and blind-folded or dark mistakes are those which do not pinch the doer. The mistake that pinches comes to your notice immediately and the one that does not, escape from your attention. They are open mistakes. They go away after making you uneasy or embarrassed. They keep you alert and vigilant.

Mistakes harboured in darkness cannot be seen. In respect of mistakes buried in darkness you yourself are lethargic, guilty but there is no one to show you your mistakes. When someone says 'I know', this is a mistake of darkness and when he says 'I do not care' he makes even a darker mistake.

Except for a Gyani no one can say I have no mistakes. We should always feel that 'I am Pure-Self (*shuddhatma*)' but in worldly life be aware that 'I do not know anything'. If you feel and behave in this way you will have no problems.

The *shuddhatma* has no faults but Amit should free himself from faults as soon as he sees them.

You have an ardent desire to obey my *agnas* (precepts) and with my grace you will be able to do so.

If you listen to and understand my words but still you cannot digest that, then you have a large knot inside.

I do not show everyone's mistakes as I do not have time. If I point out your mistakes rest assured that is due to your *punya* (auspicious karma) that is yielding fruits at the current time. With my *siddhi* (spiritual force) I do perform an operation of knots of your mistakes. It takes a lot of effort on my part to do this.

The one who has no mistakes has no boss! I have no boss so I am a boss's boss. This is because I have no *sthool* or visible mistakes left. Even the subtle (*sukshma*) mistakes are gone. I have some more subtle (*sukshmatar*) and most subtle (*sukshmatam*) mistakes left but I am knower and perceiver of these mistakes. Bhagawan Mahavir was also in this state.

When there is no stickiness left, then one is able to see more subtle (*sukshmatar*) and most subtle (*sukshmatam*) mistakes. Till Mahavir Bhagawan attained keval-gyan (omniscience) he was seeing his left over subtlest mistakes. The time he was left with no mistakes remaining inside to see through and the time of his attaining keval-gyan were one and the same. It is the law of nature that when you have no more mistakes remaining then it is the time you will attain keval-gyan.

Seeker: Sir, right from childhood I have been through hardships from all sides in my life. Now I have to bear abuse and hardship from my children too. Kindly tell me how to handle this situation. And whose mistake is it?

Dadaji: Will you feel sorry if you break this tea-cup yourself? You would not suffer if you broke the tea cup but if your child breaks it, you feel sad and worried. Would

there be any agony of anxiety, if you realize that it is a past karmic account of your mistakes? You find faults with others and remain sad and worried all through day and night. This is your own doing and still you complain that you have to suffer.

Seeker: Would everybody be full of faults?

Dadaji: Within you is a warehouse full of faults. If you spot your error every moment, you lead a meaningful life. You start seeing your own mistakes once your attention is fixed on the Pure Self. It is the relationship of knower and perceiver and there is no pain or suffering in this. You will not get entangled with anyone if you do not have a past karmic account. I have seen my mistakes and that is why I am free.

If you yourself lose five hundred rupees, you can bear it. In the same way, with the realization of your own fault, your tolerance—your power of endurance—grows by itself. ‘Whose fault was it?’ ... ‘Well, it was mine’... If you approach the life this way you get freedom; otherwise you are bound all the more.

People are advised to improve the level of tolerance, but how long would tolerance extend? The string of true knowledge (Gyan) can reach the final destination. How far can that of endurance or tolerance go? The power of endurance is limited, while that of true knowledge (Gyan) is unlimited. The Self-realization (Gyan) initiated by me is such that there is nothing for you to suffer or endure anymore. Endurance is like trying to melt iron simply by looking at it with eyes; whereas, through ‘true knowledge (Gyan)’, there is Supreme Bliss accompanied with Full Freedom, without the need to least bit of undergoing

suffering. This is because, you understand that you are paying off outstanding accounts of your own karma only.

Seeker: How do we sharpen our alertness to be able to view own faults and mistakes?

Dadaji: Faults are infinite. They make us fall asleep, otherwise how can anyone sleep? Sleep is like a foe. It is one's passiveness to inner laxity. Even while pursuing the activities of pious nature or goodness, the sleepiness is considered impure causing interruptions to attentiveness.

As your sleep and food recede, you should know that your passiveness to laxity has also come down.

With the elimination of one's faults, the face radiates, the speech becomes sweet and sonorous. And such a person is adored by the people.

Seeker: What does the attentiveness of the Pure Self (*shuddha-upayoga*) signify?

Dadaji: It signifies that the Self should not be left unheeded or unattended.

None except the Gyani-Purush can proclaim, "There isn't a single fault left in me." See, our Kanubhai is in such an elevated spiritual status, still he would never say like that. Each of the mistakes has to be seen and eliminated.

You must not fall a victim to the disease of "I know-ism". You are 'Pure-Self', and the 'Pure-Self' is fault-free and mistake-proof. But if you as Amrutlal have faults, you should go on removing them as you focus and see those.

You shall be able to remain in unfaltering obedience and reverence to the Gyani-Purush through his blessings and grace, if you ardently desire to do so. Obedience brings

its own ecstasy. The bliss of the knowledge rests with the one who preaches and inspires others!

Seeker: What is the ultimate gain in seeing and eliminating one's own faults?

Dadaji: The realization of one's own 'Real Self'-*Swaroop-Gyan* is such that as it becomes operative it starts showing its effects, and there is no suffering. After knowing one's real self you are a knower (*Gyata*); and any happening is an object to be known or perceived- (*Gneya*). Because of the relationship merely of knower-perceiver, you don't have to suffer at all.

Why did someone clash with you? This shows you that you are at fault. Your faults bind you and one has to be free from this bondage. This is all a circumstantial relationship of your past karmic account. Everyone is bound by one's own faults. Only through seeing one's own faults can one be free. I have seen my faults and that is why I have become free. You, too, with the realization of your own faults, can unbound yourself and become free.

The vision that sees one's own faults is the right vision (*samakita*). Once you are on the right path your 'worldly shop' will get emptying. He who is on the right path always sees his own faults. While he who is on the wrong path is like a man offering to wash the dirty laundry of others, while his own are lying dirty.

I have personally seen in Gyan (full enlightenment) what has bound the world... One is bound through one's own faults.

Seeker: Sir, what should be our ultimate vision?

Dadaji: Once you start seeing each and every being as innocent and fault-free, you head towards liberation. With such a flawless vision you will not only see human beings as innocent but you will not even make a comment that this tree is crooked. Just let things be. You have been doing this fault finding for infinite life-cycles!

Seeker: Can you give us the master-key to have Real Perception (*samyaktva*)?

Dadaji: If you grasp just two of my keys as follows you will have the right vision (*samakita*):

(1) Mind is made up of knots and is not part of the Self. If you get ready to control it, it will challenge you. Once you know it is composed of knots formed in the past life, and then nothing needs to be done.

(2) The second master-key is: "The Fault lies with the one who suffers."

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Self-indulgence &

Zealotry in spiritual pursuit

(*Svachchhanda*: Following your own intellect in spiritual matters)

Seeker: Why is it so, that many people despite making lot of efforts do not succeed in attaining perceptible spiritual progress?

Dadaji: There is one trait within you called *Svachchhanda*. 'Svachchhanda' means to have and do things in your own way. This zealotry or stubbornness in the pursuit of liberation is such a fault that it would never let you transcend the cycle of births. See your balance-sheet on Life & Living

of the infinite lives, it is this Account Book titled 'Amit'! Is this all you have earned since eternal times? From all eight kind of karmas you were bound, were you not able to get a drop of this infinite knowledge (Gyan)? Of all the realization you have had you have not acquired a drop of permanent bliss?

This worldly happiness is a wrong belief and imaginary. It is not real. What you want is real liberation (*moksha*) not a false projection or imaginary happiness. You have no master or superior above you. When you feel this, you will be liberated.

'*Svachchhanda*' is like making your own medicine. He diagnoses the disease himself, prescribes the medicine and prepares it all himself! You also prepare the medicine of the path to liberation (*mokshamarga*) yourself. That is why the medicine has become poison! That is why when someone compliments, it causes you *raga* (attachment) and when someone criticizes, it creates in you *dwesha* (abhorrence). You cannot use '*Svachchhanda*' in religion, religious practices and rites and understanding the scriptures. It is as if you are performing the roles of the lawyer and the judge also.. This self-indulgence in the pursuit of spirituality would cause a fatal fall for you.

'*Svachchhanda*' means self-guided thinking, interpretation and action. '*Svachchhanda*' will destroy you spiritually and if you continue to pursue your activities in a self-willed manner, you are going to surely being bound to worldly life for infinite life cycles instead of getting freedom.

It would therefore, have been better if you had not reached this 'station' of religion (*dharma*) and pursuing it

in a self-willed manner. Please remain wherever you are, because if after reaching the station of *dharma* you continue to use 'Svachchhanda' and do things in a self-willed manner then you will be lost in worldly life for infinite birth cycles.

Seeker: But what is so wrong in making efforts on our own for a good cause like a goal of liberation?

Dadaji: One cannot make one's way ahead in this complex world only relying upon one's own intellect or mind. Whether you go to a religious discourse or become a monk, whether you practice penance or renounce everything and study the scriptures-this is all 'Svachchhanda' (self-indulgence) if this is done in a self-willed manner.

You need to know 'Svachchhanda' before you can remove it. One cannot remove 'Svachchhanda' by only relying upon one's own intellect or mind. Shrimad Rajchandra has said, "Whatsoever you perform without attuning yourself to a Living Soul Incarnate (Absolute, Embodiment of Omniscience), is all binding you - this is the utterance from the core of my heart."

'I am Amit' this wrong belief is 'Svachchhanda'. Believing your relative self to be your real Self is 'Svachchhanda'. Once you realize your real Self you will be liberated. You will get liberation (*moksha*) in an hour once you are rid of 'Svachchhanda'.

Seeker: Then ideally what should the seekers do in pursuit of liberation?

Dadaji: You cannot live life solely under the guidance of your intellect. Until you find a Gyani, follow a person whose spiritual level is, say 5 degrees above your level.

Shrimad Rajchandraji has said “Find a Gyani Purush and surrender all your feelings and intentions at his lotus feet, then if you do not find *moksha*, just take it from me”.

Seeker: Then, is it absolutely essential to seek guidance?

Dadaji: Yes, indeed you need to seek guidance in spiritual matters. At present, religion is generally observed simply through ‘Svachchhanda’. For example, you have been worshipping and following someone (a guru) for so many years, and yet the moment you hear your name being murmured by someone, you become anxious. Moreover if someone says something about you, you will feel either attachment (*raga*) or aversion (*dwesha*). Of what use is all your devotion to a guru if you are not able to get rid of *raga* or *dwesha*?

However, if your devotion is purely for liberation, you are sure to come in touch with a Gyani Purush sooner or later.

You can’t afford to live in a self-willed manner any more. Even if you touch fire unknowingly, you will get burnt. You get the fruit of your deeds even when done through ignorance! Therefore, you must first of all know, “Who am I? And what is all this?”

Only after getting rid of ‘Svachchhanda’, Dada’s *chhand* (rhythm) will take over which means Dada’s Gyan will lead you in all matters of liberation. When stubbornness-obstinacy is removed there follows Self-realization (*swa-roopa*).

Seeker: What is the description of a man, who is not self-willed or stubborn?

Dadaji: Such a man is flexible and amenable. He will be flexible, would bend or turn back, as necessary. He is sure to find and step forward on to the path of liberation. But an obstinate fellow would not bend nor turn back, as you want him to.

Wantonness, Self-indulgence, Stubbornness means distraction of mind, an illusion caused upon the intellect (*buddhi-bhrama*) making you believe that others are responsible for your miseries. No one but you stand to be blamed in this world. Wantonness -Stubbornness alone is your greatest fault.

God had made a very nice medicine, a systematic 'mixture' for the aspirants of liberation (*moksha*). He had divulged this formula to all but today that formula is lost. I am divulging this formula to you today.

The ingredients of 'the mixture' are: 20% scriptures, 70% of utmost humility and reverence to a Gyani and 10% worldly desires. You can safely take this mixture.

However, people emphasized the scriptures only and had dysentery! God had asked to take the mixture thrice a day shaking it well but some people simply kept on shaking the mixture thrice a day! And some others started parroting 'to take the mixture after shaking', 'to take the mixture after shaking'... and so on!

This is like making medicine from a book meant for doctors. People would not take medicine without consulting a doctor. However they risk the death of endless lifetimes by taking the mixture of scriptures of the absolutes like Lord Mahavir! The Lord calls this '*Svachchhanda*'.

Seeker: Is it imperative that one proceeds ahead as laid down and there is no scope for wishful divergence?

Dadaji: The path to liberation is narrow and if you don't walk in a straight line you will be stuck. You will have to walk per the instructions or you will not get *moksha*. You will have to be flexible, adjustable and without obstinacy. Even a snake, while entering its hole of abode, becomes straight.

Worldly life is perpetuated by obstinacy and inflexibility. You are not able to attain liberation because of your obstinacy and inflexibility. God wants one to be straight forward before becoming a *Sadhu* (a sage or monk). Of what use is becoming a *sadhu* if you cannot be rid of obstinacy? Obstinacy is caused by the distorted ego! And this obstinacy will not let one accept the right path even if it comes right before him. His stubbornness would make him ignore it.

The fellow has nurtured the obstinate ego even more than his wife, children and even more than himself! He has been wandering for infinite life-cycles due to his own obstinacy! This doesn't let one see the right path. Obstinacy causes 'Svachchhanda' and 'Svachchhanda' is poison for spiritual growth.

Even in worldly life an obstinate man is ignored and not respected whereas a flexible man is liked and respected. So how can you ever hope to reach liberation, being obstinate when this is not tolerated even in worldly life?

Obstinacy will have to be encountered till the attainment of *keval-gyan* (omniscience). You have to cross the ocean of obstinacy. You are standing on one shore of

obstinacy and you have to reach the other side. You cannot get rid of obstinacy with obstinacy. You have to be flexible and straight to get rid of obstinacy. Even a snake, has to be straight to enter his abode. For liberation, one must be open and straight. You must remove all your intellectual knots, blocks and complexes and strive to be simple and straight forward.

Seeker: Why do we have more and more doubts even after studying the scriptures?

Dadaji: If you read the scriptures in a self-willed manner, interpreting them with your intellect and imagination, you get more and more deviated from the reality, thereby your vision gets more blurred or obscured and you will become still more obstinate. This in turn, will make the veils of ignorance denser.

If you have learned something from scriptures, why should you still be stumbling? One stumbles in the dark, not in the light, right? Has a single worry decreased after having known something? On the contrary, you are more confused. And where there is doubt, there is ignorance. Presence of doubt indicates the absence of the true knowledge. And Self-realization (Gyan) expresses itself by making one completely free from doubts.

True knowledge (Gyan) would not let a single atom stir within and will free you from all doubts. Doubt is a disease and makes one cast the Self away. Therefore, doubt should be nipped in the bud. Once you 'attain' the Self, once you are well-set in the Self, is there anything that can shake it? Is there any element in the world that can snatch away what is intrinsically 'yours own'? Doubt is a

dreadful disease. You do not know how it gets into you and to get rid of it.

Seeker: The apprehensions continue to haunt us despite our knowledge of scriptures.

Dadaji: In this precarious and insecure world, when you are not certain whether you will return home after going out, what will you doubt and what will you trust? And did this not happen previously? Is this all new? This has been filmed before! I guarantee you that nothing beyond the Law of scientific circumstantial evidences (*vyavasthita*) is ever going to happen. Why then harbour any apprehensions? There is nothing that you need to doubt.

These people even doubt liberation, Vitaraga (the absolute one) and religion. If you doubt in this manner, you will be thrown away!

Seeker: I am trying to ponder continuously that I am the Soul yet I am not able to realize it.

Dadaji: The self can only be acquired when the sense 'I am this body' (*dehadhyas*) leaves. Otherwise this belief will not let you realize the Self. The intellect (*buddhi*) is the real culprit for this. The intellect defends worldly life and you will wander in it for infinite life cycles. The intellect will not let you see the right path. Once you are on the right path the possibility of realising the Self exists. To be on the right path means to attain *samkit* (to have the right belief 'I am the pure Soul'). To be in the wrong belief means to believe 'I am Amit'. The Real Self is Gyan. The dispelling of the wrong belief ('I am Amit') is the awakening of the right belief ('I am the Pure Soul'). Only then one will experience the bliss of liberation.

Dogmatism : Insistence on Own View-Point
(Matagraha)

Seeker: Many people follow their faith with full enthusiasm, yet lack any worthwhile progress on spiritual path. Why is it so?

Dadaji: Yes. Many people get stuck with a particular viewpoint and do not leave that camp. They keep strengthening the foundation of that faction, camp or sect. They become dogmatic and blind to others viewpoints. They are lost day and night in the activity of strengthening the foundation of the side they have chosen. You fool! Do you want to attain liberation or do you want to remain stuck in your dogmatism?

Seeker: Then, dogmatism is not at all helpful in liberation, Sir?

Dadaji: Liberation and dogmatism are incongruous. One finds the path to liberation only when he rises above all viewpoints. God is present only where there is non-partiality, and where there is non-partiality there is liberation.

The one who is blind to the viewpoint of others can never know the Self. If you are dogmatic and insist upon only your own viewpoint, how can you accept the truth of others? And is your insistence over a permanent or a temporary thing? What you need is permanent and yet you continue to be dogmatic about temporary things. Then how can you attain the Self?

Become completely free from insistence, except that for the Self, only then will you realize the Self. Leave all
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other desires and become desirous of knowing the truth only then will you attain the ultimate truth.

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Fanaticism: *Drishti-Raga*

(Exclusive attachment to a particular viewpoint)

Seeker: Kindly enlighten us further upon the single-minded pursuits of particular ideology.

Dadaji: More harmful than *matandhata* (blindness to others viewpoints) is *Drishti-Raga* (fanatic attachment to a particular viewpoint). It is said that the Lord is not against blind faith as he is against fanatic insistence on one particular faith.

Seeker: What is *drishti-raga*?

Dadaji: See, there are 360 degree-viewpoints. And there are infinite viewpoints on each viewpoint. Fanatic attachment to any one of these viewpoint is *Drishti-Raga*. 'Drishti Raga' will go away only when one comes in contact with a Gyani Purush.

The man with Drishti Raga has an obscuring veil over the Self. Attachment and abhorrence (*raga-dwesh*) for the worldly life would go, but *Drishti-Raga* will not be cured. This disease wouldn't disappear in the present life or in the succeeding infinite life cycles! What are the symptoms of Drishti-Raga? It does not have a single characteristic of Vitaragta –transcendence above any sort of attachment, it is a state of enlightened world view.

The man, suffering from Drishti-Raga would not understand a word of what I say; while even an illiterate person would be able to follow what I say.

Drishti Raga is the attachment of all attachments. Only when it is destroyed from its roots can one understand the Real Self.

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Animosity and Vengeance

Seeker: Shouldn't we kill the serpent that comes to sting us?

Dadaji: It would be better to move away rather than kill it. What would you do if you see a train hurtling down towards you? You would move back and out of the way.

The serpent is a creature with five-sense-organs. It will vow for vengeance if you kill it. It feels that it is being killed without any fault. So in the next birth, it would kill us.

Seeker: Shouldn't we kill insects and pests in our house, then?

Dadaji: The entire world has sprung up through vengeance or revenge. Why, even this tiny ant too feels that if it had power, it would harass you! See how the bed-bug gets annoyed and frightened and flees away when you switch the lights on. On one hand it feels 'You will kill him' and on the other hand it feels- 'this is my food why should I be killed for taking my food?' It sucks your blood because of a past karmic account (*rinanubandh*).

Bondage is of two types namely love and revenge. Love is lauded, adored and respected but revenge binds the world. Love and affection are 'Sticky' by nature but may dry up eventually but it is not so with revenge or

animosity. Revenge goes on sharpening and strengthening day by day.

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Vibrations in the Sea of Worldly Life

Seeker: Kindly enlighten us about relevance of vibrations in worldly life.

Dadaji: Worldly life is an ocean of subatomic particles (*parmanus*). When these sub-atomic particles vibrate they create waves, which crash and collide with others. This collision sends out more vibrations and even more waves are created and eventually give rise to a storm. The origin of all vibrations is from the sub-atomic particles only. If the self becomes engrossed in it, the vibrations become all the more powerful. This world too is just like the ocean. One vibration will give rise to numerous other vibrations. The whole world has arisen out of these echoes. Echoes of every kind are correct and are heard in rhythm.

Seeker: How do these vibrations emanate?

Dadaji: In a step-well, if you shout at the top of your voice, 'You are a thief.' What would happen? It would echo back, 'You are a thief.' And if you shout, 'You are a king', it would echo back, 'You are a king.' And the echo to the words, 'You are the Emperor', would be, 'You are the Emperor.' This world is also like a step-well. The echo you hear depends on the vibrations you cast.

It is Nature's law: 'Actions and reactions are equal and opposite.' So it rests upon you as to choose the kind of echo you would like to hear. If you call someone a thief you will be called a thief also. It is entirely up to you what you would like to hear and so you should cast your

vibrations accordingly. If you do not throw a stone(!), no vibrations would occur and waves would not be created in the opposite person and it would not affect us. But what can one do? Everyone creates vibrations; some small and some large. Some people throw a small stone whereas others throw a big rock.

Due to veil of ignorance there are vibrations created and that is why one is captive. Where there is Gyan (enlightenment) , there are no vibrations. God says, do not create vibrations but the fellow does not stop creating vibrations... So if we want to live peacefully we should stop causing vibrations.

If you accumulate a lot of vibrations, you could have a hellish life. People with light vibrations can have a celestial life. It is not the ocean that bothers us but the vibrations that we create by throwing stones. The ocean is calm when left alone and undisturbed but the vibrations make it stormy.

What does God say? He says we have not even spent a fraction of a second for ourselves and never do spend all our time in creating vibrations. People cause vibrations and so do you, hence you can neither swim nor sink.

Vibrations of the body do not bind you and are not harmful but vibrations of speech and mind bind you and are harmful. God has called them the vibrations of *samrambha* (the first initiation, start of a thought), *samarambha* (involvement of the decision making process and vocalization of the decision) and *arambha* (the visible action). The flash of the first vibrations in the mind is 'samrambha'; for example, it is *samrambha*, when you first think to go to Churchgate. Then you decided to go there,

you sow the seed-that is *samarambha*. And when you start translating your decision in to action, and start the journey to Churchgate, it is called *arambha*. How can this riddle of life be solved?

See what happens when the mind feels scorned or disrespected. This is applicable to others and also to the self. The feeling of scorn and disrespect is very intense in people who have renounced the worldly life. But a *Vitaraga* (one who has transcended the attachment or abhorrence), would not let any vibrations occur even when he is scorned or disrespected.

Seeker: What are the consequences of our vibrations?

Dadaji: A person is entangled and trapped by his own mind. Moreover when he gets married he is entangled with another *mishra-chetan* (the complex of mind, body, speech and ego) which, of course, doesn't belong to him. When clashes occur with your own father, why would they not occur with the wife? A Wife is a *mishra-chetan* (a complex of body, mind, speech and ego). What should you do there? You should stop all vibrations. Vibrations may be allowed with a father but no vibrations are allowed with your spouse. What benefit would you reap out of them? None. You see, the vibrations never cease to spring-up in this world!

It is the tongue and speech that creates and destroys and destroys and creates. What is it due to? It is due to your ego-sense (*ahamkara*) of previous births, it is because of the ego that the tongue lashes out and vibrations are caused. Today most of the miseries that we suffer are the outcome of vibrations of the speech.

Seeker: Then, how will the vibrations recede?

Dadaji: There prevails ignorance regarding these vibrations. If you are equipped with Real knowledge (Gyan), and if thereafter there be vibrations, there is no harm. God says, 'Be not a cause to vibrations.' Do not strike any vibration in this body. This body is destined to be destroyed. What do you expect to gain, stirring vibrations in it?

In these times of *kalikal*, hardly does it come to your lot, to render good deeds. You are rather constrained to be a party to the evil ones! In this *kaliyuga* we are not fortunate enough to be partners in good karma and we are rather constrained to be a party to the evil ones!

Having bestowed with Gyan, the initiates (Mahatmas) do not like their negative actions arising from negative vibrations. Whether the action is negative or positive then they see it as discharge hence no new vibrations are created and eventually the vibrations subside.

But the non-enlightened ones, with their 'self' in a dormant, ignorant state (*mudhatm-dasha*), fail to realize the evil in the wrong doing. So there arise double vibrations - those of their 'action' and those of 'reaction' through ignorance. And as there is ignorance, they don't have an idea as to when the vibrations would spring up. None (except the self-realized soul) is an exception to this happening, be he a man of the world or be he a renounced one. For, where there is ignorance, there is the presence of the apprehension - imaginary fear. And there, the vibrations are bound to spring up.

Seeker: Kindly enlighten us on the root-cause of the vibrations, Sir.

Dadaji: Suppose a sparrow sits in front of a mirror, what would happen to the mirror? It remains the same, but the sparrow finds another sparrow just like him in the mirror-with the same eyes, beak etc. That causes a change in the belief in the thinking of the sparrow and he believes there is another sparrow just like him and starts pecking at own reflection in the mirror. As the 'belief' changes, so does the vision; and then, the belief becomes reality.

What a wonder this mirror is! But it has become so common with the people that they fail to see its mystery. They like looking into the mirror, combing the hair, powdering the faces! That is why the mirror seems to have lost its value, its true worth. Otherwise, the mirror is a marvel. What a play of the relative (*pudgal*)! When the sparrow sits before a mirror, its knowledge (Gyan) does not change but 'its belief' changes. It believes that there is another sparrow in the mirror and so it keeps pecking and fighting.

It is the same in the relative world where one vibration is countered by countless other vibrations. The knowledge (Gyan) does not change, but the Belief does change and that too, every moment. Had the knowledge (Gyan) been changing, it would have eliminated the presence of the Self (*atma*). The Self (*atma*) and the knowledge (Gyan) are not different entities.

Just as a thing and its innate attributes always remain together and are inseparable, so are the Self (*atma*) and the knowledge (Gyan)! But one sees, what one fancies or imagines through one's belief, and this is what really happens. One becomes what one believes in.

Discord and Pains

Seeker: Kindly enlighten upon conflicts and heart burns in life. We are facing these almost all the time everywhere whether it is in the home, business or office.

Dadaji: One who does not feel an iota of conflict is liberated. An atmosphere of conflict will always exist. Does it not get hot being under the sun? Do the doors not slam open and shut in the wind? When this happens, all that you have to do is keep yourself at a little distance. How can you experience liberation (*moksha*) in such an atmosphere of conflict? Dada's *moksha* is such that within all these conflicts you will experience liberation.

The Lord does not regard anything as bondage. It is the relative self (*prakriti*) that eats and drinks and does all the activities. These do not bind you. Liberation is being free from conflicts. When one has no vibrations even in the most stressful situations then one has studied the scriptures! In nauseating and adverse situations the more you suppress your feelings the more conflicts arise within you. Even the teacher and his disciples experience conflict.

After receiving Gyan from Dada even in adversarial circumstances there are no conflicts. What kind of Gyan has Dada given? They never feel grief and enjoy the bliss of *Vitaraga*. Liberation is achieved after you resolve all conflicts. You enjoy liberation here, in this very world.

What happens when you experience conflicts? You feel as if your heart and soul are on fire and you cannot put out the fire, no matter how hard you try. O' Dear, should you burn the self (*Jiva*) in this way? Let your clothes

burn if it catches fire; but do not burn the self (Jiva)... You constantly burn in conflicts, occasionally you may be engrossed and lost while in infatuation but you return for sure to burn in conflicts. The whole world is wallowing in pain and suffering. Because of illusion and ignorance you may have forgotten the pain and suffering for a short time. Suffering can never be destroyed but if it gets destroyed by a Gyani Purush, there is liberation.

Seeker: Some people even commit suicides in conflicting situations.

Dadaji: Yes, In these times, there are waves of conflicts, stress and sorrow everywhere, even at dinner time and when it gets worse and unbearable, people resort to committing suicide. But does it solve the problem? On the contrary, you carry the problem forward into your next birth and the suffering will be magnified many times in the next life. So it is better that you somehow sail through the difficult times in this very life. All this shows the lack of proper understanding.

Seeker: What happens when a person commits suicide?

Dadaji: A person may die by committing suicide but he will have to come back to pay off his debts and obligations. As humans one is bound to face difficulties, but it does not mean that one has to commit suicide. The consequences of committing suicide are extremely serious. The Lord has forbidden suicide because the consequences are very grave. One should not even have a thought of committing suicide. Resolve to pay off whatever outstanding debts (of karmas) you may have, but do not even think of suicide. Lord Rama faced tremendous pain and suffering. He was asked to

leave his kingdom and was exiled for fourteen years in the forest. His misery of one day in the forest is more than equivalent to the entire life's misery of these fellows. And yet these impatient fellows do nothing but complain about their imaginary minor pains!

Pain and pleasure are like invited guests. Instead of pushing them away, one has to receive them as one would welcome invited guests. The worldly life is an ocean of misery. One should not be afraid of carrying out the worldly dealings. If you do not like to be ill-treated and want to close your karma account book, then think before you ill-treat others; think about the consequences and whether you will be able to face them when they return to you.

Seeker: There are different kind of pains one suffers.

Dadaji: There are three kinds of painful suffering. One is physical suffering ; it is direct and real suffering. Toothaches, eye aches, paralysis etc. are all bodily pains. The second is a hurt suffered from harsh words uttered to you. You harbour such pains for long. And the third suffering is of the mind.

Seeker: How should one deal with these three kind of pains, Sir?

Dadaji: One should not have an effect from pain of the mind or from the speech. One will have an effect from bodily pain and this has to be suffered. But you should suffer it by remaining as the Self, the knower and the seer of the suffering. You should not have the suffering of the mind and the speech.

When you hear when someone has a heart attack he has severe chest pain. Upon hearing this, if one starts thinking, what if I will have a heart attack, then he is inviting and increasing mental pain. Instead one should tell this thought, 'Get lost.' When it is time for this body to leave, it will do so. Is that not dependent on vyavasthit? Then why create unnecessary misery with such thoughts? Just become an observer of all the ailments of the body and if you have none, then why not remain in worldly fun?

The Lord had said for us to only accept bodily pain as pain, all other pain is not real pain. Why do the animals not have any other pain? It is because their mind is limited. If you take them food, they will come running to you because they know they will get something to eat. If you take a stick, they will run away. That is all there is to their minds. Do they worry about anything else besides that? The minds of these cows do not wander and therefore they do not have problems or miseries of the mind and yet their worldly life is just like ours. They are not intelligent and yet their world goes on. So why would yours not go on too? Your mind has higher revolutions than the cow, so why don't you take advantage of that? Why does this revolving mind become a problem? Dismiss any thoughts of pain, or at worst, do not accept them.

We have bodily pains just as these cows and buffalos have but they do not have problems associated with pains of speech. They do not have any problems when you swear at them because their mind and their intellect are limited. These extra pains in human beings should be dismissed.

Do the cows and buffalos have worries about getting their children married? If you see a scorpion enter your

home in the light, you will continue to be scared. But if it enters in the dark and you do not see it entering your home, then you will not be scared. You can dim a full light (intellect) but you cannot make a dim light full. If the life of cows and buffalos goes on, would yours not do the same? Even the life of those who have no awareness goes on. The whole world goes on, so why don't you let go?

Pain is that which touches the body and not the clothes. Some people are bothered when someone touches their clothes. If you are on your way to a wedding and someone spits on your clothes, you will complain, "He spit on me!" so I would say, "Yes, it is true that he spit on you. But that is not your pain, because it did not touch your body" It is considered suffering, when it touches the body.

If your wife is hurting, the pain is touching her body not yours. So why should you take that on your own mind? You should merely take it in your knowledge (gyan) . That's it.

The businessman walks around carrying a heavy load on his shoulders of this imagined pain. There are the 'pains' of the business and there are 'pains' of the society, but that is not true pain. I leave the pain of the business with the business and the pain of the society with the society.

Seeker: How do you handle the difficulties and untoward incidents in your own business, Sir?

Dadaji: I always keep everything separate. If there is a loss in the business, I say that the business incurred a loss. I am not the owner of profit and loss, it is the business, a separate entity as such. So, why should I take it upon my head? Profit and loss do not affect me. If

the business incurs a loss and when the tax officer comes, I will tell the business, 'Dear business, if you have the money to pay off your obligation, do so; you will have to pay your debt.'

In our business of construction contracting if we receive news that five hundred tons of steel fell into the sea, the first thing I ask is, "We haven't lost any men, have we?" One dies according to the timing of his karma account, but one should not be instrumental in the process.

Seeker: I find this approach very interesting and novel. Kindly tell us something more about the art of handling pains and sufferings we encounter in life.

Dadaji: If you tell me you have an earache, I will listen to you. I will also listen to you if you complain about a toothache or even if you say you are hungry. All these are accepted as pain. But if you complain there is no butter and marmalade on the toast, then I will not listen. If you feed this body a little kichadee, it will not complain. Thereafter the body would allow whatever meditation (dhyān) you want to indulge in, adverse meditation (durdhyān) or otherwise, it's entirely your choice.

If someone cuts your hair off, that is not pain; but it is if someone cuts your ear off, it is pain.

This world is nothing to cry about. And wherever there is an occasion to cry, you should be cheerful. It is like this, if you divide a negative situation with a with a positive figure, the other account will be dispensed with. Wherever you have to suffer in pain or grief, instead of multiplying it through complaints and non-acceptance, if you divide (acceptance with cheerful attitude) it with a smile, there will be nothing left over in that account.

One man told me, 'I have lost respect in my community'. Why should he be hurt by the community? Hurt or pain is only that which touches your body. If one has negative thoughts like this, he is bound to be affected by them. He takes on this pain and if he continues to think negatively like this, it will create a problem even if it was not meant to be. The effect of negative thoughts is an unfavourable outcome.

This person says, 'My wife said this to me and hurt me'. That is not pain because it does not touch him physically. These invited problems are not pain. One takes on the burden of the pain of the little son totally, but why do you not accompany him when he dies? There he does not go.

Gyanis (Enlightened ones) are very wise. They have figured out everything. And with the current era of the time cycle being what it is, don't you think that it affects the Gyani too? Do you think the Gyani does not encounter any pain in this time cycle? He does, but he makes all the arrangements ahead of time. Just as the post office does. In the post office they have cubbyholes for sorting the mail; mail for Nadiad, mail for Surat, mail for the office, etc. Likewise the Gyani places the pains in the appropriate boxes, the box of business, the box of society, the box of office and then goes to sleep with ease.

If the ceiling of a cinema collapses, you should be pleased that no one got hurt, and if someone is hurt then you should be pleased that no one died.

You should take comfort and support in this manner. Keep everything compartmentalized – put everything in its appropriate account. The only things concerns you is

that which touches the body. If the father's body gets affected with pain, do not take it upon your own mind. Nevertheless, you still have to inquire as to what happened to him. Thereafter you have to get all the necessary medical treatment and medicines for him, but remain detached, just as you would in a play. If this life was not a drama (temporary), then the son is obliged to go with the father when the father dies, is that not so? How is it that we treat life like a drama when it comes to death, but not when it comes to someone in pain?

It is possible to have no pain whatsoever after attaining the Self-realisation. Why is this Gyani Purush in eternal bliss? It is because He knows how to deal with everything and He teaches you how to do the same.

Everything will work out fine if you do not think excessively about things. Whenever you start thinking or worrying, that work is ruined for sure. This is because these thoughts stem from one who has an ego and is therefore independent (nirashrit). It would be a different matter if these thoughts arose in the ashrit (ego less, dependant, e.g. animals).

Where did all this misery come from? It comes from the fact that you have taken shelter with an unhappy person. If you take shelter with a happy person how can there be any misery? Dada is completely happy and full of bliss, take shelter with him. Will there be any problems then?

The ones who are manipulative are unhappy and if you take solace with such a person you will be unhappy. A manipulative unhappy person is not able to get rid himself of misery so how will he rid you of your miseries? If you

take solace in a person who is complete, the abode of infinite bliss, is not manipulative and has no desires, you will become complete yourself.

As conflict increases it turns into open quarrels. How can you maintain a friendly relationship with a person who is quarrelsome? It is like trying to sweeten the sour whey where even sweetness you add turns to sourness.

Instead it is better to keep your distance from such a quarrelsome person. The other option is to become a Self-realised one, who would understand that what the other person is saying is merely a tape-record and that such tape-records are playing everywhere. A Self-realized one (Gyani) sees the Self within everyone as pure. But you are trapped in jail so what can you do? What kind of a trap is this? Everyone in the family will gang up on one person so how can he be happy when there is war at home. He is not even able to sleep at night. Out of fear of displeasing people at home he even turns down an invitation to dinner! There is misery every moment and he has to endure it. Just look at the effects of karma! Even at home he lives in a hostile environment. You cannot be free of misery in this world.

A man once came to me and said, 'Dada, I do not like my wife'.

Dadaji: Why do you not like your wife?

Seeker: She is lame and limps a little.

Dadaji: Does your wife like you?

Seeker: Of course, She likes me Dadaji. I am handsome, educated, earn money and do not have any disability so what is there not to like?

Dadaji: It is your mistake. It is because of the bad karmas from your past life that you have a lame wife whereas because of your wife's good karmas in the past life that she has you as her husband.

Whatever you sow, so shall you reap; so why are you blaming others? Look, this is your mistake so make the most of it and do not make the same mistake again. The gentleman understood and his unhappiness was fractured and he was happy again.

The destruction of conflict is one of the most important components of life. Bliss follows the destruction of conflict. You may not have Self-Realization (Gyan) but when can you say you have religion at home? It is when you tolerate any kind of environment and do not add fuel to the fire of conflict at home; then you are considered a noble man.

God lives in such a house. If there is conflict in the house, everything is lost. God will say good-bye along with the Goddess of Wealth and they would go away. In a house that is religious, there is no quarrel and even if it happens once in a while, it would be confined within the four walls and everyone would keep awareness that it does not occur again.

What pleases Lakshmi (Goddess of Wealth) is compliance of her laws: Complete honesty and the awareness of returning what one borrows. How can Lakshmi be pleased when you worship her but also break her laws?

Seeker: Children suffer a lot on account of disputes in the family.

Dadaji: This little child, too, listens to my words and feels the soothing coolness. He too, has a sense and knows what is cool and what is hot. When there is a quarrel at home, he observes it and he weighs the words that are exchanged between his father and mother. Then he tries to analyse and see whose fault it is. He feels he is too little to have any say or sway; but he thinks of getting even with the trouble-maker, when he grows up.

Even a child can distinguish between a perturbed person and a person who is placid.

Seeker: Are sufferings due to conflicts in anyway related to one's karma?

Dadaji: The period of the clash and conflict, somehow passes away, but during that time one accrues seeds of karmas that bind you for infinite life cycles. The seeds of quarrel that are sown and lying dormant for infinite life-cycles, sprout up as soon as they find circumstances suitable for them. The Gyani Purush can burn away these seeds of conflict, so there would be no quarrel thereafter. Rajchandraji has said 'I bow down to the household that does not have conflicts for one day'.

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What really is Happiness and Unhappiness?

Seeker: Why is there unhappiness?

Dadaji: It is all an imagination, this happiness or unhappiness is a mental projection. Anything, imagined to be good by one, makes him feel happy. In the dictum of the Self-realized one (Gyani), there is no unhappiness. It is an expression, commonly used by people in the world. One never encounters unhappiness while following the

dictum of a Gyani Purush. In the world one finds himself miserable and unhappy wherever one may go; he will not find happiness even for a day.

What is misery in reality? If a man is hungry and wants to eat, but he doesn't get anything to eat, and the empty stomach aches within - well, that is misery. A thirsty man doesn't get water to drink - that is misery. Press both the nostrils tight for five minutes and you feel suffocated - that is misery. We can put up with all other external tensions, but we can't do without food, water and air. You will not die because of other tensions! It is unnecessary tension.

Despite having basic necessities, the mind that is distorted (*dusham*) will fabricate pain and misery from anywhere. Pain is in not having food to eat, clothes to wear, a place to sleep; these are miseries. How can you say you are suffering when you have all these? People are miserable because their minds have become distorted and when the mind become straight and equanimous (*susham*), they will become happy. When the mind becomes distorted, it invites anxieties even when there is no cause for anxieties. Granted that a person with a toothache is suffering, but otherwise there is no suffering and yet people have become so restless.

Seeker: Can you define what pain is, Sir?

Dadaji: Anything for which there is a solution or a cure can be called pain and suffering. In fact, it can only be called pain or suffering if there is a solution for it. If there is no solution, then it is not considered pain. When there is pain, do we not look for solutions and cures? For example, if a person loses a leg in a war, that leg is not

going to come back and so it cannot be called pain (dookha), but if he has an abscess on the face, that is suffering because it is possible to cure it; there is a solution for it.

A person may say, 'I am happy in all respects but I just have this itching eczema on my leg.' How can you call it pain? When it itches the hand is handy to scratch it automatically, no?

Seeker: But Sir, of late my financial situation has changed for the worse, what about that?

Dadaji: See, situations keep changing. Does night not follow day? Today you may not have a job but tomorrow you may have a new job. There are many times when one has no financial problems. But, greed has taken hold of him. All you have to be concerned with is whether there is enough money in the home to buy some vegetables for tomorrow, nothing more. Now, tell me do you have such pain?

Seeker: No!

Dadaji: Then how can you call that pain? One keeps crying about pain when none exists. This needless complaining leads to restlessness and heart attacks. That which cannot be treated is not called pain. One must do whatever is necessary to decrease the pain, where such treatment leads to the resolution of pain. But, when no treatment exists, it is not called pain. What is the current era of the time cycle like?

In this era one is preoccupied with ways and means by which one can make money, how to exploit and deprive others, how to sell adulterated goods, how to obtain sexual gratification from that which is not rightfully his. One can

only look for something else if one can get a break from all this, no? None of these have provided any meaningful happiness.

Seeker: What is meaningful happiness?

Dadaji: Meaningful happiness can only arise if one pursues the 'main production' of efforts to seek the realisation of Self . The worldly life is a by-product. One attains this body, the worldly comforts, a wife, a home etc. as a result of good deeds in the past life. If it were possible to get these things through sheer hard work, then even a labourer should get them, but that is not the case. There is a misconception amongst people today and hence they have started 'factories' of by-production (money and pursuit of imagined pleasures). You should not start the business of by-production. Endless lives have been wasted through wrongful contemplations for acquiring the by-products. Just think, what does the other person like? Anything one does to make other people happy, helps one accrue the *punya karma* (meritorious deeds).

Seeker: Why is it that the ideas and ideals keep changing during the course of life and there is a dichotomy in what one thinks to be good and what one does?

Dadaji: This is all a process of evolution. The knowledge you gain at the first mile in your journey of life will continue to evolve at each succeeding mile. In the previous life one might be of opinion that there is nothing wrong with stealing but in this life he may acquire different knowledge whereby he feels it is wrong to steal. He holds fast to this opinion but in spite of his opinion he steals, is the effect of his past life opinion and so the stealing continues. It will not come to a stop at once, because the

effects cannot be destroyed once they came in to operation. These effects have to discharge and become exhausted, and until they do, one will not die.

All I am saying is that you should change whatever wrong opinions you had in the past. Be firm in your decision that you do not want to steal anymore and keep reminding yourself about this. Every time you think of stealing, eliminate the idea of stealing from its roots. Then you will succeed and accrue proper karma for next life.

The design of one's intellect may vary from time to time, but the design that prevails while one is on his death-bed bear fruit in the next life.

Seeker: What should be the ideal attitude in living?

Dadaji: To the people of the world, in order to teach relative religion (*vyavahara dharma*), I say, "Do not think of yourself but always be obliging and helpful to others. Do not work to serve your selfish intent. Give your services for the welfare of the world. If you use everything you have for yourself it will go down the drain and using something for others is an adjustment in advance for the next life."

What does pure Self (*Shuddhatma Bhagawan*) say? "I take care of those who take care of others and the ones who take care of themselves only I leave them to fend for themselves."

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Fault-Finding Attitude

Seeker: When we see faults in others, is it because those very faults exist in us? Is it really so, Sir?

Dadaji: No, when we see faults in others the fault may or may not exist within us. What does one's intellect do? It always covers up one's own faults and finds faults with others. The perverted intellect is in the business of fault finding. The one who has no fault in him will not go seeing faults in others. He does not have such a bad habit. He sees innocence everywhere. The true knowledge (Gyan) must be such as would enable one to see no fault anywhere.

Seeker: Why should we not see faults in others although it may be obvious?

Dadaji: Faults are like sewers or gutters. We do not open the gutters in the street. Even a child does not do so. Every kitchen has a gutter! But we do not open it. Somebody has a fault, say, he is peevish or he is too hasty and restless. Seeing it, is like opening the gutter. We should see his good qualities rather than see his faults. And if we want to see the gutter, we should see our own 'gutter'. If it overflows, we should clean it. But we do not know when 'our gutter' clogs-up and overflows. And even if someone knows, what can he do? In the long run, he gets used to such filth and disease springs up. One reads the scriptures and goes on humming, "Speak not ill of any one...", and yet one does not cease censuring, blaming or slandering others!

Seeker: But in that case, should we not criticize anybody?

Dadaji: If we say something wrong about somebody, it is all to our disadvantage. We don't feel like removing the lid of the gutter in the street but we delight in opening 'the gutter' of the people. How strange!

Criticizing anyone is like exchanging a ten-rupee note for a single one-rupee note. One who criticizes is always at a loss. Why should we waste our energy in such futile efforts? Your own energy is frittered away by undue criticism. If we find and feel sure that it is not sesame seed but sand, why should we take the trouble of grinding it for oil? It is a waste of time and energy.

By criticizing, you wash other's dirty laundry in the open and making your own laundry dirty! And when will you wash it clean, your own dirty laundry, *Mooaa* (*one dead to the self))?

'Mooaa', the word I frequently use, how would you translate it? It has a very subtle and mystical meaning. In it, is a mild rebuke but no disgust or contempt; it is like a mother scolding her child. It has a very deep meaning! It belongs to our rural dialect but is very powerful! Each of my sentences would set you thinking. For, this is the heart-penetrating speech of a Gyani, yes; it is the direct revelation of The Goddess of Speech (*Saraswati Devi*) Herself.'

*(*In the present volume, 'Mooaa' is translated as "Dead to the Self; O Dear One; Dear Me; O Simple Soul; Fool; Dear Nit-wit, Unlucky Fellow etc." in accordance with the spirit of the paragraph...)*

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Memory

Seeker: Sir, one can't forget the past. What does it signify?

Dadaji: The past is such that when you try, you can't recollect and when you wish to forget, you can't forget.

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And that is why it is called 'the past tense'. Many people wish to forget the past, but they can't. The total effacement of the world from the memory is impossible in the absence of Right knowledge!

The reason for remembering things is due to attachment and aversion (*raga-dwesha*). The greater the attachment to a thing, the more you remember it; and similarly when there is aversion or abhorrence you remember those things too.

Seeker: Kindly give some example.

Dadaji: To forget her mother-in-law, a woman goes to stay at her father's house but she can't forget; because she hates (*dwesha*) and dislikes her mother-in-law. However, she keeps remembering her husband due to the happiness he has given her and this has caused attachment (*raga*).

Seeker: What is the root cause of unpleasant memory and how one may get rid of it?

Dadaji: You remember what has made you either most unhappy or most happy. You are linked through attraction-aversion (*raga-dwesh*) to a thing. If you disconnect that link, there is 'no remembering'; it goes in to oblivion (*vismruti*). The thoughts that flash by themselves can be called 'remembering.' When all these thoughts are washed out, 'remembering' does not occur and then one's smile naturally become delightfully free (unrestrained) and genuine.

Memory creates a pull, a tension in the mind and strains the facial expressions, hence even if one smiles it would be in a restrained manner and not a delightful free

smile. And memory differs from person to person. What you remember may not be remembered by others for everyone has their own attractions–aversions (*raga-dwesh*) to various objects. So it is through attachment-resentment that memory exists.

Seeker: Surely, we will have to remove the memory, how do we do it?

Dadaji: Memory itself says, “Wipe me out, wash me out, and wash me out.” If there is no memory, there would be utter confusion. You would not be able to know what you have to wash out. How else would you know where your attraction or aversion (*raga-dwesh*) lies? What you remember comes to you surfacing by itself for resolution of the matter. It comes forth so that you can remove the glue born of attraction–aversion (*raga-dwesh*).

When something comes to your memory if you wash it, clean it, will be forgotten forever. You remember something only because you are stuck there. *You erase it, repent for it and resolve never to do so again.* Therefore wiping out thus would result in the effacement of that memory. True knowledge is that which enables one to forget the world!

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Comfort in Discomfort

Seeker: Kindly enlighten us about life comforts.

Dadaji: God says “Seek comfort even in discomfort”. Comfort exists even in situations that are uncomfortable and disagreeable but you don’t have abilities to find it.

Seeker: Kindly give us an example.

Dadaji: A man feels discomfort with a sofa he bought five years ago because he thinks it is old fashioned. This is what I mean by creating discomfort in comfort!

In these times, people become uneasy even sitting in a lazy boy chair! Dear, it may be all-right to be uneasy once in your lifetime, but you remain uneasy every day! And you go on complaining about pain and sorrow all the time! Bombay has everything to make anyone happy but you are immersed in misery. Comfort already does exist and the efforts of making it still more comfortable would end up in discomfort!

Seeing a new sofa-set in the neighbour's house, a woman quarrelled with her husband for six months, asking him to buy a similar sofa; she managed to buy the sofa on credit for her house but when it broke, she became very unhappy. The sofas you buy these days are not well made and you may find its legs broken within a short period of time! This is how you created discomfort in the comfort of a new sofa! Dear, should you burn your heart in this way? Your clothes may get burnt but never burn your heart, your soul.

Seeker: Then, what should be the ideal approach in such matters?

Dadaji: We should not imitate anyone; this is an ideal state for us. Only people with less intellect imitate others and are miserable. All households now have sofa-sets. But why must you have the same? We need to be original and not imitate someone else; we can have Indian style seating in the living room; 'Soft cotton-padded seats and cushions and a spotlessly white covering sheet!' So

we are not imitating anyone and we have comfortable seating too!

What does a man really need? He needs food, clothes and shelter. But people create new problems and troubles for themselves these days. Really speaking, there is nothing like unhappiness in the world. It is merely due to a lack of common sense or understanding that the man breeds miseries for himself.

The neighbour may invite you today and ignore you tomorrow. But why do you expect 'the comfort' of being invited every time? When he honours you, you feel elated and taken care of and feel 'comfort'; but if you are not called, you feel 'discomfort'. But it is best to believe that it is O.K. if I am called and it is also O.K. if I am not called!

Seeker: Then how does one seek happiness in life?

Dadaji: There is an abundance of happiness within us and around us, but one does not know how to find it. There is only one type of real happiness but the world has classified it into different kinds. On knowing the reality can we feel genuinely happy? How long can we be happy in imaginary happiness? What else can be done? We are trapped. So what can we do?

Seeker: Is all this like being trapped, Sir?

Dadaji: Let me narrate an incident to explain what all this is like.

There was a *bania* (usually a businessman) and he had a Muslim friend. They were bosom friends. Once, during Muharram (first month of the Muslim year), they both went out loitering. On the way, they chanced to see a traditional procession (*tazia*) of the Muslims. The Muslim was over-

whelmed. He could not resist his urge to join the *tazia*. “Just wait for two minutes”, he told the *bania* and got into the thick of the procession. And he started shouting “Ya Husain...Ya Husain”. And the *bania* stood there waiting for his friend and the minutes slipped into half an hour. The Muslim friend, seized in the spirit of the procession, did not feel like returning. The *bania* would signal him to come out every five minutes, but the Muslim friend did not come out. One hour passed by and in desperation, the *bania* gripped him by hand and tried to pull him out. But he found himself dragged in the throng and his friend kept on saying “just two minutes, Ya Husain, Ya Husain..”; and the *bania* too also had to join the bandwagon and repeat the words. But failing to understand the words he pronounced them differently, which meant, “I’m trapped here, I am trapped here”.

Such is the world! Once you are in the world and trapped, it is difficult to come out.

Seeker: Then how can one come out of this trap?

Dadaji: Only a fully enlightened person (Gyani Purush) can pull you out of the trap. This is the trap of wrong beliefs or illusions. Once the wrong beliefs are eliminated then release is possible. But how can the wrong belief or illusion be eliminated? Your wrong beliefs disappear only when the one who is fully enlightened (Gyani) awakens you. No one else can do this. Without his presence and awakening ‘touch’, the more you try to come out, the more you sink in the swamp of this world!

Charge- Discharge

Seeker: How does the charging of karma take place, Sir?

Dadaji: *Darshan-Moha* (wrong perception due to wrong belief leading to worldly attachment and new *karma*) is charge-moha and *Charitra-Moha* (effect of past life *moha*, illusion, which does not bind new *karma*) is discharge-moha. To give a simile, water is charge *moha* and ice is discharge *moha*. When the real-Self (*chetan*) comes in contact with non-Self entities (*achetan*), the real Self loses awareness of its true identity and this absorption of the Self into the non-Self causes the charging of karma. Charging occurs when one gets engrossed in whatever one remembers frequently. What flashes frequently in one's memory? You remember things that you are extremely attached to (*raga*) or you have aversion (*dwesha*) for.

One's attachment or aversion (*Raga-dwesha*) to anything that happens around or one comes across results in the emergence of an altogether distinct and different assumed property (*vibhava*) of the Self. The intrinsic property of imagination of the real Self (*kalpa-shakti* of the *atma*) assumes this new and different property (*vibhava*) which is in fact the creation of the identity of the relative-self (I am 'Amit'). When the real Self identifies itself with the non-self, then charging occurs. This is how the worldly life goes on. And that which is charged through mistakes and is accrued because of the wrong beliefs is going to get discharged. This is the cycle of charge and discharge of *karma*.

Again, the attachment or abhorrence towards that which is happening during discharging of past Karmas concurrently creates charging of new karma. This is because the Self assumes to be like what it identifies with in the non-Self realm. This is how the worldly life is perpetuated. That, which is charged through blunder (wrong belief, I am 'Amit'), because of illusion, continues to be discharged.

Seeker: Kindly explain with an example.

Dadaji: A lady, Chandan is passing by a shop and sees a *sari* (a garment worn by Indian women). She becomes captivated by and engrossed in thoughts about the *sari*. The problem is not with her looking at the *sari* and appreciating its beauty but with her being engrossed and infatuated with the *sari*. Seeing the *sari* and liking it is discharge *moha* (infatuation) but when she gets engrossed in thoughts of the *sari* she is charging new karma while discharging karma.

She is so engrossed in the *sari* that the *sari* which is six by three meters makes her *Chitta* (reflective consciousness that visualizes things) six by three meters also! In her vision every flower on the *sari* and *abhala* (small pieces of mirrors) thereon affects her. Her Relative Self (*pratishthita atma*) remains fully engrossed in it.

She comes home but her reflective consciousness (*Chitta*) is pinned on to the *sari* in the shop. Her husband would ask "What is the matter? Aren't you well today? Why do you look so sad?" Poor fellow! How would he know that the lady is physically at home but mentally is absorbed with the *sari* in the shop! This is 'Charge *Moha*' in the view of God.

Seeker: What about relishing the variety of food?

Dadaji: There is no objection if you enjoy spicy dumplings (*bhajiya*) and delicious sweet dishes when you get them. But if the taste lingers and you desire to enjoy them again and again, then charging occurs. If you eat *bhajiya* and the sweet dish and become totally engrossed in the enjoyment you become like a *bhajiya (!)* and a sweet dish (!) and charging of moha (infatuation) occurs.

Seeker: And what about conducting our business affairs, Sir?

Dadaji: While you are conducting your business, actually it is your past *karma* being discharged. The charged *karma* of your previous birth has resulted in the establishment of your business and from the day of its commencement, it is in the process of discharge. But if you merge your being in the business, it is going to re-charge the karmas.

Seeker: Then, everything we do is the discharge of *karma*?

Dadaji: Everything that happens right from the mother's womb to your cremation, from birth to the last breath is 'discharge' of your past *karma*. In this life your existence in the human form is truly a discharge of your past karmas. It was in the previous birth that you had charged your karmas of human-ness and you are now discharging them.

Seeker: Then what remains in my domain?

Dadaji: Look, God does not object to discharge; but what really matters is where your attention is and how engrossed you are while in the process of discharge.

For example, when you go to the temple and while worshipping God, if your mind is also on the shoes you left outside because of the fear of them being stolen then your act of bowing to the idol of God (*darshan*) is discharge of past karma, but your mind being engrossed in your shoes is new karma being charged and accrued.

Say, drinking of the water is a charge because a person believes he is drinking but when that water turns into urine and comes out, it is a discharge.

When a man scratches himself, it is a discharge, but the sensation of pleasure which he enjoys while scratching is the cause of a new charge. All the gross physical activities are discharge. There is nothing in these activities to be happy about or be sad about. It is the Relative Charged Self (*pratishthit atma*) that enjoys, and the Pure Self (*Shuddhatma*) is just a knower.

The Self, the knower does know that burning pain would follow the itching. However, when it gets engrossed in the pleasure of the sensation of scratching then there is a re-charge. Discharge-*moha* is getting dissipated-dissolved but at the same time, you keep recharging for the next birth. When re-charging, he thinks he will have a human form in the next birth but in fact he might turn into a donkey!

All this is so mysterious that it defies all imagination or intelligence. Not aware of what is in his self-interest, a person tries to do one thing and becomes helpless when it takes an altogether different course.

Seeker: How is the process of discharge?

Dadaji: The chargeable-*moha* is being filled in degrees gradually 1°, 2°, 3° till it reaches say 500°. Now what about the discharge-*moha*? Discharge starts abruptly from 500°. For example, anger first reaches 500°, then it gradually falls down to 450°, then to 400°, and at last to 1° and thereafter it is all over. Then there is complete discharge. Everything makes the initial start from the highest degree in the process of discharge. Thereafter step by step it goes on receding. Anger reaches 500° in the beginning and makes an explosive flare-up. Starting at 500°, it goes on receding and dissolving slowly and slowly.

Seeker: What should we do then, Sir?

Dadaji: One must cease doing any act through one's mind, speech and body that goes against the established social order. There is no objection in doing a thing that has the support and sanction of the people. One must, by all means, avoid doing a thing that invites social or public disapproval.

The Pure "I" has no power or control over the mechanical "I". Once the engine starts, it has no power to stop the entire process itself. What is contained-accrued as charged karma is bound to be discharged, and in this process, even God has no power to stop it once it has come in to operation. The battery that is charged will certainly be discharged.

Seeker: Then how do we come out of this vicious cycle of charge-discharge-charge, Sir?

Dadaji: After you realize your true self- "I" in its real, pure form, there would be no re-charge. Charging will automatically stop. After Self-realization, one does not meddle in discharge process as everything that is charged

dissolves gradually with *purushartha* (Pure-Self-Oriented efforts) of merely being a knower-perceiver of events and happenings.

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Likes and Dislikes

Seeker: Why do we feel likes and dislikes, against our wish?

Dadaji: We feel likes and dislikes in your life and we have no control over this. But no one thinks about why one likes something and why dislikes something. Right from your birth, the three batteries of your mind, speech and body are being discharged, in the manner in which they were charged in your previous birth. Even if you wish, you cannot alter this sort of feeling. It is not a matter of your 'Will' now.

Seeker: Many a times things that we do not like happen in our life.

Dadaji: Only at the time of discharge, does one realize that it was charged in the wrong way. So if you charge it in the right way again, your life will run smoothly and in a correct way.

Seeker: Kindly give some example.

Dadaji: So far as your present life is concerned, the entire movie has already been shot. What is now left is for you to prepare a film for the next movie. The film which one sees on the screen now was shot before. And when a disagreeable scene comes, one shouts 'cut off'...cut off' but you should have thought of this when you were shooting the film (charging new karma). It is impossible to cut it off

now. Therefore go through the present film, without any attraction and aversion (*raga-dweshha*), and finish watching the film. The whole world is under the control of charge.

Seeker: How does charging of Karmas take place?

Dadaji: Likes and dislikes are discharge-*moha* and attachment and aversion are charge-*moha*. Charge is against the dictates of God, discharge is not against the dictates of God. People go on cutting the leaves of discharge-*moha* but keep charging new karmas. Many people keep cutting the branches and some even cut the side-roots but till the main root is not cut-off, the tree will sprout again. Similarly, no matter how many schemes people come up with to cut the tree of recurring births - worldly life, it will keep on sprouting up till a Gyani Purush does the work. A Gyani Purush will not touch the leaves or branches, not even the innumerable roots. He will find the main root and put a bit of medicine there and the tree will dry up.

What the Gyani Purush does is disconnect the battery and put it say, 8 feet away so no new charging takes place. No matter what solutions people come up with, new charging has to stop to become free of *moha* (illusion). You can renounce the world, hang upside down but *moha* will not disappear. Instead of which you will be trapped further. To be free you have to be free from 50 different types of *moha* (25 charge-*moha* and 25 discharge-*moha*).

To say “*I did this*”, is charge. “*I did darshan, pratikramana*” is to charge. Claiming doer-ship will charge karma.

There is no harm if you make these statements as if you were acting out your worldly role in a drama. But if

you speak with real conviction from within, with doer-ship, then the ego will arise and you will charge new karma while discharging old karma. We have no control over discharge but we do have control over charge. Liberation is the only thing worth desiring and when you do, you will find a way. Liberation is the only thing worth charging for.

Seeker: But, one cannot remain without seeing what is happening around.

Dadaji: Everyone has a right to see, but not to brood or contemplate on what one sees.. What distinguishes a Realised Soul (Gyani) from a common man is the way he thinks. Many people live in this alluring city of Bombay, and so does a fully enlightened person (Gyani Purush), but nothing captivates the Gyani Purush! His reflective consciousness (*chitta*) would not linger over or hover around anything or anyone.

Bhava-karma is a charge battery. It lies quite close to the Self and so it is continually being charged. I would stop it from getting further charged. The initiates (Mahatmas) have only the discharge battery left with them! Let the discharging process continue, come what may! The real-Self should be just a perceiver and knower of the discharge. Whether your mind wavers or remains steady and straight just know and perceive it, so that there is no charging again. You should have the spirit that everything is O.K. and it does not matter whether you have something or not.

“*Bhava-karma* is a charge battery”. These five words encompass the essence of all the forty five scriptures (*agamas*) of Bhagawan Mahavir! Otherwise it takes

thousands of life-cycles to get rid of one kind of *moha*(in fatuation).

Seeker: What is the difference between imagination and desire?

Dadaji: Imagination has its source in ignorance of one's own real self, whereas a desire springs out of discharge karma. But the root of desire is imagination; ignorance of one's Real-Self. It is like this: Water falls from above, the sky remains where it is; the air goes on moving and the water from above merges with the water below, forming air bubbles. The rain then falls on them. Here it is no one's desire, neither of the air nor of the water; everything just happens. Similarly desire happens.

Seeker: How are we to know whether it is charge or discharge?

Dadaji: There is 'charge' from the moment you consciously feel, '*I am Amit*'. But there won't be any charge, if you live in the belief of '*I am the Pure Self*', always. If you meddle or waver, there is charge. But who does so? The visible symptoms of charge and those of discharge are similar. Hence, one fails to ascertain whether there is a charge or discharge. If a person can ascertain this, he would at once stop charging. Only a self-realized person (Gyani-Purush) can clarify this difference. While one is in the status of being the Pure Self, there is only discharge. But if you assume the role of Amit, if you assert your ego-sense, there is charge! What is being discharged is the effect of the old battery, but unable to bear the effects, there is consequential charging of the new battery!

As soon as the charging starts, you are in the grip of worry. There is a burning pain within. Fire is set aflame.

One feels bewildered and confused. This does not happen with discharge. There is no confusion or anxiety, as one has not become engrossed in it (discharge).

God says, "I take full responsibility of discharge, but do not let charging take place." In these two sentences is the knowledge of all the scriptures of the world.

Once charging stops, it can be said to be the end of discharge. *Moha* –infatuation which is being charged, is a 'promissory note'; and what is being discharged is 'cash in hand'.

I give you the guarantee that after you meet Dada Bhagawan, there shall be no more charging!

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Nature of *Moha* (infatuation)

Mainly, there are two kinds of *moha*: (1) *Darshan-Moha* or Charge-*Moha*, and (2) *Charitra-Moha* or Discharge-*Moha*.

1. *Darshan-moha*:

Darshan moha (infatuation of the very perception) depends on where your fascination lies. It makes one see his identity in the name, body as self, e.g. 'I am Amit'. This means: it rests on where one has inclination, fascination or liking.

(a) *Mithyatva-moha*: Liking for the perishable things of the world is *Mithyatva- Moha* (illusionary belief or wrong belief).

(b) *Mishra-moha*: The co-existence of the liking for Self- Knowledge and also an inclination for the perishable objects of the world is mixed infatuation (*mishra moha*). To

believe both the relative and the real as truth is Mishra moha.

(c) *Samakita-moha*: The ardent desire to know the Self with the conviction and feeling that 'This is the only truth' is *samakita-moha* (disposition to real self). *Samakita* means when one's intellect and vision is set on one's real-self only. Real knowledge (Gyan) is to know one's Real Self.

Infatuation-intense liking (*Moha*) for real knowledge (Gyan) and the fully enlightened person (Gyani) is the ultimate *moha*. It is called *samyak moha* (right inclination). All others fall in the category of *mithya-moha* (wrongful infatuation).

What is the basis on which this world exists? Sure, it is *darshan-moha*.

2. Charitra-moha:

God has no objection to *charitra moha*, as it is discharge moha. Those who do not have Self-Realization also have discharge but when they believe the relative self as their real self they charge new karma.

Charitra-moha is propagated through the veil of ignorance over the mind, body and speech. One's *charitra-moha* (operative infatuation) makes one believe that I am the doer and this is mine. One must understand what *charitra moha* really is, as explained by God. The *bhaan* (inner awareness) that 'I' am doing say, *samayika* (meditation) is *charitra moha*.

The feeling of 'doership' in *samayika*, *pratikramana* or any other worldly activity is *charitra moha* and the lingering taste for them, the feeling of liking is *darshan moha*. *Charitra*

moha is the *moha* that comes as a resultant effect. It is in force (effect) to offer you its fruits. It, therefore, is in the nature of *discharge moha*. The *Moha* that is being charged is *darshan moha*; and that which is being discharged is *charitra moha*. Discharge-*moha* leads one astray. It makes one slip into errors.

Seeker: Sir, what is the root cause of the charge-*moha*?

Dadaji: In the presence of the Self, *pudgal* (non-self) gets infused with power of consciousness (*chetan bhava*), it becomes charged. And the same charged power later on discharges. *Pudgal* (non-self) when it comes into contact with *chetan* (consciousness of the Pure-Self) it gets charged. But in this charging, no properties of *chetan* go into it. One can see everything being discharged from the human body. One can experience all this as a perceiver. That is why I say, "It was charged." *Galan* means discharge. We call it *bhava-abhava* (likes-dislikes). It has no pure consciousness (*chetan*) in it.

Seeker: Please give an example.

Dadaji: A man imprisoned for life gets enough ordinary food to eat but he does not get desserts like *Jalebi*, *Laddu*, etc. Does this mean that no infatuation-*moha* lies in him? No, there is *moha* but it is dormant. When you do not get something, this cannot be interpreted as an absence of infatuation (*Moha*) in you!

Seeker: Sir, is it that I have more of infatuation (*moha*) and others have the less of it?

Dadaji: Even the smallest seed of infatuation- *moha* when it sprouts, sprawls over the whole world. In the true

understanding of infatuation (*moha*) there is nothing like varying degrees of *moha*. Only when you annihilate *moha* altogether, you can reach your goal.

The *moha* for Bhagawan and for *satsang*- the teachings of a *sat-purush* is admirable infatuation (*prashasta-moha*) and through it one can attain liberation.

There are infinite types of *moha* and it is almost impossible to override them all. To get release from even one *moha* one would require one lakh life-cycles. Man is nothing but a museum of *moha*! If you do not get self-realization, there is no release from the grip of *moha*.

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Maya (Fascination)

Seeker: What can one do to free one's self from the bondage of Maya? Many religious books refer that there is a very powerful force of cosmic illusion (created by God) called Maya which is veiling everybody and acts as a hindrance to everyone including those treading the path to liberation. All this is quite intriguing and confusing to me. Kindly enlighten us on this matter.

Dadaji: Maya is ignorance itself. The ignorance of one's real self is *Maya* and this *Maya* gives us such a beating that you are not able to see the wound! There is no superior above you in the world. It is only because of *Maya* that you feel oppressed in the world. What is Maya? The relative form of God is Maya. People say that *Maya* traps you.

Not knowing who runs everything, people believe that they themselves do run all affairs. It is only on account of that ignorance (called Maya) that we accept someone above

us, someone who is dominating all of us. That, indeed, is Maya and people are entrapped in it.

In this world, if there is any one absolved in the matter of *Maya*, it is God. Those who are immature or non-adept, suffer the blows and punches of *Maya* (of course, seemingly that of God!). Whether the beating by *Maya* is soft or severe, none can say; but it would surely inspire one to attain liberation!

Really speaking, ignorance of one's own real identity is *Maya*. Once this ignorance is removed *Maya* will not stay. Projection of anything where it is not is *Maya*. *Maya* will not stand in my presence but once you leave my presence *Maya* will encircle you again. Once you take Gyan (knowledge of the real-self) from me then you can go anywhere in the world and *Maya* will not bother you.

Seeker: Sir, the mind too harasses us a lot.

Dadaji: People think the mind is the main mischief-maker and do not spare it. People are chasing the mind like anything. But really speaking, it is not the mind but the *Maya* (self-ignorance) at the back of mind that torments one and creates all the troubles.

Let *Maya* go away and thereafter the mind shall be a beautiful endless film.

Dadaji: The ascetics must have absolved *Maya*.

Dadaji: There are some who have renounced the *Maya* of the worldly life and become ascetics. But does it mean that they are free from *Maya*? No. On the contrary, they are doubly bound by *Maya*.

These so-called renouncers desert their wives and children but at the same time drape themselves with

countless folds of ignorance. They wander, not knowing where they are going. How can they may have abandoned Maya?

Seeker: When can one say having really given up Maya, then?

Dadaji: Even when enjoying the luxuries and fineries of worldly life, if we feel free from '*maya*, it is the real renunciation.

You may go anywhere but if you do not feel free from 'mine and yours' and if your 'I' persists, you are still in the grip of 'I' and 'My' (*maya* and *mamata*).

God says this whole life is dramatic. But after all, 'You' remain a spectator, not really a performer. Do not let your real Self be 'an actor'.

Seeker: At times it becomes very difficult to leave attachment of our dear ones.

Dadaji: Yes, I shall cite a real incident in this regard.

A fellow came to me weeping and wailing and said, "I find life too difficult to live. I feel like committing suicide."

I knew that his wife had died fifteen days ago leaving behind four children. "Well, brother, how many years have passed since you were married?" I asked.

"Ten years", he replied.

"And supposing she had died before you had seen her, would you have cried over her death?" I asked.

"No. In that case, how could I have cried over her death? I had not even known her," he said.

I said, "Well, I will explain to you why you cry for her now. You went to marry her, majestically in a grand

procession with a music-band. During the ceremonial rounds around the fire you began to wind the feeling, 'This is *my* wife. She is *mine*, *my* wife..' Every time you looked at her you kept on thinking 'this is *my* wife' and thus began the winding and twisting of 'my-ness' (*mamata*) within. If the wife proved to be good, she is a silken bondage and if she proved to be bad, a cotton bondage.

Now if you want to free yourself-you should unwind the rounds saying, 'She is not mine' as many times as you had wound yourself saying, 'She is mine'. Only then, can you have a release from the bondage of my-ness (*mamata*) created by none other than yourself."

He understood me and started unwinding himself till he became free. Fifteen days later, he came to me with tears of joy in his eyes. Kneeling before me, he said "Dada, you have saved me. You have shown me the way to unwind all the rounds of my-ness (*mamata*) in me. That has made me free."

Hearing this true story from me, many people have become free from the bonds of my-ness (*mamata*).

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Anger

Nobody in the world can master anger. Anger expresses itself in two forms: (i) Visible anger (*Kadhapo*) and (ii) invisible anger (*ajampo*). The anger that people overcome is visible anger (*kadhapo*). Suppressing visible anger (*kadhapo*) results in enhancing *ajampo* (invisible anger). When people claim, "I have conquered anger", their false pride increases. Really speaking, anger cannot be completely controlled. It is the outward signs of visible

anger that is seemingly controlled. Anger is like fire. It burns not only oneself but also others who are around.

Atoms of anger are fierce. It is like gun-powder in a container, when it is ignited, it emits sparks, flames and heat and when all the gun-powder gets used up, it becomes quiet. It is the same with anger. Anger consists of fierce atoms. When they explode by the law of '*vyavasthita*' (scientific circumstantial evidences), they burn from all the sides.

According to me volatility or being hot-headed is not really anger.

Seeker: Then what is real anger?

Dadaji: Real anger is the lingering effect of bitterness aroused from the outburst. Real anger is when the Self burns. When a person burns from inside he will feel the heat inside and others around him will also feel the heat. In both forms of anger, there remains the lingering bitterness afterwards.

Fierceness is a different thing. Retention of bitterness in anger is truly called anger.

Seeker: Kindly give an example.

Dadaji: For example a husband and wife quarrelled at night. Anger flares up and both of them stay awake for the whole night. In the morning, the wife serves a cup of tea with a bang. Her husband understands that there is still the lingering bitterness of anger. This is anger.

Prolongation of 'hurt or bitterness' in anger may be very long. Why, some even have a life-long lingering of 'hurt' and bitterness; a father and son may be estranged

from each other for a lifetime. This lingering trace of anger can be seen from the sullenness of a face.

When one does not get angry in an infuriating situation, it is good conduct or behaviour (*shubh-charitra*). Good behaviour improves one's worldly life, makes it auspicious whereas liberation is the gift of only 'Pure conduct' (*shuddha-charitra*) on realization of pure Self.

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Greed

Seeker: Kindly enlighten us about greed.

Dadaji: Of all the *kashayas* (anger, pride, deceit and greed), the lingering effect of greed is the longest and it is the hardest to get rid of. Greed means harbouring some desire. A greedy man smiles even when he is insulted! The enlightened person (Gyani) too smiles in such case, but the greedy one smiles while making his knot of greed even larger.

Seeker: Kindly give an example.

Dadaji: A merchant is not fazed when a customer complains that he cheated his son for 50 cents. The merchant sits comfortably on his cushioned seat, unruffled and keeps smiling. He is not a man who is easily perturbed in such a situation. People passing along the road begin to crowd around the shop. They see the merchant quiet, sober, and composed and the customer frustrated and shouting at the top of his voice. Even the people in the crowd remark, "This man (customer) has gone mad!" They take him to task, asking him to leave the scene without making any commotion. They say that such a great respectable merchant would not cheat a child. And the merchant keeps

smiling to himself. Why? Because the greed in his mind makes him think, “This fool will shout out angrily and go away. What do I have to lose? I have already pocketed fifty cents.”

The greedy fellow outwardly looks like an enlightened person! On the other hand, a proud person would not laugh, if someone insulted him. His anger would immediately flare up, whereas the greedy would not show his anger.

Seeker: When do greedy people get angry?

Dadaji: In a crisis, when one’s greatest object of greed slips out of his hand and when one’s deceit fails to retain it, the greedy fellow would resort to anger.

God says people suffer because of anger and sense of pride. Pride or imaginary self-esteem of oneself breeds hatred and contempt. In anger, one burns and also makes others burn.

Seeker: People try to control anger and pride but there is hardly any success.

Dadaji: People try to follow God’s words, “Do not be angry. Do not be proud” and they try to control both anger and pride. They start doing tri-yoga *sadhana* (the spiritual practice of controlling the mind, speech, body). Through this *sadhana* (spiritual practice), the anger and pride recede to some extent and there is enhanced light of the intellect which elevates greed further. The light of the intellect is employed in becoming more deceitful to benefit their greed.

Anger and pride are artless and guileless. Someone might draw one’s attention to the faults of anger and pride, whereas greed and deceit are such that even the one in

the grip of these faults would not know of their presence within himself. Greed and deceit once they enter will not leave easily.

Right from birth it is almost impossible for the greedy to free him from the pursuit of greed for even a moment. His awareness is constantly preoccupied with his greed. But a man of pride wherever he goes, always cares about his esteem or respect. At home, as well as outside, he remains under the influence of his false pride. And if someone insults him he gets angry.

Seeker: What impedes one's way to liberation?

Dadaji: Anger, pride, deceit and greed impede one's way to liberation. Deceit always protects greed. Don't we find that some merchants resort to under-weighting or under-measuring their goods? Anger is for defence of one's pride or esteem. And people do live on the basis of Anger, Pride, Deceit and Greed.

There are two kinds of anger, pride, deceit, and greed: Controllable and Non-controllable.

For example, when you are angry with someone, you suppress it within and pacify it. This is controllable anger. If one reaches this stage, his relative life will be smooth and fine.

In non-controllable anger, all efforts prove futile in suppressing it. Its explosive outburst can't be stopped. It proves harmful to the fellow himself and to others, too.

The knots (complexes) of deceit and greed are tighter and stronger than those of anger and pride. It is not that easy to eliminate them. Why greed is considered to be a bigger guilt? Greed robs and deprives others. If you drain

out all the water from *Ajava* Lake for your own needs, would it not deprive others of water? This is how a greedy fellow goes on making his hoarding designs and pursuits.

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Deceit

Seeker: Kindly enlighten us about deceit.

Dadaji: The definition of deceit is not saying things as they are. Deceit affects all three – mind, speech, body. A woman has more of the atoms of deceit and fascination (*moha*). A man has more of the atoms of anger and pride. If a person pulls and attracts more atoms of deceit and *moha* (fascination) then the next life cycle could result in a female body, and if the pull of the atoms of anger and pride is greater than the next life-cycle could result in the body of a man.

Women employ deceit because of their imaginary fear. This creates a very dense veil of ignorance. And *moha* makes the veil of infatuation denser. On the other hand, man has an elevated sense of pride which results in enhanced awareness. The more the deceit, the more is the *moha* (infatuation-fascination).

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Nourishment for Anger, Pride, Attachment, Greed

Seeker: How can one deal with this internal quad of Anger, Pride, Deceit and Greed, Sir?

Dadaji: One has to learn how to stop encouraging everyone in this quad. See, all these four viz. anger, pride, deceit and greed incessantly steal their nourishment from oneself only, but people fail to understand this.

If all these four are kept starved for three years, they would take to the heels. What is the food that provides them nourishment? If you don't know this, how can you starve them to death? In absence of this understanding, people keep on feeding and nourishing them. How else could they survive? Since time immemorial, they exist! You, therefore, have to stop feeding them, but everyone strains and struggles to drive them out by force and coercion, but they are such that they would not go in that fashion.

Only when you unfold the Real Self within, you will be able to clean and scrub everything that is foul and filthy within. Those faults do not submit to any violence or coercion. Yes, only the non-violent remedy will beat them down.

Seeker: How does one stop encouraging –nourishing one's own anger, pride, deceit and greed, Sir?

Dadaji: When does the master take his disciple, to task? He does this only when he gets angry. At that time if someone asks, "Master, why do you take him to task?" The Master replies "Oh, he deserves all this firing!" This protection is the food for anger. To protect the anger is the food for anger.

A tight-fisted fellow, asks you to buy a packet of tea for him, and you buy it for 30 cents. He asks you why you bought the tea at such a high price. Such words nourish and feed his greed. And someone brings a packet of tea for 80 cents. An extravagant person thinks of it as tea of good quality. This is nourishment for his greed of extravagance. This is how greed is fed. We must live in normality.

Now what is the factor that nourishes deceit? Suppose black marketing is in the blood of some business man and when the talk comes to deceit, he would say, “Well, under no circumstances we would do business in black market”. He thus tries to stamp his dishonesty with honesty. This is the food for deceit.

And what food does pride require? Suppose you happen to see Chandulal on the way, you say “Hello Chandulal, how are you?” At that time Chandulal feels elated and pleased and his ego becomes inflated. Well, this is the food for pride.

Everything except the real-self survives on nourishment. Let us all play a cold host to anger, pride, deceit, greed and not provide them nourishment by giving food of any sort.

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Real Self Needs no Nourishment

Seeker: But, how do this gang of four (anger, pride, deceit, greed) originate?

Dadaji: Their origin lies in fostering and feeding the Relative-Self because of wrong belief. They originate from the charged relative-Self (*pratishtit-atma*).

Seeker: Then how can one set himself free?

Dadaji: A fully enlightened person (Gyani-Purush) is capable of doing whatever he wishes. The Gyani-Purush stops the charging of karma, fractures the core wrong belief that tends to charge the relative-Self, makes one give up his fascination and orientation to the transitory world, elevates one to one’s Real Self and orients him to the

Pure Self. After this, one is released from anger, deceit, pride and greed.

Anger-pride-deceit-greed is bondage, a connecting link between the Self and the Non-Self, between true knowledge & ignorance. Otherwise, God (our pure self) who is free from all sorts of attachment, why would He be attached at all these?

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Home Department and Foreign Department

Seeker: During the course of life, one has to live amidst a variety of issues, matters and circumstances.

Dadaji: Circumstances continuously go on changing but one should be exact and particular in all those circumstances which are pertaining to the Pure Self.

Seeker: Kindly explain with an example.

Dadaji: Look, when there is any natural calamity like cyclonic storms or eruption of a volcano in a foreign country, Peru or elsewhere, the Prime Minister of the Nation calls for a cabinet meeting. He drafts a letter of condolence and concern and sends it to the Prime Minister of Peru or any other affected country through the Foreign Affairs Minister. He expresses his heartfelt grief over the death and damage caused by the disaster. He expresses his sorrow and sympathy on behalf of the people of his nation and further says that the flag of his nation is hoisted half-mast.

On one hand he is drafting such a letter but on the other hand they are relishing tea-snacks, drinks, food etc. in this way everyone is superfluous in matters of foreign

affairs and exact and particular in matters of home affairs. In matters related to a foreign country, sorrow is superfluous, so is the sympathy. They do not feel these in their heart and within the four walls they enjoy delicious food. They are completely superfluous, aren't they?

Seeker: Yes, they do remain superfluous in such matters merely observing formalities.

Dadaji: Similarly, we too have two departments within us: Home and Foreign. In the Foreign Department one needs to be superfluous and in Home Department one has to be exact and particular. One has to be very exact and particular regarding one's own Real Self– the Home Department. In the worldly dealings and relative life related with mind–speech–body, it is better to stay superfluous as in foreign affairs.

One should identify oneself only with circumstances that lead to one's goal for the Pure Self. In all other circumstances, one should stay rather superfluous.

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Circumstances

Seeker: Kindly enlighten us about circumstances as one is always surrounded by them.

Dadaji: Look, only two things exist in this world, circumstances and the Soul. Losing oneself in circumstances causes the perpetuation of worldly life; and being just a Knower of circumstances elevates one to Godhood (God–Self).

The world continuously changes because of its inherent characteristic of being in a state of flux always.

Circumstances have a natural tendency to disperse. Circumstances too are in a state of flux; hence they will go on changing.

The whole world functions through the association and disassociation of circumstances. Who is the creator of the world? There is no creator of the world. It runs only through Scientific Circumstantial Evidences. The way the things come together is the way they will appear. No one is required to do anything in this association.

Seeker: Kindly explain with an example.

Dadaji: Who has put colours in the rainbow that you see? The rainbow appears when all circumstantial evidences come together. In these, the circumstantial evidences are the sun, the cloud, the person etc. it is only when many such evidences come together that the rainbow will appear. In this incident, it is a false ego if the sun proudly proclaims, “In my absence the rainbow would not have been formed”, for even in the absence of clouds it would not have been formed.

It is also wrong for the clouds to declare that there would be no rainbow in their absence. It is just the assembling of the different things or evidences which results in this incident coming in to effect. On the dispersal of this association there is the dissolution of these things. On the dispersion of evidences, variance in the assembly, the rainbow ceases to appear.

Seeker: How do the circumstances come together, Sir?

Dadaji: Every association of circumstances is followed by its dissolution and this is subject to *vyavashthita* (scientific

circumstantial evidences). When, in what form, in what manner and how these circumstances will come together is all in the domain of *vyavashthita*. So Dear Self, do not meddle and mess things up. How has this world sprung up? It is only through Scientific Circumstantial Evidences. It is *but natural*. The underlying principle behind all these happenings is *vyavashthita*. The world is run through scientific circumstantial evidences subject to the association and dissociation of circumstances.

A number of circumstances coming together will form Evidence. Assembling of quite a number of circumstances go to make a man fall asleep and coming together of number of circumstances is also needed to awaken him. How wonderful is the system of *vyavashthita* (scientific circumstantial evidences) that it brings together the necessary circumstances.

Seeker: This appears quite complex. Kindly explain us with an example.

Dadaji: Look, bubbles are formed in a water-fall. They are of different types, size and shape! Some are semi-round, some are small, some very small, some very big and like that. Who has made them? Who has formed them? They occur by themselves. Air, the water falling with force, waves, etc. are the circumstances that came together and the bubbles are formed. The ones, filled with more air are bigger and those with less of air are smaller. So are these men. All of them are like bubbles, aren't they? They are created only through the association of circumstances.

Seeker: How is it that although the circumstances may be the same, yet they may be liked by one but disliked by the other?

Dadaji: This is true for each and every circumstance. One person may like it and the other may dislike it. But who knows when things of one's liking may depart? Moreover, circumstances come in succession, one after another; a coming of circumstance will follow the dispersal of the preceding one.

There are two types of circumstances: Agreeable and Non-agreeable. Non-agreeable circumstances are the fruit of profanity, of sin, of one's bad karma. The agreeable circumstances are the fruit of righteousness, virtuous acts, of good karmas. Liberation is the fruit of following the path of pure-Self oriented living.

Circumstances are bound to cause agony, whether they are of your liking or of your dislike.

Seeker: How is it so?

Dadaji: One feels unhappy on the departure of the agreeable circumstances and one also feels aggrieved on encountering non-agreeable circumstances. However by law of nature in both the cases there is bound to be association of the dissociated circumstances or dissociation of the associated circumstances respectively.

God says that these are all circumstances whether they are good or bad, whereas people would say about a man in the midst of bad circumstances 'the fellow is senseless'. An arrest by the police is a bad circumstance; and the opportunity to attend a discourse of an enlightened person (*satsang*) is a good circumstance. In this world, there is nothing else other than association or integration of circumstances (*puran*) and dissociation or disintegration, of circumstances (*galan*). Nothing except *puran* and *galan* exists in the world. Parting of circumstances is as difficult

as the bringing together of circumstances. There is always a sensation of excitement and joy prior to the happening of circumstances. As long as you have that in balance, there is taste or sensation of joy. But when the balance starts depleting you start losing the taste.

Seeker: Kindly give an example.

Dadaji: Suppose you are going on a pilgrimage on Sunday. In the beginning you are thrilled, and your joy knows no bounds. As the train leaves on Sunday morning, the balance of the circumstances would go on getting spent and slowly get depleted and in the end there is no balance left of the said circumstances.

Seeker: So all circumstances are changing always?

Dadaji: The moment circumstances come together, they move towards disassociation and with disassociation starts another association... As the evidences for one set of circumstance arise and begin to disassociate the next set of circumstances begin to associate.

Seeker: What purpose is served by undergoing circumstances, Sir?

Dadaji: In the world, circumstances are for analysis and learning a lesson, for an experience. But people get into alleys. One gets married to find happiness. Is it in the wife, or in the child, or in the father-in-law, or in the mother-in-law; where does real happiness lie? Why don't you analyse and come to a conclusion? People would feel hate and dislike, but they would not try to learn a lesson. The worldly relations are all relative, not real. These relations are just for your analysing and arriving at a conclusion.

Those who thus analyse and draw conclusions would find their attachments and aversions (*raga-dwesha*) diminishing and they become seekers of the path to liberation.

Without a human body, *moksha* (liberation) is not possible. If you are fortunate enough to get a human body and more fortunate enough to meet with circumstances for liberation and find the right tools, then liberation is possible.

When you find pure circumstances (*shuddha sanyogo*), only then will you be able to attain liberation. The satsang of a Gyani Purush is the only pure circumstance. What has been written for a Gyani Purush?

*'The Gyani bestows the pure self,
He takes away the ego and worldly attachments.
He alone is the original pure circumstance,
Who has liberated me from wanderings life after life,
I bow to the compassionate one'.*

The meeting with the Gyani is the only circumstance, the basic instrument, which helps realize the Real-Self through the separation of 'I' and 'My'. In other words a Gyani makes you realize the pure Self and renouncing 'I' and 'My'. This is why a Gyani is said to be the basic instrument and the only pure circumstance for acquiring liberation.

Seeker: In what way is the soul related to the circumstances?

Dadaji: The Soul and the circumstances are related with each other as *Gyata* and *Gneya*– the Knower and the

object to be known. The Self merely has circumstantial relationship with others. Pure-Self does not mingle by itself with the circumstances and everything other than Pure-Self is linked with circumstances. The association and dissociation of circumstances are the things merely to be known and “you-yourself” are the knower.

Because the knower identifies himself with the object to be known, he keeps wandering infinitely from life to life.

Whatever is seen and experienced through the five senses are all gross-tangible circumstances. There are also, subtle circumstances of the *antahkarana* (the inner quad of mind-intellect-reflective consciousness-ego) and those of speech. With all of them the connection of the Self is just circumstantial and there doesn't exist any Real and inseparable relationship. There is no real relationship between the Self and circumstance. The relation is only of the knower and if the relationship remains confined to this parameter, then the Self remains unbound. But people imagine a marriage relationship with the circumstance and this is the reason they are trapped and are not able to come out.

The Self is absolutely distinct. It is such that it can see and know the circumstance from all sides. But what can anyone do if the Self becomes married to the circumstance?

All circumstances are *pudgalic* (integrating and disintegrating through intake and output). They are Non-Self. A donkey is not *pudgalic* because the Self and Non-Self circumstance are both mixed. The Self is not

engrossed with the Non-Self but due to illusion and wrong belief they appear to be one, which is a gross mistake.

Seeker: How do karmas bond with us among circumstances?

Dadaji: The assembly of all the circumstances is automatic, and because of this phenomenon, the perception has also automatically undergone alteration, has become *vibhavit* (disoriented) from its true nature. As a matter of fact, the substance (*dravya*) has not changed, nor has its property changed, only that there are its mutations or modifications (*paryaya*). The phases of perceiving-knowing (*darshan-gyan*) have undergone alteration.

Seeker: Kindly explain with an example.

Dadaji: Think of a scientist in a laboratory equipped with all the instruments. While doing an experiment, suppose the gas leaks from one of the containers and the experimenter starts getting suffocated and faints. At that time he forgets everything. He loses his consciousness, but as he starts coming to senses, he becomes more and more aware and his knowledge becomes clearer with the passage of time.

Similarly initially one feels he is in control but as he becomes more aware he realizes that he was not in control but a higher power, God was in control. As he becomes more aware he realizes that it is all an illusion, a wrong belief, and not even within the powers of God. Ultimately, when he gains full awareness (consciousness), he realizes that circumstances alone are responsible for all that has happened. And only then he has a pleasant feeling of the freedom from circumstances. In this fashion, all the modifications happen at the level of consciousness.

If the experimenter (*prayogi*) merges himself with the circumstances, it is just like losing all of one's awareness. But if he is aware that he is distinct from the circumstances, he enjoys the pleasure of freedom.

Innumerable circumstances crop up. If one is absorbed in them, new seeds of karma are sown; hence the issue is unlikely to be resolved.

While remaining just as the knower-perceiver of circumstances, there would not be sowing of seeds of karmas. As circumstances are infinite, if they are rendered incapable to sprout again, then one would surely attain liberation.

Everybody is bound by circumstances. My initiates (*Mahatmas*) too are surrounded by circumstances, but they are just their knower-perceiver. My initiates (*Mahatmas*) have their wrong beliefs fractured. They face the same type of circumstances, the same set-up and the same course: in-laws, wife, children, etc. everything is the same and yet what an amazing happiness prevails in their life!

If one is entangled and bound in circumstances, his energy would be impeded. For the fully enlightened person (Gyani Purush) too, there are circumstances coming and going but he does not shake hands with them. He just watches them from distance hence the circumstances dissolve, observing them is like saying good-bye to them. The soul is the illuminator of the Self as well as Non-Self; therefore, every circumstance would certainly get reflected in the illumination of the Self, provided one has an enlightened vision.

There is no chetan (consciousness) in a circumstance. Our real nature (nature of the Real-Self)

is above circumstances. To entertain a feeling, good or bad for any one, is only a circumstance, and it does not belong to Pure Self.

The circumstances are not everlasting. That which is transitory, coming and going is not our real form. Then, how can it be believed to be ours? Just like a neighbour, the circumstance comes and goes away.

There are some people who consider any good thought or any idea of benevolence that occurs to them as that of the soul. That is not of the soul. You must know that the feelings arising in you as "*Not mine*".

There should be no feeling of ownership for any circumstance whether it is a good thought or an evil one. I tell the world as it is, in clear terms that 'gross (tangible) circumstances, subtle circumstances and speech related circumstances belong to the non-Self and they are in the domain of the non-Self.

There are only two things in this world: the soul and the circumstances. Any happening or non-happening is subject to the circumstances, depending on the non-Self and not in the domain of the Self. Had it been under the control of oneself, nobody would have allowed the non-agreeable circumstances to assemble and no one would have ever permitted likeable circumstances from departing and in that case no one would have ever attained liberation.

Whatever is temporary, whatever just comes and passes away through the association and dissociation of circumstances is not 'mine'; that which – knows this well is the true knowledge (Gyan).

On the purification of all phases of the Self, there is omniscience (*ananta gyan*). Subtle circumstances can only be seen when certain phases of knowledge become pure and when all those infinite phases of omniscience become pure, one becomes omniscient-the one with infinite knowledge power (*ananta-gyan*) – the God-Self (*Paramatma*).

Seeker: What about people who have not realized their Self? How should they approach the circumstances?

Dadaji: A person may not have knowledge that circumstances are the doer (and not me); but still if he makes himself believe this through a resolve, he earns large *punya karma* (*meritorious deeds*). In his next birth he attains the status of a celestial being of high order.

But people when something goes wrong they would say that they had to act in such a way under the stress of circumstances; and if anything they do goes in their favour, they would say “Well, it was worth doing it in this way”. Such words endorse the deed and make them liable for it.

Why fear the circumstance that is destined to depart? ‘We’ do not fear age, death or birth, it is simply the arrival and departure of circumstance.

The fully enlightened person (Gyani Purush) views both the dying and dining with equanimity, it is just a circumstance. It just happens. The world has nothing in it except the given circumstances allotted to one, now and here.

Seeker: We shall be highly obliged if you kindly show us the master-key for living amidst different circumstances.

Dadaji: “You go on discharging the available circumstances as they come and adjust to them in the spirit of equanimity.” This sentence of mine is a marvellous master-key. In this one sentence is the cream of the knowledge of all scriptures of the world.

You are Knower-perceiver of the circumstances that are present in front of you (*prapta*) and not of the ones that are not (*aprapta*) in front.

Seeker: Kindly explain with an example.

Dadaji: Suppose you have to be present in court at 11-00 AM and your lunch is served at the same time, then this is the circumstance that is present in front of you (*prapta*). You have to adjust to it first and discharge it with a calm and composed mind. You should eat your lunch quietly. And it is not possible for you to eat with both the hands!

Eat quietly means your reflective consciousness (*chitta*) should be present and not be at the court; otherwise the body is eating here and you are in court. So first give justice to lunch and then go to court quietly. But what do people do? They never enjoy the circumstance they are in and confused and disturbed, they chase the one that is not present at this time and they lose both of them. Dear friend, your lunch is ready, in front of you, adjust to it, and enjoy it. Only then, you will properly discharge it. The court is far away, so why pursue it mentally? You have to take advantage of the circumstances that are available to you. If one does not get his job done when the proper circumstance is available then his efforts are wasted.

Who would give such a simple and right understanding? It is the job of the one who is fully experienced.

Seeker: What kind of circumstance is useful in the path towards liberation, Sir?

Dadaji: The one who is established as the Self (Gyani Purush) can do this. He is a *nimitta* (an instrument) of the highest circumstance for all living beings in the world. It is well-said: “To him who is simple and spontaneous, comes knocking at the door of liberation, the absolute embodied”. To the people who are close to the destination of liberation, the unique opportunity of coming in contact with the fully enlightened person comes effortlessly. Liberation is extremely easy to attain, but to come in contact with a Gyani Purush is a rare opportunity and the rarity of this circumstance is beyond description.

You have not found happiness even after wandering through every life form in innumerable life cycles. The entire time one has thundered and wailed with the notes of ego. You desire to be released but you cannot find the right path. It is rare to come in contact with a Gyani Purush (enlightened person) and finding the right path.

All circumstances would assemble and disperse, but only the circumstance of coming in contact with a fully enlightened person (Gyani) would bring you permanent bliss. Now is the best time to accomplish your goal (for liberation). An ardent desire of staying in the vicinity of the fully enlightened person (Gyani Purush) is a spiritual exploit. That brings extraordinary power to cope with any circumstance which allows you to cope with any obstacle that comes in your way to achieve your goal.

Circumstances and Inherent

Characteristic Traits

(Prakrut Sanyoga)

Seeker: Everybody has liking for different things in accordance with one's own nature. Kindly explain about how one gets things in the course of life.

Dadaji: See, anything that comes to you is in accordance with your nature - inherent characteristics (Prakruti). You get everything you need that suits your inherent characteristics and traits (Prakruti).

Seeker: This is wonderful.

Dadaji: Everything that you receive comes based on your Prakruti. The type of and taste of tea, vegetables, foods you get come to you based on your Prakruti. But you spoil everything when anger-pride-deceit-greed starts meddling. Greed will make you hoard things and then deceit comes to its defense. You do not have to meddle with anything; you will get everything based on your inner demands and your Prakruti.

Suppose you think, 'What will happen if the Sun does not rise tomorrow?' Why should you ever think like this? Everything that is there in the universe is just for you but you must know how to enjoy it. This sun and the moon, stars, air and water – all these are for you.

Based on the inherent characteristics of your nature (Prakruti) if you get to spend 10 days at a hill station (resort) your mind will say, 'I wish I could spend 10 more days

here', and if the fellow has to live for two more days anywhere else, he would dislike it and grumble.

The items of food and drink and everything else that one gets is according to one's inherent characteristics (Prakruti). But one may not get as much as the greed wants. Renouncing the world or observing a fast are also dependent on one's inherent characteristics (Prakruti); and you wrongly believe '*I have done this*'. This is merely an expression of one's ego-sense.

Seeker: Can't one renounce at will, Sir?

Dadaji: I shall narrate a true incident. A *Sheth* (businessman) lived in Baroda with his wife and six children. His wife was quarrelsome and had a habit of nagging all day long. He was fed up with all this and he thought I would be better off if I become a monk, at least people will revere and respect me. So one day he secretly left the family and became a monk.

But his wife was very smart and would not let him slip away in this way. She somehow managed to know the whereabouts of the *Sheth*. She quite unexpectedly, reached Delhi, went to the Jain Monastery (*Apasara*) where the religious discourse of the guru (*Maharaj Saheb*) was going on and where the *Sheth*, too, was present, as a monk.

She started shouting at the *Sheth*: "What are you doing with me? What sort of man are you? You have run away like a coward after leaving the responsibility of six kids at home? Who will raise them and look after their education and marriage?" And grasping his hand, she started dragging him! He too sensed the situation and felt that stretching the matter further would end in a farce. He said, "Wait till I change my dress!" But she would not

let him go and said “I won’t let you budge any more. Your dress does not matter, come home as you now are.

The Guru (*Maharaj Saheb*), sensed the situation, winked at the *Sheth* and asked him to go with his wife. The wife brought the *Sheth* back home, clad in monks (*sadhu*’s) clothing! Renouncing was not in his Prakruti so he had to come back home.

Listen to another incident. A Monk (*Maharaj Saheb*) had grown too old to move around and there was no one to look after him. In desperation, he remembered his home and he managed to reach there with someone’s help. He had hoped that he would be properly looked after and nursed by his sons and their wives. But all of them flatly refused to give him shelter. There was renunciation in his Prakruti so this was what circumstance brought.

This is the strange workings of inherent characteristics (Prakruti)!

Seeker: What, then, is Prakruti?

Dadaji: If it is some person, we may name it *Gangaben*! But, it is not a person. Prakruti means Circumstantial Evidence. All this, that goes on is nothing but the puppet-show of Prakruti. One dances or does something based on his inherent characteristics (Prakruti) and yet he brags: “See, I dance! I renounce!” Renunciation is possible, only if it is in one’s Prakruti! Otherwise, his wife will bring him home if it is not in his Prakruti!

The role of Prakruti is long lasting and impossible for anyone to change or override it.

Seeker: Then, how should we deal with our Prakruti, Sir?

Dadaji: There is no end to Prakruti, become a *purush* (a Self-Realised Soul) and then Prakruti and *purush* will each remain in their own respective sphere, without meddling in the domain of the other. Here *Purush* means the Self- realised Soul (*Paramatma*). Unless one is elevated to *Paramatma* (God-Selfhood), one would keep dancing to the tune of Prakruti.

All the scriptures say “Know the *Purush*” - Know your Self”. None of the scriptures ask us to know Prakruti. Dear self, if you just know the design of the non-self (*para-kruti*), then you will know the design of the Soul-the Self. If oil and water are mixed up, then know the water and separate it and then you will know oil.

That is why ‘I’ say “Do have knowledge of Prakruti.”

Seeker: Then, how do we know Prakruti and its domain?

Dadaji: Whatever is changing and fleeting, temporary and transitory is all Prakruti. Know it well first. And what does the fickle part include? It includes the five senses. In spite of your reluctance, the eye would see what you don’t want to see, the nose would smell the foul odour against your desire when passing over a swamp. How is the body changing? When a car is coming towards you observe how the body moves aside automatically without the consent of the mind. The Mind is also changing and so is reflective consciousness (*chitta*).

For example; you may be here but your *chitta* may flirt to the station. The rationalizing faculty- intellect (*buddhi*) is also changing. For example, even though you know that you should not watch a woman when she is taking a bath the intellect will defy all arguments. And if

someone greets you by your name, your ego sense gets inflated. All this is a temporary and transitory and the changing and fleeting part.

Know this transitory part and what remains is the permanent part, and that is the Self (*atma*). Pity, sense of self-esteem, pride, grief, joy, happiness, sorrow—all these are attributes with duality; all these characteristics belong to Prakruti alone and are in *prakrut-dharma*.

Prakruti is transitory and active part, whereas the soul (*atma-purush*) is steady, non-transient part. When one knows the soul (*purush*) there will be self-realization with the consequential attainment of the Status of God-self: Supreme Absolute Self (*paramatma*).

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Meditation and Concentration

Seeker: Kindly enlighten us on the practice of concentration of mind.

Dadaji: Once a man, who was an engineer, approached me, saying “Dada, please show me what I should do to attain liberation.”

I asked him “What have you done so far to attain liberation?”

He replied “I practice Concentration and meditation”

I said, “One who suffers from mental agitation should apply the ointment of concentration to reduce it! One who practices concentration is the person who suffers from mental agitation. Why do these labourers not have to practice concentration? They are not mentally agitated. And I, being fully enlightened person (Gyani Purush), also

do not have to make an effort for concentration because I don't have a trace of mental agitation in me.

When the Self is burning and there is a burning sensation inside, people apply the medicine of concentration. But in doing so, what help did they render to their Real Self? Did any of their worries recede?"

He was very intelligent. He immediately said, "My intellect accepts what you said and so my misunderstanding is gone for good!"

Seeker: And what about Yoga, Sir?

Dadaji: The same engineer continued, "But Dada, I practice Yoga and meditation for four hours every day"

I said, "On what aspect of yoga do you practice? Do you do it for the known object or for the unknown? You do not know the Soul (*atma*); you only know the body. So, knowing the body, you are practicing yoga to discipline your body. It is a physical discipline.

Can you contemplate upon the face of a totally unknown person? No, you are not able to contemplate; similarly, since you are ignorant of the Soul, how can you meditate upon the Soul (pure Self)? Hence, what you are doing is practicing body-discipline (*deha-sadhana*). What good have you done for your Soul (*atma*)?

Seeker: What does yoga truly mean then?

Dadaji: 'Yoga' means 'to join'. It is a word derived from the verb-root, 'Yuj'. 'Yoga' (joining through meditation) of the Known alone is possible. There can be 'Yoga' of body, of speech and even of mind.

In this world, there are people practicing mental discipline (*Mano-yogis*) and some practicing intellectual on Life & Living

discipline (*buddhi-yogis*). There may be some with right intellect and some, with wrong. Some have pure intellect and some, perverted. There are different types of Yogi, ascetics are *deha-yogis* (those disciplining body) and lawyers are *Vachan-Yogi* (those disciplining speech).

Among different kinds of yoga, the attuning with the True Self (*atma-yoga*) is the only real yoga; and others are meditational exercises of the Non-Self (*Ayoga*). Such yoga enhances the relevant physical or material powers but it doesn't lead to liberation.

Seeker: Then, what kind of yoga or meditation will be helpful on the path to liberation?

Dadaji: *Liberation can be attained by Atma-Yoga* (Associating with the Pure Soul) alone whereas physical discipline (*Deha-yoga*) yields the worldly-physical rewards. All my initiates (*Mahatmas*) are *Atma-yogi* (attuned to pure soul) and I am *Atma-yogeshwara* (Ever attuned to the Supreme Absolute Pure Self).

If you are in the state of Self (*atma-yoga*) and the mind shows you all kinds of things, tell the mind "Get out or you will stand insulted. Come afterwards, not now." The experience you acquire when you are attuned with the Self will never fade away. Knowing anything other than one's own real Self falls in the category of ignorance. And anything, known after the realization of the true self-identity is real knowledge. *Atma-Yoga*, i.e. attuning with the Real Self, it is in itself the realization of one's own real identity. Gnana-Yoga (being in the Self-realization) is the ultimate doctrine. Albeit, *Tri-Yoga* (meditational practices of the three: mind, speech, body) is a comma, the beginning of the spiritual pilgrimage.

Nirvikalpa Samadhi

(Bliss of freedom from Ego)

Seeker: What makes one's mental tendencies (*vrutti*) unsteady or wavering?

Dadaji: Can you keep sitting steady for long? How, then, can you expect your mental tendencies (*Vrutti*) to be steady? There are quite a number of spiritual practices or disciplines to make your mental tendencies (*vrutti*) steady. But there are equal numbers of obstacles, too.

However, it is possible to be self-composed in the midst of triple turmoil of *adhi*, *vyadhi* & *upadhi* (mental agonies, physical ailments, outside disturbances).

Seeker: In the path of Yoga the final destination is *samadhi*- a state of perpetual bliss. Kindly enlighten us in this matter.

Dadaji: In the Yoga-marga (path), there is a salutary, soothing physical effect experienced through the practice of Yoga. It pacifies the burning pain of mind, speech, body. However, there is no experience of the bliss of liberation. That happiness is experienced by the *atma-yogi* alone.

What is *samadhi*? The *samadhi* through the pain and strain of *deha-yoga* (body-yoga) keeps you 'cool' as long as you go on 'turning the handle' (practising it). But 'the everlasting cool' spring from *nirvikalpa Samadhi*, is freedom from I-ness & My-ness. It is a natural, effortless *Samadhi*. It pervades through all your activities; say walking, sitting, eating and even quarrelling. You are liberated only after attaining such a *samadhi*.

Seeker: What about *Nirvikalpa-Samadhi*?

Dadaji: In *nirvikalpa samadhi*, the body and the Self are experienced totally different and distinct from each other and the Self never gets engrossed in any phase of living. See, '*I am so and so*' is the *vikalpa*, that is really called ego and it prevails even if you become a yogi.

A *vikalpi*, a person with ego can never become *nirvikalpi* (egoless-Self).

Seeker: Then how can one be free of *Sankalpa-Vikalpa* (I-ness & my-ness)?

Dadaji: Those who have naturally become *Nirvikalpi* can elevate others to this status. The Self becomes *Nirvikalpa* on the elimination of 'I' and 'My' (*vikalpa* & *sankalpa*). Unless and until one is initiated into *Nirvikalpa* State, one can't become *Nirvikalpa*.

There are some Yogis who eradicate all your *sankalp-vikalpa* except the one and that is: the tie of '*I am*'. One would be raised to an elevated state and gain a spiritual lustre, but not enlightenment and there would be no realization of true-self (Gyan).

The pure-soul (Self) has its own characteristics, its own intrinsic properties (*dharma*), its own pure phases. Pure Self is beyond contemplation and is flawless-untainted forever (*alakh-niranjana*). The Self is expressed fully in an enlightened person (Gyani-Purush). As long as you are unaware of the goal of self-realization you cannot achieve that. Then, natural *samadhi* would never leave you even among widespread destruction and annihilation.

'*Dharana*' –concentration is imaginary. The Relative Self has indirect light. The experience of Real Self is

endless where there is only the knower and the perceiver. The state of Mind that is fully adjusted and reconciled in every respect and in every phase is real knowledge (Gyan). The Real *samadhi* is that which remains with full awareness of all the five senses.

Non-attachment in every phase of life is '*purna-samadhi*' (Being in perfect synchronization with the Self).

Seeker: Can't one attain *Samadhi* (ever-blissful state) by practicing Yoga and Meditation?

Dadaji: How can there be *samadhi* by pressing the nostrils? Just press those of a child and it will bite you! This can suffocate you. Absence of *adhi*, *vyadhi* and *upadhi* (mental agonies, physical ailments, outside disturbances) is the real *samadhi*. Then, at the time of death one withdraws to the Self, and remains absorbed in the Self (*nirvikalpa samadhi*). My initiates (*Mahatmas*), endowed with the Right Vision, self-realization, die 'a *samadhi*-demise.' They leave their body with full awareness of their being solely the pure soul '*shuddhatma*.'

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Dhyata-Dhyeya-Dhyana

(Meditator-Goal-Meditation)

Seeker: I am unable to meditate properly, what should I do?

Dadaji: There was a *Sheth* (merchant), sitting at home in meditation. And someone asked "Is the *Sheth* at home?" And his wife replied, "Well, He has gone to the garbage-shed where the refuse and filth lies. Upon hearing this,

Sheth bowed to his wife in his heart. Truly he was absorbed in sensuous thoughts while meditating.

If meditation is done in the right and proper manner, it has amazing powers. Be clear about the definition of the term meditation (*dhyana*). On deciding a motive (*dhyeya*, the object) he becomes a meditator (*dhyata*, subject). The link that joins *dhyeya* and *dhyata*, the subject to the object is *dhyana* (meditation).

Seeker: Kindly give an example.

Dadaji: After observing the *hukka* for an hour, if one decides and says, “I want this *hukka*, even though it is in the shop”. And if one meditates upon it continuously for 50 minutes, uninterrupted even for a second, he will definitely get it in 50 minutes. From where will it come? Well, don’t think about that. Such is the tremendous power of meditation.

If the meditation is systematic, there will be a realization of the motive, but when the process is wrong, how can there be any result? One can even attain God (*Paramatma*) through meditation. There is tremendous power in meditation but you have to understand meditation. If this Dada can bestow upon you the unprecedented state of ‘Self’ in fifty minutes then what will you not get?

When you meditate continuously for eight minutes, it gets credited to your account and accumulating it in this way you can have a total credit of fifty minutes. However meditation of eight minutes gets credited, anything less does not get credited to your account.

Suppose you believe yourself as ‘I am Amit’ and taking him as the Meditator and fixing up any motive that your

idea or imagination suggests and practice meditation, directed only by your fancy, how can that bring about real benefit to you? Can anything really worthwhile be accomplished in this way?

When you meditate, what do you meditate upon? What is the motive or goal of your meditation? Who is doing meditation? Without a goal, without deciding what the goal is, what will you meditate on? Meditation is a means and mode to attain the goal. Meditation is fruitful only when the Self is the motive and the Self is the meditator.

When I impart you Gyan (enlightenment: self-realisation), I make you the meditator and establish you in your true Self. In meditation, motive and meditator become one. Only when the self remains as the True Self, can liberation be experienced. Otherwise when people do meditation, they wish they would not have thoughts about their income tax or sex, and as soon they sit in meditation they are faced with the very same thoughts they dislike. How can you call this meditation?

I can put you in meditation right now but what purpose would that serve if you still have to climb a thousand steps? Instead, I will directly put you in *moksha*. Come and see me about it. You should directly ask for the real. Why ask for relative meditation? Relative meditation is incomplete.

Seeker: But this must be difficult.

Dadaji: Where is the difficulty when I am here to grant it to you? When all your work can be done by acquaintance and influence of the President then what cannot be done if you know and meet a Gyani Purush? I am free from all prejudices and partiality. I am Vitaraga

(The one beyond attachments , a Fully Enlightened). I give to the one, who is sincere and who meets me face to face.

Seeker: Can one realize one's own intrinsic properties (those of one's own Pure-Soul) by meditating on them?

Dadaji: Yes, certainly, why not? To the extent, you know the attributes of the Self i.e. *ananta-gyan* (infinite knowledge), *ananta darshan* (infinite perception) etc., and to the extent you meditate on them, you realize them.

About God :

Dadaji: 'BHAGAWAN', is it a name or an adjective?

Seeker: Well, It is a name!

Dadaji: If it is a name we should call him with due respect 'Mr.Bhagawandas' or 'Mr.Bhagawanbhai'. Actually, 'Bhagawan' is an adjective. Just as the adjective 'Bhagyan' (*lucky*) is derived from 'Bhagya' (*luck*), 'Bhagawan' (God) is derived from 'Bhagwat' (Godly). The one who has the attributes of *Bhagwat* qualifies for the adjective 'Bhagawan'. People call me 'Bhagawan', but my status is beyond any attribute and comparison. What adjective will you ascribe to it? Will you give it to this body? The body will die someday. That which is manifested within is absolute God (*paramatma*). There is a divine enlightenment within me, of which no parallel exists!

Pure Gyan is *paramatma*, The Absolute Self. *Atma* (Soul) is just a word. It is placed for purpose of association to lead to the real. In fact, absolute knowledge (Gyan) itself is absolute God (*paramatma*). It is knowledge (Gyan) alone that operates everything, but you have to have realization of pure knowledge-pure perception. Liberation (*moksha*) can

be attained through pure knowledge (*shuddha gyan*) .You will be happy by right knowledge (*sat-gyan*) and unhappy by wrong, perverted knowledge (*viparita gyan*).

There is no superior over you in this world.

Seeker: Is there really no overall head of this world? People say God (Bhagawan) is in-charge.

Dadaji: Actually speaking, the one who has liberated himself and who has no superior to him is called *Bhagawan*. There is no one above or below him. But you do not understand your state of dependency, then how will you understand independence-liberation? The world is full of dependencies and that dependency is the misery. People remain strangers to their own real Self. There are as many paths as there are thoughts. You are free to wander where ever you wish and when you get tired, come to this path of liberation (Akram Vignan).

Come to me when you want liberation. Are you frustrated, feel suffocation and cannot bear it any more, come to me. The worldly life is not wrong. There is nothing wrong in worldly life except your understanding. There is danger every moment, dependency every moment in the world and that is why you remain anxious all the time.

Seeker: People say there is a God of Death, with a very dreadful looking face.

Dadaji: There are people who frighten other people by repeatedly referring to God of Death (*Yamaraja*); people also call him '*Jamaraj*'! They have painted the frightening figures of *Yam Raja*, as a demon with very long teeth etc... and scared the people to death! There is no creature called *Yamaraja*. It is actually 'The rule of Natural Laws (*Niyama*

Raja’. It is ‘*Niyama-Raja* (the rule of natural laws) that runs everything in this world. Our life as well as death rests with *Niyama-Raja*. With this right understanding, there shall not remain any fear or apprehension of *Yamraja*.

Seeker: Can we eliminate our fear through right understanding, really Sir?

Dadaji: Yes. Suppose, one is told that there is no lion or any wild beast in the forest he was going to pass through, but they forgot to tell him that at one place there are tigers and lions but confined in the cages. As he is passing through the forest, quite unexpectedly he hears a tiger’s roar and he is deadly scared and he runs back! If he were informed that the tigers and lions were confined in the cages, he would not have feared and fled back. The man fled because he had incomplete information.

In the same way how can you solve the problems of life with incomplete information?

Seeker: Very True, Sir.

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The Master-Key for a Guru

Seeker: Kindly enlighten us about Gurus.

Dadaji: The Lord has said that you should not become a guru, but if you do, keeping a master’s key will support you. Otherwise, you will drown spiritually as the intoxication of ego of being guru increases. Bhagawan did not become anyone’s guru but here we find gurus everywhere. There are some that renounce the burden of their wife and children and then take on the burden of five hundred disciples! These fools will drown themselves.

Guru means heavy. Not only will they drown themselves but will make drown others with them.

I am the humblest of the humble. I will not drown and nor will I let others drown. I am as light as a flower. I swim and help others swim across the ocean of worldly life because I am a saviour. I am liberated and possess the power to liberate many others. I am not anyone's guru.

The Lord has said that if you become a guru it entails responsibility and risk, because if you do not keep awareness you will be doomed. If you become a guru get a master's key from a fully enlightened person (Gyani-Purush). Then only you will be able to help others. Otherwise it is a state that will intoxicate the ego heavily. The position of a guru carries great responsibility.

Once, five-six so-called Gurus came to me. They asked me "Don't people need a Guru?" I replied, "Yes, they do but only real Gurus are helpful. Otherwise, Guru means heavy and that which is heavy sinks and takes others with him."

Seeker: Kindly explain us further in the matter.

Dadaji: I am a *Laghuttam Purush* (humblest of the humble in worldly dealings) and also a *Guruttam Purush* (highest of the high in the spiritual world). I would never assume the role of a worldly Guru, those who assume superiority over others. You have to become humble in worldly life then you are high in spiritual life.

If you have become 'Guru', realize for sure in your heart that you are 'Laghu' i.e. the humblest of humble. Keep this well in your mind, without the mindfulness of being Guru. Not having the humility (Laghuta) and being

Guru you will end up in drowning yourself and others too. This is the master-key (Guru-killi) for a Guru.

Seeker: The true knowledge is highly intricate and one needs help of a Guru to comprehend, they say.

Dadaji: ‘Agama Gyan’, (Gyan that is beyond common understanding), is Gyan that seems to have gone out of everyone’s comprehension. This is Gyan that is out of everyone’s sight. And what I have given to my initiates (mahatmas) is this ‘*agama Gyan*’. People have knowledge of ‘*nigama Gyan*’ [informative, relative knowledge]. But they don’t have ‘*agama*’, the self-realization – which is beyond the expression of words.

Only a true Guru can make one experience what the word ‘agama’ means. But, if a Guru himself is stuffed with wrong knowledge, and he himself mistakes ‘South’ for ‘North’, what can be expected from him?

Shushka Gyan (Wordy or verbal knowledge) does not give one results. It is similar to a tree that gives flowers but bears no fruits. –Today we find such dry knowledge (*Shushka Gyan*) everywhere. Such is the impact of these times!

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Akram Gyan and Kramik Gyan

(Step-less Path and Step-by-step Path)

Seeker: How is one supposed to live in relative life while continuing his spiritual progress through the path you show, Sir?

Dadaji: The relative religions show the Kramic Marga—the path of gradual ascent, step by step; In Kramic

Marga, the distinctions made between *vyavahara* (relative) and *nishchaya* (real) are logical and sensible (*vyavahara-nishchaya*).

On the other hand, in the Akram Marga, I show you the Step-less Path to liberation, where it is only after establishment of *nishchaya* (real) that *vyavahara* (relative worldly life) begins in a right manner. This means that worldly reactions (*vyavahara*) begin in an appropriate manner only after the attainment of *nishchaya* (Real). This results in Gyan prevailing in all worldly interactions and it does not matter what caste they are, what status they have or what role they play. In every event and circumstance this Gyan is always present and remains unaffected. The enlightened view of the world with Akram Vignan results in absence of clashes and the experience of bliss. In a nutshell, the worldly life is truly ideal only when it is backed by true knowledge (*nishchaya*) and goes hand in hand with Truly Real Experiential Orientation.

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One's (Jiva's) Endless Journey

Seeker: Why do you have to migrate to life after life into various life forms? They say there are 84 lac species of living forms one may undergo.

Dadaji: The Self (*atma*), by its innate strength, pulls the *pudgal* (that which is forming and disintegrating) spiritually upwards. When the *pudgal* becomes heavier, it drags the Self (*atma*) downwards to a lower life form and state of existence.

In present times of *kali-yuga*, religion (*dharma*) should teach that 'whenever you have the thoughts of violence,

stealing, hatred, lust, greed etc., please erase these, so you are not pulled down and degraded to a lower state of existence'. Wipe out all demonic thoughts. This will elevate you to a higher state of existence because the intrinsic nature of the Soul is to rise up spiritually. However, people harbour thoughts of brutality and inhumanity and go on increasing coatings over coatings of Karmas and the veils of ignorance over the Self. Perpetuating one's own selfish worldly life interests is a beastly inhuman quality.

Seeker: In that case, is there any remedy to get oneself cleansed of such coatings of karma and veils of ignorance, Sir?

Dadaji: Yes, just as the recorded portion on the tape can be erased, similarly what is dormant within us can be erased. Through prompt action and awareness a thought can be erased before it leaves its impression on the Self. That is why I say please wash and wipe it off instantly, before it leaves an impression on the Self.

Knowledge (Gyan) is the other name for the soul, the Self (*atma*). The *atma* (Self) becomes like the knowledge one has. With deluded and perverted knowledge (*viparita-gyan*) the Self too becomes deluded (*Viparita Atma*). The Self (Relative-Self) becomes like the belief (*shraddha*) one has. Once you have faith (*Shraddha*) in something you will find the knowledge that is helpful to the faith. Once belief and knowledge combine together it results in *charitra* (conduct). The self (*atma*), too, would turn to suit the harmony of Gyan, *Shraddha and charitra* (knowledge, belief & conduct)!

Seeker: Kindly explain with an example.

Dadaji: A woman calls her daughter-in-law mad, but as long as the daughter-in-law doesn't believe this,

there is no effect. The world can call her mad but she would not suffer from any psychological effect. But if her own belief agrees with the remark, she would really turn mad. So never let anyone in the world influence or affect your being or belief.

Whatever you empower and charge your-Self with, this is what the Self will become (*pratishthit atma*).

Seeker: Is there any difference between belief (*Shraddha*) and knowledge (*Gyan*)?

Dadaji: *Shraddha* (belief-perception) is undecided Knowledge and *Gyan* (cognition) is decided knowledge, knowledge with experience.

Suppose, it is dark and we are sitting in a garden and we hear a noise. Then I would say there is something and you will also say the same thing. What type of knowledge is this? It is *Shraddha* or *Darshan* (belief-perception). After some time, all of us will go to see what it is. Everyone sees and touches its body and decides, 'well, it is a cow'. This is now the decided and realized knowledge i.e. cognition (*Gyan*). Anything that is in *darshan* (belief-perception) may turn out to be wrong. *Darshan* (perception) knows in general and knowledge is exact and specific. It is *Gyan* (cognition).

How does a pick-pocket acquire the art of picking the pocket? First 'belief' (*Shraddha*) arises in him and he believes that he can do so, then he obtains knowledge (*Gyan*) of how to do it and thereafter the conduct (*charitra*) automatically follows.

Seeker: Kindly explain the relationship between belief, knowledge and conduct.

Dadaji: The fruit of Gyan-*darshan* (cognition and belief) together is *kriyamana* (deeds in operative stage-action). It is called '*charitra*' (conduct –behaviour). '*Samyak*' means real, authentic or correct (as it is) and through Samyak-Gyan and Samyak-*darshan* (right cognition & right belief) together, arises Samyak-charitra (right conduct, enlightened conduct). The one with the 'real' *charitra* (enlightened conduct) is God (*Bhagawan*). No one is ever hurt by the one with the Real *charitra* (enlightened conduct).

Behaviour, belief and Gyan (knowledge) are inter-dependent. The knowledge one acquires is based on one's belief and then conduct (behaviour) will follow. No conscious effort is required for behaviour, it simply follows.

Seeker: It is said that the soul doesn't do anything.

Dadaji: Action- 'Doing' (*kriya*) is not the attribute of the Soul, the Self (*atma*). The *atma* has its own properties or attributes, but action is not its attribute.

One experiences what one imagines. Unhappiness or happiness is nothing but imagination. The Self does not experience happiness or unhappiness. The Self (*atma*) has great powers but it remains unaffected by events or circumstances. But it is only in the presence of the Self (*atma*) that all things are seen to be in action.

God says, 'Every deed or action will be rewarded with its own fruit. The action or deed which renders no consequence or fruit is the one that will liberate'. Liberation (*moksha*) is only possible through *parama-vinaya* (utmost humility). Everything else is an entanglement, a trap and they are endless. These entanglements follow you everywhere whether it is in worldly life or even if you live in the Himalayas after you have renounced worldly life.

People advocate the performance of religious duties or rites (*kriya*). But what is *kriya* in the absence of right knowledge (Gyan)? *Kriya* (action) is subservient to Gyan (knowledge). God says, “You should devote yourself to ‘Gyan-*kriya*’, ‘Gyan-*kriyabhyam-mokshah*’ means ‘Liberation is attainable through Gyan-*kriya* (action of knowing by Pure-Self).

Seeker: What is Gyan-*kriya*?

Dadaji: It is, “Being in one’s Real Self and just knowing.” In *darshan-kriya*, there is ‘seeing’- perceiving, in Gyan-*kriya* there is ‘knowing’. Seeing (perceiving) and ‘Knowing’ are the *kriya* (functions) of the *atma* (Soul, Self). The attribute of ‘Gyan-*darshan-kriya*’ (function of perceiving and knowing) does not exist in any other element, except the Self (*atma*). You will find other attributes in those elements.

Dadaji: Isn’t the Self separate from the body?

Seeker: Yes, the Self is separate from the Body.

Dadaji: Then, Is there something else that helps run the functions of the body?

Seeker: I think it depends upon many factors.

Dadaji: Look, everything runs with the help of vyavasthita shakti (scientific circumstantial evidence). Everything is done by vyavasthita shakti. The Self doesn’t do anything, it simply perceives and knows.

That which knows doesn’t do and that which does, doesn’t know.

A doer can’t be a knower and a knower can’t be a doer. The engine doesn’t know anything about its working. This electric bulb gives light without knowing it.

Did the ship bring you to the shore or did you bring it ashore? Well, it is the ship that brings you ashore but it doesn't know this. In this way the streams of 'knowing' and 'doing' run separately. But if you ascribe 'Knowing' to the doer, both the streams which were to flow separately would merge into one; and that will spoil your experience like the taste of stale curry! The streams of 'doing' and 'knowing' are both quite different and distinct.

The one, who does, knows not; and the one who knows, does not do anything. Because 'doing' needs 'evidence', while 'Knowing' doesn't need Evidence. To do anything we need circumstantial evidences coming together, nothing happens on its own accord.

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Pragna: The Enlightened Intellect

Seeker: They say the soul cannot be comprehended with intellect but by Pragna. Kindly explain; what Pragna is, Sir!

Dadaji: Pragna is the direct light of the Self, whereas *buddhi* (intellect) is the indirect light i.e. the light coming through a medium of ego.

Pragna is a fraction of *kevala-gyan* (full enlightenment). Pragna is the phase of Gyan (cognitive, knowing power). As the layers of ignorance are removed, lifted off, more and more light comes through; and in the proportion to the light that comes through *kevala gyan* (enlightenment) is attained to that degree. When the light enhances to 360 degrees, *kevala gyan* (Absolute Omniscience) is attained.

Seeker: Kindly explain with example.

Dadaji: If there is an electric bulb of 1000 watts in an earthen pot; and the opening of the pot is sealed, will you get any light from it? No. So is the case of the ignorant, dormant Self (*mudhatma*). Within you there is the light of infinite real knowledge (*Gyan prakash*) and there is darkness because the light is covered up with layers of ignorance.

Through the grace and blessings of a Gyani-Purush (fully enlightened person) and with the help of his infinite spiritual strength even if a tiny hole is punched in the said earthen pot, there is light in the whole room. To that extent the covering of ignorance is broken and direct light is obtained. As the layers go on breaking, as more and more holes are made, the light goes on increasingly brighter. In the end when the pot is broken and removed from the bulb, there is full light everywhere.

Seeker: How is omniscience (*kevala-gyan*) attained, Sir?

Dadaji: The direct ray of the light of *Gyan* is called *pragna*. When the Self becomes free from all the obscuring veils, it becomes capable of illuminating the entire universe. Yes, it radiates the whole universe. In other words, it acquires the ability of seeing and knowing all the knowable objects (*gneyas*) of whole universe. This is *kevala-gyan* (Omniscience).

The power of the Self that illuminates the entire universe is *kevala-gyan*.

Seeker: What is the function of *Pragna* ?

Dadaji: *Pragna* acts like a devoted wife who sees God in her husband. It shows what is helpful to the Self and

protects the Self from everything that is harmful in the path of liberation. When circumstances arise, it is Pragna that influences one to settle it with equanimity and then she returns to the Pure Self (*Shukla Dhyana*).

This means, it functions within and outward too! Just like the Interim Government! And that too till the full independent Government takes the reigns in its hand!

What is Pragna? Pragna is the enlightenment which will not let one believe anything as one's own that belongs to the Non-Self, and conversely, it will not allow what belongs to the Self slip into the domain of Non-Self.

Pragna is an integral part of the soul, the real Self (*atma*) and it ceaselessly functions to enable freedom to the *Atma*.

With the development of Pragna, the conduct too goes on changing. With the change in the conduct taking place, one feels the burdens getting lighter, goes on discerning what is 'mine' and what is not.

It is Pragna that keeps the two Departments Home (i.e. the Self) and Foreign (i.e. the Non-Self) separate and distinct. That itself is the *atma*, it is the *charitra* (right conduct). *Vartan* (conduct) is *charitra*. *Vartan* (right conduct) means it will not let 'Self' and the 'Non-Self' intermingle.

Seeker: What happens in self-realization, Sir?

Dadaji: When I initiate Gyan (realization), there is a direct experience, realization of one's Self. It is called *paramartha samakita* (ultimate right belief).

So, at that moment of *Pragna-bhava*, a ray of enlightenment emanates within you. All that is going on in the world is transient; it is the unstable part, whereas

Pragna-bhava, remains steady and everlasting. When *Pragna* arises, you do not have to climb the ladder rung by rung, but you reach the top immediately.

All *bhava* (deep inner urge, intents, feelings) except *Pragna* are called *bhavabhava*- (i.e. innermost feelings, urge of likes- dislikes) and all of them are transitory. *Pragna-bhava* is above dualities but it is not an intrinsic part of the Self. *Pragna-bhava* cannot be called *atmabhava* (urge of the soul itself). *Pragna-bhava* falls in the part that is steady and not changing but it is time sensitive and comes to an end. If you call it *atmabhava*, then it becomes an inseparable property of the *atma*. Then liberated souls in *siddha-kshetra* would also have *Pragna*, but it is not so. In *siddha-kshetra*, there is no role for *Pragna* to play. Once Full Independent Government comes into power the interim government's work is finished, it is the similar case with *Pragna*.

When I initiate 'swarupa-gyan' (self-realization) in you, I enkindle *Pragna* within you. Then *Pragna* will alert you every moment. King Bharat had to keep guards twenty-four hours a day to keep him alert about his enlightened state! In any critical circumstance, my Gyan will come to your rescue, my speech and even I will stand in front of you and it will alert you. My *akram gyana* keeps you vigilant every moment. This is a rare opportunity to end the puzzle of your life and attain the ultimate goal of liberation. If the lost link is restored there will be an ever-lasting solution!

Seeker: How do we comprehend such matters, Sir?

Dadaji: There are two parts of the body: (i) Transitory and (ii) Non-transitory. Non-transitory is the Self. If you apply the same amount of meticulousness and exactness that you apply to your business, to matters of the Self,

then your work would be done. You can go deep in all other subjects, but how can you delve deeply into the Self? The self is *nirvishaya gyana* (subject-less knowledge), beyond the reach of senses, is pure and non-tainted (*nirlepa*) and immutable (*nirvikara*)! Hence one needs the help of a Gyani (fully enlightened person) in these matters.

Seeker: But one may not have required attributes and qualities. Then how can a fully enlightened person help him?

Dadaji: See, if you go to a goldsmith with gold of a very inferior quality, he will not take you to task. He will simply look at the gold. People have a way of spoiling things, but not the goldsmith, he simply sees the gold. The doctor would scold you and may ask why you spoilt your body but the goldsmith will not scold you for the gold taken to him. Like a goldsmith, the Gyani Purush (the fully enlightened person) too will look at your Soul, the pure Self, not the exterior qualities. The phases of gold may change from impure, to a powder, to melted form but pure gold can be obtained from it again. But in all the phases of gold, it remains only as gold.

If you are focused on the pure Self, like a goldsmith on gold, it will lead you to Liberation. The gold ornament may be of inferior quality but the Goldsmiths attention is only on the pure gold. In the same fashion, the Gyani Purush (fully enlightened person) keeps his attention and focus on Pure Self alone (*chetan*) while dealing with people.

Seeker: Can one get guidance in this matter through deep study of scriptures and holy books?

Dadaji: Someone may read scriptures, memorize them but it will be according to his own understanding.

People have interpreted scriptures in their own way. See, the principle of 'Jeev-Ajeev' (Self and Non-self) is true, but they understand it in their own way. And they betray their ignorance regarding *Ajeev* (non-self). And ignorant of *Ajeev* (non-self), how is it possible for them to understand *Jeev* (the Self)? Even in the presence of Bhagawan, they did not have awareness of the Self. They might have the goal of 'Vitaragata' (detachment), not of the Self. And even if the awareness is there, it is only the physical, verbal sort and that might be missed or forgotten since the Self, as described in words and the Self, as experienced, are quite different.

One may forget the field or site, read in the description, but one would never forget the field or site that they have seen once.

My *Mahatmas* (initiates) are in the bliss of the experience of the Pure Self seen.

Seeker: What is the role of circumstances in the spiritual evolution?

Dadaji: Had there been no circumstances (*sanyoga*), there would not have been path of a spiritual evolution (*samsarana marga*) for the Self (jeeva- life force). The impact of circumstance caused a change of one's belief and this gave rise to worldly life form and that is why infinite energies within, have been obscured. The pure Self can be liberated only when the worldly life form is extinguished in the same way it has arisen.

Seeker: Then, how is the ultimate goal of liberation achieved?

Dadaji: A Gyani-Purush (fully enlightened person) is the final destination of *samsarana marga* (the cycles of evolutionary path); he is the last *nimitta* (consequential aid) for liberation, for real *dharma*. One has to aspire to meet such a living fully enlightened person face to face and seek his grace for bestowing one with experience of realisation of one's true Self.

Glossary

Aagama, Agamas: Scriptural, classical Literature on Jainism.

Aart: Repressive or self-tormenting.

Aasakti: Attachment, Covetous cleavage.

Abandh: Non-binding Activity; Absence of the inflow of Karmic Matter towards the self.

Abudha: 'Simple & Open', being free from intellectualism; 'Being', sans intellect, is *Abudhapad*.

Achetan: Inanimate or Non-living; Devoid of Consciousness

Adhi: Mental suffering, agony.

Agam: The experience of the Self, which is inaccessible by the mortal instruments.

Agyan: Nescience; A State of the Non-realization of the Self.

Ahimsa: Non-violence; Not hurting any living being through body, mind, speech.

Ajiva: Non-self, Non-living; sub-divided into (i) matter (ii) space (iii) time (iv) Dynamic Quality (*Dharmastikaya*) & (v) Static Quality (*Adharmastikaya*).

Alaukik Dharma: Exceptional, Exquisite & Extra-ordinary path to the Real; Non-traditional or Non-customary Religion.

Antahkaran: The inner psychic instrument; mental faculty, giving prompt response or reaction to anything.

Arambha: Inception or first flash of an idea; Commencement.

Atmadharma: Religion of the Pure Self.

Atmadhyas: Permanent perception of the Pure Self.

Atmayogeshwara: Ever attuned to the Supreme, Absolute, Pure Self.

Atmayogi: One, forever in harmony with the Pure Self.

Avasthit: Circumstantialised; Absorption of the Self in the phase of life.

Bandha: Bondage; Activity that binds the Self by Karmic Matter.

Bhagawan Mahavir: The 24th Teerthankar of the Jains, the Last One in the Present *Avasarpini Kaal*.

Bhagya: Sanskrit word [noun] meaning 'Fortune' from which adjective Bhagyavan [= Fortunate] is formed.

Bhava: Belief; Identification through feeling and thinking; Emotional existence; State of feeling or thinking.

Bhavakarma: Deed through the impact of one's belief or state of thinking.

Brahmacharya: A life of Celibacy & Chastity, devoted to the attainment of Pure Self and Liberation.

Buddhi: Intellect; Rationalising faculty of mind.

Charam Shareer: Super-fine and lustrous body.

Charitra Moha: Activity or Conduct that is 'a must' but does not absorb the doer emotionally. It is, as Dadashri says, 'Discharge *Moha*'.

Chetan: Pure Self; Pure, Unalloyed consciousness.

Chitta: Reflective and roving tendency or faculty of mind.

Dahi-vada: An Indian dish of dumplings dipped in curds.

Darshan: A view or an audience; a State of Perceiving.

Darshan Moha: An infatuated state when one loses one's real identity 'Charge *Moha*'.

Deha Yoga: Physical Discipline; A system that helps control or regulate the physical functions.

Dehadhyas: Superimposition of the physique and the physical over the Pure Self.

Dehatmabuddhi: Intellect, rationalizing the Self in terms of physique and physical.

Derasar: Jain Temple.

Deva gati: State of Celestial beings

Dharma: Self-identity; Religion; Moral obligation; Innate property of a thing; the Principle of Motion.

Dhoti: White garment wrapped round waist and tucked in.

Dhyan: Meditation, contemplation

Dravya: Substance, which undergoes modification but which, by nature, is imperishable.

Dristi Rag: Exclusive attachment to a particular view-point; monomania.

Dusham Kal: The fifth epoch [*Aara*], according to the Jain Chronology. The current time of crises and calamities, vices and woes.

Gati: Migration of the Self into different states of existence: viz. (i) Deva Gati—that of celestial beings, (ii) Narka Gati—that of hellish denizens, (iii) Manushya Gati—that of human beings and (iv) Tiryanch Gati—that of non-human beings, like birds, animals, insects, plants etc.

Galan: Disintegrating of the Non-Self matter, See Pudgal

Gnana, Gyan: Real knowledge or wisdom, Self-realization.

Gnata: The knower (i.e. The Pure Self)

Gneya: The object to be known (i.e. the Non-Self)

Grahan: Attainment

Gurukilli: The Master-key for a Guru [a spiritual guide]

Guruttam, Gurutam: The most heavy and high; Topmost.

Gyani Purusha, Gyani Purush: One in total self-realization; The Absolute.

Jalebi: Kind of a sweet dish.

Jitendriya Jina: The Supreme Soul, who has controlled his senses and 'subjects', and conquered all the passion and inner foes to the Pure Self.

Jiva: Individual soul, Living creature.

Kaliyug: The Present age of stress, clashes and quarrels the last one of the four Ages described in the Hindu Mythology.

Karma: Deed; causes of any doing, cause that will be followed by resultant effect.

Kashayas: Self-binding mental tendencies: ego, attachment, pride, greed.

Laddu: A sweet ball.

Laghutam, Laghuttam: The Lowest and Lightest in the relative, being Ego-less; Most humble.

Laxmi, Lakshmi: Goddess of Wealth.

Laukik Dharma: Traditional or Relative Religion.

Lokottar Dharma: Exceptional, Exquisite & Extra-ordinary path to the Real; Non-traditional or Non-customary Religion.

Maan: Sense of self-esteem; conceit or pride.

Maharaj: An epithet for reverence to the Acharyashri or Preceptor.

Mahatma: The one initiated by ‘Dadashri’; the one living in harmony with the Real Self.

Matandhata: Blindness for other view-points; Bigotry or Zealotry.

Maya: Fascination for transitory objects out of ignorance or illusion.

Mishra Chetan: Blending of consciousness of the Pure Self and the Non-Self; partially pure, partially non-pure sensation.

Mithyatva: Illusion or the Non-real taken as the Real; False or Perverted belief [faith]

Narka gati: Hellish denizens, Life in Hell, See ‘Gati’.

Nigam: Informative, Relative knowledge of the world.

Nischaya: ‘The Real’, Pure Alertness on the Path to Liberation.

Nirvana: Shuffling-off of the mortal frame in a state of perfect self-realization.

Nirvikalpa: Freedom from I-ness and My-ness.

Rag-Dwesa: Attachment & Abhorrence or Aversion.

Rajchandra: [Shrimad]: A fully realized soul, a Gyani Purush, poet, mystic, *Shatavadhani*, *Kripalu Deva*; he emphasized the indispensability of a Gyani for self-realization.

Raudra: Oppressive, Tyrannical; inflicting pain on others.

Rishis: Sages.

Roonanubandha, Rinanubandha: Inter-action or mutual

pull caused upon by the subtle bond of the deed of previous births.

Pakorās: An Indian salty fried dish.

Panditya: Pedantry or erudition, especially of scriptures.

Pap: Sin, Maleficent or Evil Deed.

Parishah: Suffering or trouble. The strength to endure it. They are 22, according to Jainism.

Parakram: Great Human Endeavour.

Parmanu: extra-fine, indivisible any further, elementary, self-existing particle of matter, smaller than even an atom.

Par-samay: Absorption in the Non-Self substances or circumstance.

Par-satta: Prevalence and power of the Non-self.

Paramarth Samakit: Enkindling or Awakening of the Self by a Gyani Purush out of love and compassion.

Paryay: Mutation or modifications.

Pragna: Enlightened, pure intellect.

Pramad: Passiveness or Quiescence.

Prakriti: Nature; Inherited Karma-species; The impersonal, compelling design of the Non-Self.

Prashasta Moha: Affinity worth-adoring; A welcome spell of fascination towards means of self-realization.

Pratikraman: Apology coupled with the remorse of any wrong doing, to propitiate the embittered soul.

Pratishthita Atma: Relative or charged self, established in, and endowed for, the present round of life.

Pudgal: *Puran* [Filling] + *Galan* [Emptying] = Pudgal; Integrating and disintegrating of the Non-Self matter.

Punya: Good, Meritorious Deed.

Puran: Integrating of the Non-Self matter, See 'Pudgal'.

Purusha, Purush: Self-realized soul.

Purushartha: Endeavour for Liberation, after Self-realization.

Sachchidanand: Bliss of the True Self that is permanent, knower-perceiver and in ever blissful state

Sadhana: Spiritual practice or discipline for the attainment of liberation.

Samarambh: Implementing the idea into action,

Samrambh: Taking a decision and working out the procedure of a deed or an action.

Samayic: A Jain ritual of purifying worship, of 48 minutes

Samadhi: Oneness with the Pure Self.

Samabhava Nikal: Fourth of the Five Divine Dictates of Dada Bhagwan, asking the seeker or Mahatma to amicably settle and get clear of any circumstance, favourable or otherwise, with equanimity and a mind calm and composed.

Samkit: Blessed state of the Self-realization and Equanimity, 'Real' Faith.

Samyak: The Right and Real.

Samsaran Marg: Path of Spiritual Evolution, Starting from entry of a living entity (Jiva) into Vyavahar Rashi from Nigod and ending with Liberation.

Samsar: The worldly life; Perpetuation of the worldly life; Mundane affairs; 'I-My' -Sense.

Sangmeshwar Bhagwan: The highest manifestation of

God-self, One in all & All in one—where all the deities mingle in one Single Incarnation.

Sankalpa: My-ness.

Sarva Bhava: All the thoughts or beliefs of 'Being and Becoming' my-ness of mind, speech, body.

Sat-Purush: Self-realized, Absolute Soul.

Sat-Sang: Get-together for Religious Discourse, Devotion and Enlightenment

Sat-Yug: The first of the four Ages, characterized by virtue, wisdom, happiness and morality, according to the Hindu Mythology.

Sheth: An epithet of respect for a merchant or a rich person.

Sva-parakram: Pure-Self-oriented Exploit.

Swa-samaya: Incessant identification with the Pure Self.

Syadvada: Vision of Relative Pluralism.

Tiryancha gati: Life of non-human beings, like birds, animals, insects, plants etc.

See 'Gati'.

Triyoga Sadhana: Spiritual practice of controlling the three: mind, body, speech.

Tyaga: Renunciation or Abnegation.

Udaykarma: Maturity or fruition of Past Deeds.

Upayoga: Active and alert attentiveness of the Real Self.

Upadhi: Affliction from external world including adventitious misery

Vakragati: Oblique or downward movement [of the Self]

Vartan: 'Being' or 'Living' with the inner conviction of the Real.

Vibhava: A distinct and different property; Transformation of a thing.

Vikalpa: I-sense; Ego-centric approach.

Vipareet: Non-real or Perverted.

Vismruti: Oblivion; Non-interference in the world through detachment towards it.

Vishay: Object of sense-pleasure; 'subject' as 'Dada' says, as it subjects one to liability or bondage.

Vishayi: One who engrosses oneself in and lustfully enjoys the subject.

Vitaraga, Vitrag: Absolutely free from Attachment.

Vitaragata: A state of Absolutism or Total Non-attachment.

Vyadhi: Physical ailment, Disease.

Vyavahara Dharma: Moral obligations in day-to-day life; Relative Religion for a happy living in the world.

Vyavashthit: Scientific Circumstantial Evidence; Cosmic, Computerized Schedule; The Non-partial, Universal Executrix.

Yoga: Activity of mind, speech, physique; A spiritual practice to attain union with God or Pure Self.

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एगो में सासओ अप्पा,
नाणदंसणसंजुओ।
सेसा में बाहिरा भावा,
सव्व संजोगलक्खणा ॥

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On one side is my Real Self,
pure and blissful,
eternal and aware.
On the other side is everything else,
circumstantial,
conditional and time bound.

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