

Who am I

Translated and edited
by
Pulin Punatar



JAI SACHCHIDANAD SANGH

- Published by** : Jay Sachchidananda Sangh
G. A. Shah, (Sakal Sanghpati)
Vibhuti Society, Near Shri Gokulnathji Chowk,
Mira Talkies Road, Ahmedabad-380 028
Phone : 532 69 22
- Price** : Perfect humility and Awareness of one's ignorance
- Copy right** : Jai Sachchidanand Sangh
- Edition** : First, 4000 copies, April, 1997
Second, 2900 copies, June, 2001
- Printing by** : Unique Offset, N.R. Indus. Estate,
Tavdipura, Ahmedabad - 5
T. No. 562 34 40
- Laser Compose** : Typographer, D/22 Mahavir Chambers,
Opp. Relief Cinema, Salapas Road. Ahmedabad-1
Phone : 550 49 28

Blessings From Pujya Kanudadashri

We heartily welcome Sakal Sanghpati Shri G. A. Shah's gesture for the third re-print of the booklet "WHO AM I ?"

From the time immemorial, countless schools and cults of theology, philosophy, religions and psychology have put afloat the oceans of literature and practices for this principal question. They have been helpful, no doubt. But they touch only the mental, psychic or physical svata of man. They lead but can't reach the Ultimate Destination. How can words expose the wordless ? How can 'Doingness' disclose the Non-doer Pure Being ? It is only the Grace of the Enlightened that, through the subtle transmission, makes one realise one's Pure Self. This Path is available, even today.

Our blessings are May your quest for such a Gnani come true !

Kanudadashri

Foreword

What is the purpose of human life? Is it only to enjoy and make merry? Are you satisfied with that happiness? Is it permanent or temporary? Would you like to have real and permanent happiness amidst all the worldly miseries? If so, it is necessary to know the truth about this world.

Since time immemorial, man has been trying to unravel the mysteries of this world, trying to find the eternal truth. He has been looking for answers to questions like: Who is the creator of this world? Who runs it? Who am I? How much control does one have? What is moksha?

This book throws light on all these questions. It tells how real happiness can be achieved and shows an easy way to attain moksha or liberation.

This book is based on the talks of a Gnani-Purush. His name was Ambalal Patel and was also called Dadashri by his followers. It is a compilation of answers to the queries put to him, during the course of his spiritual discourses. It will serve as a good guide to a seeker of moksha.

Dadashri generally spoke in Gujarati. He spoke in an extremely simple, colloquial manner and the same style has been adopted while translating his speech.

Sincere thanks to Mahatma Vishnubhai Pathak, my parents Jasubhai and Nirmalaben Punatar for going through the manuscript and giving valuable suggestions.

With humble salutations to Dada and all the readers.

Pulin Punatar

Aim in life

Dadashri: What is our life for? What could be its purpose? Have you ever thought about it?

Aspirant: To live. Life is for living!

Dadashri: To live for what?

Aspirant: One is born, so one has to simply live.

Dadashri: One is born, so one must live, but that way everybody is living. Even the animals are also living, but what is the purpose of this life? Have you decided on some goal? Shouldn't there be some goal? To earn name, to earn fame, to maintain a reputation, what do you think? Or to compete so that we are ahead of others ?

Aspirant: Yes, all the activities in life are only for all these.

Dadashri: But shouldn't a person have any objective? What should be the goal?

Aspirant: Just that life should be lived in a good way.

Dadashri: How do you define a good way? What is a successful

life? What can be considered as successful? Have you ever thought about it? Let me give an example. Suppose we have a 25 horse power engine. We fill it with diesel and run it. Now if it simply runs and we just keep watching it, then won't people chide us?

Aspirant: Well, there must be some purpose.

Dadashri: Yes there must be some purpose! There must be a belt connected to the engine. Otherwise people will say, "Hey! why are you running the engine unnecessarily without any purpose? Why don't you connect a belt and get some work done out of it!"

Similarly, a belt has to be connected to this human life and something has to be achieved out of it. We have to live for it. Otherwise everybody else also just lives and eats. All these animals also eat, don't they? But 'belt' means which *gati* (state of existence) we want to attain? Do we want to attain *dev-gati* (deity state) or *manushya-gati* (human state) and be a famous leader like Gandhiji? Or do we want to attain *moksha* (liberation)? Some such 'belt' needs to be connected. Only if we connect a belt some work can be done! Without deciding on a purpose how can any work be done? What is your aim in life?

Aspirant: What aim should a person have?

Dadashri: Only to attain *moksha* (be liberated). That should be the only aim. You too want to attain *moksha*, don't you? For how long should one wander? Since infinite life cycles you've wandered, wandered and wandered. Haven't known who 'you' are. You aren't aware of your own real 'self.' One's *swaroop* (own real self) must be known. Shouldn't one know who he is? You have been through infinite life cycles yet you haven't known it. Are you only after earning money? Shouldn't something be done for *moksha* also?

Aspirant: Should be done.

Realization of bondage

Aspirant: Please explain what is *moksha* (liberation)?

Dadashri: Why do you ask such a question? Right now are you

in *bandhan* (bondage)? Do you realize that you are in bondage? Do you understand what bondage is? Do you experience *parvashata* (dependence, helplessness)?

Aspirant: No, I don't feel dependent.

Dadashri: Say, there is a cage and we lock a monkey in it. Then what will the monkey try to do?

Aspirant: Try to be free.

Dadashri: Yes, he does not like to be in the cage. He wants freedom. He does not like the bondage of the cage. Like that you are also in a bondage, but you have not yet realized it. When will you desire *moksha*? When you realize all your bondages, when you feel uneasy everywhere, feel as if caged, then you will desire it. When even a monkey does not like bondage, then how can we like it? Do you understand this?

Aspirant: Yes, I understand.

Dadashri: If you go home late, do they rebuke you at home? Do you like that?

Aspirant: No.

Dadashri: That itself is bondage. That itself is dependence. So from within you'd feel afraid it gets late, isn't it? If you were to commit an offence, then you'd feel afraid of the authorities, wouldn't you?

Aspirant: Yes, I'd feel afraid.

Dadashri: All that is dependence and dependence itself is bondage. If you had a severe bodyache, would you be able to move out? Wouldn't you be forced to stay at home and suffer the pain?

Aspirant: Well, aren't we dependent because of *prakruti* (physical body).

Dadashri: Yes, we are dependent because of *prakruti*, but aren't we also dependent because of all the family members? They will say, 'It's seven in the morning and you still haven't got up?' So although you may be tired, but because someone says, 'You still haven't got up,' you are forced to get up. Or else someone will

say 'Hey get up, tea is ready,' then, even if you are not well, you still have to get up, isn't it?

Aspirant: Well, we have to adjust with everybody, shouldn't we?

Dadashri: Yes, what else can be done? We have been born in this world with a mutual relationship, so we have to remain dependent. If we become independent, then nobody is required in this world.

Aspirant: But when we realize that this world is like a dream....

Dadashri: Even if it were like a dream, but as long as there is no bondage there is no problem. But this is sheer bondage. One feels dependent throughout the day, there isn't any freedom whatsoever!

If you are made to sit in this *satsang* (religious meeting or gathering) for two hours, without being allowed to go out and if you feel hungry, then what will you do? Then, doesn't hunger become a bondage? Bondage of thirst, bondage of sleep, then the bondage of policeman if caught. Wife's bondage, children's bondage, so many types of bondages! If the hair has grown long and is not cut, then it irks in the mind as bondage. If the nails have grown and are not cut then it irks as bondage. However, the one who is fond of growing nails won't feel it as bondage.

So now do you realize that you are bound? Do you realize that you are bound from so many sides?

Aspirant: Yes, but earlier this bondage was not felt. It is only now, when you have pointed it out, I have realized this.

Dadashri: Earlier you were not conscious at all. Today people are looking for religion but they don't know that they are in bondage. And I was experiencing this bondage right from the age of thirteen! When I heard that God would give me *moksha*, I said, "If God is going to give me *moksha*, then I don't want it!" If God gives me *moksha*, then he becomes my superior. And if there is a superior, then dependence persists.

Therefore, the *gnan* (knowledge) that is prevailing in the world, the knowledge that people are aware of, that knowledge is *laukik*

(people prevalent). Everybody says that God has made this world, but if God has made this world, then he will continue to remain our superior forever and nobody can ever be free.

The true meaning of moksha

Aspirant: Then, please explain, when can it be said that *moksha* has been attained?

Dadashri: *Moksha* means no one is our superior and no one is our subordinate. When nobody interferes with us it is *moksha*. No interference in our happiness that itself is *moksha*. We can feel that we have become free.

We should become independent. For how long should we remain dependent like this? In this world, even a mosquito interferes with you, even a scorpion interferes; some person comes and even he interferes. Oh the awful dependence! Then again, to get a haircut we have to go to a barber. There, he will press the head, as if it were a goat's head. At that moment, even if one is a very brave person, what can he do? So all this is *parvashata* (dependence).

Is this not dependence? When the barber holds your head and vigorously presses it, don't you feel helpless? Don't you feel that there is a need to be independent?

Aspirant: There is no need to be independent, but the right understanding to be independent is needed; that's what I believe.

Dadashri: Yes, only that understanding is required. If we have that understanding, it's enough. Even if we can't be independent, at least that understanding is required, isn't? Whether we are able to be independent or not is to be seen later. First, even if we get that understanding, it is more than enough.

The real yearning to be free

Dadashri: The one who desires to be bound won't get the opportunities to be free and the one who desires to be free won't

get the opportunities to be bound. Does anyone really have the desire to be free?

Aspirant: That is exactly what we are looking for. Everyone loves freedom.

Dadashri: No, nobody has really ever desired to be free! People have only liked the desire to be bound.

Aspirant: Well, we want to be free. How can we be free?

Dadashri: No, not like that. One must really have the desire to be free.

Aspirant: But such a question is asked only when one has got such a desire, isn't it?

Dadashri: No, everybody has got such fleeting desires. Everybody definitely desires to be free. Nobody likes bondage. Everyone definitely gets tired of it. But the real desire to be free means, one never forgets that desire for freedom. Only then one can be free. But don't you forget it for sometime? Do you go to sleep at night or not?

Aspirant: Well, one will definitely feel sleepy, won't he?

Dadashri: Yes, but in spite of that, one who does not forget that desire to be free, can be free. However, one covers himself at night and goes to sleep and then forgets all about it! Then during the day, if someone tells you that, "You don't have any sense," then one not only forgets the desire to be free, but instead does things by which one gets bound! If someone tells you that, "You've spoiled our work," then at that time won't you forget the desire to be free and do something which will bind you?

Aspirant: Then what should be done so that the desire to be free is not forgotten?

Dadashri: For that, one must know what is the real way of having the desire to be free. Otherwise, merely talking about it, won't help. All these *sadhus* (monks), *acharyas* (spiritual teachers) are

struggling just to be free, aren't they? And since so many life cycles they have been doing the same *jap, tap, tyag* (chanting, penance, renouncing) but still nothing has happened. Without a method, nothing can happen. The right method is required.

Who are you?

Dadashri: What is your name?

Aspirant: My name is Chandulal.

Dadashri: Are you really Chandulal?

Aspirant: Yes.

Dadashri: Chandulal is your name. Isn't Chandulal your name? Aren't you and your name different? If you are different from the name, then who are you? I hope that you are able to follow what I am trying to say. When we say, "Those are my glasses," doesn't it mean that the glasses and we are separate? Similarly, you yourself are separate from your name. Don't you think so?

It is just like a shop. The owner of the shop is separate from the shop. The shop may be called 'General Traders', but if we hail out to the owner, "Hey, General Traders come here," what will he say? He will say, "I am not General Traders, I am Jayantilal and General Traders is the name of my shop." He is separate from the shop. Therefore, to whatever we say 'my', the owner 'I' is always separate from it. Right?

Aspirant: Yes, that is right.

Dadashri: But in real life one generally insists, "No, I am myself Chandulal." So then are you the 'shop' and also the owner? 'Chandulal' is only a means to identify you.

Did you give yourself the name Chandulal or did people keep it?

Aspirant: People said that is your name.

Dadashri: So when people said you are Chandulal, you also

believed that you are Chandulal. People may say anything but does it mean that we have to believe it to be true? Should we not try to understand with our own intellect that, whether I am as what people are saying or am I somebody else? Do you understand?

Aspirant: Yes, I do.

Dadashri: And what are the ways of these people? They will say that since man is born, given him a name. Otherwise how do we recognize him? How do we identify him? So the name is given as a means for identification. When the name Chandu is given one is not aware of it, one's approval is not taken. Do they take the approval before giving the name?

Aspirant: No.

Dadashri: So, since childhood, because people call him 'Chandu', he gets the effect (or thinks) that 'I am Chandu.' Moreover, he believes the name that is given to him to be the truth. When we tell him, 'My dear, it is not so.' He says, 'No that's what I am. All of them are calling me so!' As one is not aware of who he really is, so by whatever name people call him, he gets the psychological effect that he is that only! The effect becomes so strong that one remains unconscious in that state. Then one is as good as asleep with eyes open.

Don't you think that you should investigate who you really are? For how long can you continue to be ignorant of your self? Don't you think that without knowing our real self, is like living in darkness?

Aspirant: Yes sir, it is.

Dadashri: A person may be someone's father-in-law. He may also be someone's son-in-law. He may also own a grocery shop, and say, "I am the proprietor of this shop." To him I would say, "Come on, decide who you are?" Are you father-in-law, son-in-law, or shop owner? Shouldn't we find out who we really are? Whether we are really Chandulal or someone else, won't we have to find that out? Young children may not enquire, but at least grown-ups should find

that out. Mustn't that fact be realized?

Aspirant: Yes, it will be good if it is realized.

Dadashri: Until we realize who we really are, all that we know as true will turn out to be untrue.

When you bought this watch, you examined it, realized its worth, didn't you? Then how is it that you have not examined and realized your own self? Who you really are? Where do you stay? What is your native place? You don't have any idea about this at all! This is how you live in this world. On top of it, you also get married. And then all the confusion and puzzles arise.

Even when you sleep at night, you sleep as 'Chandulal.' Then throughout the night the imposition that 'I am Chandulal' continues. And once 'Who am I' is realized, then that imposition discontinues. Only because of the imposition, one wonders through various life cycles. One has believed one's self to be what one is not. One has accepted that, and then one behaves in that manner. Because of that error, one continues to burn within one's own self. All your present worries are the result of your saying. 'I am Chandulal.' This false imposition is a blunder, because of which one continues to suffer.

You are Chandulal, but by relative view point. That you are Chandulal is correct by relative view point but really who you are, that needs to be known.

Aspirant: Actually I am the soul, and only the name is Chandulal.

Dadashri: Yes, but if someone abuses Chandulal then will it affect you?

Aspirant: Well, it will affect me.

Dadashri: In that case you are Chandulal and not the soul! If you were the soul, then it wouldn't have affected you, and since it affects you, you are still Chandulal.

If someone uses foul language for Chandulal, then you feel bad about it. Even if someone is speaking ill of Chandulal in the next

room, you will listen to it with your ears to the wall! If we ask you, “Brother, what is the wall telling you?” You will say, “No not the wall, I am listening to the talk that is going on inside.” Who is the subject of the talk? ‘Chandulal.’ Oh! but you’re not Chandulal. If you are the soul then you should not be affected by the talk.

Aspirant: But, really speaking, I am the soul, am I not?

Dadashri: Yes, but you haven’t become the soul yet! You are still Chandulal. I am Chandulal is an *aaropit bhaav* (imposed belief). You have the belief that, ‘I am positively Chandulal.’ That is a wrong belief.

So many wrong beliefs

Dadashri: The belief that ‘I am Chandulal’ does not go even when you’re asleep at night! Then when you get married, people tell you, ‘From now you are the husband of this woman’, you believe in it and even say (with real conviction) that, ‘I am her husband.’ But is anyone a husband forever? After he is divorced, will he continue to be the husband? So we are the victims of all such wrong beliefs.

Therefore, ‘I am Chandulal,’ is the first wrong belief. ‘I am the husband of this woman’ is the second wrong belief. I am a *vaishnav* (follower of Lord Krishna) is the third wrong belief. ‘I am a lawyer,’ is the fourth wrong belief. ‘I am the father of this boy,’ is the fifth wrong belief. ‘I am the uncle of this fellow,’ is the sixth wrong belief. ‘I am fair,’ is the seventh wrong belief. ‘I am forty-five year old,’ is the eighth wrong belief. ‘I am his business partner,’ is also a wrong belief.

If you say, ‘I am an income tax payer,’ even that is a wrong belief. How many such wrong beliefs do you think you have?

Aspirant: So many.

Dadashri: Wherever ‘I’ is imposed, all those are wrong beliefs. All

those wrong beliefs have to be removed. Is it possible for any one to have so many wrong beliefs and be happy? So then who can be happy? What belief should a person have to be happy?

Aspirant: He who has no belief at all!

Dadashri: No, that won’t do. There must be some belief! One just can’t exist without any belief. A right belief is required.

Aspirant: Is it not possible not to have any belief at all?

Dadashri: You see it’s like this. If we want to go from Gandhinagar to Palanpur (in the north) and instead if we go from Gandhinagar to Surat (in the south), then won’t we have to come back? Like that, a right belief is also required to come back. After the wrong belief has gone, the right belief is kept for some time as a means to come back to one’s original self. After that there is no need to keep the belief. Then the task is accomplished. Now how will you remove these wrong beliefs?

Aspirant: I don’t know. Please guide.

Dadashri: Yes. Because people do not know the way to get rid of the wrong beliefs, they have been wandering in this world through infinite life cycles. One knows that this belief is wrong, but how does he remove it? Since infinite life cycles, one has been living without removing a single wrong belief.

Relocation of ‘I’

Dadashri: That I am Chandulal is *ahankar* (egoism). Because when ‘I’ is imposed where it is not, that is called egoism.

Aspirant: Where is the egoism in saying ‘I am Chandulal?’ If one boasts, ‘I am this, and I am that,’ then it is a different matter, but where is the egoism if one speaks casually?

Dadashri: Can the egoism go away just because one speaks casually? Even if one speaks casually that “My name is Chandulal” it is still egoism, because you do not know who you really are and

you are imposing your belief where you are not. Hence, all that is egoism!

A businessman once said to me, "I just don't feel that I exist." When I asked him, "What is your name?" He said, "Manilal." I asked him, "What are you experiencing yourself to be?" He said, "I know that I am Manilal, but I do not behave like Manilal. I do not have any ego." Then I asked him, "If Manilal is abused, will it have any effect on you?" He said, "Yes of course, it will affect me." In that case you are definitely Manilal! You may not say so verbally 'I am Manilal,' but can that help? When abused, will you not react as, "He is abusing me?" There you immediately accept whatever is said to Manilal.

That you are Chandulal is a dramatic thing. So there is no harm in saying dramatically, 'I am Chandulal,' but you must not firmly believe that you are Chandulal.

Aspirant: Yes, otherwise the 'I' ness comes back.

Dadashri: If 'I' remains at 'I's place, then it is not egoism. If 'I' stays at the original place then it is not egoism. However 'I' is not at its original place, but has been imposed elsewhere, therefore it is called egoism. If the 'I' moves away from its imposed place and comes to its original place, then the egoism goes away. So 'I' is not to be removed, but has to be brought to its real place.

Self realization - the right belief

Dadashri: If one realizes 'Who am I' then his task is over.

Aspirant: That's why I have come here. For that realization. If I had realized it, why would I have come here?

Dadashri: Yes, one's *swaroop* (self-identity), who one really is, that self identity must be realized. Not only realized, but along with that the *gnan* (knowledge) and *charitra* (conduct) are also required. That realization is called *samyak darshan* (right belief). And the belief that you now have is *mithya darshan* (wrong belief).

The right belief is called *samyak darshan* and the wrong belief is called *mithya darshan*.

Right now you believe that you are Chandulal. 'I am Chandulal' is there even in your *gnan*. If somebody hails 'Chandulal' then you will look behind. So even in your *gnan* it is Chandulal, even in your *darshan* (belief) it is Chandulal and even in your *charitra* (conduct) it is Chandulal. Therefore *gnan - darshan - charitra* all are wrong. When *gnan - darshan - charitra* become *samyak* (right) it is called *moksha* (liberation). So *samyak gnan, samyak darshan, samyak charitra* is *moksha*.

What you call this *charitra* is not *charitra*. It belongs to the foreign department (external body), and you have believed it to belong to the home department. Can the foreign and home be the same department?

Aspirant: No, home department means the one within.

Dadashri: Yes, home department means one's real self.

Aspirant: Self ?

Dadashri: Yes, self. Self is not present in the foreign department. Therefore, the belief that 'I am Chandulal' is a wrong belief. That wrong belief needs to be fractured and the right belief needs to be implanted. But only when that wrong belief is removed, can the right belief be implanted. If the wrong belief itself is not dislodged, then how can the right belief be implanted? When the right belief is implanted, *samkit* (correct perception) takes place. Then the task is accomplished.

The entire world talks about *mithyatva, mithyatva*, but nobody explains what is *mithyatva*. Wrong beliefs are themselves *mithyatva*. To wear the clothes of a *grahasti* (a householder) is not *mithyatva* or to get married is not *mithyatva*. These wrong beliefs are themselves *mithyatva*, and if the right belief gets implanted then it's called *samyak darshan* (right perception).

The belief with which one sees or experience the soul, that is called *samyak darshan*.

World view through Gnani's vision

Dadashri: Therefore *samyak darshan* needs to be attained. When all these wrong beliefs are fractured and the right belief sets in, *samyak darshan* is attained.

When *samyak darshan* is attained, one can see the world exactly as it is. This world doesn't appear any different to a *Gnani*. It appears just the same as it appears to you. The sun appears arisen to a *Gnani* just as it appears to you. It won't appear as set to him. But a *Gnani* is able to distinguish what is temporary from what is permanent. To him, the two are separate; as 'home department' and 'foreign department'. The body is foreign department and is temporary. The soul within is home department and is permanent.

All the wrong beliefs that have been ingrained are temporary adjustments. Today, if you say, "I am the husband of this woman," but after three days if she is divorced, can you then say so?

Aspirant: No, I can't.

Dadashri: So, all these wrong beliefs are temporary adjustments, and the *samyak darshan* (right perception) is a permanent adjustment. Only after the permanent adjustment is set, we begin to experience permanent happiness. Do you understand this?

Aspirant: Yes.

Dadashri: Till now, you did not even know that this was a wrong belief, did you? You were under the impression that 'I am definitely Chandulal.' But that is a temporary adjustment and 'You are permanent. Were you aware that you are permanent?'

One unknown to one's own self

Dadashri: Since infinite life cycles, one has remained hidden from one's own self. One remains hidden from one's own self and knows all the alien things, isn't it amazing? How long will you remain hidden from your own self? This life is only to know who one

really is. The human life is only to find out who one really is. Till then one continues to wander through various births. Shouldn't one know who one really is?

Aspirant: One should.

Dadashri: Then, why have you not known it till now? Once one realizes who he really is, then one gets permanent happiness. Now, do you think it is very difficult to know that? Do you think it is difficult?

Aspirant: No, that way it doesn't appear to be difficult, but actually, it is very difficult.

Dadashri: By which viewpoint it doesn't appear to be difficult and by which viewpoint it appears to be difficult?

Aspirant: Theoretically it appears to be very easy, but it is difficult to put it into practice.

Dadashri: Who told you that it is difficult to do so?

Aspirant: It appears to be difficult because we don't succeed even in the little worldly efforts that we make.

Dadashri: It is right that, so far you have not been successful in it. You have not been successful because the means of achieving that success is not available. *Sat* (permanent, indestructible) is the means required for achieving success, and that is not available.

Aspirant: Then is there any technique or method by which who 'I' am can be known?

Dadashri: Yes I'll explain that technique. But before that try to understand what is 'I' and what is 'My.'

'I' is your own Real Self. It is the pure soul. It is one of the six eternal elements of the universe - permanent and indestructible. Whereas 'My' is external. It depends on circumstances. It is temporary and illusory. 'I' and 'My', the two, are always separate.

'I' is internal and everything that is called 'My' is external (to 'I').

One calls all the external things 'mine.' We may say in our routine life. "This is mine," but one who doesn't really mean it won't be affected. There is no harm in saying 'mine,' provided one is clear within (himself) what really belongs to him and what does not. If the police ask you, "Whose house is this?" You may answer, "This is my house," but actually from within you are certain that it is not yours.

Aspirant: In spite of knowing that 'This is not mine,' why am I not able to leave it?

Dadashri: You can't leave it! How can you leave it? The 'one' leaving it, has not yet become absolute. The one who is saying 'My', has not yet become absolute. Only when he becomes absolute can all those things be given up, otherwise he will remain engrossed in them. 'I' is absolute and has been possessed by all these 'My'.

All the 'My' come in 'Relative' department and 'I' comes in 'Real' department. 'I' is permanent and 'My' is temporary. So you have to find out the 'I' in this.

The separation of 'I' and 'My'

Dadashri: If you are asked to separate 'I' and 'My' with a separator, can you separate them? Someday the 'I' separate from the 'My' will have to be known, isn't it? Just as there is a separator for milk, which separates the cream from the milk. Similarly, this also needs to be separated. Do you have anything like 'My'? Are you only 'I' or also with 'My'?

Aspirant: 'My' is also there!

Dadashri: What is the 'My' that you have?

Aspirant: My house and all the things in my house.

Dadashri: Are all those yours? And the wife?

Aspirant: She too is mine.

Dadashri: And the children?

Aspirant: They too are mine.

Dadashri: And whose watch is this?

Aspirant: That too is mine.

Dadashri: Whose hands are these?

Aspirant: They are also mine.

Dadashri: Then you will say my head, my body, my feet, my eyes, my ears. You will say 'My' to all the parts of the body. Then who are you, the speaker of this mine? Have you ever thought about it? To say, 'My name is Chandulal' and then to also say, 'I am Chandulal', don't you find any contradiction in it?

Aspirant: Yes, I do.

Dadashri: So, two things are associated with Chandulal. 'I' and 'My'. Both of them are always separate. They are like railway tracks separate and parallel. They never come together. However, you have believed them to be one and the same. So with this new understanding, separate all the 'My' from this. Whatever comes under 'My', keep that aside. For example, you say 'My heart', so keep that aside. What else can be separated from this body?

Aspirant: The feet, the senses.

Dadashri: Yes, all the five senses, the hands, the feet, etc. Then do you say, 'My mind' or 'I am mind'?

Aspirant: My mind.

Dadashri: You also say, 'My intellect,' don't you?

Aspirant: Yes.

Dadashri: Then doesn't one say, 'My *chitt*'? (the mental faculty by which we can visualize things).

Aspirant: Yes.

Dadashri: And does one say 'My egoism' or 'I am egoism'?

Aspirant: My egoism.

Dadashri: If you say my egoism, then you will be able to separate that too. But beyond this, there are many other things you are not aware of, therefore complete separation cannot take place. What belongs to you, you only know upto a certain limit. You only know the *sthool* (physical) things, you are not aware of the *sukshma* (subtle, nonphysical). Actually the *sukshma* is to be separated, after that *sukshmatar* (subtler) is to be separated, and finally the *sukshmatam* (subtlest) is to be separated. That can be done only by a *Gnanipurush* (a person who has the complete knowledge of the soul and one who constantly experiences the soul).

One by one if we keep separating all these, then isn't it possible to separate 'I' and 'My'? After separating 'I' and 'My' what will remain at the end? If all the 'My' is kept aside, then ultimately what will remain?

Aspirant: 'I'

Dadashri: Then that 'I' is exactly what you are, that's all! That 'I' is to be realized.

Aspirant: That means after separating all the 'My' whatever remains is what I am?

Dadashri: Yes, after separating all the 'My' whatever remains is what you really are. That 'I' is exactly what you are. That has to be realized. So isn't this an easy way, if 'I' and 'My' are separated?

Aspirant: Yes that way it appears to be easy, but that *sookshmatar* and *sookshmatam* I hope those can be separated. It is not possible without a *Gnani*, is it?

Dadashri: Yes, that a *Gnani-purush* will do. That is why I am saying: separate 'I' and 'My' with a *Gnani's* separator. What do the writers of the scriptures call that separator? They call it *bhed-gnan* (knowledge of separation).

Without *bhed-gnan* how will you separate it? You do not have the complete knowledge of what is yours and what is not yours. With

bhed-gnan one separates all that is 'My' from all that is 'I'. So if we come in contact with a *Gnani-purush*, we can obtain that *bhed-gnan* and then the 'I' and 'My' get separated. Is it not easy? By the method I am showing you, does spiritualism appear easy or difficult? Otherwise in today's modern times, if people are asked to read the scriptures (to understand spiritualism) they will get exhausted.

Aspirant: But aren't people like you required for explaining?

Dadashri: Yes, they are required, but there aren't many *Gnani-purush* around. They are very rarely available and when available you should get your work done. You should borrow the *Gnani's* separator for an hour or so, (which is rent free) and separate the 'I' from all the 'My'. Once 'I' is separated, the task is accomplished. This is the gist of all the scriptures.

However, if you desire materialistic things, you will have to become a renounce and if you desire to be *atma* (soul) then all the 'My' will have to be surrendered. Once you hand over all the 'My' to a *Gnani-purush* then only 'I' will remain with you.

'I' without 'My' is *parmatma* (liberated soul), And 'I' with 'My' is called *jeevaatma* (embodied soul). If one realizes 'I' (who he really is) then 'My' automatically gets separated.

Only a Gnani Introduces 'I'

Aspirant: How is it possible to realize 'I' while living in this world and leading a worldly life?

Dadashri: Then, where else is it possible? Apart from this world, is there any other place where one can live? Everybody lives in this world and leads a worldly life. It is possible to know that 'I' over here! That science to know who you really are is available here. So do come. I will show it to you.

And all that I am telling you, I am not asking you to implement it. It is not possible for you to do it. I will do everything for you.

You don't have to worry about that. This is only to make you realize, that really speaking who you are and what should be known. What is the correct thing. What this world is, and what is *parmatma*.

Parmatma definitely exists. He is within you. Do not seek him outside. But to see him, someone has to open the door for us. That door has got so firmly sealed that it can never be opened by one's own effort. It can be opened only by a *Gnani-purush* - one who has realized his own self.

One's own mistakes are one's superior

Dadashri: No one is above you. You do not have any superior at all! Not even God. God is your real self. No one can interfere with you. You are totally independent. You are bound only by your own mistakes.

For example, while coming here, if your car were to have swung slightly on the wrong side of the road, and the policeman were to ask you to halt the car, at that time if you speak indiscriminately with him and come away, what will happen? He will come after you. Because you have made a mistake he becomes your superior. Will then the policeman not become your superior? And if you had not made that mistake, then he would not have become your superior. There is no other superior above you. There is no other 'Father' up in heaven!

No other living creature can interfere with you. There are so many living creatures, but no living creature can ever interfere with you. And whatever interference you experience from people is because of your own mistakes. This is the result of the past interferences that you have done. I am saying all this after having seen it myself.

Aspirant: But there must be something which is above us.

Dadashri: Only your 'Blunders' and 'Mistakes' that's all. No one else is your superior. What did I say?

Aspirant: Blunders and mistakes.

Dadashri: Yes, if you remove them, it's over. Then you have no superior at all. Everyone is bound only by their blunders and mistakes. There is no other person who binds you. Even the deities do not bind you.

Aspirant: Are serious mistakes called blunders?

Dadashri: No. They may be called so in ordinary language. But in reality, the *aaropit bhaav* (imposed belief) as blunder. The belief that 'I am Chandulal' is a blunder. Because 'I' is imposed on Chandulal (or body) and not on the soul. Which means you are unaware of your own Real Self. And as long as you really believe that you are Chandulal, your worldly life will continue. The moment the imposed belief is removed, the worldly life will dissolve.

'I am Chandulal' is a blunder. 'I am this boy's father, this woman's husband, this person's uncle.' all these are blunders. How many such blunders do you have? You are trapped because of all these blunders.

So first of all I 'fracture' all your blunders because a person cannot fracture the blunders by himself. So I fracture his blunders by placing my hand over his head and showering God's blessings on him. Then the mistakes that remain you have to remove yourselves. You will yourself be able to see your own mistakes and they will then gradually go away on their own. Everyday around fifty to hundred mistakes will go away. And as many mistakes that go away, to that extent you become *parmatma*.

Since I do not have any blunders and mistakes left, I have no superior and I constantly experience that. That is why I wish that you also attain the same happiness as mine and become independent. You are your own master, so why are you afraid? Unnecessarily people have become disturbed like a frightened horse with a cracker bursting at its feet. That is the state of today's human beings. Therefore, in two sentences I am giving a guarantee by

which a person can remain free. They are :

‘You have no superior in this world. Only your mistakes and blunders are your superiors. If these two are not there, then you are *parmatma* yourself.’

and

‘No creature can interfere with you. This world is such that no creature can cause even the slightest interference in any other creature.’

These two sentences can satisfactorily explain everything.

Facts about the creator of the world

Dadashri: All this confusion has arisen because of not knowing the real facts. Now do you want to know what you’ve already known or do you want to know what you don’t know?

Aspirant: Want to know what I don’t know.

Dadashri: Here you will get to know what you don't know. Elsewhere you generally get to know what is already known. Here you will get to know the real facts. Elsewhere you will not get to know the absolute facts. You will get *laukik* or people prevalent information, whereas divine or absolute facts need to be known. In spite of living in this world, the fact by which one can be free from all the worldly miseries, that reality should be known.

What is this world? How was it created? Who is the creator? How are we related with this world? What have our relatives got to do with us? What is the basis of the whole show? Am I the doer or is someone else the doer? All this needs to be known, isn't it?

Aspirant: Oh yes.

Dadashri: So to begin with, what would you like to know? Let's first talk about that. Who has created this world according to you? Who would have created this complicated world? What is your

opinion?

Aspirant: Only God would have created it.

Dadashri: Then, why is the whole world in worries? Everybody seems to be worried in this world.

Aspirant: Yes, everybody is worrying!

Dadashri: So, if He has created this world, then why did He create it full of worries? Send the CBI and get him here! But actually God is not the culprit at all! It is the people who have made him the culprit.

Aspirant: Then please tell us what is the real fact of this world?

Dadashri: Yes, here are the facts. Listen carefully. When some foreign scientists met me at the Aurangabad airport, they told me, “We believe that there’s a creator but you say that there’s no creator. Then, tell us what is the truth?” So I asked them, “Who has told you that there is a creator?” To which they replied, “Our Christ has said that God is the creator of this world.” Then I said, “Whatever your Christ has said is all correct. Till whatever (level) he has known all that is correct. But beyond that, rebirth is to be known. And beyond rebirth many other things remain to be known. By saying that ‘God is the creator’ one is levelling an accusation against him, because one who creates anything is like a potter. And God is not a potter.” They said “We, one million people believe, that God is the creator. Then is our belief wrong? Is only what your Hindu religion says correct? Because rebirth is talked of only in India. Are you saying that God is not the creator?” I said, “I do not mean that.” So they said, “If God is not the creator, then please tell us what is the actual fact.” Then I said, “God is the creator, is correct by Christian viewpoint, not by fact. God is the creator, is correct by Indian viewpoint, not by fact.” Then they asked, “What is the fact?” I said, “By fact, all this is only a scientific circumstantial evidence.”

In reality God is not the creator of this world at all. This is only

a scientific circumstantial evidence. It is a natural arrangement. In Gujarati language I call it *vyavasthit shakti* (orderly cosmic power). This is a very subtle point.

How these scientific circumstantial evidence arose, can be understood by *gnan* (spiritual knowledge). You will not be able to understand it with *buddhi* (intellect). This is the only point which cannot be understood by intellect, so I have kept it with me. Although it cannot be understood by intellect, in a way you will be able to accept it because, I am saying all this, after having personally seen it. I have seen how all this has taken place.

If God were the creator, then he becomes our superior forever. Then there can't be anything like *moksha* (permanent liberation). But *moksha* exists. People who understand *moksha* will not believe in God as a creator. *Moksha* and God as a creator are two contradictory things. A creator becomes a permanent obliger, and once an obliger means he continues to be our superior till the end. Then won't we have remain under his obligation forever? Why are you not speaking?

Aspirant: Yes, then he becomes our permanent master.

Dadashri: Yes, he becomes our permanent master. In that case, it just can't be called *moksha*. Instead, it is better to live with the wife, enjoying her deliciously prepared meals as well as her insults. Even with insults, such a life is preferable!?

Further, if we say that God has created this world in the real sense, then logicians will ask us, "Who created God?" Won't that question arise? When people tell me, "We feel that God is definitely the creator of this world. You may deny it but we are unable to believe you," I asked them, "If God is the creator, then tell me who has created that God? And then who created that creator?" Logically if there is a creator, then there has to be a creator of that creator. And then there will be no end of this. Therefore the proposition is wrong.

This has happened on its own. Nobody has created it. Since there

is no creator, whom do we ask about it? Even I was seeking as to who is that irresponsible person who has started this chaos! I looked everywhere but couldn't find anyone.

I even invited foreign scientists for a debate. I told them, "If God is the creator then tell me in which year did He create it?"

They said, "We are not aware of the year." Then I asked them, "But did it have a beginning or not?" They said, "Yes, it had a beginning." When we say there is a creator, it means a beginning has definitely taken place. And whatever has a beginning also has an end. Whereas this world is eternal, without an end. Therefore, there is no beginning. This is *anaadi-anant* (without a beginning - without an end.) What has not begun, cannot have a creator, don't you think so? This world has been existing since infinite time and will continue to exist for infinite time. Therefore, God is not the creator of this world.

The correct address of God

Then, the foreign scientist asked me, "Does that mean that God does not exist?" I replied, "If God did not exist, then we would not be able to experience any feelings. All the feelings like happiness and sorrow that arise, we would not be able to experience them. Therefore, God definitely exists!" Then he asked me, "Where does God stay?" I said, "What do you think?" He pointed upward and said, "Above." I said, "where above? Do you know the street? Do you have the correct address where a letter can reach Him? There is nobody above there. I have been everywhere. Everybody used to point their fingers above and tell me He is above. I have checked everywhere above and found that only space exists. Nobody is available upstairs. Nobody is staying above. Then he asked me, "Can you give us the true address of God?" I said, "Write it. God is in every creature whether visible or invisible. Not in creation."

This tape recorder is a creation. God is not present in it. God is

not present in any of the man-made things. God is present in all the things made by nature. He is present in every creature whether visible or invisible. Between you and me there are so many invisible creatures which cannot be seen by the eye or with a microscope. God resides in all of them. And what does He do? He only gives *prakash* (light of knowledge) to each and every creature. You may make use of that light in whatever way you want. If you want to steal, you may do so on your own responsibility and if you want to make a donation, that also you may do so on your own responsibility. You may use that light in whatever way you want to.

There is nobody above. If you believe that there is somebody above then it is wrong. This is an old traditional belief which still continues. That is why I have come to dispel all the wrong beliefs.

Suppose I were wrong in saying “God is not above,” then would He spare me? Who can venture to make such a hazardous statement? Only one who has actually seen it. If we ask someone else to make such a statement, he will shudder. He will say, “No, no.” It requires a courageous person to make such a statement. In addition, he must be free from egoism. His speech should be without any sense of ownership, only then he can make such a statement.

The world, a puzzle by itself

This world is a puzzle by itself. It has itself got puzzled. God has not puzzled it. If God had puzzled it, then He should be caught hold of and questioned, “What harm have these people done to you? The poor chaps are getting thoroughly exhausted in all the confusion and entanglements.” But God has not puzzled this. God is simply God! He is *parmanandi* (bliss incarnate). He has always been so. Without understanding things we unnecessarily make false accusations, that is our mistake. Nobody has puzzled this world. It has got puzzled by itself.

Aspirant: Just as a spider spins it’s own web?

Dadashri: Whatever you may call it. Not from the point of his spinning the web. This world has got puzzled in a totally different manner. That is why people have got confused in this puzzle. And only if this puzzle is solved, they can attain peace.

People who believe that they are out of this puzzle are mistaken. I am saying so after having seen it. Because if this puzzle or worldly problems get solved permanently, then that itself is *moksha* or liberation. Problems still arise for you, don’t they? If someone tells you, “Hey Chandulal you are stupid,” won’t a puzzle arise? Won’t you get puzzled as to why he is unnecessarily calling you stupid?

Aspirant: Yes, I would.

Dadashri: Whereas if someone were to insult me, I wouldn’t get puzzled. You will get puzzled because you are bound. You are bound by the rope of *agnanta* (ignorance).

Aspirant: So how does one solve this puzzle?

Dadashri: There are two viewpoints to solve this puzzle. One is a ‘Relative’ viewpoint and the other is a ‘Real’ viewpoint. The Real is permanent and the Relative is temporary. All the relatives are temporary adjustments and only ‘you’ are permanent. That permanent is to be searched for. And once one gets that permanent self, the puzzle gets solved. Till then, everybody in this world, including saints and monks, everybody remains dissolved in the puzzle. If you wish to solve this puzzle, I will do it for you in an hour. After that, you will never get puzzled.

If for once, one understands the real facts about this world as to who is the creator? Who is God? What is our real self? After knowing all these, the puzzle gets solved automatically.

Scientific Circumstantial Evidence

Aspirant: I did not understand this Scientific Circumstantial Evidence.

Dadashri: The entire universe is based on Scientific circumstantial evidences. Not a single atom can be changed. Even the food that we are going to eat, the meal that is going to be prepared, each and every atom of it has been pre-decided. There is a deep meaning behind all this. After knowing how it works, it appears very simple. But till then it is a sheer puzzle. For example, consider the fact that you have come to meet me. Our meeting is also based on scientific circumstantial evidences. There are many subtle and intriguing causes behind this. Try to find these causes.

Aspirant: But how does one find them?

Dadashri: Just think that in such a big room how is it that you are sitting at this particular place and not over there? You have got this place, you have not obtained it. Did you know that you would be sitting over this space? No. So you have got this space. This space is therefore one of the causes. Then, did you know the time at which you would talk with me? So, time is another cause. The time and space are some of the visible causes. Likewise there are innumerable other subtle and intriguing causes. Also there are causes from previous life connections and events. All these causes - all these scientific circumstantial evidences get together and result into an event.

In fact, there is no independent doership on your part in the act of your coming here. You only believe, and have the ego that, 'I have come and I have gone.' Today, you may say that 'I have come,' but if I ask you, "Why didn't you come yesterday?" What would you say? You would point at your legs and say, "They were aching." So when you point at the legs and say that they were aching, can't you understand as to who came? You or your legs?

Aspirant: But isn't it one and the same? Doesn't mean that I myself came?

Dadashri: So you feel that you yourself have come, is it? Even if the legs were aching, would you have come?

Aspirant: It was my own desire to come, so I have come.

Dadashri: Yes, it was your own desire, that is why you have come. But you could come only because the legs and other circumstances were all right, isn't it? What if they were not alright? Could you have come?

Aspirant: Then I could not have come, that's right.

Dadashri: So can you come independently? It is like a person who comes in a chariot and says, "I have come." If we ask him, "But your legs were paralyzed, then how did you come?" He'd say, "I have come in the chariot. I have myself come." Then I would ask him, "Did you come or has the chariot come? I would further ask, "Has the chariot come or have the horses brought it?" See how far the talk stretches to? See how wrongly we have believed things to be. Therefore, only when all the circumstances are favourable, one can come here not otherwise.

If you had got a severe headache, you would have gone back without meeting me. If we can independently come and go, we can't blame the headache, can we? In which case was the head coming or were you coming? Or if someone met you on the way and insisted, "Chandulal come with me," then you would have gone with him! So, only if all the circumstances are favourable and nobody obstructs you, you can reach here.

Contradictory doership

All this is very scientific. Only when numerous circumstances come together, does an event occur. And in that one only does egoism and boasts, "I have done it." That too only if it turns out to be good, one says, "I have done it" and if it doesn't turn out to be good, he says, "The circumstances were not favourable." Don't our people say, "My circumstances are not favourable right now?" Our people believe in circumstances, don't they?

Aspirant: Yes, they do.

Dadashri: When one earns he himself takes the credit and when he loses, he gives some excuse. If we ask him, "Why are you so

crestfallen these days?” He will say, “God is displeased with me.”

Aspirant: It is a convenient excuse.

Dadashri: Yes, convenient, but one shouldn't lay such an accusation on God. It's okay if we accuse a lawyer or someone else. But should we accuse God for our failures? A lawyer will file a suit and claim damages, but who will file this suit? Such an accusation will result in terrible fetters (bondage) in the next life. Should one accuse God?

Aspirant: No, one should not.

Dadashri: Otherwise, one will say, “My stars are not favourable.” Or else he will say, “My partner is a bloody crook, or my daughter-in-law is inauspicious,” but he will never blame himself. He will never take the onus on his head. In this regard a foreigner once asked me, “Why don't you Indians take the blame on yourselves?” I said, “This is an Indian puzzle. This is the biggest Indian puzzle. You people will not be able to understand it. Indians will not take the responsibility, whereas you people will gracefully accept it.”

When the curry turns out to be tasty he will say, “I've prepared it,” and by chance if it spills over he will say, “Could not help it.” When the patient recovers, the doctor will say, “Just because I gave the injection he is able to get up, otherwise he wouldn't be able to sit.” And if he dies, he will say, “What can I do?” See how baseless these statements are! All this is egoism. Actually, things come together on their own and part also on their own. And people only boast, “I did this, and I did that.”

Circumstances are of parting nature

From where do these things or circumstances come? I investigated and found that they are all of our own making. We ourselves are responsible for it. We have ourselves desired these things. Moreover each and every circumstance is of a parting nature. When the time comes, it will automatically part away. You will not have to part

with it. Therefore let all the circumstances come together, they will part away on their own. Some may part after a month or two or even after six months, but they will definitely part one day. Even when one marries a woman, some day or other he parts from her. It may take five or fifty years, but it definitely won't last a hundred or two hundred years. Hence every circumstance is dissociative by nature.

How much power is one's own?

Dadashri: Can you sleep whenever you want to?

Aspirant: Yes.

Dadashri: Sometimes does it happen that you lose sleep?

Aspirant: It happens very rarely. Normally it doesn't.

Dadashri: So, you can sleep whenever you want to?

Aspirant: Mostly there is no problem, I can sleep.

Dadashri: If you can sleep whenever you want to, it means that sleep is under your control! The power to sleep, is it yours or is it somebody else's?

Aspirant: I don't know that.

Dadashri: At least the power to wake up is yours, isn't it? Are you able to wake up on your own?

Aspirant: Yes.

Dadashri: If you have to wake up at two in the morning, can you?

Aspirant: Yes, Dada.

Dadashri: Or do you have to set the alarm clock?

Aspirant: Yes, the clock has to be set.

Dadashri: Oh, ho! in that case, the clock wakes you up! Tell me, do you wake up or does the clock wake you up? Do you

understand this?

If one wakes up early in the morning, he will say, "I woke up." Later, when he is not able to sleep at night, he will say, "I am not able to sleep." Hey, if you could wake up, then why didn't you also go to sleep? But one doesn't have that independent power! If someone asks, "Who woke me in the morning?" I would say, "You woke up because the sleep was over, that *karma* (deed) was over. The *karma* woke you up."

Similarly, no man in this world has ever been born with the independent power to go to the toilet. No one has the independent power to excrete. Then, how can he have any other power? As long as few things take place according to his plan, he believes that they happened only because of him. And when things don't happen according to his plans, he will realize that it was not so.

In Vadodra, I had once invited some foreign returned doctors, about ten of them. When I told them, "You do not have the independent power go to the toilet (excrete)," they were taken aback. I told them, "You will realize this when you develop constipation. At that time, you will have to take external help, (take a laxative). You do not have control over it. That is why, you will have to take help!" Anything that requires help means it is not your independent power at all. It is only because of *bhramanti* (delusion), that you believe the natural power to be your own power. To believe somebody else's power as your own is called *bhramanti*. Are you able to understand this? About ten-twenty percent ?

Aspirant: Yes, I am able to understand.

Dadashri: Even if this much is understood, the puzzle can be solved. When people say, "I have done this much *tap* (penance), *jap* (chanting of mantras), observed fasts, etc." all that is an illusion. Nevertheless, the world will always remain like this. People will indulge in egoism. It is all natural, isn't it?

It happens

Dadashri: So whatever happens, does it happen with your power or does it happen on its own?

Aspirant: It happens on its own (naturally).

Dadashri: Yes, all this just happens. You wake up in the morning, it happens. You go to the toilet it happens. You have tea it happens. You go to sleep; it happens. Does all this happen naturally or does one do it?

Aspirant: It happens.

Dadashri: If you are working at a job, does it happen or are you doing it?

Aspirant: It happens.

Dadashri: Yes, so how do things take place in this world? Everything just happens. Everything happens on its own, yet what does one say, "I have done this, I have earned money, I have been to the toilet" and so on. If something takes place on its own and we say that we are doing it, we sow seeds (or form new *karmas*). If one doesn't sow seeds, he can be free. But one doesn't remain without sowing seeds.

To whatever happens naturally, if one says, "I have done it," it is called egoism. Because someone else does it and if one imposes, "I have done it," it is called egoism. Since one doesn't see any other doer, he concludes that he is the only one doing it! For example if he decides to go to Mumbai and finish some work and if he is able to accomplish that task, he feels that he is the one who has done it. Since he does not see any other doer, he feels he is the only one who has done it! Only when things don't work out according to his plans, he will realize that he is not the doer. But at that time he will blame his fate!

Prarabdh and Purusharth

Dadashri: Since people are not aware of ‘It happens’ they either call it *prarabdh* (destiny) or *purusharth* (own effort).

Aspirant: Where do things take place according to our wishes? Only if it is there in our destiny it will happen, isn’t it?

Dadashri: But what do people say? If it happens according to one’s wish, it is *purusharth* (own effort) and if it doesn’t happen according to one’s wish then it is *prarabdh* (destiny). But it is not so. If your *punya* (result of good deeds) is in force, everything will happen according to your own wish, and if the *paap* (result of bad deeds or sins) is in force everything will go wrong. Actually, *punya* and *paap* both are *prarabdh*.

If someone does his work well, he is called a *purusharthi* (one who does *purusharth*) and if he does not do his work properly he is called a *prarabdh-vadi* (fatalist or believer in destiny). For example, if someone gets up early in the morning and goes to work, he considers that as his *purusharth* and if he gets up late, he considers that as his *prarabdh*. People do not know the difference between *prarabdh* and *purusharth*; that is why this confusion persists.

Aspirant: But without hard work how can *prarabdh* fructify?

Dadashri: Actually, the hard work takes place automatically. It happens on its own. You are not doing it. There is a science behind this. This subtle fact is worth understanding.

The difference between Prarabdh and Purusharth

Dadashri: From the moment a person is born in this world he is on his way to the crematorium. All the events that take place on the way are *prarabdh*. Schooling, getting married, earning money, suffering losses, recovering from illness, all that is *prarabdh*. And *purusharth* takes place within. But he is not aware of it.

Aspirant: What is *purusharth*? Please explain with an example.

Dadashri: Suppose there are two brothers. One of them is of a helping nature and the other one has the habit of stealing things from other people’s farms. Now the act of stealing things is *prarabdh* and the thoughts of stealing that arise in his mind are also *prarabdh*. But while stealing, if he feels in his mind, ‘Gosh! Why am I doing these wrong deeds?’ That is the (good) *purusharth* he does. Similarly because the other brother’s *karmas* (past deeds) are good, he is unable to steal. That too is his *prarabdh*. Now if the one who does not steal feels that everybody is stealing and I am the only one getting left out, if he desires in his mind that, ‘It is worth stealing’ then that is his *purusharth*. Because of this (*negative purusharth*) he will become a thief in the next life.

So whatever people are doing in this world, whether good or bad, it is all *prarabdh*. Whatever is experienced by the five senses is all *prarabdh*. Whereas what takes place within, that is *purusharth*. This is the line of demarkation between *prarabdh* and *purusharth*.

All actions which can be seen externally are *prarabdh*. Whereas what is the common misconception that people have? When they do some good work or religious activity they call it *purusharth* and the daily routine work they call *prarabdh*. But, that is totally wrong.

Aspirant: Do you mean to say that there is no *purusharth* in doing religious activities or in giving donations?

Dadashri: *Purusharth* is there, but it takes place inside. And all the external activities that take place, they are *prarabdh*. To donate is *prarabdh*, but the *bhaavna* (inner feeling or desire) which is nursed within that is *purusharth*. It is in ‘charge’ form and *prarabdh* is in ‘discharge’ form.

Everyone in this world does *bhaav-purusharth*. For example, if a wealthy businessman donates fifty thousand rupees to a college, but from within he feels, “I did not want to give. It was only because of the mayor’s pressure, I had to give,” And another person puts only twenty five paise in the charity box at the temple, but has

the *bhaav*, “If I had fifty thousand rupees I would have gladly offered it to God.” Here both the *bhaavs* are *purusharth*. These *bhaavs* will then fructify in the next life. So all the *bhaavs* are *purusharth* and the external actions are *prarabd*. This is an extremely subtle point. Even great saints will find it difficult to understand it.

Forms of Purusharth

Aspirant: That I have come here for *satsang*, isn't that *purusharth*?

Dadashri: Generally speaking, people will consider it as *purusharth*. But really speaking, your coming here is *prarabd*. Because only when all scientific circumstantial evidences got together, you could come here, otherwise on your own, you could not have come here. You must get the time, get the train, find the place, locate the building, only when all these circumstances come together, you can reach here. **Therefore, whatever happens with the help of circumstances all that is *prarabd*. Whereas *purusharth* takes place independently.**

That you came here is *prarabd*, and the *bhaavna* that arises within that, “What a great soul Dada is? When will I get to meet him again?” that is the *purusharth* or else if you feel that, “I've wasted my time, why did I come here?” then that's the *negative purusharth*.

Even now while you are talking, somebody may be thinking positively and somebody may be thinking negatively. Someone may feel that what Dada is saying is wrong and someone may feel that what Dada is saying is great. So the opinion that is formed about Dada's discourse is *purusharth*.

So in the *prarabd* that is taking place, seeds of *purusharth* are being sown. The entire world is operating only on *prarabd* and in that, seeds of *purusharth* are being sown, but one is not aware of that. Therefore *purusharth* takes place unconsciously. If done consciously, the next life can be made very exquisite.

Real Purusharth begins after becoming Purush

There are two types of *purusharth*, Relative *purusharth* and Real *purusharth*. Relative *purusharth* means new seeds are sown while going through *prarabd* (as explained above). And Real *purusharth* begins only after one becomes *purush* (soul). After one realizes one's own self, the pure soul, real *purusharth* begins. As long as you are Chandulal, you are *prakruti* (the body). After *prakruti* is separated from *purush*, the real *purusharth* begins. Till then, the *prakruti* forcibly drags you on.

Doership is Prakruti

Dadashri: All the people in this world are like tops. *Prakruti* does all the activities like *tap - jap - dhyana* (penance - chanting - meditation) and one believes that he does it.

Aspirant: Please tell us more about *prakruti*.

Dadashri: If one becomes the *karta* (doer), *prakruti* arises or comes into existence. As a soul he is not the doer, but when he is under the wrong belief that ‘I am Chandulal’ and says, ‘I have done this’ *prakruti* arises and he gets bound by it. *Prakruti* has arisen only because of this wrong belief. As long as the feeling that ‘I am the doer’ exists, *prakruti* arises, and when one realizes that he is not the doer, from then on the *prakruti* ceases to arise. From then onwards new *karmas* stop forming (or charging) and only the discharge of old *karmas* remain.

Notional doer

Aspirant: If really one is not the doer, then who is the doer and what is his identity?

Dadashri: One is not an independent doer, but one is a *naimitik karta* (instrumental doer). One is a doer as per the parliamentary

system. Just as in the parliament everyone has a right to vote on any issue, like that in life as a free individual one says, “I want to do this,” and a plan gets drawn up. He is only a planner of the scheme. The doership is there only while drawing up the plan. This plan then goes into Nature’s computer and Nature then implements it. People are not aware of this.

Therefore in this birth, the entire life is the form of implementation of plans which were created in the previous life. One does not have any say in it now. The physical implementation is in the control of nature. Do you understand this? It is an extremely profound point.

Aspirant: Yes Sir, I understand.

Dadashri: So one doesn’t have the independent power to eat, the power to excrete, or the power to earn. Why no power? Because for all these activities to take place, one is dependent on other circumstances also. Even if one wants to have a cup of tea it depends on the coming together of so many circumstances. e.g. milk, water, stove, etc. Only when everything is available can tea be prepared. Therefore, whatever depends on circumstances, all that is external power. It is not in our hands.

Aspirant: Then, who is the doer of all this?

Dadashri: That’s precisely what I am telling you. One is not the doer in the physical implementation, because the visible *karmas* (actions or deeds) are in the form of a result. What one does or experiences at present all that is the result of *karmas*. They are not *karmas*, but they are the result of past *karmas*. *Karmas* in the form of *bhaav* were done in the previous birth, and now, throughout this entire life, one experiences the result of those *karmas* and there is no escape from it. But while experiencing the results, further seeds (of *bhaav*) are once again being sown. Because one has the belief that he is the doer, new seeds are sown.

One is not even aware of where one has one’s own independent power. The only power one has is *bhaav-satta* (power to desire)

which again is not totally independent. That too depends on circumstances. If one had the independent power to do *bhaav*, then he would become a permanent doer. Then his doership would not discontinue even after going to *moksha*. But that does not happen because one is only a *naimitik karta* (notional or circumstantial doer).

What does *naimitik karta* mean? Let me explain with an example. Suppose, there is a man who accepts bribes, yet, in his mind he regrets it. On the other hand there is another man who does not take bribes, but at home his wife pressurises him, “All your friends have already built bungalows and only you’re left behind.” So, he desires, “Let me also take bribes.” Although he does the *bhaav* to take bribes, he will not be able to do so in this birth. Because his *prakruti* has been formed that way. But because he does that *bhaav* to take bribes, that type of *prakruti* will be formed in the next birth and he will take bribes. This is how he is a *naimitik karta* (circumstantial doer). He does the *bhaav* under the force of circumstances.

Do you like this talk? You may be finding it too heavy? You may not have heard such things before, isn’t it? Would you like to listen to these things?

Aspirant: Yes. I have liked this very much.

Dadashri: So in reality the world is very different. But it takes quite sometime to understand this, because it is quite different from the traditional concepts that one has heard so far.

The formation of karmas

Dadashri: Anything can be asked here, because this is a science. And in order to understand this science you are free to ask any question.

Aspirant: What should be done to be free from the bondage of *karmas*?

Dadashri: *Karmas* are subject to a doer. Only if there is a *karta* (doer), *karma* can take place. If there is no *karta*, *karmas* cannot take place. Why does one become a *karta*? Because one dwells in *aaropit bhaav* (imposed belief), one becomes a *karta*. If one returns to one's original nature, he is not a *karta* at all. But because one believes and says, "I have done this," one becomes a *karta* and *karmas* form. If one doesn't become a *karta*, then the *karma* will cease to form. If not supported, *karmas* will cease to form. So *karmas* are formed as long as there is a doer.

Soul and non-soul adhere by illusion

Atma (soul) and *anatma* (non-soul or body) the two, are totally separate. They have not become one, but have got stuck to each other. They have got stuck by *bhranti* (delusion). How has the *bhranti* arisen? When one becomes a doer and says, "I have done this," *bhranti* arises. The adhesion of this illusion is so strong that the soul and non-soul remain bonded very firmly.

Only when a *Gnani-purush* dissolves all that *bhranti*, the two separate. Then both function according to their respective natures. Right now you really believe that you are Chandulal. Actually 'you' are separate and 'Chandulal' is separate. A *Gnani-purush* separates the two, 'you' as the soul and 'Chandulal' as the non-soul, through the science of separation. After that, 'you' cease to be the doer, and 'Chandulal' does everything.

Separation of soul and non-soul

What is *atma-gnan*? It is to know that these are the properties of *atma* (soul) and these are the properties of the *anatma* (non-soul). One who knows them and has experienced them is said to have *atma-gnan* (knowledge of the self).

A person cannot attain *atma-gnan* on his own. This is because he himself is a part of *prakruti* and being a part of *prakruti* how can

he destroy (or rise above) the *prakruti*? You can definitely wear it off but it is not possible to totally destroy *prakruti*. It is like a dirty cloth which we try to clean with a soap. The soap removes the dirt from the cloth, but it leaves behind its own dirt. To remove this dirt we use a whitening agent like Tinopal. Tinopal then removes the dirt of the soap and leaves behind its own dirt. I am only citing this example to help you understand why it is not possible to get *atma-gnan* through one's own efforts. Because whatever one does to attain *moksha* he again forms *karmas*, which in turn bind him. Although, with such efforts, he could possibly attain a better life. To get *atma-gnan* one must know the properties of *atma* and *anatma*. A *Gnani-purush* knows these, and can easily separate the two for you.

For example, this gold ring contains a mixture of copper and gold. Who do you think can separate the two metals?

Aspirant: Only a goldsmith.

Dadashri: A goldsmith can separate the two because he knows the properties of both the elements. Similarly, a *Gnani-purush* knows the properties of the soul and non-soul and hence he can separate them.

Moreover, the gold and copper in this ring are in the form of a mixture. If they had become a compound then it would not have been possible to separate them, because both of them would have lost their individual properties. Similarly, *atma* (soul) and *anatma* (non-soul or body) are in the form of a mixture. They have not formed as a compound. That is why a *Gnani-purush* can separate the soul and one can attain self-realization.

Ignorance the root cause of bondage

According to the *Vedas* (a Hindu scripture), if *mal*, *vikshep* and *agnan* (impurities, instability and ignorance) go, self-realization is possible. According to the Jains, if *raag*, *dwesh* and *agnan*

(attachment, hatred and ignorance) go, self-realization is possible. So in both these, *agnan* (ignorance) is common. Ignorance (about one's own self) is the root cause of bondage in *sansar*. If one gets *gnan* (knowledge about one's own self) one becomes free. As long as ignorance persists, *mal-vikeshep* or *raag-dwesh* arise. If ignorance goes, liberation is at palm's length.

Aspirant: To remove that ignorance, at least some force is required, isn't it?

Dadashri: For that, only a *Gnani-purush*'s force is required. He gives a gigantic force of infinite power. But a *Gnani-purush* is rarely found in this world. He is generally not there. If he is there, then all the work gets done.

Now, since the *Gnani-purush* is not there, people have stopped talking of removing ignorance. People have inquired and found that *Gnani-purush* is not available anywhere. So, till then, they have decided to remove as much of their *raag-dwesh* as possible. Even though inputs or charging of *karmas* continues due to ignorance, they are desperately trying to remove *raag-dwesh*, so that *karmas* don't accumulate.

However, the main thing is that ignorance should be removed. After that charging of new *karmas* ceases and only discharge of past *karmas* remains. This *sansar* (worldly life) has arisen due to *agnan* (ignorance) and *moksha* is possible with *gnan* (knowledge).

No effort in coming to one's own innate nature

Aspirant: To go to *moksha* means to go where? What is over there?

Dadashri: One doesn't have to go anywhere. *Moksha* is one's own nature. One has to come into one's own *swabhaav* (innate nature). One has only to understand one's own innate nature.

When water is in its *swabhaav* (natural state) it can flow

downward for hundreds of miles. But, if you want to make it flow upward? Difficulty arises. Because to flow upward is not its nature. It is unnatural - *vibhaav*. Similarly the soul's *swabhaav* is *moksha* and *sansar* (worldly life) is *vibhaav*. There is a lot of trouble in *vibhaav*! Do you understand this?

Aspirant: Yes, that's right.

Dadashri: *Moksha* means to be one's own self and *sansar* means to be other than one's own self. Which of the two is easy? To come into one's nature. *Moksha* is not difficult, *sansar* is. If water is to be heated (in a domestic boiler) is any effort required?

Aspirant: Yes. One has to fill the boiler with water, get the coals and ignite them.

Dadashri: Then, to ignite the coals, don't we need to make a wick from rags, dip it in kerosene, strike a match and light it up?

Aspirant: Yes, we have to do all that.

Dadashri: So just to heat a boiler full of water one has to take so much trouble.

Now, consider that we have a huge tank of one lakh gallon capacity full of hot water and we want to cool this water, then what should be done?

Aspirant: You should add cold water to it.

Dadashri: Instead, I would suggest, "Go to sleep. In the morning it will cool down." If someone were to ask, "But sir, how is it possible? How will it cool without doing anything?" I would say, "My dear go to sleep peacefully. Even if you don't get up at night, it will cool down in the morning." Will it cool down in the morning or not?

Aspirant: It will.

Dadashri: How?

Aspirant: Because time elapses.

Dadashri: No, to remain cool is water's innate nature or *swabhaav*. Just as water will flow from a higher level to a lower level on its own, similarly to cool down is also water's nature. But to heat it, or to take it into *vibhaav* or unnatural state, efforts are required and to bring it back to its *swabhaav* (own nature) efforts are not required.

Similarly *moksha* is also one's own innate nature. Attaining *moksha* is easier than preparing *khichadi* (a simple preparation of rice and pulses). To prepare *khichadi* so many things like rice, pulses, water, fuel, vessel, etc. are required. Only thereafter *khichadi* gets prepared. Whereas to get *moksha* is easier than that, provided a *mokshdata Gnani* (deliverer of *moksha*) is available. Otherwise it is impossible to attain *moksha* even in infinite lives.

Moksha in two stages

Aspirant: Generally speaking, we understand *moksha* as freedom from the cycles of life and death.

Dadashri: Yes, that is right, but that is the final freedom, that is the second stage. But in the first stage one must experience the absence of worldly miseries. In spite of all the mental, physical and external miseries of the world, one remains unaffected by them. That is the first stage, which must be experienced here itself. And when all the *karmas* are exhausted, when the soul leaves the body, the final *moksha* is attained.

Freedom while alive

Aspirant: Are you talking of *moksha* while one is alive or is it the freedom after death?

Dadashri: What is the use of freedom after death? What is the proof that one will attain *moksha* afterwards? What is the use of such *moksha* on credit? There is no fun in credit. It is best to have it in cash. We should experience that freedom (from worldly

miseries) here itself. This is possible over here with *akram-vignan* (stepless-science). **This is the cash bank of divine solution.**

Aspirant: But by living this world life, can *atma-gnan* (knowledge or experience of the soul) be obtained just like that?

Dadashri: Yes, there is such a way. Living along with one's family and doing all the routine work, one can get *atma-gnan*. Even I am living in this world and doing all this for you. Living in this world means, you are permitted to watch movies, marry your children, even wear good clothes in their marriage. What more do you need? Do you need any further guarantee?

Aspirant: Oh that's wonderful. If all these are permitted then it's good.

Dadashri: Everything is permitted! This is an exceptional path. You don't have to make any effort. We give you the soul in your hands and then you can experience its joy. Then you will not form any binding *karmas*. *Karmas* for only one life will be formed and those too will be formed because of following my *agnas* (commandments, or dictates). You are required to stay in our *agnas*, so that you do not deviate from this path. They act as a shield and protect you.

Aspirant: So there is going to be one more birth, is it?

Dadashri: The previous birth was there and the next birth is also there. In this path, one or two births still remain. First freedom from ignorance takes place, then in one or two births the final freedom takes place. The present era is such that one birth still remains.

How long to dispel darkness?

Aspirant: It has been preached that many things have to be done to obtain *gnan* (knowledge). Qualities like politeness, asceticism, followership, etc. have to be cultivated. If it is so, then how can *gnan* be obtained in such a short period?

Dadashri: *Gnan* does not take time at all. It is like light. What will happen if we switch on a torch in a dark room? There will be brightness. The darkness will disappear instantly. Likewise a *Gnani-purush* dispels the darkness of ignorance with the light of *gnan*. But first one must get a torch yielding *Gnani-purush*, who can illuminate. Then one won't stumble.

Aspirant: So to attain that state, first a person has to reach some level, hasn't he?

Dadashri: He has reached that level many times in the past lives. But due to ignorance, his crookedness and ego have also increased. He feels that he is somebody and he knows everything. If it were true, then how is it that you continue to stumble and suffer? So leave out all the doing. All this has been done many times in the past, but one's own true nature has not been realized. Only that needs to be done.

Only change in vision is required

You have *astitva* (existence). You know that you exist. But you do not have *vastutva* (the real fact). Really speaking who you are, that you have not realized. When a *Gnani-purush* makes you realize that *vastutva*, *purnatva* (completeness) takes place on its own. Then nothing needs to be done. One automatically becomes free. The difference is only in sight.

One's *drashti* (sight) has always been on the *drashya* (materialistic world or scene) and never on the *drashta* (one who sees - the pure soul), when the *drashti* is towards the *drashya* it is called *pudgal bhaav* (bodily or physical belief). When the *drashti* is towards the *drashta* it is called *atma-bhaav* (the soul belief) when the *drashti* falls on the *drashta* all the puzzles get solved. I turn the sight for you. This is the work of a *Gnani-purush*. It is not possible without Divine grace.

The line of demarcation between soul and non-soul

Because this is *akram-vignan* (stepless science) *samkit* (correct perception) takes place so quickly, otherwise in the *kramic marg* (step by step path) it is not possible to get *samkit* today. This is a science of a very high order. We bifurcate the *atma* (soul) and *anantma* (non-soul or body). Between the two, I set up a line of demarcation. After that the two remain separate forever.

Aspirant: I can't imagine that it is possible to demarcate so easily.

Dadashri: That's true. One just can't imagine! How can one imagine the talk of *nirvikalp*? The line of demarcation is not possible in the present era, yet here it has become possible because of the manifestation of *akram-vignan*. This is a science. This is not merely *gnan* (knowledge). *Gnan* is available everywhere else. What is going on in the world is *kramic-gnan*. Whereas this is *akram-vignan*, it gives immediate results!

Paths Kramic and akram

The *gnan* of *tirthankars* (Jain apostles) is *kramic gnan*. *Kramic* means to rise step by step. As you reduce the *parigrah* (material acquisitions) step by step, you will gradually attain *moksha*, but that too after a very long time. And in *akram-vignan* one does not have to proceed step by step or climb the stairs. One has to simply get into the lift and reach the twelfth floor. Such a path has emerged and I am only a *nimmit* (instrumental) in that. After sitting in the lift, *moksha* is guaranteed. Because anger, pride, deceit, greed don't occur, *aartadhyan*, *raudradhyan* don't occur. Isn't that enough? Then the goal is achieved, isn't it? (*Aartadhyan* - a *dhyan* or mental state in which one hurts one's own self, *raudradhyan* - a *dhyan* or mental state in which one harms others).

Aspirant: Isn't *kramic* the main path? *Akram* has just come now ?

Dadashri: Yes, that is the main path. There one has to undergo

penance, renunciation and is associated with suffering. There one has to struggle a lot.

Aspirant: I see. Does it mean that without suffering one cannot proceed further in the *kramic* way, is it?

Dadashri: That path is full of sufferings till the end. Just as gold has to be heated in the fire before it is purified, similarly in the *kramic* way one has to undergo severe penances before one attains his goal.

Aspirant: Are there any rules in *akram-vignan* as there are in *kramic* way?

Dadashri: No, because every rule is 'Relative'. To sit like this, to sit like that, all that is 'Relative' as compared to the attainment of the 'Real' pure soul in *akram-vignan*. There are no rules in *akram*. So although nothing is to be done in this path, yet people don't come!

Aspirant: That's right. Because people believe that something has to be done in order to attain *moksha*.

Dadashri: But how will you do anything? You are yourself bound by anger, pride, deceit, greed, attachment, etc. Even if I tell you to do anything, how will you do it? You are in a completely dependent state.

Eligibility criteria

Aspirant: This path is so easy. Is there an eligibility criteria for this or is it open to everybody?

Dadashri :When people ask me, "Am I eligible?" I say, "Your meeting me itself is your eligibility." There are many scientific circumstantial evidences at work behind this meeting.

Therefore whoever comes to me is considered eligible and who does not come is not eligible. On what basis does one come? One comes on the basis of his eligibility. If one comes to me and yet

is unable to obtain freedom, then his *antarai-karma* (hindrance *karma*) are obstructing him.

If someone says, "But I have all these bad qualities in me," I'd say, "I don't mind your bad qualities, because your soul is pure." In this *dusham-kal* (era of hardship) it is bound to be so. Black money, bribes, corruption, black marketing, etc. Doesn't everybody do it? What else can be the qualities of a person in *dusham-kaal*?

Aspirant: These only.

Dadashri: So I am not looking at your good or bad qualities. You only get your work done. I will destroy those qualities of yours. I do not look for any other eligibility. I only consider the age a bit, and take those whose intellect has matured to some extent.

Do you know what is the true qualification? In spite of living in this world, in spite of having *ahankar* and *mamta* (ego and attachment) one does not clash or have conflicts even once. That's the true qualification. And here people clash ten times a month, don't they? Therefore the question of finding such a qualification doesn't arise at all!

Thousands of years have elapsed, but such a simple path has never manifested. After, this realization if you get even a single worry, you can file a suit of two lakh rupees against me. I am giving you so much guarantee, then do you have any objection?

Aspirant: No.

Dadashri: This is the eleventh wonder of the world. People will greatly benefit from it.

The impartation of akram gnan

Dadashri: So one day, come to me. We fix a particular day when we impart this *gnan*. Come on that day. On that day we cut everybody's rope (of ignorance) from behind. We just cut one turn with the blade that's all. Then immediately you will realize that

everything has loosened. You will yourself experience that you have become free from the bondage of ignorance and you will experience your real self.

On the day we give *gnan* your *karmas* are burnt by *gnanagni* (fire of knowledge). *Light karmas* which are like a gas and liquid get destroyed. And heavy *karmas* which are like a solid remain. They have got to be endured because they are frozen. Those *karmas* have ripened to bear fruits, so they won't spare you. But all the other *karmas* which are like a liquid and gas are destroyed. Therefore after getting *gnan*, people feel very light and *jaagruti* (alertness) increases drastically. Once awakened, that alertness never goes. Along with *jaagruti*, one gets the *pratiti* (conviction), *laksh* (focus or vigil) and *anubhav* (experience) of the soul.

Aspirant: What exactly happens when one experiences the soul?

Dadashri: When one experience the soul, his *dehadhyas* goes. The feeling that I am the *deha* or body goes. As a result of which the formation of new *karmas* ceases and only the discharge of previous *karmas* remains. Fresh *karmas* are not charged. What else do you need?

Aspirant: I only want this *gnan* from you.

Dadashri: Yes, I will give you this *gnan*. I will give you the soul in your hands.

Aspirant: Then my human birth will become successful. Then nothing else remains to be done.

Dadashri: Yes, its going to be successful. What you will not be able to get even in million lives, that I will install within one hour Yes, within one hour. Then you yourself will feel "I am safe."

Get your work done

So get your work done. Whenever you desire. It is not compulsory that you should come here. Come only if you find it acceptable.

And if you like this worldly life, if you find it comfortable to live in this world, you may continue to do so. I do not insist that you accept this. Nor will I call you. But if you come here, I will request you to take advantage of this. I will only make this request. Since thousands of years such a science has not come up. That is why I am asking you to take advantage of this at the earliest. One never knows what may happen in future. So come and get your work done now.



Glossary

<i>aaropitbhaav</i>	= impositary belief or imposition
<i>agnan</i>	= ignorance
<i>ahankar</i>	= ego, egoism
<i>akram vignan</i>	= stepless science
<i>anatma</i>	= non-soul or body
<i>atma gnan</i>	= knowledge of the soul
<i>bhaav, bhavana</i>	= desire, inner feeling
<i>bhranti</i>	= delusion
<i>chaaritra</i>	= conduct
<i>chitta</i>	= the mental faculty by which we can visualize things.
<i>darshan</i>	= belief, understanding
<i>dwesh</i>	= hatred or malice
<i>gati</i>	= state of existence or life from
<i>gnan</i>	= knowledge
<i>Gnani-Purush</i>	= an enlightened person who has the complete knowledge and constant experience of the soul.
<i>karma</i>	= deeds or action (physical and mental)
<i>karta</i>	= doer
<i>karta-pad</i>	= doership
<i>kramic marg</i>	= step by step path
<i>laksh</i>	= focus or vigil
<i>mithya darshan</i>	= wrong belief
<i>mithyatva</i>	= wrong or false
<i>moksha</i>	= liberation
<i>nirvikalp</i>	= freedom from 'I' ness
<i>parmatama</i>	= liberated soul
<i>prakruti</i>	= inherent nature, one's physical and mental being
<i>prarabdh</i>	= destiny
<i>purusharth</i>	= effort
<i>samkit</i>	= correct perception
<i>samyak darshan</i>	= right belief
<i>sansar</i>	= world, worldly life
<i>satsang</i>	= a religious meeting or gathering of devotees
<i>shookshma</i>	= subtle, non-physical
<i>sthool</i>	= physical material
<i>swaroop</i>	= self identity

CONTACT ADDRESSES

1. **SHRI APTAPUTRA TRUST,**
 'Samyamdham', Nagarbaug Complex
 SINGOD : 394 335 Via : Kadod, Ta. Bardoli
 Dist. Surat. Phone : (02622) 46513
8. **VASANT U. PATEL**
 Days Inn, 206, South Illionise Ave,
 Oak Ridge, Tennessee-38730 U.S.A.
 Phone : 423- 483 - 5615
2. **SHRI APTAMANDIR**
 E-1, Hill Park, Opp. Abad Dairy,
 Kankaria - 380 022
 Phone : (079) 5327230, 6761262,
 6747076, 6751336
9. **UPENDRA D. DAVE**
 37, Russell Lane, Whetstone,
 London N 20 0BB, U. K.
 Phone : 181 - 361 - 3466
3. **SHRI LALIT CHANDANMAL MEHTA**
 Plot No. 182, Polo No. 2, Pavta,
Jodhpur (Rajasthan) - 342 006
 Telephone: Resi. - (0291) 546807, 544303
 Off - 620932, 614092
 Fax - 626309
10. **BHUPATBHAI KAMDAR**
Hyderabad.
 Phone : (R) : (040) 7632018
 (O) : 7632807
4. **Ñe bnt:Jén <@@b**
 f t b l s a t h h a < t, b w v t u l J t d t b,
 IS | a t k - 394 185
 é h t t m : (02621) 52112, 52729,52730
11. **BABULAL P. BHANSALI**
Banglore
 Phone : (R) : (080) 2256978
 2202734
5. **Ñe f t d < j t t j t s i l**
 13, j t a b e l t h g K j t u, j t e j t t e h h - l N e
 r t j z d, 5 J t k b j t t, b t x w t. b t t E o
 é h t t m : (022) 4022284, 4025263
 3755312, 3756280
12. **DILIPBHAI C. PATEL**
Madurai
 Phone : (R) (0452) 680639
 680647
6. **v é v C t e o c t t d t t E o v x j t**
 ` } < t J < o, F i l a t e f h f e d j t e,
 s e v e y t u f u v e A u h t J v h t,
J z t a h t - 390 001
 é h t t m : (0265) 422465
13. **SOHANLAL K. JAIN**
Chennai
 Phone : (044) 5382098
 5362875
7. **m J o b l j t n i a t l**
 é k t j t e c n a x t u,
 J z n h Y h v t o a x n l f u v t m
 b w v t u j t v f t b K, < t. é m É t t o
 IS | - y n b é t t t é -382 421
 é h t t m : Local (917) 64114
 STD (02717) 64114