

April 2000

Ethical Conduct – Honesty

Does God Reside Where There is Honesty?

Dadashri: How old are you *seth*?

Questioner: 52 years!

Dadashri: So 48 years still remain, don't they? We indeed have an account of 100 years, do we not?

Questioner: Does one have to work as long as he can, and then go to Lord?

Dadashri: Where will you go?

Questioner: Final station.

Dadashri: Yes to the final station, but don't you have to do something else before that? Do you have to pack your bags for the next life or not? Are you all packed and ready?

Questioner: I feel that one should live with honesty and whoever he comes into contact with he should deal (conduct himself) with honesty, then that is indeed a nice bundle.

Dadashri: That's it, that's it! There is nothing else like it. But there should be honesty in everything. So since how long have you lived a life of honesty? If any person lives life of honesty, lives a moral (ethical) life, there all the 24 *Tirthankaras* will reside. Hence, start this much, then it's more than enough.

Honesty is Indeed God's Path !

Questioner: What should one continue doing to make progress towards the *Atma* (Self)?

Dadashri: One should maintain an exclusive foundation of honesty. This faith is such, that when one finds himself in a difficult situation, the inner energy and power (of the Soul) will express. When he is not in a bind, and there is plenty of money around, there is no scope for the manifestation of these inner energies of the soul. Honesty is the only way. It will not happen with devotional worship of the Lord either. If a person does a lot of *bhakti* but does not have honesty as his deep inner intent and there is no meaning in what he does.

One should have honesty. Through honesty, one can become a human again.

Those who forcibly take that which is not rightfully theirs, who enjoy that which is not rightfully theirs, will go from being two-legged to four-legged with the addition of a tail [take a birth in the animal kingdom].

No one can change this. Their behavior here naturally binds their birth there. In the animal kingdom, there is no such thing as having one wife. Every female belongs to all the other animals. Here married men are not supposed to look at other women lustfully, but this has become a habit with them and so they will be able to fulfill their desires when they go there into the animal kingdom.

He has the License of God!

Questioner: Nowadays, if one tries to run the business with honesty, then more problems arise, why is that?

Dadashri: If you work with honesty, then only one difficulty will arise, but if you work with dishonesty then two types of difficulties will arise. You will be able to become free from the difficulties arising from honesty, but it is very hard to become free [from the work done] with dishonesty. Honesty is the great 'license' of God. Nobody will bother you. Do you have thoughts about destroying that 'license'?

Dishonesty is the Best Foolishness!

When a person tells me 'I don't care about religion but I want worldly happiness', to him I would tell, 'be honest and ethical.'

I would not tell him to go to the temple. I would tell him that giving to others is a Godly quality. Not to take away something belonging to others is a human quality. To be ethical and honest in this way is the highest religion. 'Dishonesty is the best foolishness!' Just because I am not able to be honest, does that mean that I have to jump in the sea? My Dada has taught me to do *pratikraman* whenever I am dishonest. Your next life will become pure. Know and accept dishonesty as dishonesty and repent for it. The one that repents is honest for sure.

The Ahmedabad merchants have two mills, yet their suffocation is such that it can't even be described here. Even after owning two mills, there is no telling when he will fail (suffer heart-fail). He had passed well at school, but fails here! Because he has started to welcome best foolishness. Dishonesty is the best foolishness! There is limit to this foolishness, isn't it? Or should one take it to its best? So, today one has reached until the best foolishness!

Three Keys in Business!

Display the following statements prominently in your shop:

1. Enjoy the present; do not worry about what is not in front of you.
2. Fault is of the sufferer
3. Dishonesty is the best foolishness!

Honesty is the best policy, this never becomes untrue (false). But faith has become shaken and also the times are such. Whose rule (authority) is it at night? When it is the kingdom of thieves and you open your store for business, then you will get wiped clean. This is the time of the thieves. So then should you change your ways? Keep the store closed until morning, but you should not change your ways at all. There are rules of rationing, in someone who is being insincere thinks that it is beneficial, but why don't others think that (believe that)? If everyone at home lied then who will you trust? And if you were to trust one then you should trust everyone, shouldn't you! But the trust at home, is a blind trust. Nobody has the authority (power), nobody can do anything at all. If one has the authority (power) then no steamer (ship) will sink. But one is a [spinning] 'top'. The *prakruti* (attribute of the non-Self-complex) makes one dance to its tune. Why is it called *parsatta*- the authority (power) of outside (other than Self)? It takes us where we like and it also takes us where we don't like. One goes even where he does not desire at all, hence that is indeed *parsatta*, isn't it!

Maintain 'Honesty is the best policy', but this sentence has now become ineffective. Therefore from now on use our new sentence, 'Dishonesty is the best foolishness' By writing the other positive sentence, people have become senseless (mad). If people are getting robbed in spite of displaying a sign, 'Beware of thieves', then what use is that board (sign)? And yet people still display the board (sign) of 'Honesty is the best policy'. Yet there is no honesty. So then what use is that board? Now there is a need for new scriptures and new sutras (aphorisms). Therefore we say, 'Dishonesty is the best foolishness,' keep this board (sign).

The Motive of cooking Mung Beans!

Questioner: I like to be honest but no work gets done without bribing.

Dadashri: Now in that case don't get much involved. When someone asks me, 'we are not using less cement, not using less iron but what should we do when this one is not paying the bill of sixty thousand rupees?' Then I replied that 'give him five hundred rupees and get the check.' You have to get the check otherwise when someone demands money, what can you give him at that time? So you have to give him check of two to five hundred rupees to get your money. Yes, you have to become practical according to the time. You do not want to take that is called not taking the bribe. As for giving, what can you do when you have the need? If your

two *lakh* rupees are covered up at some place and that person is demanding five thousand rupees then will not you give him?

Questioner: But is the one giving the bribe not guiltier than the one taking?

Dadashri: Only when he is caught!

Questioner: Is not giving and taking bribe an offence in the account of nature?

Dadashri: Where will it end if you start counting such offences? One should not do anything wrong –that is what one should decide.

But where will one go when one has the need? If the delivery is going to come in the home and there is no place available there (at the hospital) then don't he have to find a way by giving money or not? Can he have the delivery performed at home?

So you cook the *mung* beans. Use any water you have to, to cook the *mung* beans. Whether it is the tap water or eventually the gutter water, use whatever water you can to cook the *mung* beans, that is what I mean to say. There is no end to this. This is still a slippery time. So far you are seeing like this. But henceforth the *Kaliyug* will be seen with new varieties, this is not going to end so beware. In short understand this only.

Wealth After 1942!

Questioner: But now the money that is earned through real labor and honesty; when such money comes in, will morality be there or not? Or it won't be even be there?

Dadashri: At present there is no real honesty. After 1942 not a single man has the money earned with honesty.

Questioner: We work every month, and the money earned from that, is that not considered honest money?

Dadashri: The money is indeed wrong or unjust there! After 1942, the money is indeed wrong or unjust. Before '42 it was right money. Before, there was no surplus at all for the person in service. And at present, there is a surplus for the person in service. The real money indeed does not remain as surplus. What am I trying to convey? The real money indeed does not remain as surplus.

Dishonest Money Binds Demerit Karma!

A father gives his son a million rupees and then decides to embark upon a spiritual path. The son squanders the money away, drinking, eating non-vegetarian food, gambling in the stock market, and enjoying himself. The reason behind this is that any money acquired through improper means will never remain; it will leave. Alas today not even honest money earned through earnest means remains with those who earn it, so how is dishonest money to remain? You will need pure money, money that comes from your merit karma. This occurs when money is gained through honest and clear intentions. Only the wealth from such a source will give you happiness. However, this current money of *dushamkaal* (era of spiritual and moral decline) is indeed considered from merit karma, but it is binds demerit karma while enjoying the fruits (results) of merit karma (*paapanubandhi punya*), that binds nothing but demerit karma!

Money of Worthless and Naïve People!

The law of the world is such that in Hindusthan (India), as worthless people are born, money starts increasing; and if there are worthy people, money will not be allowed to come to them. Therefore money has come to people who are not worthy. And they get food on their tables. However, they don't know how to eat and drink.

The people of this time cycle are naïve (guileless). If someone takes something away from them, they don't have an issue. Upper caste, lower caste; they don't care about that. Money comes a lot to such guileless person. Money indeed does not come to the one's who are extremely alert. He keeps doing a lot of *kashaya* (anger-pride-deceit and greed) all day long.

When one is not alert, there is indeed no *kashay*, no problem at all, is there? Money (*lakshmi*) comes there but they don't know how to use it. Everything is gone in state of sheer gross unawareness (*bebhaanpana*).

Our people have become naïve like the foreigners, and that is why money comes to them. That money is not true money, it is guileless money! One with true money remains in alertness; and the generous person is naïve. This guileless one will let go of everything knowingly. This money will be of binding merit karma now while enjoying the results of merit karma from past birth (*punyanubandhi punya*), whereas these people don't have the awareness at all, do they? This is all this money is due to past birth merit karma but is now binding demerit karma (*paapanubandi punya ni lakshmi*). It doesn't give one peace even for a moment, and he is indeed in a state of unawareness arising from illusory attachment (*moorchit*) whole day.

Honesty is God's Directive!

Doing wrong has become a habit. So the wealth is not increasing but is decreasing. Initial five to ten years feel gentle but afterwards only the loss occurs, and one whose constitution is based on honesty, his will not lose any time. That also when the nature turns back then at that time he also will get loss, so this is not completely true. But if there is honesty then he will have less fear, he won't have any fear!

Questioner: Now in the business I deal with honesty and don't even cheat anyone.

Dadashri: That is fine, you have observed one directive of the God that you should not cheat anyone. Do your work with honesty and sincerity. You have observed one directive of God.

Bad Attributes can be Washed Away by Honesty!

It's not a problem that you told a lie, but you need an obliging nature. Why does one have to tell a lie? Say the doctor has told you not to eat chilies (red hot pepper), you one cannot do without eating them, then you have to tell a lie, don't you? So it's not a crime to tell a lie. To break honesty is a sin (crime). Sometimes one has to lie due to certain circumstances. If I have a habit of eating red hot peppers, and he tells me not to eat them, then what do I have to tell him? "I do not eat them at all!" Therefore, one has to lie out of circumstances.

If one of you get off the bicycle but a policeman saw two of you on it, and he asks why were you two riding on the bicycle? Then you say, 'No Sir, I was alone.' You indeed have to say that, don't you?! If not he will fine you. So it's not a problem that you told a lie, but you broke honesty that is a problem. If one has honesty, morality and obliging nature then all of his bad qualities will be washed away.

Truth Should be With Honesty and Morality!

What is the truth of this world like? If you say, "The man I gave some money to is cunning; he is not giving it back to me." Then another person will say to you, "Why are you grumbling? Just go home, eat something, hush up, and go to sleep. What is the need to gripe?" If you tell him, "I should gripe. I am right." Then you are most guilty of all. What should the truth be like? It should be moderate. There should be honesty in truth, no deception, no cunningness, no stealing. Only ethics are needed, there is no need for anything else. All those who insisted on the truth ultimately fell in the 'sea' (became dispirited)!

There are no Atheists in the World!

You should not call those who do not believe in God, atheists or agnostics (*nastik*). It is a tremendous crime to call them *nastik*. Why is that? Because those who have the awareness of 'I am', they are all *astik* (theistic), whereas *dharma* exists in so many different ways. Some believe in ethical principles, some believe in truth, some believe in saving lives; that is also one of the steps of *dharma*. Building temples is not the only *dharma*. It is acceptable if a person

follows the religion of good conduct and never goes to a temple to do *darshan*. He does not need to do anything else. Honesty is the greatest force of *dharma*. There is no greater force of *dharma* than honesty and ethics.

When there is no ethical standard and honesty, one tries to be religious, goes to temple and says, 'Dear Lord, I cheat my customers by stretching the cloth when I measure it, so please forgive me.' Why do the businessmen stretch the cloth as they measure it? I ask them why they stretch the cloth while also having a reverence for God? They tell me, 'We do it because everyone else does it.' I ask them, 'Would you jump into a well if others do? Why do you stretch the cloth?' Then they tell me, 'If I stretch a forty yards cloth when I measure it, I can save one fourth of a yard.' Hey you! Why are you doing a stretching exercise? You are committing adverse internal meditation (*raudradhyan*) every time you do this. What will happen to you? I have seen you sitting in the crowd listening to Lord Mahavir. The very people who were sitting amongst the crowd listening to Lord Mahavir's sermons that enlightened, are still here stretching their cloth and they have still not attained *moksha*. They got left behind, lost their opportunity of *moksha*, for their petty greed, some mere relish that was missing on their plate; they did not get left behind because they were waiting for an entire plate.

Today people acquire food and clothing through dishonest means; they acquire things through *artadhyan* and *raudradhyan* and this results in a lot of pain and suffering during the time of death. Every atom in the body will render suffering and if there is too much suffering, one will die as a result of a heart failure. In the next life, however, he will still have to endure effects of *karma* again. This is a science of atoms. This verily is the science of the *Vitarags*. No one can change it.

The Lord has said that it is better to receive what is coming to you through honest means, whether it is good or it is bad, than acquire them dishonestly. A simple meal or even torn clothes you have earned yourself are better than acquiring anything through dishonest means.

Worldly Interactions of the one who is Embodiment of the Self is Discharge!

Questioner: After attaining this Gnan in what way can I do my worldly business with honesty?

Dadashri: I am not telling you to do (worldly business) with honesty. In fact, if you have the Gnan then you are not Chandubhai, You are Shdhhatma. If you were Chandubhai then it was necessary for you to be honest. Now you are Shudhdhatma, so whatever dramas, circumstances were created, henceforth bring them to a settlement! There is no duality with God, like this is stealing and this is not stealing, there is no right –wrong with God, all this is social. And it is the intention of intellect, otherwise there is nothing like that with God.

Questioner: Rules of morality, good or bad, how can all those rules be observed afterwards? What is the need for them afterwards?

Dadashri: No, if you want to observe them then become Chndubhai again. I can make you Chandubhai again.

Questioner: Then the *Shudhdhatma* does not indeed need these qualities!

Dadashri: No, it is like this, you have come with all these bound karmas which you had bound without asking me. You did not come to ask me in your last life. Whatever market material you came in contact with you kept buying them, and as many banks gave you overdrafts, you kept taking them. That's why I said that by taking all the overdrafts your condition is like a bankrupt individual. so become *Shudhdhatma* now and settle the rest. You have to gradually empty this store. So if you have sugar, then sell the sugar and if you have jaggery then sell the jaggery. If you have black pepper then sell the black pepper and don't fight with anyone. If someone does not give you the money even then don't fight with him and if you owe someone any money then give him at your earliest convenience. And if you cannot make the arrangement then saying bapji, jaybapji and making sure he does not have any suffering settle with equanimity and become free.

Religion Through Three Things!

If someone were to ask what religion he should practice [in his business], I would tell him that he should follow these three principles:

- 1) Ethical practice! The flow of money may increase or decrease, but one should never become unethical.
- 2) Maintain an obliging nature. If you do not have any money, at least ask people if you can be of any help to them. You can run errands for them instead. This is having an obliging nature.
- 3) An the third is, do not expect things in return for what you do for others. The whole world has expectations in return for services they render; whether you wish it or not, you will be rewarded. For every action, there is a reaction. Your desires are nothing but a beggar-ship on your part. They go to waste.

The Foundation of Religion!

In your business, do not take anything that is not yours; and the day you do end up doing so, the business will not be good that day. God does not meddle in this. In your business the only two things that will help you are your skills and your honesty and ethics. If you are unethical, you will prosper for a year or two but after that you will incur a loss. If you happen to do something wrong, you will still become free of any liability as long as you repent for your actions. Ethics is the essence of worldly dealings. If you are ethical but do not have a lot of money, you will still have peace of mind and if you are unethical but have a lot of money, you will still have miseries. Religion without honesty and ethics is no religion. Ethics is the foundation of religion.

‘We’ take the responsibility for the person who has achieved the following three things. First another woman is treated like a mother second the wealth is earned honestly and third has the awareness of ‘I don’t know anything’.

See Whether Success Increases!

What will the people say? They will say that their business is not doing well. Hey, that is because the God left. As long as God is there, your business and everything else will do well. Don’t push (yourself)/try hard to earn money. It is worth thinking about what brings pleasure/fun (*barkat*) from the money. Then Gnani Purush shows that this is how *barkat* comes, otherwise it will not.

One Muslim businessman said today I have seventy five *lakhs* ready in the bank, and income is excellent. But *Saheb* (Sir) there is no *barkat*. How can that come? What does it mean by no pleasure/fun? Lots of problems, problems in the business, distress (*haivoi*), distress, distress, burning, worries! Hey, worries even with that many *lakhs* of rupees! There is no pleasure/fun! Hence he asked the Gnani Purush, how can there be pleasure/fun? Don’t you need pleasure/fun? If there is *barkat* it will last! And it will gives us peace. And if there is no *barkat*, it brings troubles instead! Money that comes will give pain and leave. And it will go away again! You see after two or three years, big, big parties (reach people, businesses) are at the brink of falling. Now what happens in this? That small parties (investors) who had invested to earn interest will get crushed! At 2% or 2.5%, these parties are destroyed. What did the other person lose? What joy is to be gained from this! What is there to gain? When there is verily nothing at all then what is there to take? And what fun is there in these clashes! Lost the money unnecessarily!

There is Great Success if Intentions Are Good!

Do you succeed in what you do? Do you find some fulfillment in what you do? What do people consider success/fulfillment?

Questioner: When one attains something, it is that called success/fulfillment?

Dadashri: No. no matter what the success is, no matter how things happen one's way, he will still complain, 'Dada, I get whatever I ask, but I do not get fulfillment of God.' So what God says, 'Maintain good intentions, and you will have your fulfillment.

Questioner: Does *naiyat* (intention. inclination) mean *niti* (morality)?

Dadashri: *Niti* is just a part of *naiyat*.

Questioner: Internal intent?

Dadashri: Yes, such inner intents. That is what is called *niyati*. *Naiyat* comes from the word *niyati*. So someone would curse him, but what does he do? His inner intent will be not to hurt him, that is called *niyati*. It is called *naiyat*, and inner intent not to steal is also called *naiyat*, not to become *vikari* (sexually active) are all called *naiyat*, and to become one is considered opposing it. Then there will not be fulfillment, will there? One should not become like that. Before borrowing money from someone, your inner intent should be, you should think, 'I would borrow it, but when will I give him back?' So then whoever you believes in, say, 'Dear Dada Bhagwan, give me strength to give his money back as soon as possible', and then you will borrow it. That is called good *naiyat* (intention; tendency). People then call that *daanat* (intention), and other things, but it is actually *naiyat*.

If you have not been able to give someone's money back, you should still have the inner intent of 'when will I be able to give him back'. If you feel that this is where it is worth donating money, and then if you are not able to do so, you should still maintain such intent in your mind. There is no problem if you cannot donate. But what if you do not even have such intent? How will it grow if you do not even sow a seed? You drop a seed, and some day dirt will come over it and it will grow. But, what if you do not even sow the seed? That is called *niyati*, *naiyat* (intention; tendency) means *barkat* (fulfillment).

So, the first thing 'we' teach businessmen, 'make sure that you do not spoil your *naiyat* (intention; tendency), then you will be happy. Preserve this knowledge. No matter how much trouble you are in, no matter what happens, decide that you want to give it back, and so you will be able to do one day. Even if you lose all the money, even if you are bankrupt, decide that you want to give the money back.'

I will give you an example. Say one borrows fifty thousand rupees from someone, and he loses that money, so he feels that how will he pay the other man his money back? He had the *bhaav* (inner intent) of giving his money back, until they were gone. After a while after the money was gone, he decided that what is there to give back and take some, forget about it! Then he earns the money but that opinion he formed about 'what is there to give and take' remains right till the end. The one the money is owed to, he says that even when you have the money, your *niyat* (intention) is bad. That is *niyati*.

What is *naiyat* (intention. inclination)? It means *bhaavibhaav*. You do the *bhaav* (have inner intent) today, for what is going to happen in the future. I do not want to give back, such intent you did.

Questioner: the word for it is *daanat* (intention; tendency).

Dadashri: *Daanat*. But because of the word *niyati*, you want to know about *niyati*, that *niyati* is being used here, that 'your *naiyat* is bad'.

What I am trying to say there is that even if you incur loss, even if you are short of money, do not struggle to see how you are going to give it back, but do not say why would I want to give it back? At that time, you should maintain (inner intent) that you want to give the money back. Till you die, do not worry if you cannot give it back, but maintain that you want to give it back as soon as you have it. That is scientific way.

Intention or tendency (*naiyat*) becoming bad is *niyati*. He spoiled his *niyat* (intention; tendency) in *niyati*. You will have to suffer for it now. One can go straight to moksha if his *niyat* does not spoil in anything, if he does not misuse *niyati*.

Niyati is always in the form of *bhaavibhaav*, it is not in the form of *bhootbhaav* (past inner intent). Right now if any person kills another, and yet his *bhaav* (inner intent); his *bhaavibhaav* is that now he should never kill anyone. Fruit of that *bhaavibhaav* will come in his next life. That is of *niyati*. Based on that *niyati*, 'he should not kill' will come.

Questioner: *Niyati* means that it has been decided that this is his karma and this is its fruit, and to experience that fruit is his *niyati*.

Dadashri: No, fruit of his karma is natural (*svabhaavik*). Just as one will fail naturally if he has not prepared for the examination, where is the need for *niyati* in that? . It is natural. Right now everyone's *naiyat* (intention; tendency) has become spoilt, has it not?

Questioner: It is spoilt.

Dadashri: Now the same *niyati*, because of being misused, one is going to suffer. He took a turn. For many lives he has taken turns. One will say that his *naiyat* (intention; tendency) has become spoilt. Now if you ask the experienced, 'So then what can I do, if I do not spoil *naiyat*? Because I am not able to pay back.' He will tell you, 'if you are not able to pay back, then tell everyone that, 'I am not able to do it, but do intend to give it back.'

He will say, 'If your *naiyat* (intention; tendency) does not spoil, then your number first (in attaining moksha).' Do not spoil your *naiyat*. This *niyati* is the greatest wonder, so do not ruine it by understanding it like that. But people do not know that, do they? People do not know that this is the greatest thing.

Questioner: They ruin it only when they do not understand it, right?

Dadashri: Yes, I showed *niyati*, did I not? You saw *niyati*, did you not?

Questioner: Yes you did, Dada.

Dadashri: It is active in *vyavahar* (worldly life), but one does not know that.

Questioner: One benefits tremendously from Dada's Gnan that if he take a turn, he goes straight into *niyati*.

Dadashri: Goes straight into *niyati*. So there is no bend on the way. So even if one has incurred a loss of millions of rupees, he will tell everyone, 'I will ...and give your money back'. People will curse, will they not curse even while ruining *naiyat* (intention; tendency)?

Questioner: People are going to curse for sure.

Dadashri: So why don't you pass this time. You *bhaan* (inner intent), your *naiyat* (intention) will not have been spoilt. From just a sign/hint one will understand that and he will say, 'his intentions are good'. Would one realise that or not, that your intentions are good? One will be blessed if his intentions were good.

Wrong Intention, Miserable Plight!

Questioner: Why does a person's intention (probity) (spoil) become bad?

Dadashri: If there is a good intention then there would be no worldly life at all, would it? If everyone had good intentions then there wouldn't be any worldly life at all. It would be considered a heaven, would it not! So there would be anyone to lift the palanquin neither will there be anyone to sit inside the palanquin. The intention is bad hence he lifts (carries) the palanquin. What do you feel (think)?

What if the intentions of the one whom you lent five thousand rupees becomes bad? So then what should we do?

Questioner: The law will take care that. Then we have to do whatever is in the law.

Dadashri: Yes, having done whatever is legally possible, yet if it doesn't come in your hands, then what should you do?

Questioner: Do we have let go?

Dadashri: You should realize this much that this person's intention, his inclination (probity) has changed. So this person will become very miserable (suffer a lot) in future. Hence for him we have to tell God, 'Please grant him good intellect (positive intellect-*sadbuddhi*).' This man will suffer a lot and for the one whose intention has not become bad, he will be happy. Which one do you like? For the one whose intentions haven't turned bad, he is going to be happy. Hence we should realize that this man's intentions have turned (into bad) so he is going to suffer. Now if intentions don't turn (change) in everyone then who will become happy-*sukhi*? Hence if there is a ditch (trench) here then that one will be called a mound (hill). But if there is no ditch at all then it becomes a level ground.

Questioner: What is the reason that people's intents go bad?

Dadashri: When bad things are to happen in his future, he will be compelled from within: "Go ahead and do what you want, don't worry about the consequences." This happens because his fate is destined to turn bad. Coming events cast their shadows beforehand.

Questioner: But is he able to prevent or stop it?

Dadashri: Yes, he is able to stop it. If he has acquired *Gnan*, then he will be guided from within to repent his ill thoughts. He will be guided to maintain the inner intent that, "Things should not be this way." In this manner, he is able to stop it. His ill thoughts come because of his past knowledge, but today's knowledge tells him that this is not the right thing to do. Then he is able to turn things around. Do you understand? Are things becoming clearer?

Questioner: Don't the intentions (spoil) become bad due to desires?

Dadashri: What desire? (Desire for what?)

Questioner: He has a desire that I must enjoy this. Hence he grabs the unlawful money, is that it?

Dadashri: It is not just for hundreds of thousands of rupees that people spoil their inner intent; sadly they spoil it even for twenty-five rupees! The problem is not with him wanting to enjoy himself, but it is with the knowledge he has acquired which asks him: "Why do you want to give it away? Why not keep it and enjoy it for yourself? We will worry about the rest later on." This is the wrong knowledge that he has acquired.

Say one person is in debt. He has a bad thought that where is there to give and take. But another thought shows its power, that he definitely wants to return the money. So his *nischaya* (firm decision) is to return the money. He is very certain that he wants to return the money, but fruit (effect) of his karma is not allowing his to do so. His *nischaya* is there, but it still does not allow him to give it back. On one side his karmic effect is not allowing to give back, and on the other side is *niyati* that he wants to give back. That is what he experiences. They are both running concurrently. Ultimately *niyati* will not stop from giving its fruit. If one wants to improve *niyati*, then he should change his inner intent for the future (*bhaavibhaav*), improve it.

Niyati's job is to see, 'What is that *bhaavibhaav*'. Cursing you do today, harm you cause, but what is your *bhaavibhaav* right now? One would say, 'No, now I should not curse at all in the future', and this way the decision is made. That is the job of *niyati*.

Questioner: Based on what is *niyati* bound/formed? Is *niyati* the same for everyone, or is it different for each person? What is the basis for it?

Dadashri: It has already been formed. On what basis can it be recognized? It is on 'What is his inner intent for the future (*bhaavibhaav*)?'

Questioner: Is *niyati* formed based on that?

Dadashri: It is recognized. It has already been formed, if you want to recognize what one's *niyati* is like, you can tell from his inner intent for the future (*bhaavibhaav*) whether his fruit of future is nice or bad.

The Account can be Found From the Inner Intent!

Questioner: Shouldn't one have a pure intent of paying back? If not, how can he pay back the debt?

Dadashri: When the intent is not good, from that you can know that he will not return your money back, and if the intent is pure, then know that you will get your money back. You should deduce this yourself.

If you are in a financial bind, you should see whether your intent remains good or bad? You will definitely be able to pay back the debt, do not worry.

When you borrow money from someone, if your intent of paying back is pure, then you will be able to pay him back, then you do not have to worry about it. All you have to see is whether the intent remains pure or not, that is its level. You can know from the intent of the other person. If it is not pure intent, then know that you are going to lose that money.

The intent should be pure. Pure intent means what would you do if it was in your power? 'I will give all the money back, if I had the money', that is a pure intent. Your intent should be only one of, 'How can I pay him back at the earliest!

Worthless Money!

And in this time cycle no one can file a lawsuit like this. Hey, even I too can't file a lawsuit (claim) that my money is legitimate (true). Money by nature itself is wrong (not legal). Yes, otherwise in the past twelve would hover around you if you had five rupees. Right now even you go out with thousand rupees then do any friends. Hence there is no *barkat* in it. Hence there is no need to be happy because of this money. And if you have the money, feed people and do such things and put the case aside. It is best to feed Dada's mahatmas instead of feeding the Brahmins! You won't get such 'Brahmins' (as the mahatmas), those who have no desire to eat, who don't desire anything from you, no intent of such kind.

Worth by the Grace of God!

There should be *barkat*, divine (God's) *barkat*! Now there will not be a shortage of money. You have come under the divine (God's) *barkat*! Because, from the moment you attained the Gnan (knowledge of the Self) divine *barkat* starts coming! And then as the worldly interaction-*vyavahar* gradually started becoming clean (pure) there will not be shortage of money. There will not be any shortage if you donated spades of money.

With the grace of 'Dada Bhagwan' that has manifested, what else will not come?! If 'His' grace falls upon you then *barkat* will prevail! This is divine *barkat*!

People do *arthadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (Adverse internal meditation that hurts the self and others) all day long, and because of that only this much money comes to them. Bhagwan (God, Lord) has said that money increases by *dharmadhyan* (absence of *arthadhyan* and *raudradhyan*) and money decreases by *arthadhyan* and *raudradhyan*. However, people use *arthadhyan* and *raudradhyan* to make more money. One will receive money only if he has merit karma from past life. Through 'Dada's' grace everything comes together. Why is that? Because of His grace all the *antarayas*-obstacles will break. Money is indeed there, but because of your obstacle (karma), it doesn't come to you. Those *antarays* (obstacles) are broken because of 'our' grace (*krupa*), thereafter one gets everything. 'Dada's' grace can destroy all sufferings caused by all kinds of obstacles, like the diseases of the mind, diseases of the speech and diseases of the body. All sufferings of the world go away here.

Not Unethical Conduct, There Should be Ethical Conduct!

It is such that, a living being (*jiva*) has never heard what tool he should apply for his benefit-harm. He does not have the awareness of what is beneficial and what is harmful to him. He

applies the tool of benefit-harm by seeing others. People 'run' after money. [They believe,] 'If I get money, then I will become happy'; but they do not benefit from it. Acquiring money through 'Buy, borrow or steal,' is not acceptable. Would it be acceptable to acquire money through any means? Shouldn't there be some morality in it? There is no problem if one gets money through moral means. But when one gets money by immoral means he 'shoots himself in the foot' and when he dies, that money will be left behind. It will be 'confiscated' by nature, and he will still have to suffer the entanglements he had created for it.

Happiness is Obtained There, in Worldly Life too!

Worldly happiness that arises is a state of unconsciousness (*moorcha*, unawareness), when one goes to a wedding he forgets all his worries, as the bands (music bands) play. As soon as the groom comes on the horse, one forgets everything and wanders around in a state of unconsciousness. But when he comes home, it will be the same thing all over again, otherwise there is no happiness at all in this world.

In this world, happiness is to be found where there is complete ethical adherence. There is happiness for the one who maintains absolute ethics in his every worldly interaction. Happiness is also to be found in a person who lives for others and serves others. But this happiness is worldly in nature; it is temporary and illusionary.

It is Necessary to Have an Ethical Conduct!

Even if a man does not worship God, as long as he is ethical, it is enough. What is the point of worshipping God while living a dishonest life? It is meaningless. Even so we cannot make such a statement because people may stop worshipping God altogether and indulge in increasing dishonesty. The rewards are good if one is honest and ethical.

In this time cycle, with as much morality as you can, continue doing your work with *bhaav*. Who keeps wailing? It's the one who has a shortage of grains (food grains), or any such thing. Such a day is not going to come for you, is it? Do you have days when you are short of clothes?

The Unique Understanding of Akram Science!

Questioner: From what income should I get this food?

Dadashri: It is like this, if you don't have the Gnan then it is better if your income is earned with honesty and if you have taken Gnan then you eat from whatever way the income comes. The income that you were earning before you took the Gnan, continue earning your income that way. Only if you feel it is wrong then you should regret in your mind that what is happening is not right. Otherwise eat, drink and enjoy. Eat leisurely chapatis with mango pulp (delicious dishes).

Because whatever account you have brought, that account is not going to leave without giving its effect, and it will give the effect with the same feeling (*bhaav*) that it was bonded with. I don't have any say in that and you don't have any say also. That's why Akram Science is such that it does not get involved in any of those things. You come back to your intent and let go off everything else.

In this Severe Offense of Adulteration!

If you want to run a business, then keep doing it fearlessly; do not keep any fear, and run the business justly. Practice as much justice as possible. On the basis of morality do whatever is possible; do not do that which is impossible.

Questioner: What is considered a moral standard?

Dadashri: I will explain to you what moral standards are. There was a merchant here in Mumbai who when the price of wheat had become very high, would order one truckload of

wheat from Indore and one truckload of sand. He would mix the two and repack the sacks. Now tell me, can that be referred to as morality?

Questioner: But there are many subtle differences between morality and immorality that cannot be recognized.

Dadashri: There is no need to look for immorality (unethical) in anything else.

When it comes to the food that people eat, things that are consumed by people, food or medicine; you should maintain many regulations for this. It is such that, if you give thirty-seven pounds of goods instead of forty pounds to someone, but if your goods are unadulterated, then you are a milder offender. Whereas one who gives the full forty pounds with adulteration is a grave offender. Do not adulterate. Where one gives adulterated goods there is an offense. There should not be adulteration where human beings are concerned.

Questioner: Personally, I believe that those acts that hurts my own atma, they should not be carried out.

Dadashri: Do not carry out those acts where your soul gets hurt. It hurts the human body, they adulterate things, adulterate milk with other things, adulterate oil with other things, adulterate ghee (clarified butter) with other things; and so what kinds of adulteration they have started doing these days. All these things should never be there. (all these things are not acceptable at all).

No Bondage There!

Questioner: Has value of morality changed or has it remained the same? I'll give you an example. We need to buy a ticket and get on the train, this is a value of morality. But now instead of ticket we need to give a bribe, is (giving) this bribe a sin or not?

Dadashri: Of-course it a sin! But what if circumstances are such that he has to do that, what can he do?

Questioner: Then is there a bondage from it? Circumstances are there and we need to give, is there a bondage from it?

Dadashri: Yes (Of course). There is bondage for the one who gives and also for the one who takes it. Both are in bondage. The one who gives encourages those other people. Sin (crime) is indeed a sin. But if one doesn't act according to the time then he suffers.

Questioner: Does that apply to the *mahatmas* who have taken *Gnan* or not?

Dadashri: No. In fact the *mahatmas*, as I tell them, that when such circumstances arise, 'you' are separate and Chandubhai (relative self) is separate in them. So keep seeing how Chandubhai acts 'according' to the circumstance.

Questioner: This is indeed what I am verily saying, right? So that means it doesn't apply to them (*mahatmas*), does it? They don't have the bondage, do they?

Dadashri: How can bondage even happen for them? You are *Shuddhatma*, bondage occurs when you are Chandubhai.

Questioner: But today if one wants to survive, there is no other option at all.

Dadashri: There is indeed no other option.

Questioner: Today if one has to do a business then also he has to do something [like that].

Dadashri: Everything, circumstances are indeed set up in such a way that one cannot do anything about it. There is no *bandhan*-bondage if we have our *Gnan*, otherwise there is indeed bondage, isn't it!

Even in This There is Truth, Benefit, it is Short and Sweet!

We must get the work done in a way that it is the truth, beneficial, sweet and short. Talk to the customer in a way that it is sweet and beneficial to him. Don't give (sell) him something that he takes home and it becomes useless. So tell him, 'brother, this item is of no use to you.' One may say that, 'How can we conduct a business when tell the truth?' Hey, on what basis are you

even living? On what *heesab* (karmic account) are you living? Your business will run on the same *heesab* you are living on. On what *heesab* do these people wake up in the morning? What if you go to sleep and die in sleep? Many. Many people haven't woken up like this in the morning! What is all this based on? Hence there is no need to fear. Conduct the business with honesty. After that whatever happens is correct, but don't establish (start) an account. Truthfulness gets the opulence. As and when qualities like the truth, devotedness, etc. are there, then that much opulence arises. Opulence means that anything one desire, it will come to him sitting at home.

Wealth is Where There is Devotion to Truth!

There is nothing lacking in this world. In this world there is everything. Is there not a saying:

*'Sakal padartha hai jagmahi,
bhaagyaheen nar pavat nahi.'*

'In this world there is everything

He who has not the fortune will acquire it not.'

*[everything is there within the world,
unfortunate human being doesn't get it]*

Therefore whatever you can imagine, you can find in this world as long as you have not created obstacles against them.

You need to have an unflinching honesty. God is not free to lend a hand. He is not free to give help to anyone. If your intentions are sincere and honest then they will indeed prove fruitful. If the intent is wrong (false) and you blame God, then what can happen? God becomes fed up (bored) and he goes away (!)

There is everything in this world, but see what has come as your share. If eating meat has come to you, see that, and if eating vegetarian food has come then see that too. What has to come to you, is not a play of your hands. Behind it is all the circumstances, there are circumstantial evidences. And if you are truthful then you will get everything. If you are truthful in *vyavahar* (worldly interaction), then you will get everything. People claim, "God helps those who are true," but it is not so. If God helps those who are true, then what becomes of those who are untrue? Is God prone to partiality then? Surely God must maintain impartiality at all times? God does not really help anyone; in fact God would not meddle in this way. Happiness is experienced merely upon remembering God. What is the reason behind this? It is because God is the main thing within and that is your real nature and that is why you feel happy upon simply taking His name. You reap the benefit of His bliss. Otherwise God does not do anything. He never gives nor takes. And besides, he has nothing to give anyway.

Questioner: But He gives bliss, doesn't He?

Dadashri: That is bliss of one's own Self. As you remember you will feel bliss arising. Like thinking about a mango will make the mouth water, would it not? When you see a mango, your mouth waters, similarly when you think about God, bliss arises. Truthfulness gets the opulence. As and when qualities like the truth, devotedness, etc. are there, then that much opulence arises. Opulence means that anything one desire, it will come to him sitting at home.

Ethical Conduct: Essence of Worldly Interactions!

If there is essence of worldly interactions, it is morality. If you have morality and then even if you have less money you will have peace within, but without morality even if you have plenty of money, restlessness will prevail. Note that. You may have millions of rupees but within it seems like a burning furnace! Confusion – restlessness! Endless restlessness! Have you ever seen restlessness!

Questioner: I have seen plenty!

Dadashri: Did you see plenty? Too much! Now you experience *samadhi* equally, don't you?!

Questioner: Yes, but is it in my hand to maintain morality in worldly interactions?

Dadashri: It is not in your hand.

Questioner: It is under the control of '*Vyavasthit*', isn't it?

Dadashri: It is indeed under the control of '*Vyavasthit*' but shouldn't one have the knowledge whether this is true knowledge or that is true knowledge? It is said that to maintain morality in the worldly interactions is the true knowledge. Then check how much morality is maintained by you. The things don't happen according to what is being told. Do they happen like that? But from the moment you have heard this you should decide that the knowledge to maintain morality is true. You had decided (in the past) that knowledge not to maintain morality was true and had faith in that knowledge; and so this is the result of that. But now if you put the faith in the knowledge to maintain morality is established then you will have its result later.

After attaining this Gnan you certainly don't need the faith now. You have to bring it to a settlement now! Now you should bring a permanent settlement to this *sansar* (cycle of birth and death), this *sansar* will never let you be happy!

Lots of Pratikraman for Unethical Conduct!

It all exists that one earns money through dishonest means and a solution is shown for that. If one has earned money unethically, then what should one tell 'Chandulal' at night? Keep doing *pratikraman* over and over. Ask him, 'why did you make money unethically? So now do *pratikraman*. Make him do 400 to 500 *pratikramans* a day. You, *Shddhatma* do not have to do them. Make 'Chandulal' do them. One who does *atikraman*, make him do *pratikraman*. There is a solution for having made money dishonestly. If the day has passed in making money dishonestly, at night ask Chandubhai, "Why were you dishonest? Now repent, four or five hundred times. Do *pratikraman* now." The Self is flawless and does not have to repent, but Chandubhai has to do this. Make him repent.

When you have a disagreement with your partner, you immediately become aware that you have already said more than you should have, so you should immediately do *pratikraman* for it. Your *pratikraman* should be instant, like a cash payment. This bank is a cash bank and so is the *pratikraman* that is being done instantly.

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The Definition of Sincerity and Morality!

Questioner: Please explain the exact meaning of sincerity and morality?

Dadashri: What is the meaning of morality? It is when one enjoys those things that are rightfully his and that have been received naturally and spontaneously (*sahaj*). This is the ultimate meaning of morality. Morality is very profound, volumes of scriptures can be written on it. However, you should understand from this ultimate meaning.

Sincerity means that if a person does not remain sincere to others, he does not remain sincere to his own self.

Never be insincere to anyone even in the slightest way; otherwise, his own sincerity becomes compromised. Sincerity and morality, if these two things are present in this era of the time cycle (*kaal*), then that is more than enough. Oh! Even if one of them is present, it will indeed take one to final liberation! However, it should be held onto, and whenever difficulties arise, one should come to the *Gnani Purush* (one who has realized the Self and is able to do the same for others) and obtain clarity that, "Is this considered as morality or is this not considered as morality?"

Unethical Conduct, Within the Rules...

Questioner: In the *Aptasutra* (compilation of Dadashri's aphorisms), there is the aphorism number 1936, 'I tell those who lead a worldly life to observe ethics (niti) completely. If that cannot be done, then observe ethics regularly. If that cannot be done, then even if you engage in unethical actions, do so within standards (niyam). Standards themselves will take you forward.' I want to understand this from you.

Dadashri: In this book, all the sentences written in the *Aptasutra*, hold true for all three times (the past, present, and future). What I am saying in this statement is to observe ethics completely. Then the second sentence states that if that cannot be done, then observe ethics to an extent, and if you cannot observe ethics, then do not do that which is unethical. If you do that which is unethical, then do so within standards. So you have been given all the freedom, have you not? I am the only one in this world to give the freedom to be unethical! Therefore, I have said that if you want to be unethical, do so within standards. Did you not make the connection?

It is said that if you can observe ethics completely, then do so, and if you cannot do so, then make the decision that, 'In the course of the day, I want to observe ethics at least three times. And if not, then if I do that which is unethical while remaining within standards, then even that is ethical.' The person that does that which is unethical while remaining within standards, I refer to that as ethical. As a representative of God, a representative of the absolutely detached (*Vitaraag*) Lords, I am saying that, even do that which is unethical while remaining within standards; that standard itself will take you to liberation (*moksha*). I am not questioning whether you do that which is ethical or unethical, but remain within standards and do it. To that which the whole world frowns upon, we have said that, "There is no problem with that, you remain within your standards and do it."

Now, it is currently *Kaliyug* (era of the time cycle characterized by lack of unity in thoughts, speech, and action), so one will say, "Sir, I cannot do this, I cannot observe ethics." Then I say, "Follow it regularly. Observe ethics two to three times in a day, and do the rest unethically. Make the decision that, 'I want to observe ethics two to three times every day.' Go, I am writing a guarantee for liberation for you."

SAlas, if ethics cannot be observed, does that mean that only that which is unethical should be observed? No. That is going in the completely wrong way. That is why I have said, "If you do that which is unethical within standards, then you will go to liberation." The entire world says that, "You will go to liberation if you practice ethics." Whereas I say that, "Even if you do that which is unethical within regularity, then you will go to liberation." Now, would anyone say such a peculiar thing?

That is the Way of Going to a Lower Lifeform!

Questioner: Dada, how can one do that which is unethical while remaining within standards? Please give an example of this and explain!

Dadashri: Yes, I will explain it to you. One merchant had a fabric shop; he would stretch the fabric this like and give it (to the customer). So I asked him, "Why are you doing this?" Then he says, "In forty meters, this much is left over." Then I said to him, "Do you know what punishment you will get for this later on? You will have to go to a lower life form (*adhogati*)! If charge for forty meters, then you should give forty meters, there is no need to stretch the fabric." So he says, "Then I do not profit enough." Then I said, "Increase the price a little." Then he says that, "The customer goes to some other place, so even if I want to increase the price, I cannot!"

I refer to that as unethical. Now, one may want to use dishonest practices, but only for however much there is a shortage, one may take ten to fifteen extra rupees per day, if an extra twenty-

five come his way, even then he will not take it. That is doing that which is unethical, but it is within standards. That is why I have said, “Even if you have to do that which is unethical, do it within standards.”

Follow the Rules in This Way!

Questioner: So you charge more money, but do not give few goods; is that what this means?

Dadashri: No, that is not what I am saying. What I am saying is, “Do that which is unethical, but do so within standards. Stick with one standard that, ‘I only want to do this much unethical, not more than this. I want to charge ten rupees extra at the shop every day; I do not want to take any more than this, even if it is five hundred rupees.’

FSay there is an income tax officer. His wife quarrels every day that, “All these other officers taken bribes and built nice bungalows and you do not take bribes. You’ve remained just as you were.” Therefore, many times he has to borrow money for his children’s school fees. He feels that, ‘There is a shortage of two hundred to three hundred rupees, if I get that much, then I will be in peace.’ But he is not able to take bribes, so what can he do? This too pinches him! So we were to tell him that, “If you want to take bribes, then why don’t you decide that, ‘I do not want to take more than 500 rupees a month. Then even if I get 10,000 rupees, I will not want it!’ However much you are falling short each month, decide on taking that much. You are being unethical, but you are doing so through standards. You are able to remain within standards and do that which is unethical, and if you do that which is unethical within standards, then I do not have a problem, this standard itself will take you to liberation, and this liability is not yours, if you do it within standards, then it is more than enough. Even if you do that which is ethical within standards, that is a very big thing; doing that which is unethical within standards never remains. This is because when a person sets out to do that which is unethical, it keeps on increasing, and if he does it within standards, then salvation will happen for him.”

This is a good statement of mine. If this statement is understood, then the work will get done! Even the Lord would become pleased that, ‘He wants to eat from another’s home, yet he is eating proportionately!’ Otherwise, there will be no proportions when eating from another’s home, will there?

It is coming into understanding, is it not, that keep standards for even that which is unethical. What I am saying is that you do not want to take a bribe, and you are short by 500, then for how long will you keep up this quarreling? By borrowing money from people, friends, greater liability is incurred. Therefore, I make him understand, “Do what is unethical, but do it within standards.” Now, doing that which is unethical within standards is even better than doing that which is ethical. This is because for the one who does that which is ethical, the disease seeps within the mind that, ‘I am something.’ Whereas for the other, the disease does not enter within!

No one would teach such a thing! To do that which is unethical within standards is the highest of actions.

Then the Responsibility is ‘Ours’!

If one is unethical but within standards, then his liberation will happen, but one who does not do that which is unethical, who does not take bribes at all, how will his liberation happen? This is because the one who does not take bribes has the intoxication set in of, ‘I do not accept bribes.’ Even the Lord will throw him out; ‘Go, get out, your face looks bad. On the contrary, the one taking a bribe of five hundred rupees, his face looks better.’ That does not mean I am telling you to take bribes, but if you definitely want to be unethical, then do so within standards. Set a standard that, ‘I only want to take 500 rupees in bribes. If anything more than 500 rupees is given, oh even if 5,000 rupees is given, even then it will be returned.’ Only take the 500 rupees you have a shortage for in the household. Besides, only I would take on such a liability. Because in such a time period, if people do not take bribes, then what will they do, the poor

people? How high the prices for oil and *ghee* have become, how high the price for sugar! Then can one get by without paying the children's school fees?

So the black market of the merchants continues on, and there is no one left to come to the defense of these laborers? That is why I say that, "Take bribes too within standards, then those standards will take you to liberation." The bribe does not hinder, a lack of standards does.

There is no Ethical Conduct and Unethical Conduct There!

Questioner: But to do that which is unethical, that is definitely considered wrong, isn't it?

Dadashri: It is actually indeed considered to be wrong! In the position of the Lord, there is a different type of definition altogether. For the Lord, there is no objection over ethical and unethical at all. Over there, the problem is of the ego. One who observes ethics has a lot of ego, such a person is intoxicated even without alcohol.

Questioner: But it is not always the case, is it?

Dadashri: No. This is because without it (the ego), one cannot observe ethics at all! One observes ethics within the intoxication (*kef*), and the intoxication of it constantly increases! Nevertheless, one adheres to ethics under the intoxication, so he binds good merit *karma* (*punya*), and (the next) life form will be good. He may meet good people, saints, and further along, even *Gnanis*. Therefore, it is not wrong. I do not even want to say that it is wrong. But for the Lord, it is the ego that becomes a hindrance.

Now, a person who does that which is unethical within standards, he does not have ego. And he is offered 5000, yet he does not accept it; is that considered honesty? No. When someone takes bribes within standards, it is not considered ordinary honesty! This is because if a person is fasting, then he can remain hungry, but he were told that, 'Today you are to eat only three bites, you are not to have a fourth bite.' Then a person will not be able to maintain control, he will not be able to stop once he starts eating. He will stop when it stops on its own! You understand this, don't you?

There is Value of One Who is Egoless There!

Therefore, the one who is unethical within standards attains liberation before the one who is with ethics. This is because the one with ethics has the intoxication of, 'I have observed ethics all my life,' and such a person will not even succumb to God. Whereas having been unethical, this poor person's intoxication has indeed worn off! Such a person would never become intoxicated. This is because the fact that he did that which was unethical, keeps stinging him. And the intoxication does not arise for the 500 rupees that he took either. Intoxication truly arises for the one with ethics, and if we were to instigate him just a little, then we would immediately realize, he will be ready to strike at us. This is because in his mind, he thinks, 'I have done something; all my life, I have observed ethics!'

Questioner: Now, if he is given the freedom to take a bribe of 500 rupees, then as his needs increase, what if he takes larger amounts?

Dadashri: No. There is only one standard (*niyam*). Five hundred means five hundred only; then he has to remain within that standard only.

One person exercises the ego of not drinking alcohol, and another exercises the ego of drinking alcohol; which one will attain liberation? The Lord will throw both of them out! What the He says is, "What we need here is those without ego." What the Lord says is, "Ethics are to be observed because it gives you happiness in worldly life. Otherwise, I am not concerned with ethical or unethical at all. If you can tolerate pain, then do that which is unethical." That which is unethical indeed brings pain, doesn't it? After giving pain to others, you too will have pain. With this, you will have happiness. That is why you should observe ethics.

In Akram Vignan both are Discharge!

Akram Vignan keeps both ethical values (*neeti*) - unethical values (*aneeti*) as side. You consider them *nikaali* (discharge), don't you? What do you consider them?

Questioner: Discharge.

Dadashri: There is no award (winning price) for ethical values and there is no beating (killing) for unethical values. Such is our science (*vignan*). *Aneeti*-unethical values (immorality) will certainly make him suffer and leave. *Neeti*-ethical values (morality) will bring him happiness and leave. But still there are two things, happiness and beatings. And that too really is not methodical either. It is imaginary, did you understand? Unethical person will get cold water on chilly day and ethical person will get hot water. But this gets settled, in this life itself. If one has become *Shuddhatma* (pure Soul) and he remains in our *agnas*, then everything goes away. Rapidly! Whatever debt there is, all that is cleared. It remains just for one *avatar* (one birth), because of following *agnyas*. Are all these people moral (ethical)? This is *Kaliyug*, isn't it?

Questioner: That is indeed why you were saying, show me at least one moral person.

Dadashri: No, but how can he stay (ethical) in *Kaliyug*, poor fellow? How can an ethical person even stay? He cannot stay without slipping and falling. There is so much sticky mud and one doesn't have his own strength. If he had the strength he would press even with his toes to grab it and he will stick to it. But he presses his toes and the toes start hurting. He slips and falls. Even the bones are broken from slipping over and over again. That's when he comes to attain Akram Vignan, otherwise will he ever come to attain Akram Vignan? Settle (resolve) it instantly. It says, Akram Vignan means it keeps ethical (*neeti*) and unethical (*aneeti*) aside, it roasts both these seeds so they are not viable anymore to grow.

Only if you remain in Five Directiobe and do it!

Questioner: But if he is being unethical it will become a habit, won't it?

Dadashri: It will become a habit, is that what you are asking? No. That's why 'we' said that you do unethical things but do so within some restraint. If anything done within the rule and that too with the *Agnya* of Gnani Purush, then his work will get done.

Questioner: When it becomes a habit of unethical ways, he will not be able to remain within the rule, will he?

Dadashri: So then there is no point to it all, is there? And it won't be 'our' responsibility, will it! Besides what 'we' say is that if you have a shortage of five hundred rupees then you take the bribe of five hundred rupees. After that if someone offers you five thousand rupees you cannot take any amount above five hundred. If he remains within the rule, his liberation will occur, he will have a solution.

There is no Guarantee if the Rule is Broken!

Questioner: I am asking in connection to 'Even unethical thing, do it in within the rule'. There was shortage of five hundred rupees in household expenses, so you gave him permission to take bribe of up to five hundred rupees. Now my question is that instead of five hundred if there is a shortage of another two hundred and so he takes seven hundred rupees (in total), then will you put in a good word for him or not ?

Dadashri: No, once it has been sanctioned you cannot change. You should decide from the start that you want seven hundred instead of five hundred. I will sanction it. But you should not go back and change the plan that's already been sanctioned. Thereafter ends 'our' responsibility right there, because 'we' (immediately) understand that normality has been missed (lost). After that it starts becoming abnormal. 'We' got it from below normal to normal. That has now started to become abnormal. So our responsibility ends. We say from the beginning that keep as many doors for your protection as you need. I have no problem, but having sanctioned from me, you cannot add another door, not even a small fence, not even a small hole for water to seep in. Because that is its *niyam*-rule. What *niyam*-rule mean is that if you stay within that

rule (follow that rule) then I will take on the responsibility. I am a Gnani Purush. I have the power of attorney to burn all the demerit karmas (*paap karmas*)! So then you do as I have told you no! And I give you the guarantee.

Nobody has said like this, that you do (follow) unethical things. Because to free them if I don't say this then how will these people be freed! They would not become free if 'we' don't say that, and nothing will be attained.

Regulation Itself Will Take One to Moksha!

Questioner: If one takes bribe within certain restraint, greed not arise for him, will it?

Dadashri: Hey! This restraint will take him all the way to moksha, and greed quickly goes away, and this state is attainable. This is doable.

Questioner: And what happens to the one who doesn't indeed take bribes at all!

Dadashri: He will wander around. He gets a bribe but he doesn't take it so his ego will keep on increasing. And the former one takes the bribe of only five hundred rupees due to shortage of household expenses but within restraint. And then if someone comes to give him five thousand rupees even then he will not take it, not even a single penny more than five hundred, so if he follows this rule then he will go to moksha.

A Diversion Path According to the Era of the Time Cycle!

How is man to cope with all the difficulties of the present time? And on top of that, where is he to get the money he falls short of? He finds himself in a bind because he has nowhere to turn. This way the money comes to him and if he takes the bribe, his problem is solved altogether. Otherwise a man can go on the wrong path altogether and he will continue to take increasing bribes. It is better that he takes this middle path where he will be a little dishonest but he will still maintain honesty. His daily living becomes easy and he will be able to run his household.

Even Clarified Butter is Required in the Fire!

Questioner: When we read the aphorism (*aptasutra*) many people were surprised at this and then you explained its significance.

Dadashri: Look, if you have to do unethical things then do it within rule (constraint). This is in contradiction (in opposition) to the nature of the world, so that gave rise to questions for the! Hence I clarified it. If there is a need for five hundred rupees, then follow a rule only up to that (amount). And then the rest of liability is mine. And if you follow complete morality (ethical values) in this grade I will use my influence and take you. But follow it in within the rule. After that even if twenty thousand rupees were to come to you must say, 'no, I will not take anything more than five hundred.'

Questioner: Dada, can this even happen? Can you are give this with human beings?

Dadashri: It can happen, for those who want to understand.

Questioner: But this is like keeping *ghee* (clarified butter) in front of fire and it doesn't melt.

Dadashri: Yes, it doesn't melt. But only the people of this time cycle can follow in this way. People of hundred years ago would not be able to do this. People of this time cycle can do this. He thinks ahohoho! There won't be any liability on me, and it happens this way?' Then he will indeed say, 'no, I will follow this.'

That is a very easy path, it's a simple path, and he can stay with that five hundred rupees.

Questioner: You say that, 'you don't have to do anything, follow my *agna*, then it's all done.'

Dadashri: Yes, that's it, follow my *agna*, then it's all done.

Questioner: That means all the is indeed gone, isn't it?!

Dadashri: That means you follow my *agnas*. Then you are not liable (not responsible) that means that what you had to borrow for your difficulty in the house, that is gone (that problem is resolved) and then in-turn you remain in lot of happiness!

Bring it, I will indeed say that sentence.

“We are saying this for people on the path of worldly interaction (*vyavahaar marg*).” Path of worldly interaction means *sansar*-worldly life, this is called as path of worldly interaction (*vyavahaarmarg*).

‘ That follow complete morality (ethical values).

If that is not possible then follow morality in within rules.’

Brother, I want to follow this much of ethical values.

‘If that is not possible then, and you do unethical things then do it within a certain restraint (limit)! Only this rule will take you further!!!’

This is our guarantee! Because in *Kaliyug* one needs a liberator.

Lie but in Within Rules!

What ‘we’ say is that you should never indeed lie. And if you have to lie then do it within a rule (within limitation) that ‘today I shall lie only five times’. not the sixth time, then you will go to moksha. After one has used up the five lies and then if someone asks him about his sister’s misconduct, ‘brother is it true about your sister?’ he can’t tell the sixth lie, so he has to say that, ‘it’s true’. Had he not used up the five lies, he would have used the fifth one, but he already used up five lies! This is called *niyam thi aneethi* (unethical within restraint).

Steal but Within Rules!

If any thief is stealing, but if he does it within the rule, then that rule will take him to moksha. What is considered stealing within the rule (*niyam thi chori*)? He is told to do two thefts in a month. Now first time when he steals he gets ten rupees in his hand, again when he tried he gets forty rupees. He got fifty rupees that month this way. Now, he has an opportunity to get another three hundred had he not tried the first time. But he has already done it two times so now he can’t take anymore. He will put his hand in someone’s pocket and see that there is three hundred rupees, but immediately he realizes that he is making a mistake, ‘I have already stolen two times.’ So he lets go. This is called *niyam thi aneethi* (unethical within the rule).

Understand this talk, in the Gnani’s Language!

If one understands what I am actually saying, then he will attain salvation! If one understands what I am saying in every statement, if that entire talk is understood, then he will attain salvation!

~ Jai Sat Chit Anand