

Dadavani

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In the worldly life, people increase the amount of unnecessary things due to illusory attachment. Really, one should decide on what is necessary and what is unnecessary. Necessary means it is definitely needed and unnecessary means that which has been taken on a load, because of moha (the illusion that deceives and attaches).



Moha



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Dimple Mehta
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Moha: Illusion that Attaches to the Necessary and the Unnecessary

EDITORIAL

Who, in this worldly life, is not familiar with the word 'moha'? But does one truly know the nature of *moha*? What is the true nature of *moha*? What does *moha* mean? *Moha* means total lack of awareness. It means not to know who one is. As ignorance of the Self (*aGnanta*) increases, the means of *moha* increase, and one believes himself to be laden with good *karma* effects (*punyashadi*). But how is he to know what the result of this *moha* will be?

The seed of *moha* (the illusion that makes us attached to the non-Self) is such that even if it is tiny, it can pervade the entire world. Without the grace-filled vision of the *Gnani Purush* (the One who is absolutely free from *moha*), the tuber of *moha* cannot be melted. Absolutely revered Dadashri simply explains that, 'That which steals away the entire *chit* is called *moha*.' Where is the major place that the *chit* gets trapped? The answer is *vishaya* (sexuality). Where is the other place? In unnecessary things. Therefore, determine what is necessary in this worldly life (*sansaar*), and what is unnecessary. Necessary means they are definitely needed and unnecessary things are taken on as a load due to illusory attachment (*moha*). If you want to go to *moksha* (liberation from the cycle of birth and death), then you ought to make a list of essential and nonessential things. And then you should reduce your value for the nonessential things.

To buy things that are not needed and to skimp on things that are needed is called *moha*. The *chit* becomes trapped in however many new things that are seen. When the *chit* becomes trapped, it means that the energies of the Self as a human being (*aishwarya*) have collapsed. The *moha* which deceives the decision that you have made should not exist.

The tendencies of the *chit* (*chitvrutti*) are being scattered due to lack of decision as the Self (*anischaya*) and the self is being pulled based on what people say. One believes pleasure (*sukha*) to exist based on the belief of others. The *chit* wanders in that which is deemed to be pleasurable. When does the *chit* not wander? When nothing of this world has a value. If one becomes aware (*jagrut*) and decides on what is essential and nonessential, then from there on it will be clear sailing. When the prevailing *moha* for external things decreases, then those things generate pain (*dukhadayi*). When they feel harmful to the goal of the Self, one reverses from it, and thus the influence of *moha* decreases.

If one does not get an item that fulfills his *moha*, and if he still longs for it, then *moha* cannot be considered to have left. The *moha* rises as soon as that item reaches the

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mohi (the one with *moha*). On the one hand, he believes that, 'I do not have *moha* left.' But then when someone insults him and kicks him out, he realizes that he has *moha*. He has *moha* for respect (*maan*) on the inside, and he even has *moha* for fame (*kirti*). But after the fame comes defame (*upkirti*). He wants to receive fame, but when he is defamed, then tremendous suffering of pain happens. Therefore, we need to rise above fame and defame.

When what is sweet indeed tastes sweet, when what is bitter indeed tastes bitter, that is referred to as *moha*; and when both begin to taste insipid, it means that the illusory effects (*mohaniya parinam*) have become weak. When all the *moha* melts away, then Your work is done!

Absolutely revered Dadashri describes *moha* in the current compilation with wonderful analysis; the sole purpose in this *satsang* is to help *mahatmas* maintain awareness (*jagruti*) about *moha* of essential and nonessential things.

~ Jai Sat Chit Anand

Moha: Illusion that Attaches to the Necessary and the Unnecessary

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

Who is Suitable for Moksha?

Dadashri: Do you want to go to *moksha* (attain final liberation from birth and death) or do you want to go to *deva gati* (the celestial state of existence)?

Questioner: No, no, for sure only *moksha*. The experience is happening here, is it not? Except for *Shuddhatma* (the pure Self), nothing appeals to me.

Dadashri: When the pleasures of this worldly life appear contrary and painful, then know that one has become suitable for *moksha*. All the pleasures of worldly life feel painful. There may be money, women, obedient servants, everything subservient to you, everything beautiful, yet it all feels painful, the inner turmoil continues; then such a person is suitable for *moksha*. This does not exist in this era of the time cycle. This is the fifth era of the time cycle. Nonetheless, due to this era, if there is some aversion, then know that suitability is there. It is a wonder that the aversion exists

amidst such profuse *moha* (the illusion that deceives and attaches to the non-Self), is it not? *Moha* has proliferated so aggressively, hasn't it? And amidst that, it is a wonder that there is aversion!

True Bliss Lies in the Home, not in the Foreign

Questioner: After meeting you, it feels this way; worldly life feels painful.

Dadashri: If it feels that the worldly life after life (*sansaar*) is painful, then *moksha* is sought. Otherwise, who would seek *moksha*? Not a single unit of time (*samaya*) has passed in which the worldly life did not appear painful to me. This is because I was searching exactness! If a bed bug came, I would let it bite and that is exactness. And in pushing away the bedbug (pushing away pain) the world would not feel *dukhadayi* (that which brings pain), at all! How do you feel about all this? And what kind of illusory attachment (*moha*) is it that even though it is so painful it does not feel like

the cause of pain (*dukhadaya*)? This worldly life is generating pain second by second, fear-laden second by second, continuous fear! This world is such that it is not free from fear for even one *samaya*. This is because one is sitting in the non-Self location (*para kshetra*). And in the domain and location of the Self (*swa kshetra*), there is no fear at all. *Para kshetra* means one has taken seat in the 'foreign' (non-Self), believing the 'foreign' to be the 'home' (Self), and he has no awareness of the 'home' at all. The true 'home' has not been realized; that is this 'home' or is that 'home'?

How long shall we believe this 'foreign' to be 'home'? If we believe the 'foreign' to be 'home', then we have helped the 'foreign' and ignored and let the 'home' (that of the Self) go astray.

Now You (speaking to *mahatmas*) believe the 'foreign' to be 'foreign', and the 'home' to be 'home', which means 'our' work is done.

The Bliss of the Self Attained After Change of Vision

Before, we had believed that all these people have gone out in search of pleasure (*sukha*). Therefore, we too adopted the method of the worldly people. The method they used, we too used the same method. But now, this method that is beyond the world has arisen and therefore we understood that this old way is nothing but to suffer more beatings and pain. What is there to be gained in it? The true taste lies in the home of the Self.

Questioner: Yes Dada, it is after taking a beating that I realized that about external pleasures.

Dadashri: Not really, when you got the beatings, then *moha* was increasing. It is because of some peace (*shanti*) that happened because of *Gnan* (the Knowledge of the Self attained in the *Gnan Vidhi*) that there was an

immediate move in this direction. Otherwise when one takes a beating in life, he will say, 'I will do this and I will do that.' He would keep on searching for solutions, but alas the solutions do not come in hand, do they! This change has not happened due to suffering the beatings. It is only due to this *Gnan* that came to you, a big *punyat* (merit *karma* effect) of last life came about and thus the work got accomplished. The vision changed completely, *anjan* happened (*anjan* is the process of unveiling the eyes), the kind that does not bind any *karma* (*niranjan anjan*- eternally veil-free). Hence, the work got done.

The decrease of *moha* is a different matter, but currently *moha* has increased to a peak height. So what will be the state of human beings?

Moha Means Total Unawareness

Questioner: Dada, what really is this *moha*? What is its nature?

Dadashri: Anger-pride-deceit-greed (*krodh-maan-maya-lobh*) is *moha*. Men have *moha* of anger and pride. Women have *moha* of greed and deceit!

People ask, what does *moha* mean? Let us take an example. Currently 'Chandubhai' appears as a very good gentleman, but what if he has been made to drink a bottle of whiskey? He would blabber, 'I am Mahavir, I am this, and I am that.' Then we would know that he is now intoxicated. That is what is called the intoxication of *moha*. That verily is called *moha*. To forget the Self (who I really am, *swarupa*), and to get attached to another state continuously, 'I am Mahavir', that is verily called *moha*.

Moha means unaware state (*beybhanpanu*). Unaware state means to not know who *potey* (one) is. 'That what is' is not seen and 'that what is not' is not seen; that is

verily called *moha*. The form of egoism is not *moha*, the form of *moha* is egoism. The birthplace of egoism is *moha*. To lose sight of what is helpful or harmful in worldly life is known as *moha*. *Moha* is the cause for any type of pain there is in worldly life. To take a beating and forget, to take a beating and forget; this is called *moha*!

As ignorance of the Self (*aGnanta*) increases, as illusory attachment (*moha*) increases, one acquires more means that increase *moha* and the belief that he is something entrenches further. He believes that he has such *punya* (merit *karma*), which has brought all these material luxuries of mansions, and other things! Therefore, the *moha* has pervaded further. As the *moha* has pervaded more, one has descended deeper into the abyss. On the contrary, he becomes trapped even further. The one who has slipped and is sinking in the mud, becomes even more stuck as he struggles to get out. Where is this state and where is the path of liberation of the *Vitarag* Lords?

Wherever *moha* enters, there misery arises. You have suffered so much pain. Even if you make an intense mental note (*nondha*) of that, then the *moha* will disperse. Yet it does not decrease, and keeps making you undergo the beatings. The old wounds that have happened within verily heal because of *moha*. Otherwise, would one not be overcome with dispassion for worldly life (*vairaag*)?

Spreading Moha Spreads Worldly Life

The construct of society has placed a check on the spread of *moha*, otherwise it would be all-pervasive; it would enter from all sides! It is like this; at least one has come within some limits. And what would happen to those who do not have any kind of boundaries to conform to any structure?

The time has come when all the stock of

anger-pride-deceit-greed can reduce. It has reduced on one side, and *moha* has increased on the other. Therefore, if your neighbor has bought a sofa set, then you will prepare to buy one too. Will you not survive without a sofa set? The wife will continue to nag him stating that the neighbor has bought one, and you have not bought one. Hey you, do you not need to decide what the necessities are, having rice and curry to eat; the food items! Do you not need to decide what the necessities are?

The wife may say to you, “The design of our sofa is not good. The design that we saw at your friend’s place was so nice!” You ask, “You don’t like our sofa anymore?” She will say, “No. Since I saw the other ones, I like those better.” So then you have to purchase a sofa like that of your friend’s. But say that your child accidentally makes a cut into the sofa and when she sees the cut, she acts as if her soul has been cut. Children will cause damage, will they not? They will even jump on the sofa, won’t they? And when they jump on the sofa, she cries out as if they are jumping on her chest!

When something small happens, you feel as if there are big cracks opening within. Therefore there should be some limit for *moha*. *Moha* should not be excessive, right? Would people be affected if tears appeared on the sofa set?

Questioner: Yes, they would be terribly affected. They will yell, “Have you any sense or not; what have you done?”

Dadashri: What does Krupadudev (Shrimad Rajchandra, *Gnani Purush* 1867-1901) say? ‘*Deha jaya to maya thaya na rom ma* – Even if the body were to leave, not even a hair’s worth of the illusion that deceives (*maya*) would happen.’ And here, when the sofa set is cut, then the illusion is there. When will this ever come to an end?

For infinite lifetimes, we have wandered around. Imagine the extent of *moha*? That type of pillow and this kind of car and that kind of flat. And nothing but *moha*, one has done *moha* for no reason. Are you going to take any of this with you? This is indeed *moha*, and this *moha* verily will bite you and make you miserable!

The *moha* that you currently see is the *moha* that arises from 'looking', and one is exhausted from repeated beatings due to this *moha*.

The Spinning Moha Brings Unaware State

Here, one is entangling oneself. One is being entangled more and more day by day. When the house is without a garden, he creates one by seeing the garden of others. Then he keeps digging there, bringing fertilizer, and pouring water over it. The *mooah* (the one who is dying by the second) is actually increasing this entanglement further.

Questioner: Why does he not realize that this is *moha*?

Dadashri: If this fan is put on fast spin mode, will you be able to see the fan blades?

Questioner: No, they will not be seen.

Dadashri: Similarly when *moha* is spinning fast, then nothing in this world will be seen as it is, one will not be able to see anything, one becomes unaware for sure. The *moha* spins around with such intensity. As the *moha* reduces, the fan blades become visible. Similarly as the *moha* reduces, things become visible, then one starts to experience the Self. After that one is convinced of it. Yes, otherwise one would not be able to see the fan blades, one would only be able to see the spinning center only. That is verily what *moha* is; the nature of *moha*!

Darshan Moha Leaves With Grace of Gnani

Questioner: How can that knot of *moha* be untied?

Dadashri: Without a *Gnani*, the knot of *moha* cannot be dissolved at all.

Moha (the illusion that attaches) can be understood this way. Say someone meets 'us' (the *Gnani Purush*) and we tell him, "You are not 'Chandubhai'," then he will reply, "I am for sure Chandubhai, my parents say so, everyone says so, my wife says so, and how come you are saying that?" "Oh brother, you are not Chandubhai; it is simply a name." Then a doubt arises in him that, 'Yes, this talk is true. This is my name. Then who am I?' Then he gets wound up in confusion. Thereafter, 'Dada' shows him that; that is when the *darshan moha* breaks first. The blindfolds are undone; the blinders that made one blind are removed. He begins to see. He used to walk about with blinds over his eyes and now he begins to see. It is after the freedom from *darshan moha* (the blinds over the Self), that it all became clear and understood. One now understands when asked, "How come you are wearing so much jewelry?" How come so much *moha*? You would not know that this is *moha*, *charitra moha*. So this is a result of the *moha bhaav* (inner intent) that had been done in the past life. This is an effect, not causes. The causes have stopped. The one whose causes have stopped will attain *moksha*.

Questioner: Dada, by what other method can *darshan moha* (the main illusion that leads to attachment to the non-Self) be broken?

Dadashri: There is no other way. There are infinite types of *moha*. There is no end to it. You need to take one hundred-thousand lives to get rid of even a single *moha*. The human life is simply a museum of *moha*! Without Self-

realization, there is no release from *darshan moha*. What is *darshan moha*? One is seeing it all this way, but instead to see it from the back side (not to see it as it is). That vision is changed by the *Gnani Purush*, it cannot be changed by one's own efforts.

The *Gnani* changes that vision around. This is the worldly vision (*sansaar drashti*) and behind it is the vision of the Self (*Atma drashti*). So the *Gnani Purush* changes the vision, towards the vision the Self Then he understands that, 'This Chandubhai is not I, but I am pure Soul (*Shuddhatma*).'

Now, *moha* will not arise again, will it? And the *charitra moha* (illusory attachment in discharge or effect) is not liked. It does happen, but it is not liked. One feels, 'Alas, it would be good if it was not there.'

Now all this would be understood by the one who is a *mahatma* (one who has received *Gnan* in the *Gnan Vidhi*). And the one who is not a *mahatma* but is intelligent, would understand that there is has been some decrease in *moha*. They would understand that.

Akram Vignan has Saved Us From Moha

You still like to wear good clothes, want a watch, want glasses, want this, want that, want oil, want perfume. There is so much *moha*; how much *moha* you live in! Just look at the *moha* in your dinner plate, the *moha* in your clothes. Look at your *moha* in your apartment; if an old friend were to come and see, he would say, "Hey! Why are you talking about *moksha* (liberation)?" And amidst all that is this *Vitarag Vignan* (the science of the liberated Ones). *Akram Vignan* has helped You sail through all that; that is a wonder, is it not!

The Chit Sticks to Things due to Moha

Questioner: Dada, is it possible that I have more *moha* than others?

Dadashri: A very tiny seed of *moha* is such that it can pervade the whole world when it expresses itself. Therefore, it is immaterial whether there is more *moha* or less *moha*. It is only when you completely obliterate *moha* (charge *moha* and discharge *moha*) that you can reach your goal of liberation (*moksha*). It is only when *moha* is completely obliterated then the work is done.

Questioner: What is the way to recognize *moha*? How can I know that this is *moha*?

Dadashri: How did you catch on to *moha*, that this indeed is *moha*? You know it from the beginning, do you?

Questioner: I realize it later. After it has happened, not before.

Dadashri: Is that so? Yes, but you do know about it later, don't you? Say in Mumbai, you and your wife are walking along, and the shopkeepers hang the *saris* (single piece cloth cover for women) outside the shops. Why do they hang them out on the road? To dry them? Not to dry them? Then, what for? Speak please.

Questioner: To get the attention of people.

Dadashri: If we ask the merchant, "Brother, have you displayed the *saris* for the purpose of drying them?" Then he will say, "No, I want to show them to people. I want to attract people and I want to get money from them. I want to do business." You ask, "Oh, but this *sari* is an inanimate thing and it will still attract people?" He will reply, "It attracts all kinds of people. It will attract the woman who will wear it and it will also attract the man who will not wear it." So much energy has been placed in this *sari*!

This Lord (the Self, *khuda*) becomes deluded, deceived, this Lord within gets stuck

on it, that is why the shopkeeper hangs them. Will the Lord get trapped or will he not?

Questioner: He will get trapped.

Dadashri: This hanging of the *sari* is similar to the example of a cage in which we hang a piece of food. Why do we hang it? To get the mouse in the cage. That is why they hang these *saris*; The one who sees them, will lose her *chit* in it.

So it will pull the woman; hence, this is a net laid out to see if a bird would get trapped in it! He hangs them outside to trap the birds. So if these women know that (we) have dollars, their *chit* will start up, and then they will say, "This is a very nice *sari*." Thereafter, the *chit* will be stuck there only.

The wife will see the *sari* and will tell her husband, "Did you see it?" At that moment, the husband knows that there will be a loss. He will say, "Yes, I saw it, I saw. There are many like it." He will try to coax the wife along but she will not be coaxed and then her *chitvrutti* (tendencies of the *chit*) will be stolen by that place. The wife will come home, but her *chit* will still be hovering in the *sari* shop. When she gets home, he will remark, "Your face isn't the same as it was when we left home. Something was lost in the market." We will say, "Why the long face? Are you not well today? Your face looks sullen." Then she will say, "Nothing, nothing." Little does the poor man know that while she is physically at home her *chit* is hovering in the *sari* shop. She is lost in the *sari*.

The *chit* has been stuck there, which means one becomes *beychit* (lost and inefficient). Thereafter, she does not find any peace within at all. The peace returns when she brings the *sari* home. The entire *chit* of the poor lady has been stolen. Now, her *chit* will remain in the *sari* only. The heck with your

sari, mooah (the one dying by the second)! Where the entire *chit* gets stolen, that is called *moha*. In what various places must your *chit* have been lost in this way?

By Becoming the Mind-Body, Moha Charges

A woman passing by a shop sees a beautiful *sari* and so she becomes engrossed in it. There is nothing wrong with her looking at the *sari* in the shop, but the illusory attachment (*moha*) that arises for the *sari* is the problem. The fact that she saw the *sari* and liked it is her discharge *moha*, but because she becomes so engrossed (*tanmayakar*) in it, the *moha* that was in the process of being discharged, charges once again. This is what the Lord calls charge *moha* (charge illusion, *darshan moha*). She is so captivated by the *sari* that she actually becomes the length and the breadth of the *sari*! Every floral motif and sequin on the *sari* becomes ingrained on her being. The self with the wrong belief, 'I am Chandubhai' (*pratishtithi atma*) continues to play and hover in it only.

That which makes us come under the spell of illusion (*moorchhit*), makes us lose our awareness (*beybhaan*), is called *moha*.

Let That Moha Melt

Questioner: Dada, I have a lot of *moha* for *saris*, and wearing good clothes. That is now to be disposed off, and placed here (in front of you) completely.

Dadashri: It is like this, do not cover it with sawdust anymore (people used to apply sawdust over blocks of ice to delay melting). We brought a block of ice home. I have instructed to bring ice and keep it in the kitchen. Do I have to melt it, or will it melt by itself?

Questioner: It melts on its own.

Dadashri: So what do people do? They apply saw dust on it. And then they say, "Please

melt it for me.” It will melt on its own. That is the nature of ice.

The Results Depend on Internal Desire-Driven Inclination

Questioner: But even now that *moha* happens. What is the reason for that?

Dadashri: That is the *vaasna* (desire-driven inclination) from the past life, and that is why the *chit* gets trapped. If the inclination is not there, it will not be trapped. If a woman has come from a foreign country, her *chit* will not be trapped no matter what kind of *sari* is hung out there, because that *vaasna* has not been filled within from the past life.

Or if the cloth material is for a lady, no matter how high quality it may be, it will not trap the *chit* of a man. This is because he has not filled that *vaasna* within. Whatever *vaasna* has been filled is what is now unfolding in this life. When it unfolds, if we know who we are, then we leave it alone, saying, “It is useless.” Otherwise there is no escape from it for sure.

Through the ego, you have to muster up the strength that, ‘I do not want to buy any *saris* and other such things at all.’ Enough is enough, if one decides that, then the mind is also strong, one can do anything.

Vaasna Stops With Resolution of Mind

Questioner: On account of the unfolding *karma* of the past life, if I control the desire that arises within, through the strength of mind that, ‘No, I do not want to go in that direction,’ and thus have *saiyam* (control), then will it arise again?

Dadashri: It will. It will happen as long as the mind lacks resolution. That which is suppressed in the mind will not do; that *vaasna* that has been suppressed will not leave you.

Our *Gnan* is *samadhani* (naturally associated with resolution and closure) in all situations. So if a *vaasna* (desire-driven inclination) arises, then within also prevails that, ‘I am *Shuddhatma* (pure Self).’ Despite that, if the *vaasna* arises, then you have to ‘give in’; if the mind is not letting go of it all, then you have to give it to the mind. If the mind is not letting go (of the *vaasna*) for fifteen days, then it has to be given to it.

Questioner: The mind has to be appeased and (thus) resolved (*samadhan*).

Dadashri: It has to be done for sure, otherwise *dakho* (interference) will arise.

Questioner: Yes, otherwise the mind (*muna*) will continue to interfere with demands and appeals.

Dadashri: That will give rise to more problems. That will not let us (the awakened Ones) do our *Purushartha* (progress as the Self).

Questioner: What if, through the strength of the mind, that desire, that *vaasna* indeed goes away, and does not come to mind at all?

Dadashri: Then there is no problem.

Questioner: Then it does not have to be suffered (*bhogavavi*), does it?

Dadashri: No, no, then there is no problem. We should not have the sore spot of a sting (link, claim of the mind) within. If there is such a lingering link, then you do it by stirring it up again and again. If it is clearing up exactly, directly, and there is no claim of the mind pending, then enough has happened. There should not be any kind of lingering claim of the mind.

Questioner: This time I liked very much the comparative example you gave of the

woman from a foreign country for whom the desire for a *sari* will not happen at all.

Dadashri: The shopkeeper will say that, “Today, I want to sell it at half the price.” Even then she will tell him, “It is of no use to me. Even if you give it to me for free, it is of no use for me.” This is because she has not done any *vaasna*. And it will not leave alone the one who has done *vaasna*. Now under what circumstance will the *vaasna* leave one alone? It is if the *vaasna* done (in the past life) was mild or minimal; then the mind can now cancel it; and if an intense desire was done, then even a force greater than the mind will not be able to do anything about it. Therefore, at that time, You have to tell the mind, ‘Here, brother, eat the mango (fulfill your desire).’ I might have told you not to eat the mango. Even so, you have to come and ask me that, “Dada, it is not leaving me alone, so please say something.” Then I will say that, ‘Eat the mango,’ there is no problem. This is not poison. That which you have to eat, when you do not want to eat, is not poisonous.

That Which was Filled, Empties

Questioner: So Dada, through *Gnan* we get a real gauge of knowing whether it has been really suppressed or not, such that it does not even come in memory?

Dadashri: That which has been suppressed, if it does not come to memory then it has been settled and done with. And if it comes to memory, and does not leave, then understand that it is not letting go, then You have to say, ‘Here, it is yours, take it and leave.’

Questioner: Hmm, yes. Here take it.

Dadashri: Tell it, ‘I will not be following the *Ajna* of Dada, but you take it and go from here. I will later pray at the feet of Dada (the absolute One within).’ Dada is not like that, Dada has all the medicines. There is even

medicine for not having followed the *Ajna*. If you come and tell me that you have not been able to follow the *Ajna*, I have the medicine for it. A place can only be called a pharmacy when all the medicines are there, right?

Questioner: Yes, that is correct. Only if all the medicines are available can it be called a pharmacy.

Dadashri: It takes fourteen years to empty most of the tank of *moha*. It means that which was filled (*puran*) will empty (*galan*); thereafter there is not much of a load for you.

One gets Entrapped in the Web of Worldly Life due to Moha

Hey! Does the one who is trapped in an entanglement have interests? Why not bring about a solution promptly! One is trapped in such an entanglement and yet is showing off diamonds! If you wear diamond earrings would you yourself be able to see them? One simply wears them so that other people can see them. She wears them because she wants to appear beautiful to the husband. If a businessman pays two thousand rupees for diamond studs and he shows her a bill of thirty-five thousand, the lady of the home will be very happy! She cannot even see them on her ears. I asked the businessman’s wife, “When you sleep at night, are you able to see the earrings in your sleep?” All this is imagined pleasure. The inner peace does not happen because of the wrong beliefs that exist.

How do these women wear gold? Through *moorchha* (the spell of illusion). If she has been given five pounds worth of gold jewelry, she will even wear that. All that is *moorchha*. Those women do not even find it heavy to wear. I ask, “Do you not find it a burden?” “No, no, I get a lot of pleasure,” they answer. This is because the belief is that there

is pleasure! They believe it to be gold, and it takes away the memory of all pains!

She buys all the gold jewelry because of the existence of *moha*. As long as the *moha* is there, go buy the gold jewelry, and when the *moha* for jewelry goes away, give it away.

Moha Gushes Through the Touch of a Thing

Questioner: Dada, I do not have any *moha* for jewelry, but I still want good clothes!

Dadashri: All that is *moha* for sure. You may not have any for jewelry right now, but if you wear it, then its *moha* will rise again.

Questioner: No Dada, I can give you a guarantee about that.

Dadashri: No, when you actually wear the diamonds, the *moha* for diamonds rises and intoxicates (*chadhey*). This is its nature; the moment a thing is touched, the *moha* rises and intoxicates the *mohi* (the one with *moha*). The *nirmohi* (one without *moha*) has no problem even if he touches a thing.

Say a man has to spend his entire life in a jail, and he is provided with food there, but no sweets and desserts; does this situation mean that his *moha* has gone away? No, within the *moha* is there for sure. Just because he does not get it, does not mean the *moha* is gone.

Questioner: I do have the *moha* of taking proper care of this body. See, there are so many grey hairs, and the *moha* to dye them does not leave.

Dadashri: Yes, it does not leave.

Questioner: That is needed; Dada, I keep feeling that I have to live well. Leaving aside jewelry, I do want proper clothes.

Dadashri: That is the habit from the past that has established, and therefore it will not

leave, but from within You have to tell him, 'Chandubhai, change a little, for how long will you continue to dye your hair black?' But he is not going to refrain from dyeing his hair.

Questioner: Yes, that indeed is what happens.

Dadashri: That is because that is the *dravya karma* (effect from past life) but *bhaav* (view-intent-outlook) is what You should change.

Moha Filled in the Past Life Discharges in This Life

Questioner: Dada, why is it that even now this *moha* arises further?

Dadashri: How can we say that? If you go to the market without asking me as to what to get, then what all things would you fill up and bring? If there is a free flow of cash, then what would you not bring?

Questioner: Everything, even that which is not wanted would be stuffed in the bag.

Dadashri: Likewise, this too was filled with everything, at the time of filling. You have indeed brought everything that is not wanted. There is very little within that was really wanted. So, I did not fill anything that was not wanted.

Where Lies the Bliss of the Self?

All this is a load, it is *moha*. Only the one who is under the illusion (*moorchha*) can endure this; the one who is without the illusion cannot endure this.

I have not brought anything (from the past life) at all. That *moha* simply is not there. There is no *moha* (illusion) of any kind at all. There is no such thing at all that has brought forth any *moha* for me! And I have not brought anything home either. I have never acquired anything for the home.

Questioner: When *moha* itself has not arisen, then how can desire arise?

Dadashri: I believed bliss to lie in independence. All this is sheer entanglement only. Do you think this is pleasure of any kind? Alas, there is no escape! But where will you go? If you do not enjoy these pleasures, where will you go? The pain (*dukha*) has to be suffered and the pleasure (*sukha*) too has to be suffered. These are the accounts of *karma* that have been written! It is only when *Gnan* (Knowledge of the Self and of the doer) is received that the existing pain and pleasure change. This suffering of *moha* is indeed there, but due to the power of *Gnan*, that suffering does not affect.

These days people have no sense at all. One does not have any awareness of where his pleasure really lies, and he does not even know who he really is. He only has the awareness that the worldly people have given him.

Precious Life is Wasted Away in Moha

These *jivadas* (those that live and die) have nothing and yet are in the *masti* (illusory play of the mind) through television and radios all day long. Look, they are spoiling their eyes. They are not using borrowed eyes, are they? And what pleasure do they get in it? You must be getting some pleasure in the cinema, right?

Questioner: Oh, we are back to who we were, the moment we leave the cinema theatre.

Dadashri: He is the same as he was for sure, and he will then complain, “Oh, eighteen rupees are gone, and a problem has arisen.” He wasted three hours of time, of the Self (*Atma*). Can you afford to waste three hours as a human being?

Questioner: More are wasted! Those three hours are wasted, but on top of that, time is wasted before and after in preparation and other things.

Dadashri: Yes, that too is separate. That time is additional. I ask people, “What do you do when worry happens?” The usual reply is, “I go to the cinema.” Hey you *mooah* (you dying one), this is not the right solution. This is like trying to stop the fire by pouring petrol over it!

Lord Krishna has said this very thing in the Gita; that humans waste time unnecessarily. It is not considered a waste of time if one has to work for a living.

Why do people smear their bodies with ‘foul-smelling mud’? It is to give them relief from their burning pain. The television and cinema are nothing but foul-smelling mud. Nothing of value can be achieved from it. I do not have any objections with television. You are free to watch anything, but if your favorite show were going on at the same time as a *satsang*, which would you prefer? If you had to take an examination at the same time as a luncheon invitation, what would you do? That is how you should look at the situation.

Moha Does not Touch the Gnani

‘We’ have constant awareness of worldly interactions. No watch-making company has made money off me. ‘We’ have never purchased such items. What is the point of such things? They are meaningless. And all these other things, these TVs and radios are open madness.

How did all this madness enter human beings? What is there to listen in all this? What is worth listening is live conversations between human beings. Listen to living human beings. What are you going to listen of the one who is dead?

On the other hand, what does the friend circle tell me? “You should listen to the radio.” I told them, “If I listen to the radio, it will waste my time. I cannot afford that.” Hey, am I to listen to the ones who are dying (*mooah*)!

These ears have become fatigued and bored listening to them, listening to these living radios. Have you not seen all these working radios (human chatterboxes) outside? Listening to them, 'our' ears are tired. Have you not seen them? And, on top of that, I have to now listen to this new radio? Are you not tired of all these working radios? "Hey Chandu, you have no sense." 'We' are really tired listening to that radio. And now you tell me to listen to these new radios!

Copycat Moha has Increased Worldly Life

Questioner: These days every home has a radio.

Dadashri: That is a different matter. What happens where there is no *Gnan*? That is verily called *moha*! What is called *moha*? To buy that which is not necessary and to skimp on that which is necessary is called *moha*.

Someone bought a radio and so he too bought a radio. Hey *mooah*! Radios are playing everywhere, to the point that your ears break off (become deaf). If there are radios only in Mumbai and none here, you may have to buy one. But there is a radio in each and every home. So people have become weary. And the radios have stopped playing.

Questioner: A lot of *moha* had happened for me to buy this video television.

Dadashri: Yes, it exists, but that *moha* had been filled (in past life), so go ahead and buy it. And when the *moha* comes to an end, sell it. However many dollars were spent are debited to the account of *moha*.

Questioner: I watched it a lot in the beginning. Then I stopped. Then the watching stopped on its own.

Dadashri: Yes, indeed. The *moha* that was filled came out and has emptied. Now new *moha* does not arise; it is old *moha*. If

new *moha* was arising, then you would not be able to let go of it.

What is the use of the Moha that Creates Turmoil?

How many times a day do you have to look at the watch?

Questioner: Twenty to thirty times.

Dadashri: So looking at the watch takes away fifty to sixty seconds!

Questioner: Should I not keep a watch then?

Dadashri: You should keep it, but only if the closest person with a watch is half a mile away from you. But nowadays, if you ask the time to a passerby, he will tell you. Everyone is indeed idle, with plenty of free time. Is this calculation of mine agreeable to you? Do you like this calculation of mine? There is a watch everywhere, so if you ask someone what the time is, he will tell you the time, and will be pleased that, 'He asked me.'

I have not purchased even a wristwatch. Yes, we have brought a clock for the home. This is all madness; these are factories to make a human being crazy.

What use is the watch that harasses me, which brings on a disturbance within upon seeing it? Many young ones do not study on their own; they place their books aside and begin playing. However, upon seeing their father, a disturbance arises within. Likewise, the disturbance arises upon seeing the watch. So, the heck with it, leave it far away!

When the Chit Fractures, the Energies of the Self Fracture

As such, this is the dependency of the *chit*. The *chit* gets fractured here. If the *chit* prevails in total Self-absorption (*sampurna ekagra*), it is the absolute Self (*Paramatma*),

and if it gets fractured, it is in the state of animal or human. And then *aishwarya* (energy of the Self through human state) is fractured. Therefore, shouldn't the leakage be sealed as much as possible? What is the objection in sealing the leakage?

Here, the *chit* gets trapped in whatever one sees. It gets trapped in this; it gets trapped in that. Whatever new thing one sees; if it even sees a candle and it looks different from before, is of a different kind, then the *chit* will get trapped in it. Look, what a nice lighthouse over there! And then the *chit* will get trapped in it. Once the *chit* is trapped, the *aishwarya* is lost and once the *aishwarya* is lost, he becomes an animal.

Once the *chit* becomes scattered from this (*aishwarya* of the Self), one becomes *beychit* (disarrayed). The *chit* gets scattered all over, it goes to Mumbai; it goes here and there, it wanders all over the place. The tendencies of the *chit* spread all over, so one becomes *beychit*. Then if you ask him what business he does, he will reply, "I did not understand." He may only be forty-five years old, yet he will talk like this. This is because the tendencies (*vruttis*) of the *chit* have spread all over, thus he has become *beychit*.

Questioner: This *chit* that wanders a lot, is it *moha*?

Dadashri: Yes, *moha*. That verily is *moha*.

Beware of the Moha that Deceives You

Questioner: But Dada, (despite all this *moha*) he continuously gets the energy to remain at the lotus feet of Dada. And I am openly declaring, Dada, that the *chit* is wandering, and I am 'seeing' that. Please grant shelter at Your divine feet. This is being spoken constantly, even five hundred times.

Dadashri: All that is fine. This

Purushartha of Yours will do the work. Your work will be accomplished according to the amount of Your *Purushartha* (progress as the Self through the five *Agnas*).

But even now there is a lot. It is like you emptying a half-filled well, glass by glass. When will you be able to empty it?

Questioner: But it is coming out, isn't it?

Dadashri: Yes, it is coming out. It is coming out swiftly. But that does not mean that the well has become dry. Otherwise, you would just go to bed without a care in the world!

Questioner: No, no.

Dadashri: There should no longer be such a *moha* that we become deceived. The *moha* that deceives the one making the decision and his decisiveness must not be there. And if *moha* happens then you should come to the *Gnani Purush* and have it completely dissected and extracted. Thereafter he will have some understanding that this is how it is. From the surface it appears to be so, (but) inside it is like this.

Chitvruttis Have Dissipated in all Kinds of Things

Dadashri: My *chitvrutti* (tendencies of *chit*) remains within me only; yours have been scattered. Are yours not scattered? This is the only difference from the elemental view; it is not a big difference. If you do not allow the tendencies of your *chit* to disperse, then slowly and steadily You will become like me for sure.

Where did you let them scatter? If you see a high-quality watch and you do not have the money to buy it today, then it will enter in your mind that, 'I want to buy this watch when I have the money.' Thereafter, tendencies of the *chit* will hover around that shop only. They will not return even after the nightfall.

Therefore, my *chit* is within Me and yours is not within you. If you start to turn it around slowly, a degree at a time, is there a problem?

Questioner: No.

Dadashri: Where does the *chit* get entrapped the most? In sexuality (*vishaya*). For those who are not into sex and sexuality, other things may be tolerated about them occasionally. Where is the next place? In unnecessary things. You need food in the stomach. So for food, you may need rice and lentil soup (*daal*) or bread; you need what you need, what else do you need? This much is called necessary. Food and drink and clothes are called necessary things and those others are unnecessary things, for which there is no necessity.

When the *chit* has been scattered, it moves back and forth like the pendulum of a clock. My *chit* is not in anything, is it! Not even in this body! It is then that this speech (of *Gnan*) expresses, it is then that everything comes out.

What is the Need for Moha Beyond That Which is Necessary?

Questioner: Dada, in America, we go to huge malls with big shops to see everything. It is called 'window-shopping'. So then does that increase our *moha*?

Dadashri: It will increase for sure, what else will happen? The moment he enters, he is absorbed (*tanmayakar*) only in shopping, only in things. So then he is not in the Self. Therefore, tremendous *karma* are bound. So you should not enter these malls at all without a necessity; buy only the thing that is needed. What is the use of buying a thing which is not needed? That is called *moha*, and that binds tremendous *karma*, heavy *karma*.

Questioner: What kind of *karma* are bound, Dadaji?

Dadashri: Oh, it could even be a life in the animal life-form, and in other life-forms.

Questioner: Can we keep *nirleyyata* (unaffected state) there? If we go to see such displays, can we remain unaffected by it?

Dadashri: Yes, for sure! It can happen automatically. Are you not remaining that way now?

Questioner: Yes, but I do not like to go to the store.

Dadashri: No, but even so, you are able to remain unaffected after receiving this *Gnan*, aren't you?

Questioner: Yes, yes.

Dadashri: *Moha* does not arise for anything for you, does it?

Questioner: Yes, when I go to store, half the time I return without buying anything.

Dadashri: No, but you do not like anything except Dada, do you?

Questioner: It feels insipid and tasteless. When I go to a shop, the thought arises that, 'All this will only be new for a couple of days, so why look at it?'

Dadashri: And it is of no use at all. The shop is of use for the seller and it is of use for the buyer. What do we have to do with it? If we need a pencil, we should go buy it. If we do not have the need, then it is useless!

Wow! What a State of the Vitarag!

What do these people do to me? They tell this Niruben that, "Let us take Dada to the store. Let's see if Dada has any desire to get something, anything." So they seat me in a wheelchair and take me around the store. But the store does not tempt me at all. I have no need at all. There is nothing that exists in this world that I need. This is because for the one

who has no need for money, no need for respect, no need for fame, no need for gold, not even a thought about women (where can there be any desire)? This is because I remain separate from this body. So what else remains beyond this? So how can that store pull me in any way? You still have the desires (*bhaav*) in your mind, so finish them all off. Finish them off, and then the *moha* (the illusion that attaches) will leave.

Questioner: When will the mind become such that nothing will attract it?

Dadashri: It will indeed become that; once we understand the *Gnan*, then the mind will become like that. It will happen if we understand who we are, otherwise this mind will hover continuously.

What is Necessary to Live?

Questioner: In order to live in this world, we have to do what goes around in the world. Otherwise, people will say, "You are a fool."

Dadashri: To live in this world, food, air, clothes, and a home is all that is necessary. There is no other necessary thing. Yes, a toilet is very necessary. If there is no toilet available, you will know. If the government brings about a law that for fifteen days you cannot go to a toilet, then the people will say, "We are willing to pay whatever taxes you impose on us, but let us go to the toilet." Now, people have no value for that which is so valuable!

Following the Mind, one Became Trapped in Moha

Questioner: So finally, how can I become free from being dictated by what the mind tells me?

Dadashri: How is anything to 'be done' there?

Questioner: I have to take certain steps, do I not?

Dadashri: What steps? It is something that has to be understood. Understand it and then cross it out. Put a cross through your *anischaya* (indecision in relative matters, indecision about the Self) and accept the *nischaya* (decision in relative matters, also decision as the Self, 'I am pure Soul').

Nevertheless 'we' will tell you that should the mind get excited about the right things, then go ahead and do it. 'We' 'let go' (allow it) that, 'Brother, it is the right thing.' Listening to these (pop) songs is not the 'right thing'. Food is a right thing. 'We' let that go (allow it). Sleeping is a right thing and 'we' allow it; so let him sleep for four to six hours. How much need is there to fly kites? Even people who do not have Self-realization question the need to fly kites. All these are unnecessary and useless problems!

Doing what the mind tells you is considered being 'mechanical'. Intellectuals (*buddhijivis*) will not do what their mind tells them. They will do what their intellect (*buddhi*) tells them. But that is wrong too. Eventually it makes one a fool.

What good is it if You do not have *nischaya* (the Self) after you become a *Purush*, after the *Purush* (the Self) and the *prakruti* (non-Self) have been separated? The mind goes into the relative portion; there can be no acceptance of it, can there!

What is Necessary? What is Unnecessary?

The whole world has fallen in the acquisition of unnecessary things. People keep on acquiring things without a need. The Lord says that, "If you want to attain *moksha*, then be less acquisitive (*parigrahi*)." The Lord does not call that which is necessary as *parigraha*. So, everyone should decide on what their necessities are.

Man has need for essential things in life.

Essential means one cannot do without it. How many things are nonessential?

Questioner: A great amount.

Dadashri: All this time is wasted away in nonessential things. Essential things are free of cost. These nonessential things eat up all of your time. Anything that needs any maintenance, anything for which you have to do something; it is all nonessential. What is essential?

Questioner: Eating and drinking, clothes, medicine, water, etc.

Dadashri: What is the principal necessity of this body? The foremost is air. That too is available to the body every second, free of cost.

Nature provides you with water and air for free. The most valuable thing in this world is air. A man can die if deprived of it for just five minutes; and nature has provided it free of cost. And besides that, it is found in any place, it is found anywhere you go. How much of a safe-side nature has created for you! You will find it wherever you go, even when you go to the rest room. Then there is water. Even that is free of cost. You need it only at certain times and that too you get without any effort. If need be, you can pay for it, then you will get water.

The next necessity is food. Food is likewise cheap. What happens if you do not eat? Human life will be rendered useless. So it is not that you have to eat gourmet food. A simple meal of rice and lentil curry is necessary; for that much we remain dependent. For what do we become dependent? For that which is necessary.

When the fire of hunger lights up, it means you should extinguish it. What do you need to extinguish the fire? There people will say, "Cheesecake, ice cream!" Hey you, no!

Why don't you put in whatever is there. If there is *khichadi-kadhi* (rice and lentil dish with yogurt soup), it will extinguish the fire of hunger.

So now having eaten, is it enough? In turn, its result will come. Will the result of that which is done come or not? What is the result of that which is eaten?

Questioner: One has to go to the toilet.

Dadashri: And if you drank water? You have to run to the toilet. If air is taken in, it has to be exhaled. But all this is necessary. There is damage if you do not take in air, there is damage if you do not take in water. All these are necessary things.

People complain, "*Goda* (jaggery) is not available, sugar is not available." Do you have to yell for food? The Lord has considered food things insignificant. You will get food because you have a stomach. You get as many morsels of food as the number of teeth you have. Look at the teeth! They are all different, different ones for cutting, peeling, and chewing. How good are these eyes? Even if you pay a million rupees, will you get such eyes? You will not.

After this, clothing falls under the secondary stage of necessities. Cloth too is a necessity. What will happen on a cold day in winter? This is because man is dependent on the seasons; the seasons will not become dependent on the natural makeup (*prakruti*) of man. A person may be able to remain without warm clothes in the winter, whereas in summer, he cannot stand the heat. Is it not like that? So some kind of clothing is needed. But what kind of cloth? It could be of *khadi* (hand-woven cloth), something inexpensive, and enough to cover the body; that much is needed. Two pairs of clothes are needed; instead, how many storms have been produced!

The fourth necessary thing is sleep. You need a cool enough temperature, a roof, a rug, and a blanket. This is all. What else do you need?

The Bliss of the Self Decreases Unnecessary Moha

So if a person understands the bounds of that which is necessary, then he does not have any kind of pain (*dukha*) at all. These animals do not have pain, then why would a person have any pain?

Yet, people continue to acquire and increase that which is not needed. The slab of concrete that was made for the roof is fine, but then it is covered with special roof tiles from Mangalore. They keep increasing everything, do they or do they not? Did you increase anything to a certain extent? Then you cry, 'Oh Merciful Lord! (*Ya Khuda Parvardigaar!*) I am stuck!' Hey *mooah* (mortal), you increased it, so what can *Khuda* (God) do in that? What can poor God do about the unneeded things we increase? How do you feel about this? Why are you not speaking? We increase needless things and then we cry out to God, "God, I am trapped!"

So, these resources of the worldly life themselves have become the bondage for us, and yet there are some resources that are essential. We do not object to these because necessary things are required. However, you should know their limit.

If sugar water flowed from the taps for just one day, the public would get fed up. If asked, "Hey, are you fed up?" Then they will reply, "Yes, I just want some plain water." If such an event happens, then he would realize the true value (of simple things). People go around looking for Coca-Cola and Fanta. Hey, why do not you figure out what your necessities are! Would this body of yours complain if it got fresh air to breath, pure water to drink, and

some simple food to eat at night? It would not. Therefore, decide what is necessary. Instead, people look around for a specific flavor of ice cream!

What did Kabir Sahib say?

'No one is your enemy; your enemy is your unnecessary seeking after materialism...'

'Rid yourself of all your needs for unnecessary things, and then you are free to roam about.'

Running after unnecessary things is in itself is your real enemy. If you ask for water for a bath, it is a necessity. What are the necessities of this body? It requires pure *ghee* (clarified butter) and milk, but instead you stuff it with garbage. What good is all the junk food for your body? What do people use to wash their hair? They use shampoo; it looks more like water than like soap. These 'sacks of intellect' have discovered things that are not necessary, such things that those who were not failing have now failed! Because of this, one's inner happiness has diminished. The Lord had said, "It is acceptable if there is a difference of five to ten percent between one's inner happiness and external happiness." But here there is a difference of ninety percent, and that will not do. This big a difference is unnecessary and will eventually kill you. But you will have to suffer in the process. This is all nothing but unnecessary; unnecessary necessities have been created.

People get worried if the shops were to close for an hour! If you ask them about their restlessness, they will say they want some ice cream and cigarettes. Hey, what do you need that causes you to worry? They will say, "I need some ice cream, I need some cigarettes." Is this not increasing one's dependency on unnecessary things? It is because people do not have internal happiness that they go

searching for it in material things. Whatever internal happiness there once was, is now gone. Do not ruin the balance of your internal happiness. But here, people have used up the balance as they please, so how can any balance for internal happiness remain?

Shed Away Your Desire for That Which is Unnecessary

Therefore you should decide what is necessary and what is unnecessary in this worldly life. Necessary means they will definitely be needed, and unnecessary means a load that has been deliberately taken on due to illusory attachment (*moha*). Now, the unnecessary things are such that they will not decrease. Some will complain, “I too want to decrease them, but they are not decreasing; the daughter-in-law keeps mumbling, the wife keeps nagging.” Yet, he has the intent (*bhaav*) in the mind that, ‘I want to decrease them.’ So, even if the intent is there, that is enough.

It is like this; you should make two lists, one for the necessary things, and the other for those that are not necessary in this life. You should look at everything in your home, and determine which are necessary, and which are unnecessary. Dispel the *bhaav* (illusory attachment, attraction, view) for the unnecessary things. And for those that are necessary, you have no choice but to continue to like them!

The more of that which is unnecessary, the greater the *upadhi* (externally-induced problems). The necessary too is considered a load, but is not called an *upadhi* because it is needed. But the unnecessary is all *upadhi*.

What is the Law of Necessity?

A landlord came to me. He started asking me, “How much does a person need to live life? I have a thousand acres of land, a

bungalow, two cars and a significant bank balance. So how much should I keep?” I told him, “Look brother, each person should assess his needs based on what the circumstances were when he was born. He can come to a decision about how much he needs for the rest of his life based on whatever luxuries he had at the time he was born. That is the standard guideline. Everything else that you have in excess is poison and it will kill you.”

The law of nature is such that everyone indeed gets pleasure depending on his needs. The ‘tender’ that everyone had filled does indeed get fulfilled. Whatever is needed will readily appear on its own.

Questioner: Currently, we are in this situation where there are so many things which are not necessary. What is the link to move from here to the state where there will only be that which is necessary? What is the way?

Dadashri: The way this decreases, is the way. The more you increase, the more time it will take. If you decrease, then it will happen earlier.

Questioner: What do I have to do to decrease it?

Dadashri: You do not want to marry, so will it not decrease? And what about for the one who does want to marry?

Questioner: It will increase.

Dadashri: Yes, then enough. There has to be some decision, right? Do you think everything is a haphazardly put together untruth, or is it according to a plan? If you want to go to *moksha*, does it not have to be according to a plan?

The Awareness Required Against That Which is Unnecessary

Questioner: What should be the internal

awareness (*jaग्रुति*) to decrease these external things?

Dadashri: The internal awareness should be such that those things continue to feel pain-generating (*dukha dayi*) to him.

Questioner: Now you have shown that one should get rid of as many unnecessary things as possible, haven't you?

Dadashri: Yes. All that should not be there. If they are stuck to you (or the other way around), then you should be constantly mindful as to how to gradually let go of them.

Questioner: So then, what does the letting go fall into? Having said that these things should not be there, what next?

Dadashri: Let it go, do not mince words in this. This is for the inner understanding that has to prevail that, 'When am I going to become free from all this?' When one finds it hurtful to the Self, he will immediately let go of it. Just look, he even gives a clear no when the time comes to get married.

Questioner: The understanding and the feeling that, 'This is hurtful for the Self,' should take hold in all matters.

Dadashri: The work is done only when it all feels that way! One still has an interest in the other (that which is not the Self). When you all (addressing young boys who have shown a desire for dedicating themselves to a life of service without sexuality) have no interest in marriage, you clearly state that, "This is not mine." Even when external circumstances arise, you throw them away. That approach should be there, shouldn't it?

Acquisitiveness-Nonacquisitiveness are Only Discharge

You have to understand the facts. Our (*mahatmas*; those with Self-realization) worldly

life interaction (*vyavahar*) is short now. Now the other (*aGnani*) keeps interaction with the entire world. This is because he has not drawn a limit, so what can be done? That is why the Jain scriptures have drawn a limit that, 'Even if you do not have Self-realization, do draw a limit that you do not want to cross a certain boundary.' So your account will be bound within that limit. Otherwise one's *vyavahar* proliferates with the entire world. For us, a limit has arrived. A limit has come for the discharge; there will be only this much.

Questioner: Only those that are pending from the past.

Dadashri: Yes! Those *parmanus* (indivisible subatomic particles) have to be settled (*nikaal*).

Questioner: So should one shrink or place boundaries on acquisitiveness (*parigraha*)?

Dadashri: Everything is a discharge. To increase acquisitiveness is discharge and to limit acquisitiveness is also discharge. And to remain non-acquisitive (*aparigrahi*) is also discharge. This is because it was the *bhaav* (intent) made in past life to become *aparigrahi* (non-acquisitive); that has come in effect in this life. But that too is discharge; that too will have to be let go. That also will not come with You to *moksha*. It will help at whatever 'station' (stage) it is meant to help. It will not help You at this station. At this station, You have to bring about its settlement (*ukel*). They all need to be solved.

Luxuries Turns one Into a Comfort Seeker

We should now try to decrease externally-induced problems (*upadhi*) by whatever means possible. These five *Agnas* of ours are indeed such that no externally-induced problem can remain. There is nothing in it that

is problem-inducing at all. I took upon myself to experience what would happen to me if I used a fan. Prior to that, I did not have a fan in the home. Up until 1956, I had nurtured the quality called *titiksha* (to apply patience and suffer that which is unpleasant to the body). I used to sleep on a thin woven cloth mat on the floor, and I did not use a fan. Then friends would come and say, “You do not keep a fan because you are a *tapasvi* (one who practices penance), but what about us?” Then I said, “Go ahead and set up a fan.” It was because the fan was set up that this body has become *shatashilia* (comfort-seeking).

A farmer who tills the land wears shoes daily, and on the day he does not wear shoes, his feet will burn. Otherwise, the body will become such that it will not burn. Therefore, now that one has become *shatashilia* (comfort-seeking), one will have to become dependent. When the fan is not available, then one becomes dependent! And for Me the difficulty is the need to place *upayoga* (applied focused awareness of and as the Self) anywhere externally. I am talking about what happened to me. So understand the point of this talk. Do not stop using the fan, but do realize that the fan is not beneficial for you.

Therefore, that experience is not beneficial for our *mahatmas*. We cannot say anything to the outside people. The outside people are seeking external happiness (*sukha*) and you are seeking internal happiness, eternal bliss (*sanatan sukha*). So I am simply sharing my own experience.

Questioner: Why only a fan? There are so many other things that are not good for us.

Dadashri: The other things are not that important, whereas this fan is a little more important. The other things do not touch you directly. The fan touches you directly. There is no problem with other things. Among the other

things, the people in the home bring a refrigerator, where is the harm to you in that? They may say, “Drink this ice cold water.” You can say no to that if you do not like to drink it. If the other people in the home use a phone or a radio, what does it matter to you? If there is a clash, it happens to them, how does it affect you? This fan is the only thing that can touch you.

The one who does not have any need for externally-induced problems (comforts) and still does it, it is fine with us. Our path is the path without any objections. He, on the other hand, gets stuck on his belief that, ‘I cannot live without a fan.’ So you have to say, “That is all right, that is how it is.” “If possible, bring a fan,” is what we say. Whatever needs one has, that becomes a necessity for that person.

Questioner: Did you say that one should not become comfort-seeking (*shatashilia*)?

Dadashri: One becomes comfort-seeking (*shatashilia*) due to external conveniences. And when these are not available, then he creates *upadhi* (externally-induced problems and resultant suffering). This body is such that it is ready to remain however you keep it.

There is no necessity; one had deliberately formed this habit. A bad habit has formed of using the fan. And I got completely chilled (awakened) after my experiment. Instead, I have become cool after that! What kind of method is this (of being used to comforts)? And when ‘we’ go to Ahmedabad, they air condition the place. They say, “Dadaji is going to stay at my home.” They do not know that I have no need for air conditioning. I need the kind of air conditioning that prevails even after I leave your home and step out into the hot air on the way to another *satsang*. But here, the moment you step out, it is like stepping into a hot furnace...! What will happen if you come out from the cool air of an air-conditioned home? It would feel like hot coals. That is why

the Lord said, “Do not become *shatashilia*.” That is referred to as *shatashilia*.

Now, After Receiving the Bliss Within...

This body has to be trained somewhat, doesn't it!

Questioner: But Dada, this body is seeking external pleasure (*sukha*), isn't it?

Dadashri: But You do not have to seek pleasure. You have received inner bliss. The one who has not received this will seek external pleasure. The One who has received inner bliss will be fine if he does not get external pleasure, will he not? These words are not for the one who has not received inner bliss. What can such a person do? But here, the person is only seeking outside. Some even wait, saying, “Yes, finally the cool air has come, ah it has come.’ Look, enjoy it if it is not going to go away, but then he will say, ‘Ah, it's gone.’

How can the One on the Path of Moksha Afford Dependency?

This is the kind of dependence that remains in man. Look, the Lord has said to tolerate 22 types of pain-bearing situations (*parishaha*). Is it not written in the book?

Questioner: Yes, it is written that the difficulties have to be tolerated.

Dadashri: Yes. I am not even telling you (to do) that. If I told you to do that, you would all become uneasy. So it is better if I do not tell you. All I am saying is that if it (*parishaha*) is there for a bit, Your awakened awareness (*upayoga*) will remain within. Otherwise, the *upayoga* will keep buzzing around the external only. The slightest discomfort from heat and your attention will remain on the outside only. Nonetheless, if the fan is running on its own, do not stop it. If it is running, settle it with equanimity, but do not believe that there is happiness (*sukha*) in it.

If you believe there to be happiness in it, then it means you believe there to be pain in the other. Hence, the *upayoga* runs in the other (wrong) place.

Tell me, what is the state of the person who has come from an air-conditioned room like? Who discovered these fans? People from foreign countries. How has that which was discovered for them taken hold over here? Otherwise, for us, only the kings had fans. In other places, there would be ordinary fans and that too for wealthy merchants. Otherwise, why does the one who is working all day need a fan? And nature is indeed trying to help you out in every way. When breeze is needed, a mild breeze does flow. It helps you in every way, and allows whatever amount of perspiration that has to happen, arise. Thereafter, if we live a life that is not in conformity with nature, then what is its meaning? This is not a talk that concerns religion. It is just worth knowing.

If you have a fan, stop it for fifteen minutes to half an hour; ‘see’ and remain in *upayoga*. Then You will not need the fan. The one who lives in *upayoga* will not have a need for the fan at all. This fan is needed as long as the *upayoga* is external only. Even then, we are not objecting to it. And even if yours is in the external, you (non-Self) remain in the external but if Your awareness within is, ‘I am the Self,’ then it is more than enough. Even then, there is no problem. But what is wrong with proceeding a little further? Is there a problem?

Moha: A Storehouse of Invited Problems

Questioner: Whatever things there are in the home, if any of them get damaged, then the entire ‘soul’ goes into it. I can tell you my own story; I had not heard of refrigerators for seventy years. Then I eventually got a fridge, and one day when it did not work, I turned the whole home upside down.

Dadashri: Yes, that is indeed how it is. These are all *aafats*. *Upadhi* is a different thing and *aafat* is a different thing. *Upadhi* is an external problem that arises and *aafat* an external problem that is created and invited. What happens to you is natural. All this is *aafat*.

When I did not have *Gnan* and *Hiraba* (*Dadashri's* wife) would say, "That faucet has gone bad," *upadhi* would arise for me. Then I would have to go and fetch a plumber; that is *upadhi*. That is a necessary thing, isn't it? But these others are unnecessary *aafats*. People bring televisions and other things; do they bring just a few things home? The eyes get spoiled and that too is an *aafat*.

Questioner: The television once stopped working at a very important time, so everyone started saying, "The TV is not working? The TV is not working?" All the focus of the Self and all, goes towards that.

Dadashri: Yes, everything goes towards that. Even then, we should not have any scorn for it, should we? This is because the other person will do what is convenient for him. Our own son at home may be doing what pleases him, can we say no to that? If you say no, abhorrence (*dwesh*) will arise.

Nothing Affects the One in Upayoga

And when one is in awakened awareness (*upayoga*) as the Self, nothing else remains. If one remains in *upayoga*, there is no awareness whether it is hot or cold; nothing of the sort. If a boy is taking an exam and the fans stop working, he would have no knowledge of it. If the fans stop working when lawyers are intensely pleading in front of a judge who is carefully listening, they would not even notice it. It is when one becomes free from work that he realizes it. That is called external *upayoga*. It keeps wandering

incessantly. Even then I say that there is no problem. Do this much, even if it is a little. You remain in the five *Agnas*, don't you? Turn the fans on, but remain in the five *Agnas*. But know that this is not the right thing. It is not as if I do not use a fan. Even I use a fan. Now deducting from this little by little, one approaches the original location—the Self.

Now we walk around with shoes. Say one day a bandit steals our shoes on the street, and we have to walk barefoot in the sun. What will be our state when we walk on the road and the sand? Now, the feet of the farmer are such that they would easily adjust to the situation. Nothing will happen to him, nor does he have any needs. It is the law of nature that whatever one needs, however much one needs, those needs will indeed be taken care of. So then why should we not take advantage of that law? That verily is the law of nature. This is because You are independent. Nature is subservient to You. You are corrupting nature's authority (*adhikaar*).

So you just have to understand what is involved in each path and then you must decide which one you want to follow. If you do not understand, ask 'Dada', and he will tell you which paths are hazardous and which one is the right one. You can then follow that path with his blessings.

Further Progress Can be Made With the Support of the Self

Questioner: These tendencies of the *chit* (*chitvrutti*) that are scattering, what is the root cause for it? Why do they scatter?

Dadashri: It is because the decision (*nischaya*) is weak, and one does what other people say. One believes pleasure (*sukha*) to be where other people believe it to be; that without a bungalow, there will be no pleasure. Hey you! There is no pleasure when good

food is not available, but what do you want to do with a bungalow? If you get to eat wonderful food every day, is there a need for a bungalow?

Questioner: So does societal influence (*loksangnya*) help to scatter the tendencies of the *chit*?

Dadashri: It is *loksangnya* only! You pay money to get your laundry done. Did our elders ever spend money to get laundry done?

This is how all the tendencies of the *chit* have scattered away. Why would you need anyone else for the entire day? If you get two pieces of sweets and some vegetables to eat, would you need anyone else? Would you have to call out to anyone, “Uncle so-and-so come here, aunty so-and-so come here”? As much as the tendencies of the *chit* have scattered away, that much of its result you will have to suffer. But, now that you have made the decision, whatever has been scattered will become unified. Your ‘belief’ has started to unify on this side. Just go on ‘seeing’ day and night where the ‘belief’ is (‘Who am I in all this that is happening?’) and go on supporting that ‘belief’ (‘I am pure Self’); go on giving vitamin to that ‘belief’.

Chitvrutti Scattered Because of the Desire to Scatter

Questioner: Have we scattered these tendencies of the *chit* all over or have they become scattered?

Dadashri: They have become scattered.

Questioner: But they get scattered on their own, don’t they?

Dadashri: There was a desire to disperse, therefore they got scattered!

Questioner: Therefore, at the core, there was the desire to scatter them, right?

Dadashri: Yes, it is because of the desire, else they will not disperse. Here, one has the desire, therefore, his *chit* goes to the land. And once it goes to the land, it will go to the court, it will go to the other things, it will go to the farmer, it will go to the ox, it will go to the cotton-crop; this is how it scatters around. Here now, if one decides what is essential and what is non-essential, he will get back on the right track.

Wherever the tendencies of the *chit* spread, wherever the tendencies of the *chit* have scattered; that is where the soul gets scattered. When those tendencies of *chit* come to one place, the absolute Self (*Paramatma*) happens.

The More the Moha, the Greater the Inner Turmoil

It is the strangeness of this time cycle that there is a very heavy burden of *karma*, a burden of endless *karma*! They are tightly compressed and people are increasing the attachment through illusion (*moha*). Excessive *moha* means increased internal turmoil, tremendous turmoil!

Questioner: Is this turmoil in direct proportion to the *moha*?

Dadashri: Yes, there is that much turmoil. That which does not bring contentment even after eating; that for which one has a deep passion (*shokha*) does not cease even after doing it; (that *moha*) which does not decrease even after wearing it; the *moha* on the contrary, continues to increase. This means the fire of *moha* indeed continues to burn more.

Questioner: What is the difference between *shokha* and *moha*?

Dadashri: *Moha* means a state like that of a drunken man. And *shokha* happens to the one who does not drink alcohol. *Shokha* is the

moha that one has created, whereas that other *moha* is beyond his control, he is under the illusion (of the non-Self). One has created one's deep desires and passions (*shokha*). So if he wants to escape from it, he can.

The problem is not with the eating and the drinking, but rather whether there any *moha* or not. At that time, You should separate it all from within. Apply the brakes and do the work. Our *Vignan* (science) is not such that it questions, 'Why did you do this?'

Questioner: How can I know that this is with understanding, and this (food item) is being taken with *moha*?

Dadashri: If it is understood in that manner within, then one can become free.

Questioner: Understood within?

Dadashri: Yes, our *Gnan* is such that it will promptly stop us, but even then he will not stop, he will not listen.

Questioner: But what if *pratikraman* happens?

Dadashri: If *pratikraman* happens, the benefit is that the next time around, it will happen less. It will become less with *pratikraman*. It is good if *pratikraman* happens.

When Moha Melts, Your Work Will Happen

When the sweet feels sweet, and the bitter indeed feels bitter, then it is called *moha* and when both begin to feel insipid, it means that the *moha* in effect (*mohaniya parinaam*) has become light.

When the entire *moha* melts then the progress has started, the train is moving. Otherwise, what is lacking? The Self is called God! The Self is the Lord of the fourteen worlds, and in His presence, people say, "This afternoon,

I wanted to have my tea, but I did not get it." Never mind, you fool! What is this! The tea gives him an obstruction. All things are indeed present in the presence of the Self.

Now, *Vyavasthit* (Scientific Circumstantial Evidences) indeed takes care of everything of yours. Everything that you need will come in front of you. Whatever thing you desire will come to you, you do not have to strain at all; such is this *Gnan*.

So you are not to worry about any external matters at all. You just remain constantly in the Self. Everything will come to you according to your account of *karma*. I too get everything according to the account of *karma*.

The Moha That is Within Comes out During Unfolding Karma

You do not have any lingering *moha* left, do you?

Questioner: No, now *moha* is not there.

Dadashri: Is that so? Now how will you know whether *moha* is there or not? You will know when you are thrown out after being insulted. That which one becomes aware of, that this (reaction to insult) happened when thrown out, means one has *moha* with reference to that (illusory attachment for respect: *maan*).

Questioner: There is no problem, is there?

Dadashri: No problem? Is this not *moha* for fame (*kirti*)? Do you have *moha* for fame?

Questioner: Of what use is the *moha* for name?

Dadashri: It is only for all the fame that you have taken all these beatings until now. The *moha* for name is verily called the illusory attachment for fame. You took all the beatings

for fame and respect. Then fame (*kirti*) will be followed by defame (*upkirti*). When you go to get fame and respect, and when defame comes, terrible pain happens. Therefore we have to rise above fame and defame. That means there is no *moha* even for the name, and nothing of the name. The *moha* for name is called *kirti* (fame, appreciation). For fame, one drums up more fame for his self and thus becomes even more ego-laden. Will there not be a fear of defame there?

Questioner: Yes.

Dadashri: This is all sheer (fear of) disrepute. The world is indeed suffering from (the fear of) defame (*upkirti*); and within is the infinite bliss of the Self.

Thus Through Vignan, one Remains Free From Effects of Moha

The files that You are settling with equanimity (*sambhavey nikaal*) are the files that used to be with *moha*. It was filled in the last life by the self, willingly and gladly, with what a *moha*! Now, ‘What is the pleasure in it?’ is the apparent result that is felt. What was filled turned out to be false. Now he says, ‘Where is the pleasure (*sukha*) in this?’ This means that what was believed to be pleasure is now felt to be the illusion in effect (*bhaasyamaan parinaam*). That is why Krupadudev (Shrimad Rajchandra, *Gnani Purush* 1867-1901) has said, ‘*Vardhamaan samkit thayee tadey mithyabhaas*—arising as the Self, shed the illusion of the effect.’ Where there were the results of the *moha*, that is dispelled; thus, it became the illusion and was seen as the illusion.

Krupadudev used to tell the *sadhus* (who were his followers by renouncing worldly life) that, ‘Brother, *moha* will not refrain from touching you.’ And You all have experienced that *moha* does not touch You, haven’t you?

Questioner: Yes, we have experienced that exactly.

Dadashri: You live on Pedar Road (where the wealthy live in Mumbai), yet *moha* does not touch you at all, does it? I saw, for all these days, that there is no *moha*. No *moha* of any kind touches, and yet the city that is entrenched in *moha* (Mumbai) has not gone away, has it? And before (prior to taking *Gnan*), if there was money in the pocket, and you went to the Fort area of Mumbai (where, in the days of Dadashri, there were import restrictions in India, and attractive things made in foreign countries were smuggled and sold), then the mind will want this thing or that thing, the *moha* would pull, the things would pull. Would they not pull? And once all those things are bought, then the matter of the car; ‘Instead of this one, let us get a car made in Germany.’ ‘Hey, but we have a car.’ Then one would reply, ‘No, but how nice it would be to have a car made in Germany?’ So one is enveloped in some form of *moha*. And now, no matter what is being sold in Mumbai, the vision does not go there. Nothing makes one uneasy or disturbed. So no matter how much the *moha* may attempt to tempt us, it does not touch us.

Thus is *Kaliyug* (current era of the time cycle, characterized by lack of unity in mind, speech, and actions), *dushamkaal* (time in which there is more pain than pleasure) and this city of Mumbai is full of *moha* (the illusion that attaches), and yet nothing touches me. And for the past twenty years, I have experienced nothing but *samadhi* (equanimity amidst all conditions of life and absolute bliss of the Self). Now tell me, can that be possible in this city of *moha*?

So this science verily is different, it is *Akram Vignan*; it is *alaukik vignan* (science that is beyond the world of mind-speech-body) and it gives the instant fruit of *moksha*. So you have to get Your work done here.

~ Jai Sat Chit Anand



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DADAVANI

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Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
13-Jun	Fri	New Jersey	MHT Satsang	6-30 PM	9-00 PM	Edison Hotel, 3050 Woodbridge Avenue (GPS Address 1173 King George Post Rd) Edison, NJ 08837	Ext. 1020 newjersey@ us.dadabhagwan.org
14-Jun	Sat	New Jersey	General Satsang	4-30 PM	7-00 PM		
15-Jun	Sun	New Jersey	Aptputra Satsang	10-00 AM	12-30 PM		
15-Jun	Sun	New Jersey	Gnanvidhi	2-00 PM	6-00 PM		
16-Jun	Mon	New Jersey	Follow up - Aptputra	6-30 PM	9-00 PM		
17-Jun	Tue	New York	General Satsang	6-30 PM	9-00 PM	The Royal Regency Hotel, 165 Tuckahoe Rd, Yonkers, NY 10710	Extn. 1021 newyork@ us.dadabhagwan.org
18-Jun	Wed	New York	Aptputra Satsang	10-00 AM	12-30 PM		
18-Jun	Wed	New York	Gnanvidhi	4-30 PM	8-00 PM		
19-Jun	Thu	New York	Follow up - Aptputra	6-30 PM	9-00 PM		
20-Jun	Fri	Toronto	MHT Satsang	6-30 PM	9-00 PM	Sringeri Vidya Bharati Foundation (Canada), 80 Brydon dr, Etobicoke - M9W 4N	Extn. 1006 toronto@ ca.dadabhagwan.org
21-Jun	Sat	Toronto	General Satsang	4-30 PM	7-00 PM		
22-Jun	Sun	Toronto	Aptputra Satsang	10-00 AM	12-30 PM		
22-Jun	Sun	Toronto	Gnanvidhi	2-00 PM	6-00 PM		
23-Jun	Mon	Toronto	Follow up - Aptputra	6-30 PM	9-00 PM		
28-Jun	Sat	Charlotte	General Satsang	4-30 PM	7-00 PM	Hindu Center Of Charlotte, 7400 City View Drive, Charlotte NC 28212	Ext. 1027 charlotte@ us.dadabhagwan.org
29-Jun	Sun	Charlotte	Aptputra Satsang	10-00 AM	12-30 PM		
29-Jun	Sun	Charlotte	Gnanvidhi	4-00 PM	8-00 PM		
30-Jun	Mon	Charlotte	Follow up - Aptputra	6-30 PM	9-00 PM		
30-Jun	Mon	Jackson MS	General Satsang	6-30 PM	9-00 PM	Agricultural Museum, 1150 Lakeland Dr, Jackson, MS 39216.	Ext. 1030 jackson@ us.dadabhagwan.org
1-July	Tue	Jackson MS	Aptputra Satsang	10-00 AM	12-30 PM		
1-July	Tue	Jackson MS	Gnanvidhi	4-30 PM	8-00 PM		
2-July	Wed	Jackson MS	Follow up - Aptputra	6-30 PM	9-00 PM		
3-July	Thu	Dallas	MHT Satsang	6-30 PM	9-00 PM	D/FW Hindu Temple, Ekta Mandir, 1605 N. Britain Road, Irving, TX 75061	Ext. 1026 dallas@ us.dadabhagwan.org
4-July	Fri	Dallas	General Satsang	6-30 PM	9-00 PM		
5-July	Sat	Dallas	Aptputra Satsang	10-00 AM	12-30 PM		
5-July	Sat	Dallas	Gnanvidhi	2-00 PM	6-00 PM		
6-July	Sun	Dallas	Follow up - Aptputra	10-00 AM	12-30 PM		
8-July	Tue	St. Louis	GP SHIBIR	9-30 AM	7-00 PM	St. Louis Union Station Doubletree by Hilton Hotel, 1820 Market Street, St. Louis, MO 63103	Ext. 10 gp@ us.dadabhagwan.org
9-July	Wed	St. Louis	GP SHIBIR	9-30 AM	7-00 PM		
10-July	Thu	St. Louis	Aptputra Satsang	10-00 AM	12-30 PM		
10-July	Thu	St. Louis	Gnanvidhi	4-00 PM	8-00 PM		
11-July	Fri	St. Louis	General Satsang	9-30 AM	7-00 PM		
12-July	Sat	St. Louis	Guru Pujan	8-00 AM	6-30 PM		
13-July	Sun	St. Louis	GP SHIBIR	9-30 AM	12-30 PM		
18-July	Fri	San Jose	MHT Satsang	6-30 PM	9-00 PM	Sunnyvale Hindu Temple, 450 Perisian Drive, Sunnyvale, CA 9408	Ext. 1024 northcalifornia@ us.dadabhagwan.org
19-July	Sat	San Jose	General Satsang	4-30 PM	7-00 PM		
20-July	Sun	San Jose	Aptputra Satsang	10-00 AM	12-30 PM		
20-July	Sun	San Jose	Gnanvidhi	2-00 PM	6-00 PM		
21-July	Mon	San Jose	Follow up - Aptputra	6-30 PM	9-00 PM		
22-July	Tue	Phoenix	Mahatma Satsang	6-00 PM	9-30 PM	Indo-American Community Center, 2809 West Maryland Avenue, Phoenix, AZ 85017	Extn : 1008 phoenix@ us.dadabhagwan.org
23-July	Wed	Phoenix	Aptputra Satsang	6-00 PM	9-30 PM		
24-July	Thu	Los Angeles	MHT Satsang	6-30 PM	9-00 PM	Jain Temple 8072 Commonwealth Ave, Buena Park, CA 90621	Ext. 1009 losangeles@ us.dadabhagwan.org
25-July	Fri	Los Angeles	General Satsang	6-30 PM	9-00 PM		
26-July	Sat	Los Angeles	Aptputra Satsang	10-00 AM	12-30 PM		
26-July	Sat	Los Angeles	Gnanvidhi	2-00 PM	6-00 PM		
27-July	Sun	Los Angeles	Follow up - Aptputra	9-30 AM	12-00 PM		

Satsang & Gnanvidhi Programs in the presence of Puja Deepakbhai

Godhra

Dt. **23 May** (Fri), 6-30 to 9 pm - **Satsang for Mahatmas**

Venue : Godhra Trimandir, Bhamaiya Village, Opp. F.C.I. Godown, (Guj.) **Ph.:** 9825431503

Dahod

Dt. **24 May** (Sat), 7 to 9-30 pm - **Satsang & 25 May** (Sun), 5-30 to 9 pm - **Gnanvidhi**

Dt. **26 May** (Mon), 7 to 9-30 pm - **Aptputra Satsang**

Venue : City Ground, Opp. Sindhi Society, Dahod (Gujarat). **Ph.:** 9428029280

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2014

Dt. **29 May to 1 June 2014** - 9-30 to 12 pm and 4-30 to 7 pm - **Spiritual Discourses**

Dt. **31 May** - 3-30 to 7 pm - **Self-realization Experiment (Gnanvidhi)**

Dt. **2 June** - **One day Pilgrimage tour to Aaglod Tirth with Pujayashree**

- **For Kids-Youth (7 to 16 yrs), Special Retreat will be arranged separately during these days.**

Note : If you want to join Pilgrimage tour, kindly book your return ticket on or after 3 June 2014.

This retreat is specially for Hindi Speaking people. If you are one of them & want to participate, then you must register your name.

Pune

Dt. **8-9 Aug.** (Fri-Sat) - **Satsang & Dt. 10 Aug.** (Sun) - **Gnanvidhi (Time to be Announced)**

Venue : Vardhman Sanskrutik Kendra, Nr. Aai Mata Mandir, Gangadham Chawk, Market Yard, Shatrunjaya Mandir Road, **Ph.:** 9422660497

Adalaj Trimandir

Dt. **14 August** (Thu), 4-30 to 7 pm - **Satsang & Dt. 15 Aug.** (Fri), 3-30 to 7 pm - **Gnanvidhi**

Dt. **22 to 29 August** - **Paryushan Parayan on Aptavani-7 & 8 - Reading-Satsang-Questions**

Dt. **30 August** (Sat), 9 am onwards - **Special Darshan Program**

Rajkot

Dt. **17 August** (Sun), 10 pm to 12 am - **Bhakti - Janmashtmi Celebration with Pujayashree**

Venue : Rajkot Trimandir, Maliyasan Village, Rajkot-Ahmedabad Highway. **Ph.:** 9274111393

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : Yearly Subscription - India: 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds

15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India. Phone** : (079) 39830100, **E-mail:** dadavani@dadabhagwan.org

Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA(3232), **UK:** +44 330-111-DADA (3232)

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

Illusory Attachment Verily Causes Engrossment in the non-Self

You have to settle the circumstances of weddings and other events of worldly interactions. I too am settling these worldly interactions and so are you, but you settle them by becoming engrossed in them, whereas I settle them by remaining separate from them. So You just need to change Your location; You do not need to change anything else. Therefore we go to weddings, but they (the interacting world) do not say, "You should become engrossed." Your illusory attachment makes you become engrossed. If you do not become engrossed, no one will complain that, "Why did you not become engrossed?" If you remain engrossed, you may make a mistake, and then people will have problems with you. 'We' have cleared and given such a path that even you will not become engrossed. Our Knowledge is such that You will be able to remain in Your own place and not wander off to the non-Self place. The non-Self place is Chandubhai (file number 1).

~Dadashri

