

Dadavani

July 2016



In this world, power (satta) is handed over to the one whose beggary has been completely eradicated. Right now the power has come into my hands, because all beggary within me has completely departed.

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The Gnani's Purity Shines in Worldly Interactions

EDITORIAL

The sun rises at dawn daily only in the east, but through its radiance and illumination, that all four directions become enlightened, energized as everything wakes up to life. The sun does not need to introduce itself. The sun's light itself gives its introduction naturally. In the same way, the manifest *Gnani Purush*, is also such a living element, a light of the Self that cannot be expressed in words.

Close association with the *Gnani Purush*; revered Dadashri, enables each and every *mahatma* to see and undoubtedly experience: his unique individuality that is simple, his straightforwardness, his naturalness, his extraordinary ocean like depth, his steadfastness that is equivalent to Mount Meru (the highest peak and center of the metaphysical and spiritual universe), his silent aura of sternness due to his purity and that is as powerful as the sun and as well as his silent aura of gentle coolness similar to that of the moon. If ever *mahatmas* were to meet Dadashri only once, then Dadashri would certainly not leave from their memory. No matter where in this world *mahatmas* reside, their chit gets drawn towards Dadashri. His presence alone consoles everyone's heart. It is then, that one wonders, 'What is the secret behind this attraction?' It is Dadashri himself who gives an answer to this questioned amazement and he says, "It is my purity that attracts the world."

Upon closely examining events in Dadashri's life, it can be understood that he was with ethical conduct, honesty, and purity right from childhood. If one were to understand the meaning of the word purity, then in the worldly interactions it begins from honesty, while its deep elemental understanding leads one to purity as the Self (*shuddhata*). A vision that is free of both *kashaya* (anger-pride-deceit-greed) and *vishaya* (sexuality) is indeed purity. Here on this *Akram* path, *mahatma's* purity in matters of money (*paisa*) and purity in matters of sexuality have both been given a lot of importance. In terms of purity for respect, one may still hurt others, but because he does *pratkraman*, there is purity as the Self (*nischaya*). Nonetheless, Dadashri guides us further to be pure in our worldly interaction along with the pure awareness of the Self (*Gnan*).

What is the thermometer to check whether mahatmas are climbing the ladder
... continue on next page

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towards achieving their goal? For this the *Gnani* says, “No matter what you do, whether you do penance, chant, comprehend scripture after scripture, serve a *guru* night and day, but in all that if your anger-pride-deceit-greed have not been eradicated or if they have not started to decrease, then the path you are on is not one for ultimate liberation, it is not a path of purity.”

In this edition, only glimpses of gross to subtle levels of purity touching others, from Dadashri’s life have been presented here. In fact, it is impossible to describe the *Gnani*’s purity in words. But for *mahatmas*, purity means a process to dissolve the ego and as an ultimate goal, only when the ego and intellect dissolve completely, will a state of ‘transparency’ emerge. Only through purity will the salvation of the world come about. The one inner intent, ‘to be *shuddha*-pure’ will itself result in attaining the final goal.

- Jai Sat Chit Anand.

The Gnani’s Purity Shines in Worldly Interactions

{ 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. }

One Becomes Pure When Nothing is Desired

Questioner: Dada, here with you, we do not remember our home or anything that is of the material world.

Dadashri: There is no basis for illusory attachment (*moha*) here. Therefore, it makes one absolutely detached (*nirlep*)! What do you desire to be?

Questioner: Pure, *shuddha*.

Dadashri: Pure, *shuddha*! No other desire (*ichchha*)? No other kind at all? There must be some within; like having good food or something of that sort?

Questioner: No, no such desire. I want to become pure, that’s all.

Dadashri: Any other desire? No other kind? So what about you going to work for money?

Questioner: All that is to settle the file. To become pure, that is only where my decision lies, Dada.

Dadashri: Oh great! So then, it will become complete. Are you testing (*tavavu*) it?

Questioner: All the types of desires that are within, they all have to be tested. The only desire that exists is to become pure; that has to be tested. Please explain this more!

Dadashri: If clarified butter (*ghee*) is not melted and heated up slowly and properly (*tavavu*; to heat properly so as to purify), then the milk solids (*bagru*) that remain behind are all sour tasting. So then, it needs to be cooked more. Upon being heated correctly, it becomes clear ghee. Do the uncooked milk solids have any sourness or not?

How can it be Tested?

Questioner: To become pure, how do I test within?

Dadashri: Gosh, you're looking for a method to do that! There is the Self (*Atma*) within which is like a thermometer. Everything can be known; how high has the fever risen or how low has it dropped! Would You not know where the subtle desire (*daanat*) lies?

Questioner: I Know Dada, but that much awareness (*jagruti*) isn't there, is there! Some parts are known easily while some go by unnoticed. That is how everything is, isn't it!

Dadashri: It is like that just for you. Otherwise, it is not like that for everyone, is it? (Dadashri addressing another person) Would you know it from within or would you not?

Questioner: Within, when the *karmic* tubers (*gaantho*) sprout, then I know that he (file one) still has discharge illusory attachment (*charitra moha*).

Dadashri: The tubers burst but it is not that. Let the tubers burst. The sprouting tubers is a discharge. But desire (*ichchha*) within is such that, 'This is how I want this'; such beggary (*bheekh*) is still there. Things, they are not the problem, beggary is the problem. Does beggary exist within? Beggary can be known immediately.

Questioner: If it prevails at the subtle level (*sookhsma*), then I am not aware (*khyaal*) of it. It is not easily visible on the outside, (but) within if it is a tiny-tiny amount, then I am not aware of it.

Dadashri: If it is a tiny-tiny amount, then it cannot be known, is that so? Beggary can be known immediately. Do you or do you not have beggary for anything?

Difference Between Discharging Illusory Attachment and Beggary

Questioner: Yes, Dada. The beggary (*bheekh*) for any worldly thing one finds pleasure in (*vishaya*), for pride (*maan*), beggary for everything is seen. But what is difference between discharge illusory attachment (*charita moha*) and what you are referring to as beggary? I do not understand that.

Dadashri: The discharge illusory attachment (*charitra moha*) is being settled (*nikali*), it is discharge and it is beggary (*bheekha*) that gives rise to everything inside. The persistent attention (*upayoga*) always remains for the object of beggary. The entire persistent attention enters into beggary whereas in the case for discharge illusory attachment the applied awareness as the Self (*upayoga jagruti*) remains.

Questioner: Dada, so then what can be referred to as beggary?

Dadashri: Any desire (*ichchha*) whatsoever is beggary. 'They will give me respect (*maan*)' and 'From these people I will get respect like this,' to nurture such desire is indeed beggary. In fact, everyone is out and about for (such) beggary, they are out to fill their stomachs. Each and every one is out to fill his own stomach.

Therefore, the word beggary (*bheekh*) is something I would write, the

others would not write it. They would write *trushna*. Hey you, why don't you write 'beggary!' Then his beggarliness (*bheekharipanu*) will let up, ultimately! What is the meaning of *trushna*? *Trushna* means thirst. Hey, whether the thirst is felt or not felt, what is the matter in that? Hey, it is in fact your beggary! Where beggary exists, how can one meet God? The word beggary is such that even without the noose one feels as though one has been hung!

How many forms of beggary are there? Beggary for respect (*maan*), beggary for money, beggary for sensual pleasure (*vishaya*), beggary for disciples, beggary to build temples, beggary not to be disrespected (*upmaan*)! All there is, is beggary, beggary and beggary! So where there is beggary, how can you attain anything?

Customers' Beggary Leads to Sales for Brokers

If you go to someone who has inner beggary; then he himself is not improved and he cannot improve anyone. It is because people have started up shops and customers are easily found!

One person asked me, "Is this the fault of the shopkeeper or is it the fault of the customer?" I said "It is the customer's fault!" The shopkeepers can open up any kind of shops, shouldn't you understand? That fisherman puts a small piece of bait on the hook and throws it in the lake. In that, is it the fault of the fisherman or the one who eats the bait? Is it the fault of the one with the insatiable greed (*lalacha*) or is it the fisherman's fault? It is the fault of the one who gets caught.

People want to be worshipped. It is for this reason that religious sects have been created. In this, it is not completely the fault of the poor customers either. It is also the fault of the brokers. The bellies of the broker never indeed get filled and they do not let the rest of the worlds be filled. That is why, I am trying to bring this out in the open. Actually, all the merry making and enjoyment is amongst the brokers (commission agents) and each and every one has only looked for his own safe side. We are not here to create-cause unhappiness. All one needs to understand is where the shortcomings lie? Now, why are these brokers still in existence? It is because there is a strong demand. So if there is no demand, then where would the brokers go? They would cease to exist. But, at the root, it is the fault of the customer's demand! So therefore primarily the fault is indeed yours. How long will the broker exist? Up until there is a demand. How long will the real estate brokers run around? Till there are customers for the house. Otherwise there would be no trading.

Everywhere it has become a trade. Wherever there is any exchange of money, if there are deviations, then it all becomes a trade. In that, there is a tendency to take worldly advantage. Material profits, are all considered trade. Even if one does not take anything, yet if there is a desire for respect (*maan*), even then, it is considered taking an advantage that is not right. Until then, it is all considered trade.

Beggary Sneaks in When the Goal is Missed

Questioner: Dada, does beggary

sneak in even when good deeds are performed?

Dadashri: If one is not looking to fill his belly, then he is looking for fame (*kirti*). Beggary for fame, beggary for money (*lakshmi*), and beggary for respect (*maan*)! In the end, there even is beggary for building temples. Hence, they get involved in building temples! When one cannot find any other business, then anything is done for fame! Hey you! Why are you building temples? Where do you not find temples, in India? But, for the sake of building temples, the collection of money continues. The Lord had said that, “The builder will build temples, if it is in his unfolding *karma*,” why are you getting involved in this?

The role of people born in India is not to merely build temples. To attain final liberation (*moksha*) that is indeed the reason for being born in India. Keep a goal to be able to attain final liberation within one lifetime (*ekavtari*), alongside with your work, then within fifty lifetimes, hundred lifetimes, or even within five hundred lifetimes an end will come about. Let go of all other goals. Then you may marry, become a father, become a doctor, and build a bungalow, these are not the issues. But, keep a goal of only one thing; ‘As I am born in India, I want to attain all that is necessary for liberation.’ If one is focused upon this goal, then an end will come about.

The Gnani is Free From all Beggary

There should not be any kind of beggary. One should not get into giving donations or other things for recognition. There should not be the act of getting into

or instigating nor encouraging others to do such things. I have become free from all beggaries. There is no beggary to even build temples, because I do not want anything in this world. I am not a beggar for respect (*maan*), I am not a beggar for fame (*kirti*), I am not a beggar for money (*lakshmi*), I am not a beggar for gold, nor am I a beggar for disciples. I do not have any thoughts for sensual pleasures (*vishaya*), I do not have thoughts for money. Where thoughts indeed do not arise, then how would beggary remain there?

All these humans have beggary for fame and beggary for respect. When one is asked, “Do you know how much beggary there is within you? Do you have any kind of beggary?” Then he will reply, “No, no beggary.” Oh ho ho! Right now, if you were to be insulted, then you would realize whether there is beggary for respect, isn’t it!

With reference to a relation with any woman, even if one becomes a celibate (*brahmachari*), even if one has let go of beggary for money; yet all other kinds of beggaries would still be there. The beggary for fame, beggary for disciples, beggary for name and respect, there are all sorts of endless beggaries! Even beggary for disciples! One will say, “I don’t have any disciples.” At that time, what do the scriptures say? One who comes to you without any effort of being searched for on your part, he is a disciple!

When Beggary Ceases, the World is Seen as it is

It is only when beggary leaves completely that the world is seen as it is.

As long as there is beggary within me, until then, others do not appear as beggars to me. However, when my own beggary leaves, then everyone will surely appear as beggars.

It is indeed the beggars who have robbed this world. If there was just one person without beggary, then the salvation of this world would have come about! In this world, power (*satta*) is handed over in the hands of the one whose beggary has completely gone.

Right now the power has come into my hands, because all my beggary has gone completely. For the ones who have no hunger for fame, celestial beings (*devloko*) will be pleased with them. The whole world can be pleased with you, but it is because of your hunger that they are not pleased. Where there is beggary, there is no God for sure. When beggary ceases, that is when your day will be fruitful. If there is a person without beggary, then you will get whatever you ask from him. It is because beggary prevails that all these problems exist, there is no purity.

Purity is a Requisite to Attain Liberation

Questioner: (Dada, this) purity, what does it mean?

Dadashri: There is no attachment (*raag*) or abhorrence (*dvesh*) even in a single *parmanu* (subatomic particle). There is no attachment or abhorrence, it is pure.

Questioner: Not even a single *parmanu* of attachment (*raag*); that is in fact a very big thing!

Dadashri: Yes. If there is even a single *parmanu*, then how can it be considered that the right Vision (*samyak drashti*) prevails?

If a person wants to attain liberation (*moksha*), then the duality of right and wrong has to be eliminated. And if a person wants to adopt that which is good (*shubha*), then scornfully reject that which is wrong and have attachment for things that are good. Whereas in that which is pure (*shuddha*), there is no attachment or abhorrence towards that which is good or that which is bad. In fact, there is no good or bad at all. It is due to the tainted vision (*drashtini malinta*) that there appears to be good and bad. And this illusory vision is itself the wrong vision (*mithyatva*), it is the vision filled with poison (*drashtivisha*). (That) vision I transform (by giving the Knowledge of the Self). Pure Knowledge (*shuddha Gnan*) is that which is free of attachment and abhorrence.

(To put it in simple language) In your home, if there is an outcry because of you, then you should know that there is no purity within you. If you want to attain liberation (*moksha*), then purity is a requisite. If anyone is hurt though your mind-speech-body, then that itself is impurity (*ashuddhata*).

As Much as Your Cleanliness, the World is Yours by That Much

Questioner: So Dada, does this purity actually mean inner cleanliness (*swachchata*)?

Dadashri: Cleanliness means, one who does not have a need for anything in this world, there is no beggarliness at

all! In this world, the extent of your cleanliness means the world is yours by that much! You are the owner of this world! I have not been the owner of this body for the past twenty-six years, that is why my cleanliness is complete! Therefore, become clean, clean!

When it is Clear Within, That Itself is the Onset of Purity

Questioner: Dada, how does purity begin?

Dadashri: This itself, is the beginning! For you, the *Aptaputra* (celibates who have dedicated their lives to the goal of salvation of the world via *Akram Vignan*) all this is certainly the beginning, isn't it! Do you not feel that the purity has come about, for you?

Questioner: It is happening; it feels that way. Dada, currently can it be called internal purity for the *Aptaputras*, or is it also on the external?

Dadashri: Internal purity itself will bring about external purity. Surely it is from the inside that it comes out. If it has become spoiled on the external, then let it be spoiled; make sure the internal does not get spoiled. If the capability of repaying the loan is not there, then keep the clarity within that, 'I want to repay it.' Since you did not let the internal get spoiled, therefore, there will come a time when the loan will get repaid. One has to have the clarity. Once you have the clarity, then clarity will surely come about in all things.

Where There is Clarity Within, the Line is Clear

Questioner: What is meant by

having a clear intention and not having a clear intention?

Dadashri: If the intention is clear, then any work done in this world will not remain without bringing benefit for all (*shreya*). If the intention is clear, then worldly work gets accomplished and spiritual work also gets accomplished. Good intention is like a clear railway line! And where there is impure (no clear) intention, then there is no telling for such a person. Where such a train will go, there is no telling! When the intention is not clear nothing good will come out of it.

Clear intention (*daanat*) means that it is with complete morality and sincerity. Such a person is unique! Where the intention is clear, then nothing in this world is difficult.

Purity Begins With Sincerity

Questioner: So, is purity the result of the amount of sincerity that one has towards Dada?

Dadashri: Sincere means truthful through body-mind-speech. And in addition, one is indeed sincere to his spiritual guide (*guru*). Even if the *guru* scolds him, his sincerity does not budge. Then, he will indeed attain liberation (*moksha*).

To be sincere, what kind of unity is required of the mind, intellect, *chit*, and ego (*antahkaran*)? The one that is from the heart! Heart means, unity of the mind, intellect, *chit* and ego! Then the mind, intellect, *chit* and ego are all on the same side, there are no contradictions. Even if nobody knows; nonetheless, if you are doing good for the world, then

people will indeed come to know. That is one of the biggest rules of the world. The key to remain afloat is that, you should remain sincere even if someone betrays you!

Moral means that the mind does not spoil towards anyone even in the slightest way. When the mind does not get spoiled even to the slightest extent in anything; either during pleasures of the five senses (*indriya vishaya*) or during anger, pride, deceit, and greed; that is moral.

I am not saying you should do this, you should do good, or become like this. I am not saying that you should become moral. I am just showing you the way to become moral, whereas, other people, what have they done? “Here is the question and here is the answer.” Hey you, why don’t you teach the method! The question and its answer are already written in the book but why don’t you teach the method! But, no one has emerged who can teach the method. If there had been a person to teach the method, then India would not be in such a state.

Even if these spiritual discourses (*satsangs*) of ours were to be attended heartily, then that would be more than enough. As much sincerity as there is in the nearness with the *Gnani Purush* (the One who has Known the Self and is able to awaken the Self in others) that much of the Self-state (*swarupa*) manifests. One becomes pure, when one remembers a pure one, and when one remembers an impure one, then one becomes impure. Whatsoever one reflects upon, one starts to take on that form (*roop*).

The Heart Accepts Upon Seeing Transformation

Questioner: How can our level of purity be known?

Dadashri: One already knows all this. As one begins to delve deeper everything can be known. Initially, only the part that can be seen with the eyes, is seen. As one advances even deeper, then all that is ahead comes into vision. Having said this, one knows his own purity, everything can be sensed.

Questioner: For us *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), what is our level of purity?

Dadashri: It is purity indeed; You as the Self are indeed pure. Otherwise, pure Soul (*shuddhatma*) would never come to memory, or else it would have to be recollected (*smaran*). That which is recollected gets forgotten (*vismaran*). Whereas this never gets forgotten at all, it always comes to memory. So, as much purity as there is, that much will be remembered (I am pure Soul).

Moreover, a person (*Gnani*) who remains pure, comes to reside in the hearts of people and always remains in memory. Due to this, he (the one who remembers the *Gnani*) remains protected. It is on the basis of that purity-transparency, that (people) constantly keep remembering (the *Gnani*). On that basis, the energy of the non-Self complex (*pudgal shakti*) becomes transparent (*pardarshak*).

Questioner: If that penetrates into the heart, then does it lead to a change in his heart?

Dadashri: It is only when transformation has already come about in one's own self that he can enter there. When will the other person always recall (the *Gnani*)? It is when one's own transformation happens.

The Gnani's Purity can be Experienced This way

Questioner: How can the *Gnan Purush's* purity (*nirmalta*) be experienced?

Dadashri: His fragrance is indeed recognizable. The environment around him is unique! His speech is unique! He can be known through his words. Oh, just by seeing his eyes alone he can be known. Everything else aside, the *Gnani Purush* has a lot of surety, tremendous surety! If understood, then each and every word of his is in the form of scriptures. His speech, actions, and humility are fascinating and captivating (*manohar*), they are such that, they captivate and fascinate one's mind. Therefore, he has many, many characteristics (*lakshan*).

A *Gnani Purush* (the One who has Known the Self and is able to awaken the Self in others) arises once in thousands of years. There are very many scriptural *Gnani's* (ones who have scriptural knowledge), but there are no *Gnanis* of the Soul (*Atma Gnani*). If they are *Gnanis* of the Soul, then they are in absolute bliss (*param sukha*) and they do not have any pain (*dukha*) even to the slightest extent. Therefore, your salvation happens through him. The one who has attained his own salvation, can bring about your salvation. One who has been liberated, can liberate you. Otherwise, if he himself is drowning,

then he can never help others swim across.

The one who wants something will interfere (*dakho*). If respect is wanted, or if he has anger, greed or illusory attachment (*moha*), then there would be no sudden impulse of joy towards such a person. There is nothing that I indeed want. I will help fix yours, but otherwise, I am not here to interfere. Who can be called a *Gnani*? The one who does not proceed further in worldly activities, and does not have anger-pride-deceit-greed. The one who has become free from all attachment and abhorrence (*vitaraag*), is considered a *Gnani*.

No other intent (*bhaav*) is seen in my eyes. That is why people view me with devotion (*darshan*). There should not be any kind of ill intent evident in the eyes. Then, upon seeing such eyes, freedom from all pain happens! No person can be transparent. Only the *Gnani Purush* alone is transparent.

Questioner: That (transparency), does not happen all of a sudden, does it, Dada?

Dadashri: That cannot just happen suddenly to anybody, can it! That is, as one moves towards purity, then the grace (*krupa*) descends upon him. You should certainly continue to become pure. My mind (*mun*) is pure, intellect (*buddhi*) is pure, ego (*ahamkar*) is pure. I am at the epitome of purity. You too will also have to become pure, won't you?

Sacrificing the Relative Self for Others is Purity

Questioner: When can purity be known?

Dadashri: The pure *Chetan* (absolute Knower) exists outside the circle (of worldly situations) and in its presence the world runs. When can one Know that purity? It is when one Knows all the circles and does not claim any my-ness in the circle; then one becomes pure!

Now You should tell the body, ‘if you want to leave, then leave, I will stay in my home.’ One should not worry too much about it. For infinite lives one has done nothing but continuously take care of the body. Now, for one life if the body is surrendered to the *Gnani Purush*, and no further pampering is done, then it becomes clear. I have not looked after this body even for a single moment. Not even for a single moment have I believed that, ‘This body is mine.’ After the manifestation of this *Gnan*, it is not mine; it belongs to the non-Self. This thing (body) that belongs to the non-Self will not remain in our hand and we do not even want it. That which belongs to You is Yours and that which belongs to the non-Self is the non-Self’s.

When one is not concerned about his own happiness, but rather is constantly relieving others of their pain, from that point onwards unconditional, natural compassion (*karunyata*) starts. Since childhood, I was only concerned with helping others ease off their difficulties. When, not even a single thought of the relative self arises, that is called *karunyata*. It is from this that Knowledge of the Self (*Gnan*) manifests.

The Fragrance of His Purity Radiates From Childhood

Therefore, I had learned just one

thing from childhood, ‘If one were to come into contact with me, and he did not get any happiness from it, then my coming into contact with him would be in vain.’ That is what I would tell people! No matter how worthless a person may be, that is not for me to see. But if I happened to meet him; and if he did not feel any ‘fragrance’ from me; then, how could that be acceptable? An incense stick spreads its fragrance to those who are worthless, doesn’t it?

Questioner: It gives fragrance to everyone.

Dadashri: In the same way, if my fragrance doesn’t spread to you, then I wouldn’t be considered to have any fragrance at all. Therefore, there should definitely be some benefit. That had been my principle from the beginning.

I had decided that, ‘The bliss that I have attained may others attain such bliss.’ I am in fact driven by the motive that, ‘May these people attain bliss and liberation (*moksha*).’ This is not for me, it is not personal; it is for you.

My goal is that, ‘The bliss that I have attained may you all attain the same bliss!’ Once my purpose is achieved, then it is enough!

This ‘Dada’ is a *Gnani Purush*, how does his shop run! The entire day, Dada’s shop of bliss! Even if someone throws a brick at him, in return the other person will be fed *gulab jambu* (a popular Indian sweet). The other person does not know that this is a shop of bliss, does he?

Our business is to not hurt anyone

in this hotel (body)! That is why I let the bed bugs feed too. Now, if we don't feed them, would the government punish us? No. I wanted to realize the Self. For that, I did not leave any stone unturned! And that is when the entire *Akram Vignan* manifested. The kind of science that can cleanse the entire world, presented itself.

Pure Vision Makes One Superhuman

It so happened that once, at midnight after the movies, I had gone to someone's place. On seeing me, he thought, 'This man would never come this late at midnight. Has he come today to borrow some money? So then, his demeanor changed. You understand, don't you? I did not want anything (but) I saw the change in his demeanor. Compared to his normal demeanor, today it was adverse. So then, I understood, when I went home I analyzed the situation. I recognized that it would not take long for people's demeanor to change in this world. Therefore, bring about such a fearless state (*nirbhayata*) within people who stay around you, so that their demeanor does not become adverse. So then, I said to them, "None of you should indeed do my work. And therefore you should not have any fear of me, such that, 'He is here to ask for something.'" Then they questioned, "How come?" I told them, "I certainly do not ask for anything from two-handed beings. This is because they themselves are unhappy and are looking for something. I do not wish for anything from them, but rather, you should wish from me. This is because you are actually seeking something and you are at liberty to do that. Come and get your work done from

me but no one should do anything for me." I told them this. So this way, I made them fearless (*nirbhaya*). So then, what did they say, "No person, other than a superhuman being can make such a profound statement." What they meant was that unlike an ordinary human being, only a superhuman being can have such a trait (*swabhaav*).

Make Sure That Lalacha Does not Set in

Questioner: In 1968, I saw you sleeping on the cement floor just on a carpet. At that time, Natubhai (another *mahatma*) suggested that, "Dada, put a blanket on the carpet before sleeping on it." Dada liked this suggestion. So I brought an imported blanket from home and gave it to Dada. As he liked it, he immediately took out Rs.100 from his pocket and gave it to me. I said "Dada, how can I take money for this" Then Dada said "if you don't want to take the money, then take the blanket back. I cannot accept anything for free."

Dadashri: At any given time, there should be no *lalacha* (greed that intensifies and makes one indulge in pleasures without caring for anyone or anything). One should become like that. From within one should be strong in *Gnan* and there should be no greed laden temptation at all for anything.

Purity of Money in Both Business and Worldly Interactions

Dadashri: All these clothes that I am wearing are from the profit earned in the contract business, that I used to do. Never took a penny from anyone. All

these expenses are from the stock of the contract business that I was engaged in and I do not put my hand in that. Otherwise, if I live off of others, if I take people's money and wear their clothes, roam about in their cars, then in due time the Knowledge (*Gnan*) will diminish. I do not want anything. When this body itself is not mine, then where will I store all this.

There should be religion in business but no business in religion. No money involvement should be there. This is not a drama, where money is taken for tickets. Yes, there are a few people who have a need for their maintenance (livelihood), we don't have a problem with that.

If you try to give (me) something, then I do not have time to take it. Because I am not a beggar. There is no beggarliness within. If I had beggary for anything, only then, would I have beggarliness, wouldn't I! And in addition, I do not have the egoism that, 'I (do not) have any beggarliness (and) all others are beggars'. No, it is not like that either. But why would I even have it? While, compared to all these people who are seeking bliss, the bliss that I have is bliss beyond the universe (*alaukik*). It will never ever decrease; on the contrary it overflows, such that the person sitting next to me also becomes blissful. That is how this bliss overflows.

What is the reason behind my mind being so pure? It is because, since the last twenty-eight years I have not remained as the owner of this body.

A State of Pure Vitaraagata Amidst Worldly Swords

I conduct business, I pay all the

income tax, sales tax, even under thousands of worldly (*sansaar*) 'swords' hanging over, I remain in the state of absolute detachment (*vitaraagata*). If someone were to cut off my hand, even then, this *vitaraagata* would remain.

This *Gnan* has manifested completely. All worldly actions can be carried out as well as all the functions of the Soul (*Atma*) can be carried out simultaneously. Both remain in their own function, as one remains in the state of absolute detachment (*vitaraagata*). Such is this *Akram Vignan* (the step-less Science of Self-realization)!

Just see, do I have any divisiveness due to differences in opinion (*matabheda*) or problems with anyone? Even when the other person speaks adversely, do I have any problem? I know how to deal (interact) with such people! Remain free from attachment and abhorrence (*vitaraag*) and deal with them, maintain both at the same time. The non-Self complex (*pudgal*) does the interaction and I have to remain *vitaraag*. So, if it can be understood, *vitaraagata* can be seen in this time cycle! If one delves deeper, then pure *vitaraagata* can be Seen.

With the Help of the Pure One, one Becomes Pure

If I have *vitaraagata* within me and you see that, then it will develop in you. Because I am showing you by example therefore it clicks (adjusts exactly) within you. Only if I am pure, then the other person can become pure. Therefore, there should be complete purity.

As a matter of fact, the *Vitaraag*

Lords are very wise people. They have given us the simplest and the most straightforward path to liberation (*moksha*). All the others have twisted and turned the path to liberation and presented it in the form of a maze. What kind of a maze? It is such that, if one enters it, then he never gets out. There is no way to escape it. There is not even the slightest loop hole on the path set out by the *Vitaraag* Lords. This is because the *Vitaraag* Lords are absolutely pure; they were such that they certainly did not want anything, they did not have any deceit (*prapanch*), they did not have any attachment (*raag*), they indeed did not have any desires for anything.

Hira ba and Dada's Purity in Household Affairs

A person asked Hira ba (Dadashri's wife), "Dada's nature is very nice! Has it always been like this from the beginning?" She replied, "Before, he used to be strong natured. Recently he has become like this." What she has seen, cannot be forgotten, can it! I keep changing the 'film' and I do not bring up the past 'film'. Whereas, she does bring up the past 'film'. I show the current 'film' (the present only, not that which is past).

Nevertheless, whatever it is that hurts her, should not be done. It is because, even when a slightest disturbance that happens, that would also cause her pain. This is because there is purity (inside her). She speaks whatever comes naturally (*sahaj bhaav*) to her, isn't it so! There is no interference or its effects (*dakho-dakhal*), nor would she keep any reservations in speaking to others.

That doctor, the poor fellow was treating Hira ba on a complimentary basis. Even then, she would say to him, "This one is of a very hot temper." I told her, "You should not speak this way." But she had said that very casually (*sahaj bhaav*), and so he laughed. Because she spoke with such natural ease (*sahajta*), he did not take offence to it. There was no malice within, there is purity.

Hira ba would speak candidly. She would even tell him, "You and I will not get along." She did not have the complication of selfish motive that, 'He is taking care of me'. There was nothing of that sort. Even with me she speaks candidly.

Questioner: Did you maintain a lot of subtle sternness with her?

Dadashri: Yes, I had maintained subtle sternness. Without maintaining subtle sternness, it is such that ..., this is referred to as the female gender. Subtle sternness has to be maintained and so also empathy (*laagani*), both have to be maintained together. Yet, she would tell me that, "You are very difficult, you are very stern." Now, she would never know that it was not really a strong temperament in me. It was just a false pretense I kept up. If I were to reveal it only, then would it ever be known, right! Some limiting is necessary. In that case, I am very strict, due to that a respectful-fear (*taap*) is felt. I do not get angry, but she feels the respectful-fear just like that. If one were not to be strict, then how would it do? This is because I have both a silent aura of sternness and purity (*prataap*), as well as a silent aura of gentle coolness (*saumyata*).

Otherwise, I have not breathed down someone's neck since the last forty years. I have not raised my voice at anyone. Everyone knows all that. They even say, 'He is like God'. Therefore, there should be firmness (*dhamak*) in one eye and friendship in the other.

Handed Over Ownership to Hira ba for the Sake of Salvation

I will be turning seventy-six. Now the celebrations are in place. Back at home Hira ba is there, she is three years younger than me, she is seventy-three years old. There is only the two of us (but) all the ownership is hers, I do not have any ownership. The house, the belongings, all the property there may be, all of that is hers. So where would I store the bag (Dadashri's small travel bag)? If she let me store it, only then, I will store it. I have not looked at it for the past four years, I have not seen the clothes that are within either. Even those are of her ownership.

This is because, I do not even have ownership of this body, so then (why bother with that)! When one is freed from ownership, then salvation happens! So, in this way, the account is all clean.

Sowed the Seeds of Purity Even in the Organization

This organization (*sangh*) is so clean and transparent that, I wear my own clothes-*dhotis* (a traditional form of clothing worn by men in India) purchased from money that I have actually earned. So that is why I go about this way. If I were to wear clothing purchased using the organization's money, then there are

dhotis available in the market for four hundred rupees, aren't there? But no, all the clothes I wear are paid from my own money. All the flight travels are paid from my own money. When I travel from here to Vadodara (Dada's city of residence, in Gujarat), it is all on my own expense. Everything is from my own money. Only when I travel to America, that expense is paid by them, I accept that much travel fare. Otherwise, nothing else, not even a handkerchief. That is, even four pennies of this organization (should not be taken).

Someone who is in difficulty will ask for money. Whereas, for me in worldly interactions (*vyavahar*), I do not have any difficulty, and from within there is experience of infinite bliss (*sukha*)! What would money be needed for? The only reason this organization takes money; is to print these books and distribute them.

Questioner: If money is taken, then certainly this Knowledge (*Gnan*) will not sink in!

Dadashri: It will not sink in. So I know that if money or fees are taken, then what is left? It becomes a drama. If fees are taken, or tickets are bought, then it becomes a drama. It becomes like the movies. And in fact, this talk is the ultimate talk about the last station which brings one to the house of God.

The entire organization, Dada Bhagwan Trust, runs on a big scale. But not even a single penny from it is used (for personal reasons), not even for the trustees. On top of this, the trustees give one lakh rupees every year and they keep these records. (But), not even four pennies

of the organization are allotted for their personal use. All expenses are incurred by them, that is why it is so clean (*chokhkhu*)! Such a clean organization is in fact a wonder of the world!

Questioner: Everyone bears his own expenses, and yet a lot of work is getting accomplished!

Dadashri: Actually, they are doing more work. They are doing a lot more work at their own expense.

Where There is no Stain There is Pure Speech

In America, a person told me, "Take my Mercedes to India. So that you can ride dust free."

I am not even sure where to store my bag, and if I take this car, then where would I put it? I do not have even a plot or any place. Where would I put this car? I told him, "I do not want your car, do not burden me with it! This is not my cup of tea. I will sit in anyone's car that happens to be running. Why would I burden myself? I have become a free (*mukta*) Self-realized person (*Purush*); why would I get involved in all this again?"

Why would I get bound? Over here, you have things that can bind you. Why would I get caught up in worldly entanglements? I, indeed, got rid of all the entanglements that I was caught up in. Why would I encourage something like this? So, I said "I do not need this!" When I reach Mumbai, there are fifty to a hundred cars at the airport to pick me up. Wherever it is favorable, I sit. What need do I have for such worldly entanglements? I do not have any need

for a car. I can come in a rental car, or I can even take the bus if required. I have aged so I may not be able to manage, but I get the vehicles as required.

If I keep the car, then where would I go to get the spare parts? Then my soul would be engrossed in it. What need do I have for a car? Right now, I have all the cars of the entire universe. For the one to whom God has revealed Himself, where Dada Bhagwan has revealed Himself, then what else does such a One need? Until one still yearns for gold and diamonds, there is beggary up to that point; he is called a beggar.

No one can find an instance where Dada would have taken a single penny. And moreover, they all got together and were talking about buying a car for fifty thousand. People would then accuse, "Dada took it for his own use." I do not want that. I indeed do not want any stigma! This speech will flow first class when there is no stigma. I speak having consumed earnings from my home and business. All these discourses are based on this clean speech.

Believed Purity to be True Happiness

People would give me as much as I want, but what am I to do with the money? Because, it is only after all the beggary ceased that I attained the state of the *Gnani* (One with Knowledge of the Self)!

In America, on the day of *Gurupurnima* (a Festival dedicated to paying respect and expressing gratitude towards one's spiritual *guru* or *Gnani*), gold chains weighing twenty-four to

thirty-six grams were garlanded on me. But, I returned them to everyone. Because, what am I to do with them? Then one lady started to plead, "You will have to accept my chain." So I asked her, "If I garland you with a chain would you wear it?" She replied, "I do not have a problem with that, but yours, I cannot take." I told her, "I will have someone else make you wear it." If a condition was made to wear a very heavy gold chain and to sleep wearing it on at night, then would she wear it? She would return it the very next day and say, "Here, Dada take your chain back." If there is happiness in gold, then the more gold you get, the happier you should be. But your belief that happiness exists in gold, is a belief, it is a wrong belief. Can there be happiness in this? Bliss in this world lies where there is no need to acquire anything.

If I were to take a penny of people's money, then how would they accept my words? Because, that would mean that I ate from his leftovers. I do not want anything. For the one who has no beggary of any kind, what would even God give such a person?

A man came to give me a *dhoti* (a traditional form of clothing worn by men in India), another man came to give me something else. If I had the desire, it would be a different matter, but in my mind there is no desire for anything. I am even ok with torn clothes. What I mean to say is, "As much purity as one keeps that much more the world will benefit from it."

Purity of Money in Matters of Satsang

I spend my own dollars. I was living

in Mumbai, and the spiritual sessions (*satsang*) were held in Santa Cruz (a suburb in Mumbai). My car would be at work, so I would take a taxi to and from Santa Cruz all on my own expense. I gave *satsang* everyday on my own expense. Daily the taxi fare would be between ten and fifteen rupees. And frequently, I took people on pilgrimages, even that was at my expense, it was free of cost to the people. Because I wanted people to attain salvation in whatever way they would. That much money was used for a good cause.

I Have Come for the Happiness and Bliss of Others

In Los Angeles, two three people were asking me "Are you the only one who has come from India to give these types of free *satsang*?" I replied, "There is no need to for me to collect fees, I have come here for you. To help you attain peace and happiness. I am not here to dupe you."

People celebrate their first silver jubilee. My silver has not even been celebrated. Golden jubilees also get celebrated, however; nobody had celebrated even that one (of mine). Now, they are ready to celebrate this diamond jubilee. They had collected a whole bag full (of money) for it, but I refused. I said, "What would I do with the bag? Instead, do not burden me with it." They said, "The bag is of seventy-five thousand, because you turned seventy-five." I told them, "What am I to do with that?" It would have been a one-time cost of twenty-five to thirty thousand, plus the seventy-five thousand rupees! What a

heavy burden it would be on our people? Even if these jubilees are celebrated, at the end, everything burns down to ashes! Just let it be, you *moaah* (A classic term used by Dadashri to shake up the listener, it literally means ‘one who is destined to die’)! What does one want? I do not want anything in this world. For the one who certainly does not need anything, does not desire (*ichchha*) anything in this world.

What a Wonderful Intent for Salvation

I do not have any need for money at all. Yes, but there is a temple being built for the salvation of the world (*jagat kalyan*) and whosoever wishes to give for that purpose can do so. This temple will house Lord Krishna, Amba Mataji, and on the opposite side there will be Lord Shiva. Then there will be Lord Ganesha, Lord Simandhar, Lord Mahavir will be there. This is a very big temple that is being built. So, if anyone wants to give for this reason, then they can do so. Its purpose is for the salvation (*kalyan*) of the people. I have said that, “These idols (*murtis*), I will make them smile. When I perform the life instillation ceremony (*pratishtha*) in them, these idols will ‘talk’.

Spend Your Money for the Work of God

So there, in America a person spoke up and said, “I have to give two thousand dollars, for the temple,” then another said, “I also have to give two thousand dollars.” So, within fifteen minutes, how much did it amount to?

Questioner: Ninety thousand, that means nine thousand dollars.

Dadashri: Nine thousand dollar. So it came up to ninety thousand rupees in fifteen minutes. There was a person who had given up alcohol and meat, even he signed up to give two thousand dollars. So I said to him, “Hey you, you do not have the money then why do you sign up for it?” He said, “No Dada, if I sign up for it, then I will save up for it. Or else it will not happen, as I spend freely.” He had been spending fifty dollars daily in order to travel with me.

Rather than showering money on me, spend it for the temple. There is benefit in that for you. Certainly, it is not my temple. If you give this much support, then that is enough.

Questioner: Are you building a temple for Lord Simandhar so that later, everyone can progress in that manner?

Dadashri: As soon as one utters the name of Lord Simandhar, change will come about there and then.

The Gnani Does not Need Anything at all

Some people come here and offer money. Hey you, this is not the place to offer money. Where the Lord of the entire universe is sitting, over there, how can any offering be made? One should ask that, “God I have this kind of problem, please free me from it,” besides, money should be given to some *guru*. Because he may need some clothes or something else. The *Gnani Purush*, truly does not need anything! Therefore, if I were to take money, then true speech will not come forth. A motive to steal would always remain within.

Become clean and then come here, do not dirty it. Even one rupee cannot be taken. At the root, people are actually unhappy (*dukha*). And on top of that you are taking money from them? In this way you are increasing their pain by taking twenty-five rupees from them. Even a penny should not be taken from anyone. All this is forced onto people; it is constant hammering.

The Gnani Teaches how to Interact in the World

Questioner: All this continues without any kind of understanding. When it continues, thus, there will be consequences for that, won't there?

Dadashri: All these beatings are due to that! That is why I say, "Oh dear ones! Come and get the understanding from me." If the Self cannot be attained, then learn about worldly interactions (*vyavahar*). Then you will become wise (*daahya*) in worldly interactions. A graduate student once told me, "My brother wears a lot of clothes; he gets a dozen shirts stitched; while here I am, trying to be thrifty (*karkasar*) with my expenses." Then I asked him, "Now, what is it that you want to do?" He replied, "I will go ahead and wear more clothes and get more stitched also. If he is getting them stitched, then why should I cutback?" So I told him, "The shirts that he wears, the material that is uses, all of that is an aggregate of his entire life. Therefore, if you end up using a lot more right now, then you will fall short towards the end. So, you must use as per your needs. Do not get spoiled because of him." So then he understood,

that there is no point in that. Thereafter, he stopped wasting.

That is to say, if one understands this then he will become wise. You are certainly wasting your very own and do not try to save excessively, use as per your need. I am not telling you to wear torn or tattered clothes.

Dada Meddled for the Sake of the Brahmacharis

I never ask and take anything from anyone, but today I asked and took, that is what all these people saw. Never have I asked and taken anything. If they come to give, then I ask them, "Where will I put it? It does not fit in my bag, there is no space in it. So where would I keep it?" Hence I do not take it. But then today I asked and took, and this Chandubhai witnessed all that!

Questioner: What did you ask and take?

Dadashri: A person requested me, "Kindly visit and grace our place, and also perform *vidhi* (silent auspicious blessings performed by the *Gnani*) at my factory." When I visited it, the factory turned out to be a handloom, and a power loom factory. I took a look at the cloth. I felt, "This will be useful in the future. When the temple will be built and the people following *brahmacharya* (those who practice freedom from any sexual impulses of the mind, speech, and body) will need a supply of cloth. So I asked its price.

The price was eight rupees but he told me five rupees. I said, "Show me the cloth." So he started to pack the entire

roll. I said, "Just give me one or two meters as a sample." So this way; I asked and took. But, he also became blessed, isn't it! He said, "You have never asked for anything and when you did, this is what you ask for?" My reasoning was, 'I asked it for these boys (*aptaputras*). Instead of getting it at a higher price in the future, it is better to ask these people, "Sell it to me at your wholesale price." I do not believe in asking it for free. Then they said, "For you and the boys we will give it for free." I said, "I do not believe in that. Only if you sell it to us at the wholesale price, then I shall take it." In this deal all that needs to be seen is the profit that remains. He had quoted it at five rupees a meter. So I said, "Very good, I like it." Therefore, I had asked for it.

Questioner: Dada, that is not considered asking. You paid for it at its cost price, so it is not considered having asked for it.

Dadashri: What is needed for these boys (*aptaputras*)? How can there be a supply at a lesser cost! If they give it for free, then they won't supply it again and again. For that reason, I have to be alert about all these things? It is not that my liberation (*moksha*) will go away because of this.

Dada is the One in Pure Uninturrupted Brahmacharya

I give you whatever you ask for. This is because I am absolutely free from sexual impulses through thoughts, speech and action (*akhand brahmachari*). Since the last twenty-eight years, not a single sexual thought has crossed my mind even

for a day since I attained this *Gnan* (Knowledge of the Self as well as of the 'doer'). There are some fifty thousand people in our group, but none have the freedom to touch any woman. This is because the attribute of even such a touch, is very difficult (*vasmu*). It is not that everyone is like that but as far as possible no one should get involved in this. I have the freedom, because I do not dwell in any gender; neither masculine nor feminine. I am beyond gender.

Completely Free of Sexuality Through Absolute Vision

I indeed do not have a single subatomic particle of matter (*parmanu*) for sexuality (*vishaya*) in me. After this *Gnan* manifested within me, never has a single thought of sexuality arisen within me. For the one whose mental strength (*manobal*) has become extremely powerful based on *Gnan* (knowledge of the Self), for him there is no problem. This is the reason why women are able to take auspicious blessings (*vidhi*) by touching my feet, aren't they! For the others, sexual thoughts will arise within them, even before a woman touches him! With the three-vision I am able to see through and through within a second. My vision as the Self (*Darshan*) is very high, so then how can disease arise?

I actually do not have any attachment (*raag*) for the non-Self complex (*pudgal*)! I do not have any attachment indeed for my own *pudgal*. 'I' remain totally separate from that which is continuously undergoing change through the process of input and output - the non-Self complex (*pudgal*). If one has attachment towards his *pudgal*,

then he will have attachment towards another one's *pudgal*. From infinite past lives, this and only this (sex) has been suffered (*bhogavyoon*) and yet it is not letting up. That in itself is a wonder, isn't it! When one has become an opponent of sexual pleasure for many lives, when one has thought very, very critically about the nature of sexual pleasure with an unveiled vision (a vision free from the ignorance of the Self), when a state of tremendous dispassion towards worldly life (*vairaaag*) has arisen; then it lets up. When can dispassion for worldly life arise? When one sees it, as it is within.

State of a Gnani is Free From Sexual Impulses

For me, there is no sexuality (*vishaya*) even in my dreams, and my conduct (*charitra*) is completely clean. I am as transparent as a mirror.

What is considered to be perfect conduct (*sampoorna charitra*)? *Sheel* is considered as perfect conduct. *Sheel* means that one does not even have a single sexual (*vishaya*) thought. I do not have a single thought of sexuality. My conduct is considered perfect conduct. When one attains a state where there is absence of anger-pride-deceit-greed (*kashaya*) and sexuality (*vishaya*) that is referred to as *saiyam parinami*.

In my case, it is 'open to sky.' Not even an iota has been kept secret (*gupta*). After attaining this Knowledge (*Gnan*), I have not nurtured sexuality (*abrahmacharya*) even in the mind.

Even upon seeing women, there are

no sexual impulses that arise within me. Because, I see only the Soul (*Atma*). A state of seeing the thoughts of the self as the Self (*nirvichar dasha*)! A state free from desires (*nirichchhak dasha*)! A state free from sexual impulses (*nirvikari*)! A state absolutely free from the belief that 'I am A. M. Patel' (*nirvikalp dasha*)! This will bring about the salvation of the world.

Oh how wonderful must be the vision of the *Gnani Purush*! Pure Soul (*Shuddhatma*) is seen everywhere. When I moved from the ninth *gunthanu* (one of the fourteen stages of spiritual development at the relative level) to the tenth *gunthanu*, since then, I experience immense bliss! If just a drop of this bliss were to spill over and a person were to taste it, then he would become a blissful one for a whole year! It is due to sexuality (*vishaya*) that the bliss has been obstructed from all angles. And this is indeed a terrible disease!

Due to the Gnani's Purity, Confessions are Done With Ease

Questioner: Yesterday during *satsang* you had three personal cases. The fact that they confessed fearlessly, generally these kind of confessions cannot be done by any ordinary person at anyplace. But they confessed to you, so on what basis did they confess? What is it that they saw here?

Dadashri: They have seen my purity; they have seen the state of absolute detachment (*vitaraagata*). It is through purity that all this is understood. No matter how deceitful a person may be, even then, he starts to become pure.

Questioner: So Dada, does that mean, that no matter what type of a person he maybe, the *Gnani Purush's* purity influences him?

Dadashri: It is through purity alone that all this work gets done. This itself is the only difference between impure and pure, nothing else. What is the difference between one who is a *Gnani* (the One who has the prevailing Knowledge of the line of demarcation of the Self and the non-Self) and an *aGnani* (the one who believes the relative to be real)? The answer is, "That one is impure and the former is pure. As much as one has become pure, to that extent, the entire world yields (*vash*) to him. The lesser the purity that much less is the yielding. Where the yielding is complete, (there) everything gets confessed. All these women write (their confession) to me exactly as it is, from the time they were twelve to fourteen years old up to the time they turn forty. Only their Soul knows and only I know. Even their husbands do not know anything. They all bring written letters. I return the letters back to them, and I tell them, "Continue to read it for a month and keep doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake)." If I utter even a single word of that letter to anyone, then she would commit suicide. For me on the basis of this *Gnan* the 'print' of the letters gets deleted immediately, it gets erased on its own. No matter how it is, it still gets erased. My intention is not like that; I do not have any intention to hurt anyone (*himsak bhaav*).

Power of Speech is Dependent on Purity

This mind- speech-body is enriched

with so much purity, that it is a wonder to have this level of purity in the world! There is so much purity! There is a hundred percent purity. There is complete transparency (*pardarshak*) so, if one wants to make a resolution or renounce something, then it starts to give result immediately. Now, if I smoke cigarettes, and I ask you to quit smoking, then what would happen? Then how would there be power in my speech? Purity is required for there to be power in speech. All the spiritual interactions (*satsang*) here are pure. The *Gnani Purush* himself is pure, so his entire *satsang* is pure. One would realize this if he were to sit in the *satsang* for two hours. The ambience is pure; how beautiful is the ambience! This ambience is considered to be so wonderful! The world has not seen such an ambience.

This is the eleventh wonder of the world! This will come to light after I am gone! After which the intellectuals will research on it. Otherwise those who are to benefit from this will benefit and move on.

Questioner: The vow that I have taken with the grace of Dada, is (being followed) easily and naturally.

Dadashri: The vow works for a lot of people. Every part of Dada's body is pure, fresh and beautiful. Without purity it cannot work. The meddling for salvation (*khatpat*) is the only impure part.

Questioner: That meddling is actually indeed favorable for us, Dada.

Dadashri: That is just for you. For

me, this is bad, it is intentional. 'The bliss that I have attained, the world should receive that.'

Questioner: That intention is there but if Dada's meddling was not there, then so many people's salvation would not happen.

Dadashri: It would certainly not happen! How would it happen if I had been engrossed in my own self-interest? Meddling means to think about the benefit of others (*hita*). Such a one will bind karma to become a *Tirthankar* (the absolutely enlightened Lord who can liberate others). They only think of the other person, without thinking of themselves.

One in the Absolute State has Tremendous Siddhis

If I want to collect ten to twenty million rupees right now, then can it be possible? It will happen the moment I say it. People are ready to give their entire fortune, and what is the reason for this? It is a *siddhi* (spiritual power that is acquired as a result of continuous spiritual experiments) I have. In that case, if I trade it in, then what would I be left with? After having conducted many experiments, that is when this spiritual power (*siddhi*) gets acquired and I have no need for money. But, the other *siddhis* that I have; are internal *siddhis*, and they are tremendous powers. Lord Mahavir did not trade in his powers. He would never trade in for less. So then, I too am his disciple, I am a very shrewd disciple. Very shrewd, an original! I am so shrewd that even if the whole world turns against me, I would

not get scared. So what more proof would you need? That is precisely why I do not trade in my powers, isn't it so? And what if the power were to be traded in? Tomorrow, Dada's worth would become four pennies!

People would say, "Just forget it! Dada has started taking covertly!" But I guarantee you, there is no such thing as secrecy here. At any time during the twenty-four hours come and see for yourself, there is no such thing as secrecy here! Where there is no secrecy there is nothing to hide. People are free to come and go, at any time, at midnight or at one in the morning! There is no secrecy, so what issue is there? As there is no secrecy, no depression is to be seen. At any time, not even for a single minute can Dada ever be depressed. For sure he never is in a 'state of elevation,' but neither can he be in a 'state of depression!' He is always in absolute bliss (*paramanand*).

The *Gnani Purush* is empowered with infinite types of spiritual powers (*siddhis*) that is why this can happen. There are phenomenal spiritual powers vested within him. This is because, the One who has no expectations of any kind, is endowed with many types of spiritual powers.

If I wanted to spend these spiritual powers, would it take me long to do so? Why would it take long? I can get whatever I ask for, but I am not a beggar. When there is no kind of beggary within, that is when such a state has been attained.

Gnan Enters Directly When My-ness Ceases

Questioner: What you are saying is the same thing that Lord Mahavir had said, but all that is what we have heard and read before. However, before, we did not understand anything, and now this enters directly (without the obstruction of the intellect).

Dadashri: It would enter easily. It enters directly! This is because I give it in the pure form. If I had even the slightest my-ness, then it would not enter directly. It would get stuck. If I had felt that, "This is my speech," then some of it would get stuck.

Questioner: The reason for this being understood as it is seems to be something special.

Dadashri: In pure understanding there is bliss. These are pure goods. A pure stock, isn't it! I have not said "This is my speech," have I! It is not 'my speech', therefore it is the living (*pratyaksha*) *Saraswati* (direct liberating speech)! If one goes away having heard just a single word of this, and if he delves deeper into it, then he will attain liberation (*moksha*), such is this Knowledge (*Gnan*).

Questioner: Now, all your sentences fit in our understanding right away.

Dadashri: They are all understood, and they are bound to fit. All this is exact. What I am saying is, "This is a taped record that is talking, and I am listening." I remain as the Knower-Seer (*Gnata-Drashta*).

Absence of My-ness Leads to Purification

The *Saraswati* (symbolic image of the Goddess) in pictures, books and in scriptures, is indirect *Saraswati*. When one wants to See (*darshan*) the living *Saraswati*, if he listens to my speech, then it happens!

If one listens to only one of my sentences, and absorbs it, then it is more than enough. Krupadudev (Shrimad Rajchandra), has said that "If a single word of the *Gnani Purush* is absorbed, then he will attain liberation (*moksha*)." Imagine the magnitude of the *Gnani Purush's* words! A liberated person's (*mukta Purush*) speech is liberating, look at that liberating speech! It is without any poison. Lord Mahavir's speech, is also living *Saraswati*! Up to now, one has only done that which was impure. All that has been heard is also impure. You have come into purity just in this hour (here in the *satsang*). Otherwise, have you ever seen purity?

Who would speak so purely? It is the One who is without any 'my' or 'mine' (*nirmamtva*), the One who does not have any kind of my-ness (*mamta*), He is the One who can speak so purely. Otherwise, the rest do not speak purely. They all protect the self (*aGnan*). They are saints (of the relative world) but they are helpless as they can only do and say as much as they understand, beyond that they protect (the intellect and the self).

Pure Un-Veiled Speech

Questioner: When one speaks, he

says, "I spoke that." And Dada says, "I do not believe that, I am the one who spoke. It is the taped record (tape-record), that speaks." So where does the correctness (clarity) come in it? What is that thing?

Dadashri: When one says "I am the one who spoke," that much veil of ignorance (*avarana*) is in the speech. Thus, there is no clarity (*chokhkhvat*) in it. It will not show exactness, while this (speech of Dadashri) shows exactness. This speech is without any veils of ignorance (*niravaran vani*), and that is why it is pure. This is a pure language, that is all. There is only purity! Each and every word is pure. No anger (*krodha*), no pride (*maan*), no deceit (*kapat*), none of these (*kashayas*), even to the slightest extent are in this.

So many people come here and they all become happy! This is because this pure Knowledge is Lord Mahavir's. There cannot be purity in this era of the time cycle.

My speech reveals ultimate matter, and it is undisputed (*nirvivaadi*). Otherwise, there would always be controversy (*vivaad*). Certainly, there is controversial speech everywhere. Without purity in worldly interaction (*vyavahaar shuddhi*), speech that accepts all view points and is accepted by all (*syadvaad vani*) cannot come forth. First and foremost there must be purity in worldly interaction.

By Remaining as the Humblest the Ultimate State is Attained

For me, egoism has come to an

end. In worldly interactions (*vyavahar*) I remains as the smallest of the small (*laghuttam*) Self-realized person (*Purush*). Compared to me, there is no other living being smaller in this world. And as the Self (*nischaya*) I am the highest (*guruttam*); there is no one more superior to me. In this way, I am considered the smallest of the small and superior of superiors (*laghuttam-guruttam*) *Purush* (the absolute Self). This is where your work for liberation will be done.

I remain absolutely separate from this mind-body-speech. Therefore, if someone were to insult or strike this one (A. M. Patel), even then, I will not have any problems! People indeed do not know me! So then, how can they insult me? Those who know me, know me as the absolute Self (*Paramatma*). It is because I do not have beggary of any kind, that I have attained this state.

Here in fact, the state that I am in; is the same state I make You sit. There is no separation (*judai*) between us. There is no separation between you and I. You may feel a slight separation, but I do not feel any separation. That is because I reside within you, and I reside within him too. So then, how can there be any separation for me? In fact, there is no *Gurupurnima* (a festival dedicated to paying respect and expressing gratitude towards one's spiritual *guru* or *Gnani*.) here! There is no *guru* (master) and there is no *purnima* (day of full moon)! This is a *laghuttam* state (being the smallest of the small). Here all this is certainly Yours and Your very own state (*swaroop*). It is a state of oneness with all (*abhedta*).

With Pure Knowledge, Intellect Becomes Inoperative

Questioner: This knowledge is such, that it keeps so much separation from this (file number one), that the awakened Self alone can find the mistakes of the self, such as where the mistake still remains! Because this Science (*Vignan*) is entirely of the awakened awareness as the Self (*jagruiti*).

Dadashri: Yes, this Knowledge (*Gnan*) will shine even after five hundred years! People will say, “How amazing this Knowledge is!” That is why I said today, “Bring all the *Upanishad* (part of the *Veda* scriptures), the four *Vedas* (the oldest scriptures of Hinduism), I will make them new again. Make them straight forward such as, “I without my is God.” If it had been said so clearly, then all this would have come to an end. Knowing only this much would have brought about a solution. However, just look at the entanglement after the entanglement! They say, “God gave me life.” This way, when God is separate and I am separate, then how can this come to an end, when will things fall into place?

This is *Akram Vignan* (the Science of the Self attained without ‘doing’ anything). That is why I have openly told everyone, “The intellect is submissive to all (worldly) knowledge, however, this Knowledge certainly does not submit to the intellect. The intellect simply gets thrown out! Yes, it says “What do you think?” Hence this Knowledge does not submit to the intellect, this is *Akram Vignan*! So people say, “Till now, what have you

added? In the step-by-step (*Kramik Path*) you just added the step-less (*Akram*.” I answered, “You *moaah* (a classic term used by Dadashri to shake up the listener, it literally means ‘one who is destined to die’)! Just take a look for yourself, this Knowledge is above the intellect; such that it does not submit to the intellect! Is this something that can merely be added just with words?

Questioner: With one answer alone from you, his intellect gets fractured.

Dadashri: The intellect gets fractured. These intellectuals probe a lot. That is why, I merely say it in four words, “Who are you, really?” It gets muted! Even if he is a very big officer. Downright, the intellect gets fractured. Therefore, this Knowledge does not submit to the intellect. Otherwise all knowledge (*gnan*) submits to the intellect. But this *Vignan* does not submit.

Questioner: Dada, there are two things that are happening here. First, any sort of question is asked and also it is the sort of question that you ask the other person that their entire intellect becomes ‘blunt’ (becomes muted).

Dadashri: Yes, it becomes blunt (inoperative). When I ask a question, then it becomes blunt. This is because it is speech without ownership.

The Ultimate Purity is the Purity of Gnan

Questioner: Dada, what is the reasoning behind this *Gnan* (Self knowledge that begins in the *Gnan Vidhi* and results in absolute Knowledge) not submitting to the intellect?

Dadashri: With this, if there ever was even to the slightest extent any kind of imperfection (*bhelsel*) in this speech, then the intellect would indeed not yield. In this, there is total completeness (*paripurnata*), pure.

Questioner: What do you mean by *total completeness*?

Dadashri: Pure, not the slightest of impurity.

Questioner: No, but in what sense do you mean that?

Dadashri: The purity of *Gnan* is the ultimate purity. So there is no purity beyond the purity of Knowledge, and *Gnan* itself is the Self. So tell me, what purity is left (to come) in terms of the Soul?

Questioner: The purity in *Gnan*, that you talk about; that means “When I am in the state of absolute Knowledge (*keval Gnan*) that is when for you *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) the Awareness of pure Soul sets within.” That is what you had said.

Dadashri: That which is pure, has come into Understanding, and that is why I do not want ownership of the impure.

Therefore, do not fret unnecessarily. One has to indeed just learn this from us (Dadashri). Why do I keep you seated in my proximity? It is to See and See; so that you may observe my life, See my eyes. See, what resides within the eyes? Someone asked, “Are there snakes dancing in them?” Another answered, “No, there

are no snakes dancing in them.” “Then what is dancing in them?” Then he replied, “Absolute detachment (*vitaraagata*) resides within them.” So, learn that. Speech should be such that the heart accepts it. Therefore, all this will become possible by continuously being in my proximity. It cannot happen by studying.

By Seeing the Pure One, one Becomes Pure

Questioner: ‘Remain in the *Gnani*’s proximity,’ when you said that, does it mean that all this is to be seen only?

Dadashri: Yes, one gets to see the *Gnani*’s naturalness (*sahajata*) all day. Oh, what naturalness! Oh, what pure (*nirmal*) naturalness there is! Oh, how pure are his intents (*bhaavos*)! One gets to see; a state free from ego (*ahamkar*), a state free from intellect (*buddhi*). A state free from ego, a state free from the intellect, such a state has never been seen, has it! There are intellectuals (*buddhishadio*) everywhere. A sense of arrogance is felt when they talk. Nothing is natural (*sahaj*) about them. If their picture were to be taken, even then, they would appear inflated with self-importance! When a photographer sees them, he would not feel like taking their picture. But when he sees me, even if he does not want to take a photo, he would take it thinking, ‘This one is worth taking a picture.’ He looks for naturalness (*sahajta*). If there is a sense of the ego being inflated, then the picture will not be natural.

Speech That Emerges From the Heart Does Internal Purification

When there is a stronger pull on the

side of the intellect (*buddhi*), then it will make worldly life (*sansaar*) very beautiful and comfortable, but it says, 'I will not let you go there (to *moksha*)'. On the other side there is a pull from the energy of the Self (that is awakened with Self-realization and it leads one to ultimate liberation). *Pragnya* says, "I will help the one who is true of heart, I will take him higher, all the way to liberation (*moksha*)." In my case the intellect (*buddhi*) is banished and that is why my heart is so pure. They used to tell me, that my speech is from the heart (heartily *vani*).

Questioner: '*Hradaye sparshi sarawsati, aa vani lahvo anokho chhe.*' Which means that 'This divine liberating speech that touches the heart, to hear such speech is a unique opportunity'. This speech has such an effect that it can solve the puzzles that the intellect cannot solve.

Dadashri: This speech is called *pratyaksha Saraswati* (direct liberating speech).

When one listens to this *pratyaksh Saraswati*, all diseases will leave. One's ears become clear (clarity of reception); purity sets in. As one listens to it more and more, purity increases accordingly. As many times as one listens to this, that much purification (*shuddhikaran*) takes place within. The moment one listens to this, sins (*paap*) begin to get destroyed, freedom (*mukti*) is experienced, worries (*chinta*) cease, externally induced problems and suffering (*upadhi*) stops.

The Vignan of the Tirthankar Lords is Free of Ownership

Questioner: You have spoken about the six eternal elements. Is that from the scriptures or is it Dada's discovery?

Dadashri: No it is not Dada's discovery. Dada does not know anything at all. Truly speaking, all this is exactly from the twenty-four *Tirthankars* (the absolutely enlightened Lords who can liberate others). And actually, it was not the twenty-four *Tirthankar* Lords either. If it was theirs, then before they left, they would have claimed, "This is solely our knowledge only." This Knowledge has been passed along as a tradition (*parampara*). That is why this Knowledge is without anyone's ownership.

There have been even greater *Gnanis* than Krupadudev (Shrimad Rajchandra 1867-1902). Even *Gnanis* like Kapilmuni had not taken ownership. He said that, "I am conveying that which is of the One for whom nothing remains to be Known (*Sarvagnya*)."

This is the Knowledge of Lord Mahavir, it is of the twenty-four *Tirthankars*. My speech is that of the *Tirthankars*. This *Gnan* has continued since time immemorial (*anadi*), in fact it that very same knowledge. Only the method is different, based on the current era of the time cycle. Today the traditional step-by-step path of liberation (*karmic-marg*) cannot work, that is why, the step-less Science of Self-realization (*Akram Vignan*) has come about. Through the Knowledge of Akram, one attains the right Vision (*samayak drashti*). So, if such a person who can liberate us is

found, then why should you not get your work done?

Such people who can liberate others are not to be found at all. Only sometimes in this world, rarely is there such a person, only one such person is there. He is unique and unparalleled (*ajod*), there is never two of the same, and he is such that he cannot be identified easily. Through me, all this talk has surfaced. Therefore, you should follow the special directive (*Agna*). These five principles (*Agna*) are not of Lord Mahavir, they are not Dada's; they have been there since the time of the *Vitaraag* Lords (Fully enlightened living beings who have no attachment to the relative self or any other thing in the world). Dada is just an evidentiary doer (*nimit*) in the process.

Purity Alone is Needed for the Work of Salvation

Write an essay about 'What is the purpose of living this life?' and bring it to me. Write both the positive and negative sides of it. Isn't there a need for you to progress? How long will you remain as an ordinary person? At the age of thirteen, I had thoughts of becoming an extraordinary (*asamanya*) person. To me, being ordinary (*samanya*) meant being a brown paper bag. All the difficulties an ordinary person faces; none of those are faced by an extraordinary person. An ordinary person cannot help others. Whereas an extraordinary person is only there to help others. That is indeed why the world accepts him.

Questioner: What is the definition of an extraordinary person?

Dadashri: Extraordinary means,

one who is helpful to everyone, to every living being of this world. When one becomes independent (*swatantra*), when one transcends the non-Self complex (*prakruti*), then one becomes extraordinary. An ordinary person undoubtedly experiences helplessness (*lachaari*). If he is kept hungry for three days, then he will experience helplessness. Aim to be extraordinary. And then, there will be no end to one's own bliss (*sukha*).

Right now, if you were to see an important person, an inferiority complex (*laghuttam-ghranti*) will arise within you. You will get bedazzled (*anjavu*). Hey you, he is just an ordinary person, then why do you get influenced by him?

If one becomes transparent (*nikhalas*), then there is no need to be afraid of anything in this world. Such a person will automatically be protected. No one can indeed destroy (*bhakshan*) him. After attaining the Knowledge of the Self (*Swarupa Gnan*) there will arise an absolute state, then no one will be able to hurt or destroy; no one will be able to bother you.

When will you be able to help people attain salvation? When you become pure (*chokhha*)! Completely pure. What is the entire world attracted to? Purity! The pure element (*vastu*) will attract the world.

If you do not read books or if you do not know anything, even then, I do not have any problem. But you should become transparent (*nikhalas*). Become completely pure, transparent, truly *nikhalas*. Thereafter, Knowledge that is befitting of a person who is *nikhalas* will arise on its own.

~ Jai Sat Chit Anand

A Special Understanding of Humanity!

Questioner: Please expand on the various qualities of humanity.

Dadashri: There are various grades of humanity. Humanity exists in every country, and there are grades based on the level of development. Humanity means that one should decide on his own grade that, 'If I want to implement humanity, then whatever I find agreeable, I will do the same for others. Whatever I find agreeable, I will carry out the same for others. That is referred to as humanity. The humanity of everyone is different. Therefore, humanity is not the same for everyone; it is based on a person's gradation!

Therefore, whatever you find agreeable, you should maintain the same towards everyone, that, 'If I feel hurt, then why would the other person not feel hurt?' You feel pain when someone steals from you, so while stealing from another, you should think, 'How can I do something that will give pain to another person?' If you feel hurt when someone lies to you, then you should give the same consideration (to others). The gradation of humanity varies for each country, for each person.

Humanity means to behave with others the way you prefer. This short definition is good, although people of every country need different ones.

You should not behave badly towards others, in a way that you do not find acceptable. You should behave with others in the way you find agreeable. If I come to your house, then you would say, "Come, have a seat." If I liked that, then if someone were to come to my house, I should say to that person, "Come, have a seat." That is referred to as humanity. However, if someone were to come to my house, and I were to not speak like that and I were to keep expectations towards that person, then that is not considered humanity. If you were to go to someone's house and keep the expectation for an offer of dinner, then if you come as a guest, and have a good meal, you should also think, 'When guests come over to my place, I should offer them a good meal, do as they please'; that is humanity.

To change your behavior based on what you expect is humanity! That varies for each individual; it is different for Hindus, different for Muslims, different for Christians, it is different for everyone, even the humanity of Jains is different.

A person does not like insults, yet he has the audacity to insult others; how can that be considered humanity? Therefore, to place consideration in all matters, that is referred to as humanity.

In short, the method in which each person practices humanity varies. 'I will not hurt anyone within this extent,' that is the boundary of humanity, and that boundary is different for each person. Humanity does not mean that there is just one standard. Whatever I find painful, I do not give such pain to anyone else. How would I feel if someone causes me such pain? Therefore, I do not give such pain to anyone else. A person will do according to his level of development.

(From Param Pujya Dadashri's 'Manavdharm' Book)

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Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
26-Jul	Tue	Florence, AL	Satsang	6-30 PM	9-00 PM	Ralph C Bishop Community Center 201 S. Washington Ave Russellville, AL 35653	Ext 1033 florence@ us.dadabagwan.org
27-Jul	Wed	Florence, AL	Aptaputra Satsang	10-00 AM	12-00 PM		
27-Jul	Wed	Florence, AL	Gnanvidhi	5-00 PM	9-00 PM		
28-Jul	Thu	Florence, AL	Aptaputra Satsang	6-30 PM	9-00 PM		
29-Jul	Fri	Atlanta, GA	Satsang	6-30 PM	9-00 PM	Gujarati Samaj 5331 Royalwood parkway, Tucker, GA , 30084	Ext. 1011 atlanta@ us.dadabagwan.org
30-Jul	Sat	Atlanta, GA	Satsang	4-30 PM	7-00 PM		
31-Jul	Sun	Atlanta, GA	Aptaputra Satsang	10-00 AM	12-00 PM		
31-Jul	Sun	Atlanta, GA	Gnanvidhi	3-30 PM	7-30 PM		
5-Aug	Fri	Chicago, IL	Satsang	6-30 PM	9-00 PM	Swaminarayan Temple@ 1020 Bapa Rd, Streamwood, IL 60107	Ext. 1005 chicago@ us.dadabagwan.org
6-Aug	Sat	Chicago, IL	Aptaputra Satsang	10-00 AM	12-00 PM		
6-Aug	Sat	Chicago, IL	Gnanvidhi	4-00 PM	8-00 PM	Swaminarayan Temple @ 21W Irving Park Rd, Itasca, IL 60143	
7-Aug	Sun	Chicago, IL	Aptaputra Satsang	10-00 AM	12-00 PM		
9-Aug	Tue	Los Angeles, CA	Satsang	7-00 PM	9-30 PM	Sanatan Dharma Temple 15311 Pioneer Blvd. Norwalk CA 90650	Ext. 1009 losangeles@ us.dadabagwan.org
10-Aug	Wed	Los Angeles, CA	Aptaputra Satsang	10-00 AM	12-00 PM		
10-Aug	Wed	Los Angeles, CA	Gnanvidhi	5-00 PM	9-00 PM		
11-Aug	Thu	Los Angeles, CA	Aptaputra Satsang	6-30 PM	9-00 PM		
12-Aug	Fri	San Jose, CA	Satsang	6-30 PM	9-00 PM		
13-Aug	Sat	San Jose, CA	Satsang	4-30 PM	7-00 PM		
14-Aug	Sun	San Jose, CA	Aptaputra Satsang	10-00 AM	12-00 PM	Oasis Palace 35145 Newark Blvd Newark, CA 94560	Ext. 1024 northcalifornia@ us.dadabagwan.org
14-Aug	Sun	San Jose, CA	Gnanvidhi	4-00 PM	8-00 PM		

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Date	Day	City	From	To	Session Title	Venue	Contact No. & Email
9-Sep	Fri	PERTH	6-00 PM	8-00 PM	Satsang	Bendat Parent and Community Centre 36 Dodd St, Wembley Perth, WA 6014	+61 430148386
10-Sep	Sat	PERTH	10-00 AM	12-00 PM	Aptaputra Satsang		+61 425255677
10-Sep	Sat	PERTH	4-00 PM	7-30 PM	Gnanvidhi		+61 401367868
11-Sep	Sun	PERTH	4-30 PM	7-00 PM	Satsang		perth@au.dadabagwan.org
12-Sep	Mon	SYDNEY	All Day	All Day	Mahatma Only Shibir	Mercure Gerringong Resort, 1 Fern street Gerringong, NSW 2534 Australia	+ 61421127947
to	All Day		All Day	+ 61402179706			
15-Sep	Thu		All Day	All Day			sydney@au.dadabagwan.org
16-Sep	Fri	SYDNEY	7-00 PM	9-30 PM	Satsang	Sant Nirankari Satsang Bhawan, 166 Glendenning Road, Glendenning, NSW - 2761	+ 61421127947
17-Sep	Sat	SYDNEY	10-00 AM	12-00 PM	Aptaputra Satsang		+ 61402179706
17-Sep	Sat	SYDNEY	3-30 PM	7-00 PM	Gnanvidhi		+61449629797
18-Sep	Sun	SYDNEY	4-00 PM	7-00 PM	Satsang		sydney@au.dadabagwan.org
18-Sep	Sun	SUVA, FIJI	6-00 PM	8-00 PM	Aptaputra Satsang	Shree Laxmi Narayan Mandir, 5 Holland Street, Suva, Fiji	+679 9313879 dadabagwanfiji@gmail.com
19-Sep	Mon	BA, FIJI	7-00 PM	9-00 PM	Aptaputra Satsang	Shree Radha Krishna Mandir, Ganga Singh Street, Ba, Fiji	+679 9313879 dadabagwanfiji@gmail.com
20-Sep	Tue	LAUTOKA, FIJI	7-30 PM	9-30 PM	Satsang	Fiji Girmat Centre Hall, Tavakubu Road, Lautoka, Fiji	+679 9313879
21-Sep	Wed	LAUTOKA, FIJI	7-30 PM	10-00 PM	Gnanvidhi		+679 9447678
22-Sep	Thu	LAUTOKA, FIJI	7-30 PM	9-30 PM	Satsang		dadabagwanfiji@gmail.com
23-Sep	Fri	ROTORUA, NZ	8-00 PM	9-30 PM	New Zealand Shibir	Holiday Inn, 10 Tryon St, Whakarewarewa, Rotorua 3043 New Zealand	+64 21 037 6434
24-Sep	Sat	ROTORUA, NZ	All Day	All Day	New Zealand Shibir		+64 9 9486119
25-Sep	Sun	ROTORUA, NZ	3-00 PM	6-30 PM	Gnanvidhi		info@nz.dadabagwan.org
26-Sep	Mon	ROTORUA, NZ	All Day	All Day	New Zealand Shibir		
28-Sep	Wed	MELAKA	7-45 PM	10-00 PM	Satsang	Gujarati Vanik Sangh, 99-101 Jalan Banda Kaba, 75000 Melaka, Malaysia	+60126385035 info@sg.dadabagwan.org
29-Sep	Thu	MELAKA	7-45 PM	10-00 PM	Satsang	Malacca Gujarati Samaj, No 186 Jalan Ujong Pasir, 75050, Melaka, Malaysia	+60126385035
30-Sep	Fri	MELAKA	6-30 PM	10-00 PM	Gnanvidhi		info@sg.dadabagwan.org

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

20 August (Sat), 4 to 7 pm - Satsang & 21 August (Sun), 4 to 7-30 pm - Gnanvidhi
25 August (Thu), 10 pm to 12 am - Sp. Bhakti on occasion of Janmashatmi Celebration
28 August (Sun), 9 am onwards - Special Program of Pujyashree's Darshan.
29 August to 5 September - Paryushan Parayan on Aptavani -13 (P.) Reading-Satsang

Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local center or be calling 079-39830400 at Adalaj Trimandir Registration Dept. (9 am to 12 pm & 3 to 6 pm) by 7th August 2016
- ♦ For Mahatmas-Mumukshus from foreign countries: for registration, please visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ For any information or help, pl. contact 079-39830100 or send email to info@dadabhagwan.org
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

30 October (Sun), 8-30 to 10 pm - Special Bhakti on the occassion of Diwali

31 October (Mon), 8-30 am to 1 pm & 5 to 6-30 pm - Darshan-Pujan on the occassion of Guj. New Year

Pune

21 October (Fri), 5-30 to 8-30 pm - Special Satsang for Mahatmas

22 October (Sat), 5-30 to 8-30 pm - Satsang & 23 October (Sun), 5 to 8-30 pm - Gnanvidhi

Venue : Ganesh Kala Krida Munch, Nehru Stadium Campus, Nr. Swargate Bus Station.

Ph. : 7218473468

22 October (Mon), 5-30 to 8-30 pm - Aptaputra Satsang, For Venue pls Cont. 7218473468

A Grand 109th Birthday Celebration of Dada Bhagwan (Dadashri) in Valsad

Welcome Ceremony: 9th November

Satsang Shibir : 10th to 12th November, Gnanvidhi : 12th November

Birth Anniversary Celebration: 13th November,

**Venue : Opp. I. P. Gandhi High School, Nr. Vaanki River, Jujva Village,
Valsad-Dharampur Road. Ph.:9924343245**

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the 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.

Upon Meeting the Gnani all Work Gets Done

If one were to come to the Gnani Purush and effort had to be made, then why would he come to him? In the refuge of the Gnani Purush there is no penance, renunciation, effort or any such thing. Additionally, the Gnani Purush does not want anything either. When He is the Lord of the entire universe, then what else would He need! The Gnani Purush is never the owner of the body, not even for a single moment. The One who is not the owner of the body, not even for a moment, He is the owner of the entire universe. The Gnani does not have any inclination at all. He does not even need the garland that you put around his neck. All that, is for you, if you have a need, then you garland Him. When there are worldly obstacles, and if one were to garland Him, then they go away. That means, a cut from an axe would be suffered as though it were a paper-cut. "I am not the doer of it, I am just an evidentiary instrument." When the Gnani Purush's evidence steps into your life, everything of yours indeed happens wonderfully. Otherwise, the Gnani Purush does not have any kind of beggary. He does not have beggary for wealth, for sensual pleasures, for respect, for fame or anything else.

- Dadashri

