

July 2011

Price: ₹ 10

DADAVANI



What is regarded as truth in worldly interaction? It is where you take anything in such a manner that it does not hurt any living being. It is that when you speak and conduct your self in such a way that it does not hurt any living being. Not to hurt any living being is the highest principle that accomplishes the ultimate.

Editor :
Dimple Mehta
Price : Rs. 10

DADAVANI

**Unique events in the life of
Gnani Purush Dadashri**

July 2011
Year : 6, Issue : 9
Conti. Issue No.: 69

EDITORIAL

New events keep coming in life and worldly interaction happens suitable to those particular events. However only a rare person makes the critical assessments from those events and makes his life ideal and auspicious. We are aware of such an ideal *vibhuti* (the manifestation of the magnificence, splendor, energies and glory of the absolute pure Soul in a human body) revered Dadashri, who lived His life with a totally different approach and offered a gift of special knowledge of worldly interaction to the world.

We cannot be partial to either spirituality alone or worldly interaction alone and give complete justice to the life of worldly interaction. Revered Dadashri not only beautified His life by evaluating both sides through His own exclusive style, but He enriched the lives of many people and became a guide for them.

Revered Dadashri's conduct in childhood was unique. On the basis of that conduct he is worthy of salutations (*vandaniya*) and is venerable (*pujaniya*). He never had negative view for anybody. He kept encouraging positive qualities in children, youth and elderly people and flourishing self-confidence and devotion through love and that is why young children and young adults got involved so much with Dada and made determination to bring about salvation of the world and thus they are serving through their thought, speech and action in the sacrificial rite of *jagat kalyan* (world's salvation).

Revered Dadashri always used to encourage the young generation and say that this young generation is of healthy minds and will become a great *nimit* (evidentiary instrument) for the salvation of the world. And today, many young men-women are becoming great *nimits* in Dada's sacrificial rite by offering charity through their actions, mind and wealth. Revered Dadashri's unique universal vision is evident here.

In this Dadavani, unique events of Dadashri's life are compiled to share His extraordinary brilliance and splendor (*pratibha*). It is our ardent prayer, that let us understand His extraordinary brilliance and splendor, identify His incontrovertible principles (*siddhant*), follow His ideals, develop understanding and follow His each and every step, make a firm decision of becoming an embodiment of love, accomplish Dadashri's deep inner intent that 'May the whole world attain the bliss that I have attained' by becoming a part with an intent of becoming an evidentiary instrument.

~ Jai Sat Chit Anand

Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Owned by : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Unique events in the life of Gnani Purush Dadashri

{ 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.}

Saw the phases of the non-Self in absolute knowledge

Back in the old days, there was a saying:

"Duniya diwani kahevashe re, bhoondi bhito ma bhatkashe.

Paap ey enu jyare pragat thashe, tyare bhuva-jati gher jashe"

Meaning when one's demerit *karma* come into fruition, he will resort to all kinds of solutions; he will seek help of the exorcists, voodooist, black magicians etc. So a person looks for an exorcist, a saint, or others for help when his demerit (sin) *karma* expresses its effect. Some poet has sung something like that.

Questioner: Dada, when did you read this *pad* (poetic hymn)?

Dadashri: It is about fifty-five years old; it is not very old. It is not a two or five thousand years old saying.

Questioner: But how can you remember it all?

Dadashri: 'We' do not remember anything. 'We' do not even remember whether today is Monday or Tuesday!

Questioner: Then where did all this come from, Dada?

Dadashri: 'We' can see it all. We can see all in this Gnan. We can know all the phases (*pariyaya*). We can see every phases of the non-Self (*pudgal*) in the subtle form.

If 'we' turn one way, 'we' can immediately see everything and therefore 'we' speak. If 'we' see anything beneficial, then 'we' will say it. Why would 'we' try to commit anything to memory? 'We' continue to see all the way back to when I was young. 'We' can see all the phases.

Mischievous but without 'my-ness'

'It was like this...it was like that... 'we' used to enter the classroom only after the school bell rang; 'we' can see all that.' The teacher used to get very upset. He could not say anything but he would be aggravated from within.

Questioner: Why did you go only after the bell?

Dadashri: It was a kind of a pomp; kind of a show-off. It was just a false pride (*khumari*)! I suffered because of that; I did not straighten up. A straight person would go and sit in the class before the bell.

Questioner: Is showing-off not a wrong path?

Dadashri: It is a wrong path indeed. This fellow (A. M. Patel – Dadashri's relative self) would come into the classroom after the bell had rung; the teacher would already be in the classroom. It is acceptable for the teacher to be late but as a rule should the students not be in time? This is the obstinacy. On top of that, he (A. M. Patel) would say, 'Who does the teacher think he is?' Hey you! Look here!

Do you want to learn at school or do you want confrontations? He would reply, 'No, first is the confrontation.' That is called looking for a confrontation.

Questioner: So the teacher could not say anything to you?

Dadashri: He could and yet he would not; he dare not because he was afraid of the retaliation of being beaten up outside the school!

Questioner: Dada, were you so mischievous?

Dadashri: Yes, mischievous indeed. The entire baggage was nothing but that of a troublemaker and obstinacy.

Questioner: And amidst all that such a Gnan expressed! That is great.

Dadashri: The Gnan came to be. This is because of the purity within. There was no attachment (*mamata*). The problem verily was of this ego. The lack of attachment led to this state of the Gnani. There was no trace of attachment or greed-laden temptation (*lalacha*) but if someone were to even utter my name in a negative manner, I would let him have it! Many people would make comments behind my back like, 'he is a troublemaker' or 'Don't even talk about him, just leave him alone, he is cantankerous and bad tempered!' They used all kinds of adjectives for me! I knew what adjectives they were using for me, behind my back. But I had no attachment and that was the main attribute in me. The current glorious state (of a Gnani) is due to this very attribute. A person with attachment, no matter how wise, is deeply entrenched in the worldly life. 'We' were without attachment so life has been fun all along. Attachment verily is the cause of worldly life. The ego is not the cause of worldly life.

I too feel now that I have straightened up. No one has to straighten me.

Questioner: How did you become straight, Dada?

Dadashri: People of the world beat me one way or another; through their devious and worldly ways, they trapped me one way or another and shaped me up.

Questioner: Has this cleansing (straightening) been ongoing from your previous lives?

Dadashri: This had been happening from many previous lives and that is why I became completely straight in this life.

People have made me very straight. Just behold, when I became straight forward, then this Gnan expressed within, did it not?

Questioner: Dada, You are the Gnani Purush. You are like manifest absolute Soul in our mind, You are dwelling in our mind and upon hearing you say that You have become straight after taking beating since infinite time, how much our *purushartha* (progress as the Self) can be boosted?

Dadashri: Yes, that is right. If you have not become straight (without ego-resistance) then you will have to become that. What I am saying is that after taking Gnan, you will have to become straight. Therefore, become straight. On that path, if someone says wrong to you, then be thankful to him and think that he is making you straight. Be thankful to him. If some client says wrong thing to make you straight, then know that he is doing a favor to you.

There is no choice but to become straight

People will beat you and make you straight! Your wife will make you straight by 'beating' you. Neighbor, relatives and loved

ones will make you straight by beating you. Will they make you straight or not? No one had made you straight?

I became straight and wise after taking beatings from people for so many lives. So I can adjust anywhere. Everywhere and anywhere, I am able to adjust. There is no choice but to become straight and that is why 'we' wrote in a book, 'Adjust Everywhere'.

Bring a closure by taking adjustment

Once I had gone for a bath but someone had forgotten to put a tumbler in the pail of hot water for me. I am a Gnani and Gnanis always adjust. The water poured out for me in the bucket was too hot and the cold-water tank was empty. I adjusted to my situation and took a bath by slowly rubbing the water on my body. All the *mahatmas* were wondering why Dada was taking so long. But what else could I do? I had to let the water get cold. I would never ask anyone to bring me this or that. I would somehow just adjust. To adjust is *dharma* (one's duty). In this world, you have to adjust with both the negative and the positive; the negative has to be turned into positive and the positive into negative. If someone were to criticize my wisdom I would tell him that he is right and adjust immediately.

Bring about solution by taking adjustment

When I used to live on the third floor of a house in Santa Cruz- Mumbai, tea used to be brought up to me. Some day they forget to put sugar in the tea. I would drink it, telling Dada within, 'Saheb, put some sugar in this tea', and so Dada will do so. So I will drink the tea even if there was no sugar in it. Interference was not my nature. Then later on they will be rushing around to bring the sugar. I would ask 'Why did you bring sugar?' They would say 'Why did you not ask for sugar,

the tea was not sweet?' I would reply, 'Why do I need to tell you?' Do you understand what I am saying?

All worldly interactions are to be settled

Someone will say, 'I will not be comfortable living in the village', then he will have to discharge that sometime in the future. But otherwise when something arises naturally and you are able to discharge it, then it is gone from the roots. How can one living in the city of Mumbai be comfortable in a village? You have lived in a bungalow. I have a business of cement contracts; I am comfortable with everything. If some VIP is in a small town and we ask him if he would like to walk or take a taxi, he will prefer to go in a taxi. Why would he get tired walking? Whereas you will say you want to walk. Because you don't have the habit of traveling by taxi and for 'us' (Dada) we have sat in a bullock cart, a wagon; we have travelled in many different modes of transport (*vesh*). There is not *vesh* remaining for us. And that too, the discharge needs to be brought about, no? Even if you do it incorrectly, just discharge it.

Dangers of poking fun

I used to have the habit of poking fun at others. Not the kind of fun that would cause harm to anyone, but it is bound to affect and hurt the person on the inside, is it not? If the intellect increases, where is it likely to be abused? It will be abused in making fun of those with lesser intellect. When I understood the danger in this, I stopped making fun of people. Is making fun of others a worthy thing to do? It is very dangerous; it is a grave mistake. You must never make fun of anyone. You just found out that it is wrong to make fun of others, whereas I knew it when I was young, but even then the fun-making continued for almost eight to ten years.

Questioner: But what is wrong in making fun of people with greater intellect (*buddhi*)?

Dadashri: No, but the one with the lesser intellect will naturally not make fun of others, will he?

I have made all kinds of fun about all sorts and classes of people, people of good reputations such as doctors and lawyers. Who would do all sorts of fun? The one whose brain is tight would do that. It was a wrong ego. This is how I misused my intellect. To make fun of people is a mark of the intellect.

Always protected subordinates

Do you know what I practiced all my life? I made it my principle to confront superiors and protect the subordinates. I rebelled, but against people in positions of power. What do people generally do? They submit to their superiors and intimidate their subordinates. Whereas I would rebel against my superiors and consequently did not make any material gains. That did not bother me. But I had taken great care of the subordinates. Protecting the subordinates is the greatest quality.

Questioner: That is because you are a Kshatriya.

Dadashri: Yes, because I am a Kshatriya. That is a Kshatriya quality. If I see two people fighting, I will side with the underdog. That is my Kshatriya quality.

Give freedom from fear to all

I used to go to watch movies, when I was young about twenty-two to twenty-five years of age. It would be around twelve to twelve-thirty at night when I return. I used to install *chakti* (flat small round piece of iron) on the bottom of my shoes, so it would make

a really good rattling sound at night. Poor dogs would be sleeping peacefully at night. So they would lift their ears as I walk by. I understand that poor dog became startled because of me. I thought what kind of a person I was born in this street that these dogs are becoming startled? They should not feel the slightest disturbance. Any living being should not feel hurt. When I return home late at night, I walk very carefully so that the sound of my shoes will not wake the sleeping dogs. These poor dogs, they don't have soft beds to sleep on, but I can at least let them sleep peacefully, can I not? So from the beginning, from a distance I would remove my shoes and hold in my hand and slowly get in the house. But I would not let the dog feel any quiver. At my younger age I used to do this experiment. It got startled because of me, did it not?

Movies will spread positive culture too

In 1928, when I was twenty years old, I had gone to watch a movie and a question arose in my mind as to what kind of negative influence the movies would have on our people, our culture and our values. It also occurred to me then, whether there was any solution for all the thoughts I was having and whether I had a control over anything in the first place. I concluded that I definitely had no control over anything. If I had, then there would be some point to my thinking and analysis. It was nothing but sheer egoism to think and fret over things I have no control over. Then I had another thought, 'Is this going to affect Hindustan in a negative manner?' Those days I did not have Gnan. I acquired Gnan in 1958 so until then there was only ignorance. In that state of ignorance I saw that, 'As fast as this movie spreads culture negatively, it can also spread positively. So this was the best instrument as far as positive impact was concerned.' I had thought this way before

Gnan, but since acquiring Gnan thoughts regarding this have not arisen.

Remained alert after the experience

Someone traveling to Mumbai from Vadodara by train is waiting to find a place to sleep. He finally finds a place to lay his bedding down to sleep, when the train comes to Palghar (very near Mumbai), so if he lays down the bedding, would you not understand that this man is crazy? He is going to have to get off the train in less than an hour, so why is he laying his bedding down? When I did not have Gnan, I used to say, 'You have turned grey, why are you spreading your bedding down?' What are you going to gain from spreading the bedding? That is how the world is!

Even I had a bad habit of carrying my bedding, having watched people travel. I saw them carrying huge beddings, so I also purchased a nice set of bedding and travelled with it everywhere. Every time I found a porter to carry my bedding for me, but one time I was not able to find a porter and I was forced to carry the bedding myself. It was heavy and I could hardly carry it. My condition was pathetic. No one came to my help. On that day I swore I was going to travel light and take along only what I can easily carry by myself. I started carrying a small rectangular bag and a bed sheet. The bag would make a pillow and the bed sheet was my cover. Sometimes if the bag was uncomfortable I would take out the towel and place it on top. I was exhausted carrying the bedding. I realized from there on that why I was trying to compete with others? What state would I be in if I did not find a porter? I cannot leave it at the station, can I? I have to bring back to my house, do I not? One will get fed up, 'There is no porter around, why don't I just leave it here on the platform?' But due to his nature, he will not

do that. Nature of 'my-ness' (*mamata*) is such that it will not let you let go of anything.

As I kept learning as I went along, I started giving up things I was uncomfortable with. What I am saying, it is all before I had enlightenment. This kind of vision arose before I attained Gnan.

Free from both ends is the time of moksha

Prior to Gnan people would come to give a send off at the train station on my way to Vadodara from Mumbai. They would prepare the bedding within the compartment. They would say 'good bye, Ambalalkaka' as the train is leaving. Once the train is on its way, and I cannot see anyone, then I am not bound by Vadodara, and I became free from Mumbai, so then what should I be in? In *moksha* (the free State). So I used to remain in *moksha*, prior to attaining Gnan. When one is not bound at this end, and he is not yet connected to the other place, what do you call this in-between time? Is that not called freedom (*moksha*)? I took such an advantage of this time. Generally, one will 'take' Mumbai along with him, although he has left it, and he would also get attached to Vadodara even though he has not reached there yet, and thus he continues to get confused. And I have decided that, I am free from Mumbai, I have not reached Vadodara yet, and so I am free. The in-between time is *moksha*, because I was free. Is that not easy? Such was my state of being prior to enlightenment. Thoughts of this type would sprout in the mind from time to time. This is a good one, no?

Worth noting down the talk of the youth

This is an incident, which happened about twenty-five years ago. I tried to enter a train, I saw all young boys were sitting facing opposite each other and laying their leg on top of other leg and there was no space even to

stand. I had kept one small bag in my hand. I am talking about this period before attaining the Self (Gnan). I used to use such a bag that it does not matter whether it lasts for two to four months, but I would sit on that bag. If it is a leather bag and it breaks then no problem. But I used to love to sit on the bag, just like a chair. So I entered in the train and tried to put down that bag on the floor. At that time those boys said, 'Uncle, why are you trying to sit on that bag, you will not feel comfortable sitting on that bag. You sit on this seat.' One boy stood up and sat on the floor and made a little space for me. It was enough for me to sit. Then I sat over there. Thereafter I asked those boys, 'Hey, don't you feel that this is so crowded! How come you like this tight crowd? You are sitting with your leg putting on the top of other leg. You are sitting with each other's shoulders touching in this extreme tightly filled space.' Then those boys replied, which I felt, was worth taking a note of it. They say to me, 'Uncle, what do you call crowded?' On the contrary, this boy asks me, 'what do you called crowded?' Then I said, 'Hey, this is not so crowded?' Then he says, 'No, this is not considered crowded. Are you calling this crowded?' I said, 'Brother, I had seen spaciousness that is why I feel this is crowded. I don't think you have seen wide open space.' Then they say, 'No, we have seen like this since we were born, and therefore we do not know about space at all. We know that it would be like this only, it would be crowded.' I said, 'In our times, when we used to come to Mumbai, we would not find any other person in the same compartment so we had to look for someone from other compartment. At that time we had such freedom.' Boys started laughing and said, 'would it be like that?' I said, 'Everything was like that only.' They had not seen such a thing at all. They had seen the same thing since they were born. They had to

travel back and forth hanging on to handles, and had seen nothing but queue only. Everywhere queue, queue for sugar, queue for oil, and queue to buy a ticket, everywhere queue and queue only.

So all this old things keep changing, all the previous things continue to change and newer ways will be adapted. All this is in circles. These *Yugas* (Eras) are also circles. It will make you forget the past and again newer thing will arise. New phases will continue to arise in the world. The quarrels between the new generation and the old generation continue.

Avoid the divisive differences of opinion between the old and the new

In our times, if someone were to go in the hotel (restaurant) then his parents would take him to task. This is because parents had not seen this at all. They were raised in certain time and age. Certain kinds of phases were ingrained in them. Parents would not like this and children would love this. So differences in opinions, all this links continue to form. Since infinite life times; it is not that it happened only in this life, it has continued this very same thing from the beginning. The patching of new and old verily will continue, for some time there will be fight and for some time there will be good time. If there are twenty people in the family then all would follow according to what the grand-father says. It will remain like that for a short time. Afterwards, the time will come that they will behave inappropriately.

Young generation needs a true guide

Questioner: On which path is the young generation proceeding to? What is their future in Your view? What is the right path?

Dadashri: Since not having any direction at this time, today's young generation is in the phase of suffocation. But

such a young generation is never to be found in any time cycle. This young generation is pure at heart. We need to give them direction. If someone gives them guidance then Hindustan can become all right and in short time a guide will come about, everything will come about. This young generation is so good that they do not hide anything. They disclose everything to us. There was one boy; he says to me, 'Dadaji, I feel so much hurt inside.' I said, 'Why are you feeling hurt?' Then he says, 'I feel the hurt because a bad thought is coming in my mind. Why such thought is coming?' I said, 'But what thought is coming, at least tell me! I will save you from that.' Then he says, 'I am having such a thought that I like to shoot Dadaji with a bullet.' I said, 'Yes, that is right. Now this is a thing that hurts you, is this not?' I said, 'But why this happened, tell me.' Then he says, 'While you were doing *Vidhi* (silent auspicious blessings performed by the Gnani for the salvation of the disciple), at that time an outsider came. You called him quickly and made me waited ten minutes over there. Therefore, I thought in my mind that, shoot this Dada with a bullet.' I said, 'That is right, that is my mistake too. So this is my mistake and that is why you got that thought. Now it will not come.' I let other person enter; I did not allow him to get in. So a person will have such thought, will one not? If a person is hot-tempered, will he get such thought or not? He was rebellious, therefore he said the truth. I patted his shoulder, 'Bravo! You are talking in front of me about firing a bullet. You said the truth.' Blessed is this young generation! If there is this much truth then the young generation will reach at high level and this youth generation will come in our *nimit* (evidentiary instrument). However many came, all will rise quickly. This is because this is a *nimit*. And the young generation is excellent.

Totally genuine. They stick to the truth even if they do not experience any pleasure in their current state.

Then one person told me, 'You are patting his shoulder but they will not find anyone who would listen like you. He has thoughts of shooting you and yet you are patting him! Someone else would dismiss him.' Then I said, 'No, we do not have like that. This is verily Akram Vignan. No matter how much opposition you show but we do not have problem at all. We have some mistake within us and that is the reason for opposition. It must be our mistake. Otherwise why would opposition arise? Any kind of opposition happens then it itself is the mistake! So the young generation is proceeding on a very elevated path. They will meet with a *nimit*.

Whose ethics should be nurtured?

There was a father and a mother. It was a good family. It was a respected and wealthy family. Yet what did the parents say about their son? They complained about their son to me, that their son is doing a business, but he does not bring even ten rupees at night. I had seen the store of that boy. He would call me while I pass by his store, so I would sit for some time. Poor fellow had a fabric store, a straightforward person. Now his parents had told him that, 'By any means, bring ten rupees at home. By hook or crook, bring ten rupees.' Then that boy says, 'No, I will not be able to do that.' That is why his parents say, 'Our son has turned out to have wrong ethics and ways.' Now tell me, should this young man adopt his parents' ethics?

Wisdom will be required with education

One person told me, 'How smart these children have become! What a time and age has come!' Then I said, 'Are you saying that in the old times children were dull? And we

were amongst them! Today's children are smart and we failed, so are we dull?' But today's children do not have sense at all, they do only one thing; study, study and study only. They have not understood any other astuteness at all. They study only. They do not have practical reasoning ability (wisdom) and in our time and age education and wisdom (*ganatar*) both were going together and nowadays only education, and that too only in one line, so they would learn, would they not? What else they have to do in that? Education is all theoretical, it is not practical. If it becomes practical then it is right. *Ganatar* (applied reasoning ability; wisdom) is practical.

Accomplish the work after knowing the prakruti

One father used to disparage his son, saying the son is very bad. Why so? Because his father was frugal, he had lots of money. But his nature was frugal. His son was lavish. So what was his father's wish? That if his son becomes like him then his house would come in order. So then his father started telling me that, 'Look at this, my son is spoiled.' I said, 'Why, would there not be any other generous people in the world? Is only your son lavish? Are there other spendthrifts in the world? Then he says, 'No, if he becomes like me then he will get settled and then he will not suffer pain.' I said, 'Know the *prakruti*. He may even embezzle someone's thousand rupees too.' But 'we' will not do anything; it will be like this only. Yes, I can repeatedly explain to him. We can give him medicine if you bring him to someone like me.

With love all wounds heal

I had gone to Surat. Two police inspectors came to do *darshan*. They said that they want to come to do the *darshan* of Dada. They say to me that we have such a

big police department; we are not able to make a person confess, then as a great 'Gnani Purush' how are you able to make one confess?

What was the fault? That there was a twenty-five year old boy; he had incurred a loss of eighty *lakh* rupees within eight months. This was not his own loss. He did not have money of his own at all. All businessmen cried out. Now this boy came at our place, in Vanakbori. He had run away from Surat. People were ready to kill him. They said, 'burn him.' All businessmen thought to kill this twenty-five year old boy. He understood, so he ran away from there. He kept wandering around Nadiad and other places. Then his brother came to look for him. His brother knew that Dada is in Vanakbori. He brought him at our place. I said, 'Brother, what is this? Within how much time did you collect eighty *lakh* rupees?' Then he says, 'within eight months.' Then I said, 'Where do you use this money? Where do you spend this money?' Then he says, 'My expense is only a thousand rupees.' I said, 'Have you had any education?' Then he says, 'I have not studied English.' I said, 'Hey, How did you earn then?' Then he says, 'I would take diamonds worth of one *lakh* rupees from one person and sell to another for eighty thousand rupees. So I got that eighty thousand in cash. Then I would pay sixty thousand to the vendor. This is how I started business.'

I said, 'So from this money, did you spend on prostitutes or on drinking alcohol?' He says, 'No, I have not started anything.' I said, 'So for what purpose did you do this? You did not do for your family? Your intention is not for spending money for wine and women, then why did you do this?' Then he says, 'Since I was eighteen years old, I had decided that I want to punish and harass the wealthy

people.’ I said, ‘Had you decided such a big thing?’ He says, ‘Yes, I had decided to torment the wealthy people.’ I said, ‘Hey *mooah* (special exclamation used by Dadashri to shake up the listener), like this?’ Then he says, ‘Yes.’ I said, ‘All right.’ He declared everything exactly in detail. He said, ‘all this is only my fault and I am the only one who has done all this.’ His brother, his relatives and loved ones, all had come here. He says, ‘If he does not come to Surat then those people will harass us.’ So then what condition I placed? I placed a condition that made the policemen come to an agreement with me. I said to the policemen, ‘If no one touches this person then I will let this person come over there, otherwise he will not come.’ So they agreed. Thereafter I sent him. He accepted, confessed in front of everybody. And no one did anything against him. So then the policeman says, ‘How are you making this person to accept all this?’ I replied, ‘There is a girl, who writes all the mistakes, from the age of thirteen to age forty, she does not leave out a single mistake when disclosing. All these boys and girls disclose all their mistakes to Me. Why is that? Would they be disclosing everything or leaving some off? The one who opens a window, would he be opening one or two? The one who does not open (disclose the faults), will not open any. The one who opens (discloses mistakes), would write such things (that cannot be disclosed to others), and that is the wonder too! Now, I myself do not like this. I feel like having a headache. But, yet I destroy his mistakes and return that letter to him and tell him to read it for a month, and then burn it.

There is no place a person can disclose his mistakes without any reservations. What is its reason? If she goes to tell her husband, her husband will get angry with her and he will take advantage of her. Wherever one goes, people will take advantage. The Gnani Purush

is full with compassion, so He would not take advantage. Therefore, people disclose everything over there (in front of the Gnani Purush). Did you understand?

So, those policemen were thinking in their mind that how am I making him confess to all this? I said, ‘I do not beat or hurt him. He confesses everything through our love. He would confess all. All can happen through love.’

Improvements can be achieved through love. I improve everyone through love. I talk to them with love, so things do not get ruined; but if there were even the slightest amount of dislike, it would spoil things. Milk can turn sour with the slightest exposure to bad air, even if no yogurt culture is added to it.

With love, one can say anything. What I am telling you is that the whole world is yours if you become the embodiment of love. Wherever there is animosity, slowly change it to love. It is because of animosity that this world appears callous. Here in my presence, love incarnate, everyone is content and in bliss.

Honored the youth by saying ‘Healthy Mind’

One professor asked me, ‘Why your *Aptaputras* (literally the sons of the Gnani Purush, *apta* means the one who can be absolutely trusted in worldly interaction) are of younger age, why not of older age?’ I said, ‘Older aged boys were thieves in their mind, *mooah*.’ Today’s this generation is with healthy mind. Why, with healthy mind? No ‘my-ness’ (*mamata*) whatsoever. The one with the worldly awareness (*bhaan*) will have ‘my-ness’ for sure. If they have (sense) then they will have attachment, no! In my times, during my age, even a five year old young child, would converse with you while covering up a fallen half rupee coin of yours with his foot! Totally a thief! In our times, people were total

thieves! The children of this time do not have competency at all. Therefore, they do not have this quality also. 'My-ness' (*mamata*) is gone for sure! That is why I said, 'They have healthy mind. They just need someone to mold them. Once they turn through 'us', they become all right. They can become God.'

This generation will bring about the salvation of the world

Not a single boy speaks a lie to me, whoever has come in touch with me. He feels fear and yet he does not speak a lie. Now after looking at this boy, I feel that no one was speaking truth in my time and age. He was not speaking truth in the situation where he would think that he may get the scolding. Even in the situation where he were to get the slightest insult, he would not speak the truth. However this one, no matter what happens, even if someone were to kill him, would not speak a lie. See, how superior class this generation is! What a brilliant future of this Hindustan is!!

This is the favorable turn of this nature that this generation with healthy mind has come about. Such a generation with healthy mind can never come about in any time cycle and if they do, they would bring about the salvation of the world. They just need someone to give them guidance.

Mistakes can be forgiven through alochana

Not only boys but the girls too ask for forgiveness by recalling all of their mistakes. 'I made this mistake fifteen years ago, I made this mistake twenty years ago; these are the mistakes I made.' They will recall all of them and say, 'I am asking for forgiveness, so please forgive me.'

Then, do you know what remains after that? If one has tied a 'double running knot

(that which cannot be undone, disentangled, opened),' then in the next life, the ongoing effect will be very difficult for the girls to suffer. But if you burn them now, a burned and cindered, double running knot will remain intact but it will disintegrate with just a mere touch. So in the next life, one has to do just that; that is all. Do you understand? So is this an easy path or is it wrong? 'We' help wash off everything.

One lady tells me, 'Dada, I have bound enmity with that lady.' I asked her, 'Why have you bound enmity with her? What kind of enmity is it?' She told me, 'I vowed that I will come as a snake in my next life and bite her. That is the kind of enmity I have bound.' I told to her, 'Do not bind any enmity.' She said, 'But I have already bound it, so what should I do?' So then I washed it off for her. I asked her, 'Sister, why have you taken on such a grave liability?' and she told me, 'She and my husband were friends when I married my husband. She does not leave him alone, so that day I had decided that I will not leave her alone in her next life, I will bite her as a snake in her next life.' So I asked her, 'Do you still have this enmity towards her?' She replied, 'No Dada, I want to be free from that enmity.' So I told her that I would help her free herself. I did not call for her husband. I explained everything to her in his absence. On the contrary, if we call the husbands, we create even more problems.

Who is suffering? It is verily his fault

One old man told me, 'These days I have to suffer a lot.' 'We' asked him, 'What happened?' He told me, 'My son has become very spoilt.' 'We' asked him, 'Is it just one son or have all of them become spoilt?' He says, 'Only one has turned like that. Other three are good.' 'We' asked him, 'What does

he do?' The old man replied, 'One of the four sons of mine drinks alcohol, plays poker, bets on horses, lives in hotels and because of that I cannot sleep at night. I worry about him day and night.' 'We' told him, 'Then the mistake is yours. He does all that to you because of your own mistakes. Why don't you enjoy the company of the other three good sons?'

'We' then spoke to his rebellious son, 'Does it not bother you that your father worries so much about you?' The son told me, 'Why should I worry? My father has made the money, why should I worry. I am having a good time.'

Now between the father and the son, who is suffering? The father is suffering and so the father is at fault. 'The fault is of the sufferer'. The son has become worthless; he drinks, he gambles etc., whatever he may be doing, his brothers sleep peacefully at home, do they not? Does the mother also not sleep peacefully? Only this old fool stays awake. Therefore he is the one at fault. What fault is this? The fault is that he had corrupted this boy in his past life and so this is account and interaction due to the subtle bond of past life deeds (*roonanubandha*), and that is why the old man is suffering. The son will suffer when his mistakes mature and express. Who amongst the two is being roasted and tormented now? The one who is suffering is the one at fault. If one understands this one law only, then the entire path of liberation opens up.

This world is an exact account

Once after the Gnan (Self-realization), I had announced a reward that 'I will give five hundred rupees to anyone who comes and slaps me.' Thereafter I tried to explain that, 'Hey! If you are strapped for money, then you have to look for someone to borrow a hundred rupees, instead come here and take five hundred!' Then they say, 'What did you say?'

What would become of us if we did?' So there is no one who can slap for free and when the slap comes for free then you should be thankful to him that, 'Oh ho ho! What you cannot get even if you pay for, that is what you got today. What virtuous quality is that of that person, no?'

Bliss in the presence of the Gnani

Once we had gone to take a walk on Lake Vihar. There a gentleman by the name of Shaida Saheb brought a Muslim friend who was a senior officer in government, to enable, help him do, *darshan*. He brought his wife and children with him. He was a critical thinker and a very devout man. As he started to sit down on the muddy ground someone told him, 'the ants will bite you there, sit next to Dada.' So he answered, 'How can ants bite me in the presence of Dada?' Then I made him sit by me. After ten minutes or so, he tells me, 'I have visited so many places for religion, but I have never experienced the kind of peace that I have experienced here in the last ten minutes, since I have come here. What is the reason behind this?' I told him, 'There is no other reason. You are sitting very close to Allah. Would you not experience bliss and peace if you were in close vicinity with Allah? Allah is sitting right next to 'me'; almost touching me, and you are sitting next to me. So then you have come very close to Him, have you not? So what kind of peace are you likely to experience?'

One should never say 'What do I care?'

Questioner: But Dada everyone nowadays take the approach of 'What do I care?'

Dadashri: It is very dangerous for one to say, 'What do I care?' '*Maarey shoo?*' 'What do I care?' how can anyone even make

such a statement? These words are very inappropriate. 'What do I care?' what kind of a person are you to say something like this? These words 'What do I care?' should not even exist.

'We' have never said 'What do I care?' Even being a Gnani Purush, 'we' cannot say that, in any situation. 'We' cannot say it even when someone comes here under any predicament or situation.

One woman in our extended family had passed away and her son came to give me the news. He told me, 'I had to come here to give you the news personally.' I told him, 'Son, you inform me now and it is very late in the day, is it not?' So he told me, 'No Dada. You do not have to come home.' Even so I still went to his home for a few minutes, came home and also took a bath afterwards (a normal tradition). So the approach of 'What do I care?' is not acceptable in the worldly life. The worldly interactions (*vyavahar*) must be carried out as worldly interactions are meant to be. You are not going to lose your soul by doing so.

Always the intent of helping others

In the years between 1943-1944 I had a contract for construction with the government. There was a gentleman, a head bricklayer with a labor contract. His name was Ahmedmiya. He had invited me several times to visit his home, '*Saheb*, visit my little hut', he would say. They are very soft spoken and sincere, their conduct may or may not correspond, but it is pleasant when they speak sincerely.

One day he asked me if I would bless him by visiting his home. His wife and children would be very pleased. I did not have Gnan at that time but my world vision was very

elevated. I had compassion for everyone. If I employed someone, my inner feelings always looked out for his welfare, and that people should be free of their miseries and become happy, such was my intent.

I had seen the good qualities of this community. I agreed to visit him. He told me that he had only one room and was concerned where I would sit. I told him, I will sit anywhere, all I need is a chair and if there is no chair, I will do without it. But I will definitely come to your home. It is your wish, so I will come. So I went. I had a construction business, and consequently I would have to visit a Muslim house often. I would also drink tea at their home. I do not hold any differences.

Now there was a good age and time on those days. On those days if you want five rooms even then you can get a house for twenty rupees. Yet poor fellow had rented two rooms. Then I said, 'These three children and you two, how do you take adjustment in two rooms?' Then he says, 'Sir, what can I do? I should be able to support, no?' he says. He had two rooms on the third floor. I said, 'You are taking big contracts, then why only two rooms?' Then he says, 'I have a lot more expenses. I have debt for my home place; I have to pay them off. I have to send money to my parents, they are sick.' I said, 'Hey, You have only one large room; the other room is as small as a toilet.' I asked him about the rooms, he said, 'Sir, what can I do? This is more than enough for us poor people'. I asked him where his wife slept. He said, 'in this same room. You can call this a bedroom, a dining room, this room is everything'. So I asked, 'Ahmedmiya, don't you ever fight with your wife?' He was amazed, 'What are you saying! That never happens. I am not a foolish man.' 'You must have a little discord?' I inquired. 'Not with my wife', he replied. I went on

‘What if your wife gets angry sometimes?’ He said, I say to her ‘Beloved, outside that boss harasses me, and if you harass me here, what will become of me?’ So then she calms down.

So I told him, ‘Since there is no discord, there is no problem’. He replied, ‘What happens if there was discord? Where would she sleep and where would I sleep? If this home had three levels then I know I can go away to the third floor. But here, we both have to sleep in the same room. She faces one wall and I face the other wall, what fun is there in that? The whole night we would not be able to sleep, and where else would I go? So I do not make my wife unhappy at all, even if she were to beat me up. I fight with everyone outside the home, but not with the wife. You cannot do anything to the wife. If I get angry, I go and fight outside but not at home.’

Counter-pulley

You should not voice your opinion first; first ask what the other person thinks. If the other person insists on his viewpoint, I let go of mine. I only consider one thing, that I hurt no one. Take into consideration the other person’s viewpoint and do not try to force your opinion on them. I have taken everyone’s opinion and only then have I become a Gnani. If I ever try to impose my viewpoint on anyone, I would become weak. No one should be hurt because of your opinion.

Your revolutions may be at eighteen hundred per minute and the other person’s maybe at six hundred, so if you impose your opinion on the other person, his engine will breakdown and the gears will need to be repaired.

Questioner: What do you mean by revolutions?

Dadashri: It is the speed at which thoughts occur; everyone has different revolutions. If something happens, the mind will show you many things within just one minute, it shows you many different aspects at a time. All these powerful presidents have twelve hundred revolutions, mine are at five thousand. Lord Mahavir had a hundred thousand!

Why do people have differences of opinions? If your wife’s revolutions are at a hundred and yours are at five hundred, then there will be conflict if you do not know how to apply a counter-pulley. Many times even the engine breaks down. Do you understand what I mean by revolutions? When you talk to a laborer, your point will not reach him. His revolutions are at fifty, yours are at five hundred and someone else may be a thousand and another person may have twelve hundred. The revolutions are dependent upon an individual’s development. You will only get your point across to the other person if you employ a counter-pulley and lower your revolutions. I use a counter-pulley with everyone. It is not just a matter of getting rid of the ego; I also have to use a counter-pulley with everyone. That is why I never have any differences of opinions with anyone. I am able to understand the person I am dealing with and his limited revolutions, and therefore I use a counter-pulley.

‘We’ keep at hand a set of ‘counter-pulleys.’ ‘We’ have so many such sets that whatever kind of person comes here, ‘we’ immediately apply an appropriate counter-pulley.

Questioner: Should we only speak after coming down to the level of the other person?

Dadashri: Yes, you should only talk after you come down to their level (revolution).

Even as I talk to you, my revolutions go all over the place, in the whole world!! If you do not know how to use a counter-pulley, what fault is it of the one with fewer revolutions? It is your own fault for not knowing how to use a counter-pulley.

The importance of the energy of conduct as the Self

Questioner: How is it that you get along well with such little children?

Dadashri: I also get along very well with children because I will set a counter-pulley of forty revolutions with them and therefore they are able to grasp what I am saying, otherwise the machine will break down.

So if a small toddler comes along and does 'Jai, Jai' to 'us,' then I have to communicate with him, do I not? No child ever has any fear when he sees me.

Questioner: When these children bow down to your feet, they do not even feel like moving away from you.

Dadashri: It is correct, that is why not only these boys but even a little five year old child will not move. Because this is correct! Bliss arises instantaneously. How can they bow down to the parents? They would bow down to parent's feet on the day of their marriage, and that too for getting them married. Otherwise they would not bow down at all. For that the energy and tenacity of conduct (*charitrabud*) is required. If one has the energy and tenacity of conduct as the Self, then the other person will bow down to his feet, otherwise not.

What kind of renunciation is this?

One Sheth said to me, 'When you are on your daily walk, come and visit me for an hour or so. We will spend some time together.' He was a good man; I used to sit with him for

half an hour or so. Usually his *bidis* (hand-rolled cigarettes) were short but one day he rolled a twelve-inch long *bidi* and began to smoke. So I asked him, 'Why are you smoking such a long *bidi*?' The Sheth told me, 'The *Maharaj* has told me to smoke only four *bidis* a day. I told him that I would not be able to do so but he insisted that I abide by his instructions.'

'Hmmm...is that how you are carrying out his instruction?' Seeing this I saluted this era! After smoking half the *bidi*, he took two more leaves and began to roll them at the bottom of the *bidi*. So I asked him, 'Sheth, what are you doing?' He told me, 'because I am not satisfied with smoking only four!'

I salute your fortune! Even Lord Mahavir did not know such things. You have knowledge of what even Lord Mahavir could not see in his Keval Gnan. I applaud you! Today I discovered such minds exist. Truly the intellect of the merchant class is praiseworthy. When you say only four cigarettes, you mean it; otherwise you would not say so. You have to be up front with *Maharaj* and tell him that you cannot follow his instructions and when you say that, you are being a Kshatriya. Would I not wonder? Such are the people!

Gnani's harsh speech melts the intoxicated ego

One day a great *pundit* (a religious scholar) came to test me. He asked me, 'What is a state of *sthita-pragnya* (one established in spiritual wisdom)?' I explained to him, 'You are in a state of *sthita-agnya*. You are standing on this side of the bank so make an assessment for yourself what the other bank of *sthita-pragnya* is like.' I further said to him, 'Do you want me to tell you what appeals to you or what offends you? You are in a state of nothing but *sthita-agnya*; you go around in

a state of intoxication from your scholarship. The intoxication of alcohol is better than your intoxication; at least with the former it goes down when you pour water over a drunk. Whereas you have made your intoxication permanent; it does not go down even during sleep. It is possible for you to attain salvation, having wandered endless lives, by doing 'our' *darshan* for only five minutes. Here, with 'us' (in us) it is possible to do the *darshan* of any God you wish. Do *darshan* of anyone you wish.'

Work of salvation begins only after one becomes natural

'We' once met a *maharaj*. 'We' asked him, "Maharaj, would you mind if 'we' ask you a question? You would not be offended if 'we' did, would you? Can 'we' ask you something you may not like? You have renounced everything so have you attained the energy and the power to listen to talks which you do not like?" 'Talk to me, there is no harm in talking' he said. 'We' told him, 'Why do you still cover your mouth with a *muhpati* (a little rectangular cloth that covers the nose and the mouth. In order to practice *ahimsa*, some Jain priests cover their nose and mouth with a cloth to prevent inadvertent inhalation of small insects)? Once the inner *kashayas* (anger, pride, deceit and greed) are destroyed, all actions are natural and spontaneous. In addition, after the *kashayas* are gone, one does not need to perform idol worship. You claim that idols are inanimate (*jada*), but you cannot say that. For that matter you and everyone else are inanimate too, is that not so? You have not realized the Soul (*chetan*), you do not know the Soul, so what else is there? Tell me, have you known the Soul? As long as you have not attained the realization of the formless (*amurta*, the Self), are you also not a *murti* (idol) - with form yourself? This

Navkar Mantra too is a *murti*. What you are reciting is also a *murti* and you are a *murti* too.

Worship of an idol is an indirect (*paroksha*) form of worship. As long as you are in the relative realm, worship the idol. Until you attain the realization of the Self, you cannot call an idol inanimate (*jada*). In this world, you can see only that which has a form (*murta*), the formless (*amurta*) cannot be seen. 'We' asked the *maharaj*, 'Where do you see the animate (*chetan*) that you are referring to the idol as being inanimate? *Maharaj* if my questioning offends you, 'we' will stop.' The *maharaj* replied, 'No, I am not offended. But this is the principle that has been established for us.'

'We' told him, 'You can keep your principle, but why do you preach it to others? If this is your principle, you should keep it to yourself but why are you preaching it to others? Let people make some spiritual progress. Countless *chovisi* (the cycle of twenty-four Tirthankars) have come and gone. Idols have been around for ages because where else would people of the elementary religious standard go? Idols are meant for those in the primary standards of religion not for those seeking knowledge of the reality. The idol facilitates the focusing of the *chit* of a human being. These idols are those of the *vitrag* Lords and people accept them as such. In addition to that, there is tremendous protection of these idols and their influence by the celestial beings of the *vitrag* Lords. So no one should point fingers at idols. The idols have become the established visible representation of the *vitrag* Lords.' Even if someone were to merely utter the name of Lord Mahavir, it would be enough because it is the name of the *vitrag* Lord. Is it better to utter the name of the *vitrag* Lord or some ordinary person?

Along with uttering the name of the Lord, one must also have the awareness of what the Lord is and what His qualities and attributes are. Acharya Shri Dharmadas Muni worked towards establishing the importance of a *guru* simply because people were becoming increasingly dependant on idols only. The importance of a *guru* was declining in people's mind along with the negative effect of the changing time cycle. He conceded that idols were important because they helped people attain focus in their meditation but a *guru* was also necessary. But instead, people have now completely done away with idols and new paths of devotion to only the *guru* have been established.

The *maharaj* replied, 'But the *Guru* is *chetan*, is he not?'

'We' said, 'No. Everything that is seen, heard and experienced through the five senses is nothing but inanimate. The Navkar Mantra you recite has a form too. People have such tremendous faith and feelings for the idol of the *vitrag* Lords, so do not look upon it with abhorrence.'

'But our principle does not believe in idols!' said the *maharaj*.

'We' said, '*Maharaj*, think a little. If what 'we' are telling you is wrong, then 'we' will accept it as such. If you feel offended or hurt, then 'we' will do your *pratikraman* (apology), but at least think a little! Let the people of the primary standard be and you do what suits you.'

The *maharaj* said, 'I am not able to accept what you are saying.'

'We' said, '*Maharaj*, how can you believe what 'we' are saying? 'We' are even willing to accept that you find what 'we' are saying is wrong, because a person believes

whatever he does as being the right thing. A butcher cannot see any sin in what he does, because whatever actions a doer does, the action invariably creates a veil (*avarana*) over the act itself, in the doer. Hence the doer loses the ability to discriminate whether the action is right or wrong. So what can anyone do? When a person loses discrimination between the right and the wrong, that person will not understand the truth even in a hundred thousand lifetimes, no matter what he does.' 'We' were pleading *maharaj*, 'If you feel offended, you can slander me all you like, but let me ask one thing, are you doing the penance for liberation?'

The *maharaj* said, 'Of course. What else would I be doing penance for?'

'We' said, 'The Lord has said, penance for liberation should not be visible penance. No one should be able to see your penance. Your penance is like the heavy workouts in a gymnasium. Are you doing workouts? How can you call this penance? This is not the type of penance required for liberation.' The Lord has said 'no' to such penance. The Lord has said that unless the body becomes natural and spontaneous, neither will the soul. When the body becomes natural and spontaneous, so will the soul, or when the soul becomes natural and spontaneous, so will the body. When either one becomes natural and spontaneous, so will the other and that is when your work will be accomplished.

Bring about solution by entrusting to Dada

A man, whose only son had died, came to see me. I asked him, 'Did your son have any children?' He said, 'Yes, one, but he is very young, but I lost a son, did I not?' I asked him, 'What will come with you when you go to another life?' He answered, 'Everything will be forgotten there.' So, the problem is not of losing his son, it is with not

being able to forget him. So then I told him 'I will make you forget'. He said, 'Yes, do that.' So I gave him the Gnan and he forgot. I asked him to try to remember. He tried but he could not.

So say, 'Dada Bhagwan, I am surrendering everything unto you'. Do you have faith in that or not? Do you have hundred percent faith or there is still some weakness there? Leave it to Dada, and your problem will be solved.

No inclination at all, whether it is a flower or a petal

One day someone sent all the goods with his workers at our place. I thought this person looks like a Marwadi (resident of Marwar, Rajasthan), he was wearing a turban. He was a reputed mill-owner. He sent three huge bags. The bags were full of goods. I don't know what, but he might have brought silver utensils. His laborer had brought all this carrying on his head. He asked him to load down everything. It sounded like utensils. So I understood that this Marwadi has brought something. I asked him, 'Brother, what is in this, Sheth? What is this thing?' He said, 'Nothing sir, nothing, nothing, something is better than nothing.' So I understood.

I said, 'What is this, Sheth? You have brought this trouble here?' After then I said, 'Why did you bring this 'little things' (gifts addressed as flower petals) here? I am not a saint or a *maharaj*.' Then he says, 'No, no, at least you accept that much.' Then I said, 'What it is like, let me give you an example; that you have a silk mill. You get extra earning (*leent*- mucus emitting from nose; profit) from that. You are getting additional profit and you have come here to smear it on me, is that right? But I am doing a business of contract. Who would I smear my extra product on to,

tell me now. You tell me, only you do the justice, you come here to smear the extra product on me but when I get extra profit then who would I smear it on? Poor fellow got confused, since I said about giving a bribe. I said, 'Give it to those who do not get anything, like saints-ascetics. Why did you come here? I am earning a lot, since I have a business of contract.'

He says, 'But sir...' So I understood and paused to let me ask what he wants. I said, 'Sheth, what do you want? Send all these things back. But tell me what do you want and then go.' He said, 'Nothing, nothing..., a baby, a baby.' 'The hack with your life!' I said to Sheth, 'In which life you did not have children? In the life of a dog, monkey, lizard, cat and everywhere, wherever you see you will see children. Children in the life as a plantain tree too. Plantain tree will have plantain, and it will also have children (plantain). Wherever you see, children, children and children! Are you not tired yet, *mooah*?

Inner equanimity amidst physical affliction

'Our' mind has been trained for infinite past lives. No matter what happens out there, 'our' mind remains at ease. This leg had fractured. The mind's development will be shattered if it experiences pain due to any treatment for the leg. So, 'we' had declined all other treatments. 'We' told them not to submit me to any anesthetic, because 'our' mind has not experienced depression or elevation even for a second for past twenty years. Even after the fall my joy has not diminished even for a moment.

Questioner: This is the body, and the other is the mind.

Dadashri: This is the physical body. With this leg fractured there would have been pain and pain related difficulties in moving about

and sitting, but this suffering has not arisen. The body remains unaffected during routine activities of using the commode and other movements. After sitting on the commode, when I stand up and move, there is no effect (*asar*) noted. Not even for a minute. The mind, intellect (*buddhi*), *chit* (knowledge and vision) and ego (*ahamkar*) are so beautifully developed that it has remained precise in the past twenty years. It has never been depressed or elevated. Do you understand? So how much this mind has developed? How beautiful this *chit* has developed? How well behaved the ego (discharge ego) is? Now when they talk about administering an anesthetic, then for this gross external thing, why subject these well developed mind, *chit*, intellect and ego to its effect? They will all be ruined.

Is the leg broken or is it being cured?

At the time this leg was broken, every one used to say, 'it is broken'. I said, 'No, it is being mended.' The leg was broken a while ago. Hence this is not new. People asked me, 'Is your leg fractured?' No, it had fractured on that day I fell, now it is in the process of being joined. What you see now, it is the beginning of the mending process, and the fracture is the joint/seam. Joint/Seam of what? It is a joint/seam for mending. The repairing began at the very next moment after the fracture occurred. Healing begins the very instant an injury takes place. And 'we' also know at what minute the leg started fracturing. People cannot delve deeper into this, can they? To the 'beginning process of healing', people call it 'this is fractured'. But 'we' say that it has started to heal, why are you saying, 'it is fractured'? It is now beginning to heal, it is now constructive.

At the time I broke my leg, I knew I did not have a dizzy spell or anything else, so who

made me fall? When I looked around, I realized, wow! I settled my *karmic* score. No one let go of the debt, will one? (past *karma* never leave without giving an effect)

Whatever happened is justice

Not even for a minute, this world has been unjust. Therefore, whenever anything happens, 'we' immediately know that whatever happens is just. There is no need to blame anyone, not even when someone attacks someone else. The attacker is only a *nimit* (an instrument; apparent doer) in this. It is nature that deals justice.

This broken leg is a result of Ambalal's mistakes. It is not due to his Gnan. People say, 'How could this happen to you?' I say, 'Anything can happen. This is happening to Ambalal. It is not happening to the Gnani, it is not happening to the God, and nothing can ever happen to God.'

Questioner: So this is the result of which mistake?

Dadashri: As you slap someone, similarly I also have slapped someone. You may have slapped hard, but my slaps have been softly. In the past I had slapped softly, and so I will receive the fruit of that slap, but it is soft and so it will simply heal quicker. I will meet higher *nimits* for it to heal quicker; there will not be any *nimit* to cause complications. So when one can deduce the cause from the effect, it is a different thing.

That which comes and goes is not 'I'

'We' never feel tired anywhere. Why is it so? Because, am I the one going or coming? How can 'we' get exhausted, when the cars or trains come and go? Do you think people intentionally talk like what they do? This worldly interaction is the other way

around, so why should you do the same? You now know the right way of interacting, so who would do it the other way around? This worldly interaction by nature is the other way around, that is called relative. It is relative, it means that he says, 'I am going', based on what others say. Based on what? He will say that that is what others say. But we do not need that basis for saying it. We need the other basis on which we say, 'I am really not going, it is the train that is going'. Would one reach his destination quicker if he starts pushing and shoving in the train?

Questioner: No, he would not.

Dadashri: Why not? What if one man becomes restless in the train, because he is in a hurry to reach Mumbai and get to the court house, and another man sleeps peacefully, will both reach Mumbai or not? That restless man is completely drained by the time he reaches Mumbai.

Questioner: When dealing with the circumstances we face in our worldly life, we get tired. Is this the reason behind it?

Dadashri: Your investigation is correct. People come from Mumbai, and when they get off at Vadodara they say, 'I am very tired'. 'Hey, you ran a lot, did you not? You ran (to Vadodara) whole night, is that why you are tired?' You pay for the train, and even they tell you to 'go sleeping'. Then if you want to travel sitting down, travel whichever way is suitable to you. But one will still say that, 'I am going to Vadodara'. This tiredness is for saying, 'I am going'. This tiredness is of the psychological effect. 'We' quietly get off the train. If someone asks 'us' did you get tired in the train? I will tell him, 'What tiredness? I just sat in the train, I rested in it, I came lying down'. When they announced, 'Vadodara is here, Vadodara is here', so I got off the train. So how would I

get tired?' People wrongly believe, 'I am going', and then the body has all kinds of effects.

The racecourse of life

When our construction contract business was recognized as being number one in the area, a kind of power entered the mind that my mind was working like a genius. However that too was not *akkal* (wisdom, right intellect); on the contrary it was foolishness. It was nothing but a museum of inviting troubles (*upadhi*). Right intellect, wisdom is that which reduces external problems (*upadhi*); it is where potential problems coming your way get diverted and end up going to someone else.

People's methods are all wrong. The practices they use or resort to for progress in life are also wrong. We ran around according to other people's methods and practices. We come first and win but then we even come last too. I understood that all this is nothing but betrayal indeed. I too had joined others in the competition by entering the racecourse; I ran very hard and after coming first, I then came in last. That is when I felt, 'What kind of madness is this? It is all a trap!' You never know when some unscrupulous person will destroy you. Do people not do such things? One day you may be number one and the next day such a person will come and make you puff and pant in the race to no end. 'We' realized that a person can lose everything from being number one and that one should not enter into such horse races (competition).

'We' used to live very peacefully and in ease. Before the roads used to be crooked; full of winding curves so inner calculations would arise, as to which road was the shortest. 'We' never followed the paths everyone else followed. 'We' would try to look for short cuts. 'Our' method and practice was different.

'We' never did anything just because other people did it or because it was the traditional thing to do so. 'Our' method and practice was completely different.

'We' say just one thing and that is, 'there is no competency (*barkat*) left in 'us''. 'We' have seen the face of competence! 'We' ran a lot! 'We' ran to no end! 'We' are telling you from 'our' experiences of life after life, that all the running of countless lives has been a failure and completely worthless! I have run so hard, hard enough to be sitting on the top but I have also suffered miserably in the process. Instead why not run away from this racecourse! Let us discover our true domain...it is, oh my...gigantic!

So even if the *devas* (celestial beings) were to come down and tell you, 'We are giving you the first place in this horse race', you can tell them, 'No, Dada has been there and I believe him when he tells us about what he saw there and his experiences. Thank you very much. I do not want such a race.'

A relative of mine, while talking about money, tells me, 'You have done well, you have made good money in the business.' I told him, 'I really do not have any such thing; it is you who has done very well. You have factories etc. How can I compare myself to where you are at! I do not have the skills you have; you have been able to accumulate so much wealth. I do not know anything about this. I only know about the other things (Self-realization).' There was nothing left to discuss any further when I said that. There was nothing to compete, was there? There was no relation left. Why would I want to enter into competition (*spardha*) with them?

People are always competing in this way, but how can I run with them? Let them win the prize. You just observe them. What happens

when you compete against them? You end up hurting yourself so that is not for you.

What is the benefit of suspicion?

What was that village in U.P. (the state of Uttar Pradesh) that we came to at midnight, on our way to the pilgrimage in Nepal?

Questioner: It was Bareli.

Dadashri: Yes. The police officers and other people of Bareli told us to stop the bus. I asked them, 'What is the problem?' They told us not to go any further and to spend the night there because people were being robbed in the fifty-mile radius. So I told them, 'Let them rob us if they want to but we are going forward.' Finally, they told us to take two police officers as escorts. I agreed and two police officers came with us with guns but nothing happened. It is very difficult for a circumstance of being robbed in a large group to occur and if it were meant to happen, then even if you make thousands of efforts to prevent it, your efforts would be in vain. So do not be fearful, do not become suspicious. No work can be successful until suspicions are removed. *Nihshankta* (absolute freedom from suspicion) is the state of the Self, and until that state is attained, one cannot become fearless. There is always fear where there is suspicion.

'Gnani': The doctor of mind

Before I attained this Gnan someone asked me if I would attend a certain religious discourse. I told him that instead of running back and forth I will read the book. I told him I did not need a lecture, only satisfactory answers to my questions. I would go if the speaker would clear up all the confusion in my head. I have met doctors, who were competent to take care of the physical body, but I have yet to meet and I am in search of such a doctor who can give me a laxative to

purge and clarify my mind. Do we not need clarification of the mind?

Questioner: Yes, we do.

Dadashri: That is why here I have given everyone the freedom to ask as many questions, as they need to in order to clarify their mind. I am not concerned with whether they understand this Gnan or not. I have not come here to drum up followers in vast numbers in order to create a dais for myself. There is nothing that I want anywhere. I am with utmost humility, the lowliest (*laghuttam*). People tell me, 'So! You have now become God!' I tell them, 'No. I am the lowliest. What would I gain from becoming God?' What is the advantage in becoming God? Why would I want to be anyone's God when God himself is surrendered (pleased) to me? I give you guarantee that God is pleased with me. So is that good or it is good to become a God?

One's speech ceases as a result of obstinacy

In one person's office five-seven people had attained Gnan (Self-realization). So they used to praise and keep singing the glorification of the absolute Self, 'Dada Bhagwan, Dada Bhagwan'. So another person who was working in their office got angry. He thought 'why would all these people be doing 'Dada, Dada'? What do these people think they understand?' He says to all these people, 'Once I will come to your Dada. I want to take him to task.' What he says, 'I want to straighten out Dada.' That person wanted to pick a fight with me. That person got so angry that, this is 'Dada Bhagwan', I want to make him straight. So people from his office told me that 'this person is after us and telling us that he wants to come here.' I said, 'Let him come! What is the harm? If he wants to insult then

also he is welcome and if he wants to offer a flower then also he is welcome. I do not have any separation (*judai*). Because I do not see the one who is insulting. I see to only that that 'Who is it?' within the one who is insulting. I do not see the non-Self (*atattva*). What is the use of *atattva* to me? Donkey is also *atattva* and this one is also *atattva*. I just look for the *tattva* (the Self) in that. So I said, 'Call him!'

He came on the day when he was free. All people from his office had come along with him to see the show that may happen, whether he makes Dada straight or Dada straightens him out! So he was sitting there. He started arguing with other people who had come in *satsang* before I got there, all of it was intellectual discussion. Now there will not be end to these intellectual talks. However we can bring to an end. I entered unexpectedly, while the intellectual discussion was going on. I did not know that this person has created such interference (*dakho*) here, and I did not even know that he has come here to sort me out. So then I asked everybody, 'Why no one is doing *satsang* today?' At least someone do *satsang*, no! Speak up! I saw that person is a new in the *satsang*, so I said to him, 'You speak, speak something, what is the harm?' Then he says, 'Let me tell you the truth, it is coming up to here (throat), but even a word is not coming out.' I understood that he is under the fault of Dada. He has come here to defeat me. However even a word will not come out, even a letter will not come out from inside. This person is being obstinate, and this is the result of that. The speech itself will stop in front of me. Many people, they cannot speak even a letter (word) at all. And a densely awkward and obstinate person cannot come near to me at all. When I see a person coming upstairs, I can tell that this person will go back without coming up. People ask questions here

in *satsang*. I ask some people, ‘Why are you not asking questions?’ Then they will say, ‘I wanted to ask many questions when I started from home, but after coming here, questions are not coming out.’ In front of Dada, one would become speechless. That man had come here after making a decision. And he had started talking even before I got here. He can defeat our *mahatmas*; it is possible! It will not take any time, will it? He could defeat them, no? He was such a person who could defeat me too.

See, there are new people here, who are not familiar with this; yet they were not debating. Because this is truth only, exact. No matter how unfamiliar a person is, yet he will say that this is correct. After then, to accept or not, is his wish. He will do as his *prakruti* (the non-Self complex) tells him to.

This speech immediately breaks the veil and connects with the Self. This is called veil-breaker (*avarana-bhedak*) speech. It goes right away to the Self and makes one agree right away. It does not create any controversy or discussions, however elsewhere there will be debate-discussions and commotion! And where there is controversy-debate, there is no religion. That is called botheration (vexatious and unprofitable labor). It is called gathering of crows. We need the gathering around the *Paramhansa* (One who separates the Self from the non-Self). When a swan dips its beak in the water, it instantly separates water from milk. The separation happens.

It is the task of *Paramhansas* to talk about the Self (*Atma*) and the absolute Self (*Parmatma*). There is not anything else here. Only the talks of the Self –absolute Self is there, there is no other place like this. Even celestial beings would come where there is only talk about *Atma-Parmatma*.

“*Jena vani, vartan ne vinaya chhe manohar prematma.*”

“The One whose speech, conduct and humility wins everyone is the Soul of pure love.”

Therefore one should observe speech, conduct and humility. If these three are *manohar* (win over people’s minds), then know that there is something here. How they dress outside? These speech, conduct and humility are three dresses. You can know from observing these attires that will you be able to get stock from here. That you can know. That which is openly obvious is called attires. Speech, conduct and humility, are these distinctly evident or not?

Moksha is inevitable at the location where there is the one, whose speech, conduct and humility are *manohar* (that which wins the mind). One cannot attain *moksha* if there is the slightest violence (*himsa*) or partiality in speech. Our speech is impartial, so this speech does not hurt anyone in the slightest. Our conduct is such that will win over your mind. Humility is very elevated. Only the Gnani Purush is in permanent happiness; permanent bliss. He remains in *moksha*. Your problem will get solved when you go to Him, otherwise you will have to keep on wandering from one life to another.

Therefore it is written a hundred times that it is rare, rare, rare, rare to find a Gnani Purush, this is how it has been written; that such state is rare a hundred times. And Kavi has sung in hymns that it is very difficult to find such a Purush in Satyug (time cycle of oneness in thoughts, speech and actions); such a Purush is never to be found. The fact that Gnani Purush is in such *Kaal*- (current era of the time cycle characterized by lack of unity in thoughts, speech and actions) and that is a wonder too.

~Jai Sat Chit Anand

DADAVANI

Pujya Deepakbhai's New Zealand - Australia -Singapore 2011 Satsang Schedule

Date	Day	Time	Event	Venue	Contact
19 Jul	Tuesday	7:00 PM - 9:00 PM	Aptaputra Satsang	Dominion Road School, 4 Quest Terrace, Off Akarana Ave, Mount Roskill, Auckland 1041 - New Zealand	Veeral Sheth +64 21 0376434 Vaishali Sheth +64 21 0399536
20 Jul	Wednesday	6:15 PM - 8:45 PM	Deepakbhai Satsang		
21 Jul	Thursday	6:15 PM - 8:45 PM	Deepakbhai Satsang		
22 Jul	Friday	5:45 PM - 9:30 PM	G N A N V I D H I		
23 Jul	Saturday	4:00 PM - 6:30 PM	Aptaputra Satsang	9, Carinya Boulevard, Burnside, Victoria 3023, Melbourne, Australia	Vishal Jaitha +61 403886647
23 Jul	Saturday	7:00 PM - 9:30 PM	Deepakbhai Satsang	The Northcott Building 1 Fennell Street, North Parramatta, New South Wales - 2150 Australia	+61 421127947 +61 433787638 +61 438489185 +61 296260029
24 Jul	Sunday	4:00 PM - 7:00 PM	G N A N V I D H I		
25 Jul	Monday	7:00 PM - 9:00 PM	Deepakbhai Satsang		
26 - 28 Jul	Tue, Wed, Thu	All Day	Mahatmas Satsang Shibir at Wollongong (Sydney) http://www.wslr.com.au/	Pl. contact Mahatma Dilip Bajaj / Dharmesh Shah. For Aus. events pl. register at http://australia.dadabagwan.org	+61 421127947 +61 433787638 +61 438489185 +61 296260029
29 Jul	Friday	7:30 PM - 9:30 PM	Deepakbhai Satsang	Warwick Hall, 12 Dorchester Avenue, Behind Warwick Shopping Ctr, Warwick, Perth, WA-6024 Australia	Bhavin Desai +61 430148386 Vinod Patel +61 425255677
30 Jul	Saturday	4:00 PM - 7:00 PM	G N A N V I D H I		
31 Jul	Sunday	4:30 PM - 6:30 PM	Deepakbhai Satsang		
01 - 04 Aug	Mon, Tue, Wed, Thu	All Day	Singapore Shibir	Pl. contact Mahatma Nilesh Shah sagarnilesh@yahoo.com.sg	Nilesh Shah +65 8112 9229

Watch Pujya Niruma on T.V. Channels

- India** ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (In Gujarati)
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (In Gujarati)
All over the World (except India) on '**Sony TV**' Mon-Fri 7 to 7:30 AM (In Hindi)
USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (In Gujarati)
UK ✦ '**Venus**' (Sky Channel 805) Everyday 7 to 7:30 AM (In Gujarati)
USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (In Gujarati)

Watch Pujya Deepakbhai on T.V. Channels

- India** ✦ **Doordarshan (National)**, Every Thursday-Friday 9 to 9:30 AM (In Hindi)
 ✦ **Aastha**, Everyday 10:20 to 10:50 PM (In Hindi)
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (In Gujarati)
 ✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)
 ✦ **DD-Sahyadri**, Mon-Tue 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (In Marathi)
USA ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)
UK ✦ **Venus** (Sky Channel 805), Everyday 7:30 to 8 AM (In Gujarati)
USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

DADAVANI

Festivals, Satsangs & Gnanvidhi in the presence of Puja Deepakbhai

13th August (Sat), 9 to 11 am - Darshan-Bhakti - **Rakshabandhan Celebration at Adalaj**

22nd August (Mon), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration at Adalaj**

Paryushan Festival at Trimandir Adalaj

25th Aug. to 1st Sept. - 9:30 am to 12 pm, 4:30 to 7 pm- Satsangs on **Aptavani-4** Gujarati book.

2nd September (Fri), 9:00 to 12:30 - **Special Program of P. Deepakbhai's Darshan**

3rd September - (Sat), 4:30 to 7 pm - **Satsang** (Spiritual Discourse)

4th September - (Sun), 3:30 to 7 pm - **Gnanvidhi** (Self-Realization Experiment)

Note: Those who wish to attend any of above program at Adalaj are requested to register their names on <http://simcityarrival.dadabhagwan.org> webpage or at Trimandir Adalaj on **079-39830400**.

Chennai

Dt. **14th & 16th Aug.** (Sun, Tue) 6:30 to 9 pm-**Satsang** & **15th Aug.** (Mon) 6 to 9:30 pm-**Gnanvidhi**

Venue : Raja Annamalai Mandram, No 5, Esplanade Road, Near High Court. **Mob.:** 9380159957

Hyderabad

Dt. **19th-20th Aug.** (Fri-Sat) 6:30 to 9 pm-**Satsang** & **21st Aug.** (Sun) 5 to 8:30 pm-**Gnanvidhi**

Venue : Bhartiya Vidhya Bhavan, 5/9/1105, Bashir Baug, King Kothi Road. **Mob.:** 9989841786

Delhi

Dt. **9th-10th Sep.** (Fri-Sat) 6 to 8:30 pm-**Satsang** & Dt. **11th Sep.** (Sun) 4:30 to 8 pm-**Gnanvidhi**

Time and Venue details will be given in next issue.

Mob. : 9811488263

Jalandhar

Dt. **13th-14th Sep.** (Tue-Wed) 6 to 8:30 pm-**Satsang** & **15th Sep.** (Thu) 5:30 to 9 pm-**Gnanvidhi**

Venue : Desh Bhagat Yadgar Hall, G. T. Road, **Jalandhar.**

Mob.: 9814063043

**Param Puja Dada Bhagwan's 104th Birth Anniversary Celebration
at Vadodara (Gujarat)**

Date : 5th to 9th November 2011 (Birth Anniversary day - 9th Nov.)

Venue, timing, contact and more details will be available in next 3 issues.

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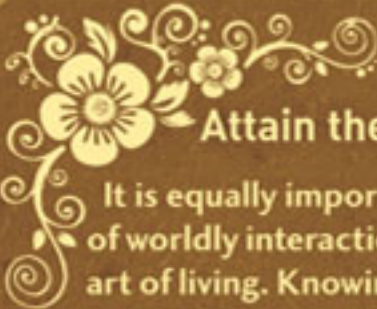
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Attain the Self through the grace of The Gnani

It is equally important for people to receive a high level of religion of worldly interaction (vyavahar dharma), so that they can learn the art of living. Knowing the art of living is verily considered religion of worldly interaction. You cannot learn this art by doing penance or renouncing anything. If indigestion happens then do some fasts. The one who learns the art of living attains the entire vyavahar dharma, but only the one who comes into this world with prior (spiritual) development will attain nischaya dharma (the religion of the Self). In the Akram path, one attains the Self through the grace of the Gnani Purush. The Gnani Purush has both; the art of knowledge (gnan kala) as well as the art of explanation (bodha kala); the capacity to grace one with infinite knowledge and also infinite worldly wisdom. These arts are so wonderful that they liberate one from all kinds of pain.

- Dadashri

