

# *Dadavani*

September 2012

Price: ₹ 10



Following the path of moksha

On the basis of Gnan

Real Purushartha

Eternal bliss

Following the worldly life

On the basis of ignorance

Relative purushartha

Temporary pleasures

I am pure Soul

I am Chandulal



Editor :  
**Dimple Mehta**  
Price : Rs. 10

# DADAVANI

**Illusory purushartha -  
Exact Purushartha**

September 2012  
Year : 7, Issue : 11  
Conti. Issue No.: 83

## EDITORIAL

In general, whatever activity carried out by a person, such as doing job-business, worshipping, reading scriptures, doing service to others etc., is considered *purushartha*. From the worldly perspective this statement is right. But with *alaukik* (beyond worldly) perspective, this statement is not correct. There are two kinds of *purushartha*: One is, that which is not visible through eyes, but it is going on inside, is called *bhrant purushartha* (illusory effort). What is the fruit of this *purushartha*? It is the *sansar* (worldly life). And the other kind of *Purushartha*, which makes one free from *sansar* (worldly life), is called real *Purushartha*; where one 'sees' the *prakruti* (non-Self complex) after becoming the Self (*Purush*). Until one attains *Atmagnan* (Self-realization), due to the constant force of circumstances one feels that 'I am this body', through this sense of doer-ship, knowingly-unknowingly various kinds of inner *bhaavs* are being done. That *bhaav* is called *karma* or *karma beej* (seed of *karma*). *Karma* happens in the form of a plan; that is called cause. And when it comes in visible form, it is called effect.

A person makes right or wrong intents (*bhaav*) on the basis of his understanding in any situation. And as a result of that intent when *karma* comes into unfolding, at that time one has to suffer the consequences from the account of *paap* (demerit *karma*) or *punyai* (merit *karma*). And whatever (*karma*) is being suffered in the form of activity, is called *purushartha* in the language of illusion. Now it does not always happen that a person makes only the right or positive *bhaav*. Wrong intents are being done, in the ignorant state, and thus one molds his own wrong future. This is where precisely one has to be aware, says the Lord.

How this wrong *purushartha* is being done? Revered Dadashri explains that if you are getting ready to go to sleep at night and that very moment when the guest comes, at that time outside you would greet them nicely with warm welcome but you would spoil your intent inside with 'why they have to come at this time?' That wrong intent is negative *purushartha*. If someone gives a big amount of donation and if we ask him, then he would say, 'let it go! This is just that I had to give it in *vyavahar* (worldly interaction). But I would not give even a penny.' That is negative *purushartha*. And in the similar event, another person says 'I do not have money today, but if I had then I would give five *laks* in donation.' Then it is considered positive *purushartha*.

Dadashri says one is not responsible for one's *prarabdha*, unfolding life effect. Only one's *bhaav satta* (authority) is responsible. To meet with a circumstance is *prarabdha* and when the wrong circumstance comes around, at that time to maintain equanimity is *Purushartha*. One  
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**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.

cannot change *prarabdha* (effect) which one has no choice but to suffer, but one can definitely change the *bhaav* (inner intent) inside. When someone throws insults at you, and you feel that it is the fruit of your own *karma*, and that the other person is just a *nimit* (evidentiary instrument), he is faultless; then it can be considered the *Purushartha* that follows the Lord's *Agna* (special directive). Maintaining equanimity at that time is *Purushartha*.

When the *karma* unfolds as a result of the *bhaav* done in previous life, at that time new negative intent (*bhaav*) may arise. Here, the Lord has shown the *purushartha* of doing *pratikraman*. Through *pratikraman* negative *bhaavs* are washed off and *artadhyan* (adverse internal meditation that hurts the self) – *raudradhyan* (adverse internal meditation that hurts the self and others) can be changed into *dharmadhyan* (virtuous meditation). After all, the worldly life will still exist, will it not? The one who really wants to become free from the worldly life and wants to go to *moksha* (ultimate liberation), will have to come from the relative *purushartha* to the real *Purushartha*. After attaining *Atmagnan* from the *Atmagnani*, one comes into the state of *Purush*, so one comes in the state of non-doer from the state of doer-ship and then only the *Purushartha* begins. Our ardent prayer is that everyone commences that exact *Purushartha* and proceeds on the path of liberation.

~ Jai Sat Chit Anand

{ 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. }

### Illusory purushartha - Exact Purushartha

#### The definition of purushartha

**Questioner:** In everyone's view definition of *purushartha* can be different. So what is the definition of the best *purushartha*?

**Dadashri:** There are two kinds of *purushartha*. One is when one becomes separate from *prakruti* after becoming a *Purush* (the Self) and sees the *prakruti*. He keeps seeing what the *prakruti* is doing, that is called *purushartha*. And the other *purushartha* is an illusory *purushartha*, but in the eyes of the rest of the world, it is considered real *purushartha*. Because it is a *purushartha*, is it not? If he does something wrong, he receives bad fruit, and good fruit if he does something good.

#### Wrong purushartha, due to ignorance

**Questioner:** Dada, what does illusory *purushartha* mean?

**Dadashri:** Let me tell you, what that *purushartha* is called in general. Now two-three people came from your hometown at night, and other ten-fifteen-twenty people came along with them. And it is night time, and say from outside the house, 'Chandubhai, open the door.' Then will you open the door or not?

**Questioner:** I have to open the door.

**Dadashri:** 'Have to' means, what? Is it your right *purushartha*? Now you would open the door, and then you have to say 'welcome in'. You would say 'welcome in' from outside, but within you will say, 'why did

they have come at this time, now why this?' That which is happening inside is *purushartha* and whatever you are suffering is *prarabdha* (the effect of past life *karma*). That which is visible, is all *prarabdha*. And that which is not visible is *purushartha*. So this *purushartha* is going on inside, one is spoiling the *purushartha* of the next life. So I am teaching that, 'do not spoil the *purushartha* of next life'. Now you have to take care of these people! Now you are from a noble family, so you would say, 'Will you take some tea?' Then he would say, 'No, some *khichadee-kadhee* (lentil-rice and soup) will be enough.' So now the wife within the home, will have a problem. So I explained that this is wrong, this is wrong *purushartha* that is happening. Therefore do the right *purushartha*. These people are there to stay, now what is the point in doing like this? In a way, outside we do welcome them. So due to the pressure of this current time era such thing happens 'why they did come at this time?' This pressure is due to *Kaliyug*. But you should wash it off by doing repentance. 'Oh Lord, this should not happen. Such thing happens due to my ignorance.' *Purushartha* should not be spoiled for the next life.

The wrong *purushartha* may just happen, but even for that you will have to suffer its fruit (effect), would you not? So you have to say, 'Dear Lord, I should not have done what I did. Let them come, it is just an account of *karma*, is it not?' No one will come without an account. Did you understand *purushartha*?

### Understanding of prarabdha and purushartha

**Questioner:** Dada, please explain *prarabdha* and *purushartha*.

**Dadashri:** *Purushartha* is happening

within, it is known as *bhaav purushartha* (it creates a cause). Now, people use the word *bhaav*, but they do not understand it. *Dravya* (that which is experienced through mind, speech and body) is *prarabdha*. And *bhaav* (intent, view, outlook) is *purushartha*.

Your coming here is *prarabdha*. And now if you feel inside (*bhavna*) that 'Oh ho ho! When will I have such *darshan* again and when will it happen?' Any kind of *bhavna* (intent-view-outlook) may happen, that is *purushartha*. And otherwise, you may have such inner intent that 'he would say, but here he wasted my time. Why did I come here?' That is negative *purushartha*. Such negative-positive *bhavnas* continue to be done.

**Questioner:** Yes.

**Dadashri:** Now the inner view (*bhaav*), which happens inside; that is all *purushartha*.

**Questioner:** But Dada, good *purushartha* would happen too, would it not?

**Dadashri:** If divisiveness due to difference of opinion (*matabheda*) with this lady here happens, that is all *prarabdha*. But after that if you make the *bhaav* that 'such thing should not happen, this is wrong' that is *purushartha*.

If negative *bhaav* (thought) comes to you, for father or brother, then you should change it to positive. Negative *bhaav* (thought, feeling, intent, view) comes according to external circumstances. If you try to see external circumstances with justice, then you would say, 'No, this is wrong, it should not come like this.' So then what is the problem in changing it to positive, yourself?

But then again what will your mind may say ? He indeed does it like that. Then You

should say, 'No matter what he does, I have to fulfill my duty.' And that is his responsibility. You should keep Yours clear. If the other person does not keep his clear then on a rare occasion you may make him understand with, 'Brother, I am keeping this clear, you also do so. Otherwise you will be trapped.' Those who have become trapped in the worldly life have not become free. They have never come out of the trap. One should understand that from the *Gnani*.

The whole world does not understand the line of demarcation between *prarabdha* (effect; destiny) and *purushartha* (cause, free will). Find even a single person in India, who can differentiate between *prarabdha* and *purushartha*, who can lay down the line of demarcation. Not only India but in the entire world, there is not anyone, who can lay down the line of demarcation between *prarabdha* and *purushartha*. People just talk about that. Everyone is just hammering haphazardly with words only. It should be truth that gives fruit. If you put a lump of sugar in your mouth and it does not taste sweet, then you should say that it is not sugar.

### What is considered *purushartha*?

**Questioner:** I want to understand clearly today, the line of demarcation between *prarabdha* and *purushartha* from the *Gnani*. Dada, what is considered *purushartha*?

**Dadashri:** You asked a good question. If you ask question and understand scientifically then its solution will come, otherwise not. What *purushartha* do you do?

**Questioner:** Of business.

**Dadashri:** That is not considered *purushartha*. If a person were truly doing

*purushartha*, he would bring in only profits, but do you also not incur losses? That is not called *purushartha*. That is simply unwinding (discharging) the 'rope' (*karma*) that was 'wound' in the past life, how can you call that a *purushartha*? There are two kinds of *purushartha*: The one with illusion has illusory *purushartha* and the *Gnani* has the *Gnan Purushartha*. If you are doing the *purushartha*, then why do you incur a loss?

**Questioner:** That does happen too. I do incur a loss sometimes.

**Dadashri:** No, the one doing the *purushartha* will never incur a loss. Who is the one saying, 'I am doing *purushartha*'? All the people in the world are 'tops'. A person will say that he is 'dancing' when it is his *prakruti* (non-Self complex of mind, speech and body) that makes him do so. If a person were shocked with high voltage electricity, he will shrivel to skin and bones and die. It is not *purushartha* even when a person reads all the books and scriptures. It is all *naimitik purushartha* (evidentiary *purushartha*). No one has understood what real *purushartha* is. You keep saying, 'I am, I am', you are a 'top' (*bhammardo* a round toy with a sharp lower end that is wound with a string and flung on to the ground. In this process it spins until it comes to a stop and falls on its side). You breathe through your nose; you do not even have the control over your own breathing. This 'top' does not even have the independent energy to inhale or exhale. You claim, 'I am breathing', so who does the breathing when you are asleep?

You are aware of what happens when you pinch your nose for some time, are you not? This machinery is so arranged that it inhales from within, and then it exhales but

you say, 'I took a long breath and I took a short breath.' You do not even have the awareness of who you are. Really, here a string is being wound (charging of *karma*) around the top (*bhammardo*) and then the top spins (discharging of *karma*); but you claim, 'I am spinning'. No one in this world has the power to evacuate the bowels at will; nor do I. You keep saying '*Purushartha, purushartha*'.

### Who does the *purushartha*?

**Questioner:** Dada, so then who does the *purushartha*?

**Dadashri:** If you could do *purushartha*, you would never let yourself die, but you never know when this top will fall over and die. This top says to a doctor, 'Doctor, please save me.' How is that doctor going to save you when he could not save his own father and mother from dying? If a doctor's father has obstruction in his airway and you tell him, 'You have operated on so many people and removed tumors from their stomachs, then why don't you remove this obstruction?' He will tell you, 'No, if I do that, he may die.' One makes irresponsible claims like 'I saved that patient...' He can say that if he is not going to die. Why doesn't he stop his own death first? You never know when you will drop dead. Therefore, understand all this.

### How much one's *purushartha* is there in eating?

**Questioner:** There would be *purushartha* in eating, would there not?

**Dadashri:** Take this snack that is in front of us; tell me how much *purushartha* is required in eating it? If *purushartha* is required in the action of eating, then that *purushartha*

and the worldly *purushartha* (routine activities) are the same. Do you have to do any *purushartha* in eating?

**Questioner:** No.

**Dadashri:** That is how it is. You need *naimitik purushartha* (evidence based effort) for eating; you have to move your hands and your mouth. The teeth will chew the food nicely and the tongue will also do its job if you do not interfere. But you interfere by saying, 'I do *purushartha* of eating.' How many times will the tongue be crushed between thirty-two teeth if it were to try to do *purushartha*? But the tongue does not interfere and claim, 'I am doing *purushartha*.' The activity of eating can happen naturally and very nicely if one does not try to do '*purushartha*' of the 'factory maintenance' (mind and *chit* distracted) while eating. All you have to do is simply to 'know' and to 'see'. Everything will happen naturally. Do you go to sleep after you eat? What *purushartha* do you do for digesting the food then?

### How much is one's own authority?

**Questioner:** I have to move about, walk around to digest it.

**Dadashri:** Those activities are simply *nimit* (evidences, instruments) for digestion. And breathing continues well when in sleep and that is why man becomes fresh. Even when you are asleep, appropriate amount of digestive juices, bile etc. is released to accomplish the digestion. Who goes in there to regulate them? Just as everything runs automatically within the body, everything on the outside also runs automatically. All you have to do is to make a *naimitik* (evidence based) effort. As it is everything is arranged as per *vyavasthit* (scientific circumstantial evidence).

One has brought with him, from birth onwards, all the suffering, accolades and insults, appreciation and non-appreciation etc. but it is the ego that is the problem. One believes as being the doer of any activity that is taking place through him. What is worth doing in all this? The only thing worth knowing in all this is the *Atma* (the Self). You eat something and the activities within will naturally and automatically take place. Similarly, everything externally happens naturally too. How much food, how many steps, how to walk, how much to walk; everything happens on its own. A person simply does the egoism, he is simply being over-wise in believing that he is doing the *purushartha*.

In Mumbai, people work extra hard towards making a *purushartha*, they will say they want to do this and they want to do that. Mumbai has remained the same, but so many businessmen have become arrogant and died in the process. As long as Mumbai is destined to prosper, no one can do anything. No one has the power to stop Mumbai's prosperity or its destruction. And yet people have set out to do *purushartha* for it. You are just a small spoon amongst all this kitchen utensils.

The word '*purushartha*' is a word of the language of illusion; it is not a word of the 'real' language.

**Questioner:** Then there is a need for *purushartha*, is there not?

**Dadashri:** Actually, all this is *prarabdha*. People did not understand real *purushartha* and so they created illusory *purushartha*. Such *purushartha* is like an illusion. It is not easy to find *purushartha*. If one can find *purushartha*, everyone will do *purushartha* and go to *moksha*. But they

keep trying to change *prarabdha* and therefore all their efforts are wasted.

### **That which is mandatory, is all *prarabdha***

**Questioner:** Whatever *karma* we do, do they happen because of destiny (*bhagya*) or is destiny caused by *karma*?

**Dadashri:** *Karma* happens due to destiny (effect, *prarabdha*) but one does not know the *bhaav* (inner intent, cause) that is taking place during that *karma*, is the *purushartha* that continues to happen at a subtle level. Those (*bhaav*) are causes and these are all effects. Effects are all *prarabdha*. Your coming here is *prarabdha*, your asking questions is *prarabdha*, your listening here is *prarabdha*, and *purushartha* is what is going on inside, within you. Therefore, from birth to death, everything is mandatory (*farajiyat*). Whatever is mandatory, it is *prarabdha*. Therefore there is no choice in getting married, becoming a widower, getting educated, going to work etc. One man's business will not succeed even when it is an honest business and another man's business will be very successful in spite of ongoing dishonesty. That is all *prarabdha*. The gross (*sthoor*), the visible part is all *prarabdha* and the subtle (*sookshma*) part is all *purushartha*.

### **Prakruti unfolds according to circumstances**

This is all *prarabdha*. *Prakruti* forces you to dance; it makes an actively restless *prakruti* dance faster and a lazy *prakruti* dance slower. The active one says, 'This *prarabdhavadi* (inactive) is lazy and I am *purusharthvadi* (industrious).' In reality, you have bound energetic *prarabdha* and the other person has bound lazy *prarabdha*. Both are

circumstance dependent. If the business runs good, he is considered *purushartha* (industrious) and if it does not, he is called *prarabdhavadi* (lazy). In fact, it is not like that. *Prarabdha* means that it is 'free of cost'. *Purushartha* means it is something that takes you further; it is something earned. So, not only did he lose self-control over passions like anger, pride, deceit and greed (*saiyam*), you lost it too. Therefore, you both will go to a lower life-form. Now if you maintain self-control, you will not go to a lower life-form, you will not slip here. The other person slipped, but where is the *purushartha* on your part when you slip along with him?

It is very important to understand this *prarabdha-purushartha*. How can you call it *purushartha* if today you are in the same rut as yesterday? Still it is not as if that there is no *purushartha* at all. Two to five people in a thousand may have *purushartha*. It is a very low percentage and they too do not know that they are doing *purushartha*. They just believe that the one hurrying is the only one doing the *purushartha*. People consider running around from one place to another, working fast and not remaining idle as, 'He is very *purushartha* (hard working) person'. Hey! These 'tops' are born to run around the whole day! How can you call that *purushartha*?

**Questioner:** Some say that you can attain *prarabdha* only if you work for it and some say that you get an opportunity to work only if it is in your *prarabdha*. What is the truth in this?

**Dadashri:** Whatever you see through your eyes, you hear through your ears, smell through your nose, taste through your tongue, feel through your skin, whatever you can

experience through the five senses, it is all *prarabdha*. Now tell me, how can anyone understand this?

### Effect cannot change

Every living being is 'flowing' in the 'river of life'. Just like the water flowing in the Narmada River, we are not doing anything. The flow itself takes us ahead. In the past life, if one is on the ninth mile, everything there is green and lush with all kinds of wonderful mango trees, almond trees, different fruit trees, and beautiful gardens. In this life one arrives at the tenth mile, where there is nothing but desert all around. So then he is troubled and gnawed from within, by the *gnan* of the ninth mile. He asks for mangos and almonds here in this life, but without success. This is how one 'flows' forward on and on.

### One cannot invoke destiny without understanding

People have been used to saying that whatever is in *prarabdha* (destiny) will happen. You cannot speak like that. When can you say that it is *prarabdha*? It is when something goes wrong while doing *purushartha* (free will activity) and then you feel, 'I worked so hard, yet why did I get such fruit?' At that time know that it is the play of *prarabdha*. The fruit of the *purushartha* must come positive only, and if it does not then know that it is *prarabdha*. This may be a fruit from previous life. So all this continues to be chaotic without understanding *prarabdha* and that is why this world is inactive and bankrupt.

### Planning of past life, effect in this life

**Questioner:** Dada, *prarabdha* is understood, but what does *kismet* mean?

**Dadashri:** *Kismet* is itself a *prarabdha*

(discharge; effect; destiny). The stock of *karma* brought from the past life is unfolding today.

**Questioner:** So if a person did demerit *karma* (*paap*; sin), does he get to suffer the results in the past life or in this life?

**Dadashri:** Fruit of past life's demerit *karma* is suffered only in this life. The demerit *karma* done in the past life happened as a plan. What happens first when you have to build a dam on the River Narmada? Do you not draw out the plans first? Similarly, these *karma* are first in the form of a plan (cause) and then they take form (*rupak*; effect) in this life. First there is planning of the dam and then the plans are drawn out on paper. Now if there is a tear on the paper of the drawing of the dam, is the water going to spill out? No, it will not. So you can make changes in the plans but you cannot make changes after that dam is built. Therefore, changes could have been made at the time of planning in the past life but how can the changes be made now? So any changes you make in this life; will show in the next life. Otherwise, once the stamp of approval is put on for the next life (once the *karma* has been formed to give results), it is considered as written by *vidhata* (destiny, *kismet*, *Brahma*), and it cannot be turned around.

**Questioner:** If the planning is done in the past life, then when will I do the planning in this life?

**Dadashri:** The planning continues to take place within in every life; things cannot proceed without the planning at all.

**Circumstance verily is effect**

**Questioner:** I understand *prarabdha*

but I still do not understand *purushartha* correctly.

**Dadashri:** Circumstances coming together is *prarabdha* and to maintain equanimity when that circumstance is negative or painful, is called *purushartha*. When you pass with 'first class', it is *prarabdha* and when another person fails to get first class, it is also a *prarabdha*. From these words recognize that any circumstance you encounter is all *prarabdha*. Waking up in the morning is also circumstance. If you wake up at seven thirty, it is considered circumstance of seven thirty. That is called *prarabdha*.

It is *prarabdha* as long as you have to take support of someone. All the many things which come together (*saiyog*) is all *prarabdha* and the *bhaavabhaav* (presence of *bhaav*-absence of *bhaav*) that arises along with it is called *purushartha*.

**What is true purushartha?**

**Questioner:** A man talks negative about me, he talks back at me and I maintain equanimity towards him and do *purushartha*, is that really *purushartha* or *prarabdha*?

**Dadashri:** When a person encounters a negative circumstance like an insult he does not do *purushartha* there but instead returns the insults with disgust. When someone throws insults at you, and you feel that it is the fruit of your own *karma*, and that the other person is just a *nimit* (just an instrument), he is faultless; then it can be considered the *purushartha* that follows the Lord's *Agna* (special directive). Maintaining equanimity at that time is *purushartha*.

**Whatever happens naturally is effect**

People do make some *purushartha* in

the world. It has not become completely useless. But they cannot understand completely whether they should call it a *prarabdha* or a *purushartha*. For them *purushartha* happens naturally but they cannot discern the grade or level of their *purushartha*. People do not understand *prarabdha* and *purushartha*; all they know is, 'I have to go at eleven o'clock, how did I get late?, why did you spill the soup?, he did this and he did that.' Hey! Spilling of the soup is a circumstance. From this, one can make a separation that in the worldly life there are two things: the coming together (*saiyog*) of the circumstances and dissipation (*viyog*) of the circumstances. However many circumstances there are, they are all definitely going to dissipate. And *purushartha* is to maintain equanimity in those circumstances. When someone showers you with flowers and your ego gets inflated, then that is not considered *purushartha*. Whatever happens naturally is *prarabdha*. When they shower you with flowers and you remain precise and orderly (*paddhatisar*), has such a *purushartha* ever been done before by you?

**Questioner:** No, I was not aware that it is called *purushartha*.

**Dadashri:** That is why I say, understand *prarabdha* and *purushartha*. One is not aware of the *purushartha* that does takes place; it happens naturally, it even takes place during sleep.

### **Negative purushartha happens through bhaav only**

Say if you slap someone in anger, and then you feel bad that, what you did was wrong. Another person who saw this will come and ask you, 'Hey Chandubhai, how you can slap someone in public like this?' What would

you say to that? 'You do not know, he deserves to be slapped'. So you know from within that it is wrong to slap him, and yet why do you say that to that other man?

**Questioner:** To preserve my pride (*maan*).

**Dadashri:** Yes, you entered into a fault again. 'You' accepted that what you did is wrong, so why don't you tell him, 'It was wrong, I did something bad'? But instead you are protecting yourself. So what happens? This is all *purushartha*. This world is stuck on such (negative) *purushartha*. Do people do such *purushartha* or not?

**Questioner:** That is what we do indeed, negative *purushartha*.

**Dadashri:** That is negative *purushartha*.

In this entire worldly life time, *jagruti* (awareness) is *purushartha*. There is no other *purushartha*, other than this awareness. There is always a *purushartha* along with *prarabdha*. But *purushartha* is going on within, through *bhaav* (inner intent-view-outlook). Changing *bhaav* is *purushartha*. There is no *purushartha* in any activity (*kriya*). No man can do any activity. Activity happens when the hands, legs and head are working well, and this is the support.

### **Bhaav spoils this way**

**Questioner:** How does the *bhaav* (the subtle intent of the doer), spoil?

**Dadashri:** How is the science of these *Vitarags* (the absolute Ones without any attachment or abhorrence)? Today one person donated fifty thousand and if he says that 'I gave this money because the *sheth* (a

businessman) pressured me, otherwise I would never give such money. I am not that stupid.’ Now tell me! What would get credited in the account of ‘*Vitarag*?’

**Questioner:** Nothing.

**Dadashri:** So did the money go away without any gain? The money, which he gives now, will not go without any gain. Yes, he gave cash money in *sthool* (gross; visible activity) so its fruit will come in *sthool*; he will get the result right here in this life. Here he will get fame. All this that is mechanical, that mechanical part (non-Self complex) gets both fame and defame. And then everything gets destroyed. But the *bhaav* that he did in the *sookshma* (subtle) that ‘I am not a person who would give it’, that will give the result in the next life. Now there (for the next life), whatever the *bhaavi* (future) *bhaav* (inner view of the doer) was done is being looked at.

**Questioner:** But he is giving a donation, is he not?

**Dadashri:** He is giving that donation, because he had made the *bhaav* in the past life, and therefore he is giving today. But today he is doing negative *bhavna* (intent in effect), and its result will come in the next life. At this time the seed being sown is, ‘I am not a person who would give it to anybody’, so despite giving a donation the wrong seed is sown! The effect of this is in the next life. In his next life he will not be able to donate even a single penny! And if instead he says, ‘It is good that I gave these fifty thousand rupees. If this *sheth* (a wealthy businessman) was not here, then I would not have been able to give it. It is because the *sheth* was here, that I could give it, so it is very good that this happened.’ That is the positive *purushartha*.

### Bondage, through subtle karma

**Questioner:** Is that indeed what You—Dadashri define as doing *karma*?

**Dadashri:** That is *sookshma* (subtle) *karma*. There is absolutely no binding in overt *karma* (*sthool karma*, that which is evident to all) at all, if this is understood. That is why I have put forward this science in a different light. Until now, people have been brainwashed into believing that bondage of *karma* happens through the overt *karma*, and that is why people are very scared.

The whole world has understood only the *karma* effect (overt *karma*) and not the *sookshma* (subtle *karma*, cause *karma*) *karma*. If they had understood the *sookshma karma*, they would not be in the state they are in today.

So what I am trying to say is that, the fruit of gross *karma*, all finishes right here only. It is not going to come with you there (in the next life). But You have to turn this much at subtle (*sookshma*) level. Just as that person changed, may be it is due to lack of understanding or through worldly understanding that ‘I gave donation because a *sheth* pressured me, otherwise I am not such a person who would give it.’ But this is wrong knowledge. And if he meets with someone like me then I would explain that, ‘Say, that you were able to give because the *sheth* was there, so it is a good thing that happened.’ Without enabling understanding, right knowledge does not happen.

### Inner intent is subtle karma

**Questioner:** Dada, please explain more about *sthool karma* (gross *karma*).

**Dadashri:** I will explain to you what

overt *karma* is. Say you become very angry. Anger comes even when you do not wish to get angry. Does that happen or not?

**Questioner:** It does happen.

**Dadashri:** You will get the fruit of that anger right here and now. People will comment, 'Leave him alone. He has a bad temper.' Someone may even slap you. Therefore you will receive the fruits of that *karma* through disgrace in one way or another. So, to become angry is your overt *karma* (effect *karma*), but if your internal intent (subtle *karma*) of today is that 'it is necessary to get angry', then that is your new charging account of *karma* of more anger for the next life; you will have to become angry again in your next life. However, if your inner intent is that you should not get angry, if you have decided in your mind that you do not want to get angry, and if you still become angry, there is no bondage of anger for your next life, because in the *sookshma* (subtle) *karma*, you have a firm decision (*nischaya*) to not become angry. Now if a man does not get angry with anyone but from within he holds that, 'these men will only shape up if I get angry with them', then he is binding *karma* of anger for his next life. Therefore, the external action is overt effect *karma* (*sthool karma*), but the inner intent at that time is a *sookshma karma* (cause *karma*).

#### Intent spoils then the life spoils

**Questioner:** Dada, please explain by giving some more example.

**Dadashri:** Now a person may say, 'of course one should steal', and this person steals, takes bribes, talks nicely to people and tells them 'I'll get your work done. I'll do it all for you.' He takes a 1000 rupees bribe from

someone; all this is being done is the *pratishthit atma*. This was the planning that has now come into effect. Whatever he says, it is all an effect. The fact that he meets the other person is an effect and taking a 1000 rupees bribe is also an effect. The fact that he takes bribe and also his intent to take bribes; it is all 'decided'. And that too he takes bribes, willingly. But then as he takes the bribe, he does not have *Gnan*, but from within he feels, 'I am taking all these bribes, but I am the one who is going to have to suffer the consequences. I should not take bribes'. In doing this, the planning of 'bribes should not be taken' is being created for the next life's *pratishthit atma*. So in his next life he will not take bribes. Do you understand this blue print of the form that will arise?

Now there are many people who do not take bribes. A man's wife tells him, 'All your school friends live in fancy homes; only you are living in a rented house.' So then he begins to think, 'Am I making a mistake or what?' He believes in his principles, he has faith in his principles and knows that they are not wrong. He knows that his principle is the way to happiness. He knows all that, but when his wife says this to him, he feels, 'I am making a mistake in not taking bribes'. A negative intellect (*buddhi*) takes over, and he feels, 'I have to do his work anyway so what is wrong in accepting the bribe?' So then he creates an inner intent of accepting bribes. So then he tells the other person, 'I will do your work,' and the person says, 'I will pay you 500 rupees.' But when the man comes to pay him, he cannot accept the money. He gets very nervous and worried about taking the money. This is because in his past life he had done *pratishtha* of 'accepting bribe is wrong and that one should not accept them at all.' So it

would not allow him to accept it. He would have told the man to bring the money, but the moment he puts his hands on it, he becomes nervous and starts to tremble. It (past *pratishtha*) will not allow him to even touch the money. He cannot take even a penny from that, but at the same time, he sows a seed of, 'I want to accept bribes,' for his next life. He does not accept bribes in this life but sows a seed for taking bribes in his next life.

### Next life can improve through purushartha

Another officer takes bribes but from within he feels—has the inner intent (*bhaav*), 'It is wrong to take bribes. How can I do such things?' Hence in his next life he will not be able to take any bribes. The one who does not take even a dime of bribe but has an inner intent of doing so, will be caught by God (nature). In his next life he will be a thief and he will perpetuate his worldly life (*sansar*).

**Questioner:** So is the one who is repenting becoming free?

**Dadashri:** Yes, he is becoming free. Therefore, there is a different kind of justice in nature. Do you understand that things are not what they seem?

### Reason for the intent is ignorance

**Questioner:** What kind of mistakes makes one do such *bhaav* (inner intent): such as accepting a bribe?

**Dadashri:** It is an error of his knowledge (*gnan*). He does not have the 'decision' about what real knowledge is. It is because of ignorance that *bhaav* arises. He worries that 'if I don't do it this way, what will become of me in this world?' This means that his *nischaya* (decision), even on his own

knowledge, is broken. He knows that his knowledge is wrong. Now, this knowledge is not for liberation. It is knowledge of the worldly life. It is purely temporary and it continues to change according to circumstances.

### Positive-negative intent dependents on worldly knowledge

Whatever worldly knowledge, relative knowledge one has understood until now, he does the work with that worldly interaction knowledge.

**Questioner:** He does that work through worldly interaction knowledge, but it is secondary, number two, work. But, what about the primary, knowledge number one that arises in that?

**Dadashri:** That is dependent on *vyavasthit*. Yes, at the time of *nirjara* (discharge of *karma*), the *nirjara* happens.

**Questioner:** And that *nirjara* happens so that bondage will not happen to us, is that so?

**Dadashri:** There one will do *purushartha*. Now other kind of *nirjara* (discharge) is such that; say for instance a person never steals, his inner circumstances and his discharge is good, but he would be sitting at some place, and when he goes out and sees everything lying there, gold and jewelry, then if he has such *bhaav* (wrong) in his mind, of stealing, then there the *purushartha* that happens is considered wrong. However, he is not taking-stealing anything.

**Questioner:** He is not taking, but *bhaav* (inner intent) happened.

**Dadashri:** *Bhaav* happened, that is

negative *purushartha* that happened. Did you understand?

**Questioner:** So he sowed the seed again.

**Dadashri:** He sowed the seed.

**Questioner:** Now did that happen due to *naimitik* (evidentiary instrumental) force?

**Dadashri:** No, it is due to negative *purushartha*. It is because of the *nimit* (the gold and jewelry) that he is here in this world, and that *nimit* has left, but he is doing negative *purushartha*.

**Questioner:** This is how it was entangled in the mind. I was not getting solution, that whatever inner intent (*bhaav*) happens inside through *naimitik* force, that too, is also not in our hand.

**Dadashri:** No, not like that. It is in your hand for sure. Why are you not falling in a well?

**Questioner:** The one who is meant to fall in the well, does fall, Dadaji.

**Dadashri:** He does fall, but why is it that another person does not fall in the well?

**Questioner:** It is like that for him.

**Dadashri:** No, right or wrong (positive-negative) intents are dependent on *gnan* (knowledge).

**Questioner:** So does that mean that one should get rid of his inner intent (*bhaav*)?

**Dadashri:** That is it, it is verily the *bhaav* (intent, subtle view, subtle outlook of doership) that one needs to get rid of. The problem is with the *bhaav* indeed, and not with things and whatever unfolds. As far as

God is concerned, whatever happens is immaterial. The inner intent (*bhaav*) is charge (for binding new *karma*) and whatever is happening is a discharge (effect of the past life's *karma*).

What kind of a seed one must be sowing in this vast world? And how would one know what he is getting trapped into? Is there not a principle? Is it not a systematic principle?

If you understand, in short, what *purushartha* (*bhaav*; intent) is and what *prarabdha* (effect) is, then you will be on the right track. You should not spoil your inner intent (*bhaav*) and if it does get spoiled, then there is nothing wrong at all, if you immediately correct it.

#### **Subtle karma only hinders while going to moksha**

Your overt (*sthool*; effect *karma*) *karma* are not an obstacle. That is what I have disclosed all this. If I do not make this science available to you, you would experience nothing but confusion and anxiety. The ascetics claim they will attain *moksha* (liberation). 'Hey you! How are you going to attain *moksha*, when you do not even know what you have to renounce? You have merely renounced just the overt things. You have renounced that which can be seen and heard; the reward of which you will receive in this very life. This however is a new kind of science! It is *Akram Vignan*. This science facilitates people in every way; it has made it very easy for people to attain liberation. Can one abandon his wife and run away for *moksha*? Is it possible to attain liberation by abandoning your wife? Is it possible to attain liberation (*moksha*) if you hurt anyone? So take care of all your obligations and responsibilities towards the wife

and children. Eat peacefully everything that your wife serves you, but realize that it is all your *sthool* (effect) *karma*. But make sure that in this effect, you hold no opinions that will cause you to charge *karma* for the next life. I have given you these Five *Agnas* for that very reason. The opinions that, 'This is correct, what I am doing, and what ever I am enjoying is correct,' should not be there. This much change in your opinion is enough.

### Subtle karmas are bound through inner intent

**Questioner:** Dada, how does subtle *karma* get charged?

**Dadashri:** In this *Kaliyug*, all the 'cures' (spiritual/religious practices) and medicines that are being used; are wrong. If a man keeps giving donations, is very devout and pious, he gives donations to temples, and does other good deeds all day long, people will regard him as a virtuous person. But from within he may be devious with intentions like, 'How can I accumulate, how can I enjoy that?' He has desires to take from others what is not rightfully his. In the current era of the time cycle, people generally have a lot of desires to take and enjoy what is not rightfully theirs. They are ready and waiting to enjoy what is not rightfully theirs. On the outside he may be giving generous donations and acting religious but if from within he is thinking of ways he can take someone else's money or enter into illicit sexual relationships, then the Lord will not give him credit for a single dime that he gives. Why is that? It is because all these that happen here, which are openly visible, evident in conduct are *sthool* (overt; visible and experienced through mind, speech and body) *karma*. People believe these *sthool karma* to be *karma* for the coming life (charge

*karma*), but the fruits of these *karma* will be realized here in this very life. Whereas, the fruits of *sookshma* (subtle) *karma* that are being bound within; *karma* which other people and the owner have no awareness of, will be realized in the next life.

If a person were to steal today, his action of stealing is *sthool*, or visible *karma*, the fruit of which will be realized in this very life. He will be disgraced, the policeman will beat him up; he will get all the fruits of his overt *karma*-deeds here in this very life. When someone gives a generous donation, people will give him a lot of praise and importance; they will say, 'He is a great philanthropist', but from within the man is having negative thoughts about the donations; this is the subtle (*sookshma*) *karma* that he is binding from within. So the *sthool* (overt) *karma* that is visible; the *sthool* (external) conduct you see will not help you there (in the next life). 'There' what is of importance is what are your subtle intents (*bhaav*)? Now, the whole world has "adjusted" (become used to; given importance to) the *sthool karma*. The practice of meditation and penance by the monks and ascetics is all gross *karma* (effect *karma*). Where is the subtle *karma* in all that? There is no subtle *karma* in the overt *karma*, for their next life. They will receive praise for their overt *karma* in this life. The *acharyas* do their *pratikraman*, *samayik*, give lectures etc., but that is their conduct; it is their overt *karma*. One has to see what is happening within. What is being charged inside; is what is going to be useful there. Whatever they do today is a discharge. Their entire external conduct is in the form of discharge. People say, 'I did *samayik*, I did *dhyan*, I donated'. For all that, they will be rewarded here (in this life) but what does that have to do with the next

life? Externally he is seen as doing *samayik*. Internally what is he doing? *Sheth* had sat down to do *samayik*, suddenly someone knocked on the door of the home. The wife opened the door. A gentleman had come, who asked, 'where has the *sheth* gone?' The *shethani* (wife) replied, 'to the garbage dump yard!' The *sheth* sitting quietly in the *samayik* heard this and investigated within and found out that he indeed had gone to garbage dump yard! Within bad thoughts were carrying on, and externally he appeared to be in *samayik* (to Be the Self and to 'see' the self or attempt to do so). The Lord within is no fool that he will accept such inner falsehood. Inside there may be stillness, externally there may be turmoil, and this helps in the next life. All these external shows of stillness will not help there.

### **One can become free from faults by repenting**

**Questioner:** Is it not unethical business practice when you tell someone you will give him a discount if he buys from you?

**Dadashri:** Do you like it if something wrong is taking place?

**Questioner:** Liking it is a different question, but we have to resort to certain practices in our worldly dealings even though we do not like it.

**Dadashri:** Yes. So whatever has to be done is compulsory. What is your intention in this matter? Do you want to do it or not?

**Questioner:** I do not wish for it but I have to do it.

**Dadashri:** So you are doing it because you have no choice and therefore you must repent for it. You should repent for half an hour saying, "Although I do not want to do

this, I have to." When you disclose your repentance you are free from your mistakes. You have to do *pratikraman* for something you are compelled to do against your wishes. There are many that will say, "Whatever we do is fine. This is the way it should be done." They will have to face the negative consequences of their actions. There are people who find happiness in doing such things! You feel a sense of remorse because your *karmas* are relatively lighter. Generally people will not feel any remorse.

**Questioner:** But everyday we are bound to do wrong.

**Dadashri:** It is not a question of doing something wrong. The remorse that you feel is your intention. Whatever has taken place has taken place. Today it is in the form of 'discharge' and no one can have any influence over this 'discharge'. 'Discharge' is a natural process, the results come forth on their own accord. What does it mean to 'charge'? It is an act backed by one's internal *bhaav* (intent). Many people do wrong and in addition to this, they firmly hold the opinion and intention, "Whatever I am doing is correct." Consider these people doomed. Those who feel remorse will definitely have their misdeeds erased.

### **Change the causes, only then the effects will change!**

A man asks me, 'We try to get rid of our anger for endless lifetimes. Why does it not go away?' I told him, 'You may not know the ways of removing anger.' Then he says, 'I have tried everything shown in the scriptures, yet the anger remains.' I said, 'You have to use right (*samyak*) methods.' He said 'I have read all of them but none have been useful.'

So I told him, 'It is foolishness to look for ways to end anger, because anger is a result (an effect). Just as, you get the result, if you have taken an exam. So getting rid of anger is like trying to get rid of that result. It is necessary to change the causes behind the result (anger).'

People everywhere say, 'Control anger; get rid of anger.' Hey, why are you doing that? You are unnecessarily ruining the mind. Despite all that, the anger does not go away. Still they will say, 'No Sir, I have controlled some of my anger.' I said, 'It is not considered controlled as long as it is within you.' They ask, 'Well, do you have an alternative?' I said, 'Yes, I do. Will you do it?' They said 'Yes, we will try'. I said, 'Why do you not find out, and make a mental note, just once, that in this world, with whom do you get particularly angry? Make a note of where you get angry and also know where you do not become angry. Enter in this mental list those who do not cause any anger within you. There are some you do not get angry with even when they do something wrong, and there are some people with whom you get angry, even when they do good. Shouldn't there be a reason for this?'

**Questioner:** A mental tuber may have formed about that other man?

**Dadashri:** Yes, there is a tuber (*granthi*-various reasons built in that react with anger-pride-deceit-greed) that has formed. Now what should you do to get rid of? The test paper has been written and done with. As many times the anger is going to happen with him, that big of a tuber has already formed. But what should you do from now on? You should not let the mind spoil (any more) for that person. Improve the mind with, 'whatever this man is doing, he is doing according to my

*prarabdha* (*karma* effect unfolding in this life); and whatever he is doing is because of unfolding of my *karma*.' Improve the mind in this way. If you keep improving the mind, and when the mind improves towards him, then anger towards him will cease from arising. There are lingering effects of past effects, the effects of the past, it will give effect, and then cease.

This is a subtle talk which is not yet known to people. After all there has to be a cure for everything. This world cannot be without remedies. People are only wanting to destroying the effects.

### **It is not worth having quarrel over result**

So, there is a solution for anger-pride-deceit-greed. Do not do anything with the effects. Get rid of the causes then all these will go away. One should be a critical thinker. What kind of a solution will anyone without awareness employ?

Everyone keeps quarrelling over results (that which unfolds in this life). If your son fails his exams there should be no complaints about his failure. The complaints should come at the time of preparing for exams. You have to tell him to study. You can caution him, you can even scold him but when he fails, tell him to sit with you and have his dinner peacefully. Console him. Tell him not to take a drastic step of suicide, out of dejection and failure.

### **The world can only be won through love**

**Questioner:** Is it not a parent's duty to caution their children if they get on a wrong path?

**Dadashri:** It's like this, people can caution their children as parents, but where can real parents be found today?

**Questioner:** Whom do you consider a good parent?

**Dadashri:** True parents will tell their son when he is walking on the wrong path of life, and upon telling him, he will stop his wrong-doings. That is the definition of true parents. Where can you find such love these days? Today's parents do not have love. The world can only be won through love. The love parents have for their children today is comparable to the love a gardener has for his rose bush. How can you call the parents of today, parents? The responsibility of a parent is greater than that of the Prime Minister of India. It is a higher status than that of a Prime Minister.

#### **Turn them on the right path through love**

Parents become incensed if their teenager has bad qualities. They go around telling others, 'my child is a misfit, he is a thief.' Whatever is done is done; let go of it. Instead, why not change his present internal *bhaav* (inner intent). Change his internal opinions! Parents do not know how to change their children's intents, because they are not certified parents. They have become parents without acquiring a certificate of parenting. If a child picks up a habit of stealing, his parents will keep tormenting and punishing him. They will keep telling him, 'You have no sense, you do this and you do that.' Needless to say, such extreme reactions on the part of parents, does not help. So what does the child do? He decides, 'Let them say what they want to, I am going to do it anyway.' He rebels even more by stealing more. Today, people have started using tools they had in *Dwapar*, *Treta* and *Satyug* (previous three eras of the current time cycle). (In those eras, there was unity in

mind, speech and acts and therefore changing effect was possible).

The way to turn children around in this *Kaliyug* is different. You have to change their inner intent (*bhaav*). Talk to them affectionately. Embrace him, hug him and tell him, 'Come here son, let your mom scream. She screams, but just as you stole from someone, would you like it if someone steals from you? How hurt would you feel at that time? Would the other person not feel the same?' Make him understand with gentle words and make him see the recklessness and seriousness of his actions. He just needs to realize once. Children become more stubborn and agitated if they are punished over and over again. All that is needed is a change in the manner you settle with your children.

#### **Give right understanding to improve**

A person may have committed faults and become faulty in every way. His faults should be removed. The conduct is the fault, and conduct is dependent on unfolding *karma*. Continuously scolding him cannot accomplish anything, he does not turn around. You keep on scolding and he does the contrary *bhaav* within. The father would scold his son, 'Are you going to the hotel everyday?' The son does not want to go yet he is going. Poor fellow does not have any choice. He does not want to go yet unfolding (*udaya*) of his *karma* is taking him again. And the father says, 'Why did you go?' So if the father keeps on telling repeatedly, the son will tell the father, 'I will not go'. But he would decide in his mind that 'I will definitely go. Let him speak.' Thus, on the contrary, he spoils the *bhaav* within. These people don't know how to live life as a father. They don't know how to live life as a mother. They don't know how to live life as a guru. I

have to keep shouting. Does anyone know how to live life?

Whatever conduct (*aachar*) is there today, all that is effect. And if you ask, 'Why are you not fasting?' Then he will say, 'I cannot do it.' Hey, why can't you do it? Is it possible to do that? He will be able to fast, only if he has done the causes to fast in the past life. So you have to see what he does today and whatever conduct is not appropriate, for that you have to help him change his *gnan* (knowledge). You have to change his knowledge (understanding). Otherwise if you keep beating him, he will make the contrary decision that 'I must steal for sure.' Thus, the contrary, he will go on the wrong track. You should not scare him. How moral should a father be? Through his values his children would become wise. One does not know the solution. He steals, he does not know at all. He just knows that, he is doing just the stealing. He can stop if he wants to. If he stops then it can stop. Now how about stopping your faults instead. Whatever faults are yours, stop doing them. *Guru Maharajs* say, 'Quit this, quit this.' We say, '*Maharaj*, stop sniffing the snuff. And get rid of this anger of yours. You are hurting everybody through your anger, so quit that.' If we, with anger say, stop being angry, no one will stop his anger. See this; 'we—*Gnani Purush*' improved your anger, did 'we' not? Anger was not staying under your control, but 'we' improved it, no?

### **Kashaya spoils bhaav and bhuv**

**Questioner:** We have to maintain the societal structure too; otherwise it is disorder.

**Dadashri:** No, it is not considered maintaining the social organization. Due to lack of understanding, he may misbehave and

misconduct himself. You do not need to get angry. Society does not say that you should get angry.

**Questioner:** But say for example, if some robbers are stealing from here and if the policemen do not punish them then it will not work, will it? They must be punished, no?

**Dadashri:** That must be done. There is no alternative. There is no harm if you punish him, but to become angry is the problem. Weakness (that leads to anger) should not arise. What I am saying is that if weakness arises then it will not impress the other person and when there is no effect then your work cannot be done. All work gets done with the subtle energy that influences (*prabhav*) others only. That is why you have to think and if there is weakness then you should not speak. All children get spoiled due to such weakness. Their next life gets ruined. Right now he would follow according to your instructions, but he will have *bhaav* (inner intent) in his mind that you are telling him wrong and leading him on the wrong path, so he will spoil his next life. Therefore, you should explain to him nicely so that his next life does not spoil.

### **Control of inner intent is in our hand**

**Questioner:** How can a *bhaav* (inner intent) turn?

**Dadashri:** Effect (*dravya*) is not under anyone's control. Only the inner intent (*bhaav*) is under your control. Therefore, repent for any wrongdoing. 'Our' *dravya*, i.e., the *Gnani's* effect, is good and so is the inner intent. Your effect is associated with *swachhand* (actions guided by one's belief that, 'I am Chandulal') and, therefore, repentance is necessary.

When the tuber (inner complex of *karma* effect) of stealing sprouts within, one will have thoughts of stealing. If that tuber is large, he will have many thoughts and he may even go ahead and steal. He will also tell you how cleverly he went about stealing. When he does that, he nourishes that tuber. With nourishment, new seeds continue to be planted and the tuber of stealing grows bigger. Say there is another thief and even though he steals, it bothers him, 'What I am doing is wrong, but what else can I do? I have to feed my family.' He steals but he repents sincerely and, in doing so, his tuber of stealing does not get nourishment. And for his next life, he plants the 'seeds' of not stealing and, consequently, he will not steal in his next life.

### **That is the purushartha**

No one should be hurt in the slightest. There is no end to the hurt one inflicts on others unknowingly. Work with others without hurting them. If you have to delegate work to them, do so without hurting them. That is called *kraman* (neutral actions; actions that do not hurt anyone). But when does anything become *atikraman*? Say you are in a hurry and one of your workers has gone for his tea break, so when he returns you start shouting at him, 'Where did you go? You are useless, what took you so long,' etc; that is *atikraman*. That *atikraman* occurs naturally, even when you have no desire for it to occur.

It is natural for *atikraman* to occur, but to do *pratikraman* is spiritual effort (*purushartha*). It erases your wrongdoings through thoughts, speech and acts. *Pratikraman* removes any stain caused by *atikraman*.

### **When the inner intent spoils**

If you come here when it is very

crowded, and when someone comes and the thought arises, 'Why did he have to come back now?' Such a thought will come to the mind, but then what kind of speech comes out? 'Welcome, welcome, come on,' you will say. The negative inner intent (*bhaav*) is *atikraman* and that requires *pratikraman*. Your inner intent should not get spoilt. Whatever they may be externally, they may be

**Questioner:** What if both the inner and the external are excellent?

**Dadashri:** There is nothing better than that! However, do *pratikraman* when the inner intent gets spoilt.

### **No one is wrong in this world!**

If a group of women is passing by and one of the people you are with makes a comment, 'Look at that prostitute! What is she doing here?' and based on his comment, you also start to believe her to be a prostitute, then you will incur a tremendous liability. She is saying, 'Circumstances have forced me to be this way; in all that, why are you committing a fault? I am already suffering my *karma* effect, but why are you creating a fault all over again (cause *karma*)?' Why should you take on a liability on her account? She has not become a prostitute of her own will. No living being likes to be or become bad. It is circumstances that initially drive a person to do things, but later it becomes a habit. Nevertheless, initially, it was circumstances that drove her to do so.

These are the plays of *prarabdha* (current life effects), and the bad thoughts that have arisen in the mind about her, is the negative *purushartha* that has happened, and you will have to suffer its effect. You will have to suffer the effect of calling her a prostitute, you will have to suffer that sin (hurt caused to others

(*paap*). It is natural for a thought to arise, but what should you do right away? Instead, you should immediately erase the negative thought with a positive one with, 'Oh no! Why did I make such a mistake?' You should immediately erase the negative thought with a positive one.

**Questioner:** Should one ask for forgiveness?

**Dadashri:** Yes, you should ask for forgiveness in the mind. You should do *pratikraman*.

**Questioner:** I am asking for forgiveness for any wrongdoing, committed knowingly or unknowingly, through my mind, speech and action.

**Dadashri:** Remember to do *pratikraman* in the name of Lord Mahavir or whichever God you believe in. Recall Dada and do *pratikraman*. When you do your *pratikraman*, your *bhaav* (inner intent) should be, 'Regardless of what the other person is like, why did I have to behave so negatively?' There is no accountability on your part in saying someone is good when he is good, but there is a liability in calling someone bad when he is good, and there is also liability in calling a bad person, bad; tremendous liability. Because, in reality, he is never bad; it is his *prarabdha* (*karma* effect) that makes him appear bad. What do we mean by *prarabdha*? It is his circumstances that have made him bad, so how can we blame him?

### A worthy project

These people continue to suffer unnecessarily. There is no superior being over you in this world. You are absolutely independent. Even your project or mission in life is independent, but you should go about it

in such a manner that you hurt no living being to the slightest degree. Make your project of life as big as this world.

**Questioner:** Is it possible to do so?

**Dadashri:** Yes. Mine is very big. I live with the constant awareness that no living being should be hurt by me.

**Questioner:** But it is not possible for others to be so, is it?

**Dadashri:** It is not possible, but that does not mean you carry out your project by hurting others.

Should there not be some discipline to carry out your mission in a manner that causes the least hurt. I am not asking you to do the impossible.

### No living being should get hurt through me

**Questioner:** If there is no such thing as suffering, then how can anyone feel hurt by our actions?

**Dadashri:** It is because that person does not have the right understanding. The suffering that he experiences is because he believes he is suffering. If you were to slap me I would not be affected. If you were to slap anyone else, because he believes that there is suffering in that, he would suffer. His wrong belief (I am Chandulal) remains. You also have to look at things from the perspective of how you would feel if someone were to slap you. In all situations, keep in mind how you would feel if you were the one on the receiving end.

If you have borrowed ten thousand rupees from someone and your financial circumstances get worse, a thought may cross your mind, 'What is the big deal if I do not

pay him back?' At that time you should ask yourself, 'How would I feel if someone borrowed money from me and did not pay me back?' You must maintain an intellect, which is impartial and just. Within, your awareness should be, 'I would feel very hurt if it were to happen to me, similarly he would feel hurt too and therefore I do want to pay him back.' If your intention is such, you will be able to pay him back.

**Questioner:** The mind will say that this guy is a millionaire and what use is ten thousand for him anyway? He will not be adversely affected if we do not return it.

**Dadashri:** You may feel he will not be put in any difficulty but it is not the point. That millionaire counts his rupees when he has to spend it on his son. Have you ever seen money lying around in a millionaire's home? Money is as dear as life to everyone.

### **It will end by doing bhavna**

Our intention should be that no being in this world should be hurt through our mind, body, or speech.

**Questioner:** Is it not difficult for an ordinary human being to be able to do that?

**Dadashri:** I am not asking you to start behaving that way right away. All I am telling you is that you need to have a firm internal intent that you do not want to hurt anyone. That inner intent is your firm determination.

**Questioner:** Dada, only the *bhaav* needs to be done, nothing else?

**Dadashri:** Whatever was charged in the past life, it is discharging now in the form of circumstances. If it is a negative circumstance, then to turn it around into positive is the *purushartha*. It is easy to slip downward;

anyone can do that, what *purushartha* do you make in that? To stop yourself from slipping is the *purushartha*. One walks around blindly, thinking himself to be goodness knows what! Will you not have to understand all this? When something completely false has been taken to be true, where will it all end? How can you solve something that has no end?

### **The science of charge-discharge**

**Questioner:** Dada, what does charge mean?

**Dadashri:** Say there is a motor, which runs when you wind it. The winding is equivalent to charging. Then when you leave it to discharge, is it under your control?

**Questioner:** No.

**Dadashri:** It is not under our control after that. It will unwind only as much as you wound it. If you wound it only half the turns, it will go only half the way, if it is wound a quarter of the turns, it will go only quarter of the way, and if you wound it a full turn, it will unwind the full turn. You cannot stop it. That is called discharge. That is how this speech is being discharged. Three batteries are being discharged; the battery of the mind, the battery of the speech and the battery of the body. Thoughts; whether you have a desire for them or not, keep discharging constantly. Whether pleasant or unpleasant, thoughts will continue to discharge. As these three batteries discharge on one side, simultaneously three new ones are being charged on the other side. A new mind is forming; new speech is being recorded. As long as one does not have awareness of the Self, there is no basement; these new batteries will continue to be charged. They will then continue to discharge. Therefore, these three are just batteries which charge and

discharge. These batteries will continue to be charged as long as there is *aropit bhaav* (imposition of the wrong belief) of 'I am Chandubhai', because of the ignorance of the Self. And because You have the awareness of, 'I am *Shuddhatma*', you no longer charge any new batteries. The old ones continue to discharge for those who do not have Self-realization, for those who are Self-realized and also the animals. No effort is needed in this discharge. Their nature is to discharge; therefore they will continue to discharge on their own. Charge is rising (*udit*) *karma* and discharge is setting *karma*.

### **'Charge' due to ignorance at the time of 'discharge'**

**Questioner:** Dada, please explain little more.

**Dadashri:** Man does not have the *shakti* (energy) to sleep, *shakti* to know, *shakti* to come or *shakti* to go; there is no *shakti* of any kind in him. Man has the *shakti* (energy) to 'charge' and that too, it is not his independent *shakti*. The charging takes place because of the force of the discharging *karma*. If man had independent energy to 'charge', then 'he' would never attain *moksha* because of the new *karma* charged which is a responsibility.

### **The whole world is under the control of charge**

From the moment you were born till the time you die, everything is discharging. Your current existence in the human form is a discharge. You had charged for a human birth in your past life, which is now discharging. The Lord does not object to any aspect of the discharge process, but the state of your meditation during the discharge process is of

great significance. For example, in the temple while worshipping the Lord, if your mind is preoccupied in the shoes you leave outside the temple, then even in worship, you are charging *karma* related to the negative meditation of the shoes.

It is discharge when it happens according to one's desires and it is discharge when it happens contrary to his desires too. It is simply showing its attribute of discharge.

You keep experiencing likes and dislikes in all aspects of your life. You have no choice in the matter, likes and dislikes will occur. Why do these likes and dislike occur? No one ever thinks about it. You cannot alter these feelings even if you want to. It has nothing to do with your desires. From the day you were born, the three batteries of the mind, body and speech are discharging because they were charged in your past life. At the time of their discharge when you do not like what comes in front of you, you will know that the charging was of a negative nature. Therefore if now you charge positively, your next life will turn around. As far as your present life is concerned, it is already recorded – the movie has already been filmed and so you have to simply act out your role in the film. The film that you now see on the screen of your life was filmed in your past life but you get to watch it in this life. But when a disagreeable scene comes along, you start shouting, 'Cut! Cut!' You try to censure it. *Mooah!* How can you censure it now? You should have thought about it when you were making the film i.e. when you were charging your *karma*. Now, absolutely no one can change it. Therefore now, just finish seeing the film without any *raag-dwesh* (attachment-abhorrence).

There is attachment towards the one that you like, and abhorrence towards the one you do not. Therefore, this world exists and continues on attachment, abhorrence and the ignorance (*agnan*) of 'I am Chandubhai'. The Jains call it *raag*, *dwesh* and *agnan* and the Vedanta calls it *mudd*, *vikshep* and *agnan*.

The whole world is under the control of charge. Charging of *karma* is against the Lord's instructions but not discharge of *karma*.

*As long as the awareness of 'doership' is there, 'charge' will continue. In Akram-path, 'I' remove your doer-ship. The awareness that 'I am the doer' is removed and the understanding of 'who the doer is' is given. Therefore, 'charging' stops! What is left now? Only the 'discharge'- self is left.*

**Questioner:** How can we tell the difference within between this is a charge *bhaav* (intent) and this is a discharge *bhaav* (intent)?

**Dadashri:** When you have the faith-conviction (*shraddha*) that 'I am Chandubhai', then you will have the charge *bhaav*. But when You are the *Shuddhatma*, that charging *bhaav* comes to an end and bondage of new *karma* stops.

**Questioner:** Dada, you told us that after *Gnan* I do not need to do any more *bhavna* (intent) and that no new causes are going to be created, so where does *purushartha* fit in this?

**Dadashri:** *Purushartha* means to remain the Self. Having become the *Purush* (Self), *Purushartha* is to be done. So to remain as Knower-Seer (*Gnata-Drashta*), that is the *Purushartha*. That *Purushartha* is

really called your '*swabhav*' – a thing's intrinsic nature. The Self's very nature is *Gnata-Drashta*. Nothing remains to be done. The *swabhav* (Knowing-Seeing) is there but we have to use words for the world; *Purushartha*! But otherwise the Self's nature is to Know and See. There is no other *purushartha* of the *Atma* (the Self). *Gnata-Drashta* (Knower-Seer) is verily its *Purushartha*. And *parmanand* (absolute bliss) is its result.

### Laukik purushartha – Alaukik purushartha

What is considered *Purushartha*? It would be independent, *swadhin* (dependent on the Self); it would not be *paradhin* (dependent on the non-Self and its interactions). Here, other circumstances come together then the work happens. That which happens on the basis of scientific circumstantial evidence is *prarabdha* (effect; destiny).

**Questioner:** So then you tell me if the *Atma* (the Self) is independent (*swadhin*) or dependent (*paradhin*)?

**Dadashri:** *Atma* is *swadhin* and *paradhin* also. It is *paradhin* on the basis of *agnan* (ignorance of the Self) and it is *swadhin* on the basis of *Gnan*, and thus one is *Purush* (the Self). *Purush* is with *Purushartha* (absolutely independent Knowing and Seeing progress). Until then there is no *purushartha* of any kind at all. All that rest is illusory (*bhrant*) *purushartha*. That illusory *purushartha* is based on evidences, on the basis of *naimitik* (evidence of another entity). Therefore, whatever *purushartha* happens after attaining *Gnan* (becoming a *Purush*) is the *Purushartha*. Thereafter the Self is *swadhin* (independent).

**Questioner:** After attaining *Gnan*, the Self becomes *swadhin* (independent), therefore there is nothing for the Self to do. If there is *agnan* (ignorance of the Self), then *atma* (the self) is *paradhin* (dependent), and there again I-the Self have nothing to do. So in any situation, whether one has *Gnan* or *agnan*, there is nothing for the *atma* to do.

**Dadashri:** *Atma* does *purushartha* only after attaining *Gnan*.

**Questioner:** Without *purushartha*, *Gnan* does not happen and you are saying that *purushartha* happens after *Gnan*. How is that?

**Dadashri:** *Gnan* does not happen without *purushartha*. After *Gnan*, *Purushartha* happens.

**Questioner:** Does one not need to do *purushartha* first?

**Dadashri:** There is no *Purushartha* at all, is there? These living beings, who constantly live in *parsatta* (driven by the realm and domain of the non-Self), what *purushartha* those poor fellows have? If we want to say then we have to say that it is *bhrant* (illusory) *purushartha*. On what basis do they progress further? Then it is *naimitik* (evidence of another entity), *bhrant* (illusory) *purushartha*.

**Questioner:** The *purushartha* which is believed to be *purushartha*, in *agnan* ('I am Chandulal'), is *naimitik purushartha*.

**Dadashri:** That is also not *purushartha*; there is no awareness at all. In *gnan*, a very rare person would understand that this is called *Purushartha*.

**Questioner:** So then by which force

*atma* attains *Gnan*? If there is no *purushartha* in ignorant (*agnan*) state then through which force the *atma* attains *Gnan*? Can one come from the state of *agnan* to *Gnan*?

**Dadashri:** Due to the energy and strength of *punyai* (merit *karma*).

**Questioner:** It means, what I am saying is that, Mahavir Swami or Lord Buddha, they have not done any *purushartha* before? They did *purushartha* only after attaining *Gnan*?

**Dadashri:** *Purushartha* happens only after attaining *Gnan*. It does not exist before *Gnan*. There would be illusion (*bhranti*) only. *Purushartha* happens after becoming a *Purush*. *Prakruti* (non-Self complex) and *Purush* (the Self) become separate. *Purushartha* begins after attaining *Gnan* and until then *prakruti* and *purush* remain as one (*ekakar*). Where one is *tanmayakar* (the body-mind form), that is where the illusion begins.

That is considered egoism; it is *laukik purushartha*, the people of the world call it *purushartha*, so you become happy. But when someone like me uses the word so it bothers you. *Laukik purushartha* means that which is believed by the world. It is merely egoism.

**Questioner:** Does any *kshayopsham* (decrease in intensity of *kashaya*) *bhaav* come in this or not?

**Dadashri:** Nothing would come or do. All are scientific circumstantial evidences. Your *punyai* (merit *karma*) is tremendous. So with that heavy merit *karma*, all other circumstances came together, you had time, and other things came together. You met a friend and you came

here joining in the circumstance and as a circumstance you are here. You got a ride on the way while you were coming. Circumstances met-arose for you on the way here, did they not? You must have got a train or a car, did you get anything?

**Questioner:** That is right.

**Dadashri:** And that did not collide with each other, that can happen too, can it not?

**Questioner:** That is right.

**Dadashri:** To get here; nothing clashed with you, didn't do anything, then only you are able to come here, is that not so?

**Questioner:** Is this also a view from an unfolding *karma* (*udayik bhaav*)?

**Dadashri:** *Udaya* (unfolding), what else is there except *udaya*? This *udaya* (unfolding of *karma*) of yours, is *udaya* of *punyai* (merit *karma*), it is the great *udaya* of *punyai*. That is why you got the *darshan* of the *Gnani Purush* here.

Understand my talk. Understand everything completely. If I say *purushartha*, then I will not speak only *purushartha*. I will speak *laukik purushartha*.

**Questioner:** What is *alaukik purushartha*?

**Dadashri:** *Alaukik Purushartha* is the *Purushartha* which starts after becoming a *Purush* (the Self), such a One has no egoism. Illusory *purushartha* does not exist in *alaukik Purushartha* at all. Whatever you are doing, that *purushartha* does not come in in *alaukik Purushartha*, such as; I went to toilet, I ate, I drank, I went to do *satsang*, I went to do *swadhyaya* (study of the Self). All these do not come in *alaukik*

*Purushartha*. All that you are in, that *purushartha*, is not any *purushartha*. What is the reason for that? *Parsatta* (realm of the non-Self) is doing this and you believe that 'I am doing', that is all. People will not believe that. *Parsatta* is *parsatta*. Can you understand such a thing, that *parsatta* is doing? *Satta* (authority of realm), which you do not have and you are speaking believing that to be your authority (*satta*); that is called egoism.

When one does not do egoism in that which is mandatory, it is called *Purushartha*. When can real *Purushartha* arise? *Purushartha* arises after *Gnani Purush* makes one a *Purush* (the Self). Until then it is running on the basis of *prakruti*.

*Prakruti* forces you to dance and you say that 'I am doing'. That is called illusory *purushartha*. That is not real *purushartha*. The real *purushartha* begins only after *Purush* (the Self) and *prakruti* (the non-Self) become separate.

### **Continuous positive intent is verily real purushartha**

*Purushartha* cannot happen without You first becoming a *Purush*. When You attain the awareness, You begin to see your mistakes; you begin to see without partiality. When you start to understand every mistake of 'Chandubhai'; that is when You attain a state of impartiality. That is when judgment power comes and real *purushartha* begins.

You should also "study" to see whether there is a change in your speech, conduct and humility. You will have to become like Dada, will You not? Then only will You go to *moksha*. There is only one quality of everyone in *moksha*, is there not? Complete one hundred



**Pujya Deepakbhai's East Africa & Dubai 2012 Satsang Schedule**

DATE	DAY	VENUE	PROGRAM	FROM	TO	VENUE	CONTACT
24-Oct	Wed	Kenya	Aptaputra Satsang	8.00 PM	10.00 PM		+254 (0)733 612 040
25-Oct	Thu	Kenya	Satsang	8.00 PM	10.00 PM	BROOK HOUSE SCHOOL	+254 (0)733 872 387
26-Oct	Fri	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM	Magadi Road, Langata, Near	
27-Oct	Sat	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM	Nairobi National Park, Nairobi,	
27-Oct	Sat	Kenya	<b>GNAN VIDHI</b>	4.00 PM	8.00 PM	Kenya.	
28-Oct	Sun	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM		
30-Oct	Tue	Kenya	Aptaputra Satsang	7.00 PM	9.00 PM	SSHU HALL	+254 (0)774 154 100
31-Oct	Wed	Kenya	Satsang	7.00 PM	9.00 PM	Lakshmi Narayan Temple, Ogada Street, Kisumu,	
1-Nov	Thu	Kenya	<b>GNAN VIDHI</b>	5.00 PM	9.00 PM	Kenya.	
2-Nov	Fri	Uganda	Aptaputra Satsang	8.30 PM	10.30 PM		+256 (0)712 992 272
3-Nov	Sat	Uganda	Satsang	8.30 PM	10.30 PM	SPEKE RESORT, Munyonyo, Kampala, Uganda.	
4-Nov	Sun	Uganda	<b>GNAN VIDHI</b>	3.30 PM	7.00 PM		
7-Nov	Wed	Dubai	Satsang	7.00 PM	10.00 PM	DHOW PALACE HOTEL,	+971 (0)557 316 937
8-Nov	Thu	Dubai	<b>GNAN VIDHI</b>	5.00 PM	10.00 PM	Behind Standard Chartered Bank, Kuwait Street, Bur Dubai, Dubai, UAE.	+971 (0)501 364 530
9-Nov	Fri	Dubai	<b>Mahatma Only Shibir (UAE)</b>	9.30 AM	6.00 PM		
10-Nov	Sat	Dubai		9.30 AM	6.00 PM	<b>TBA</b>	
11-Nov	Sun	Dubai		9.30 AM	6.00 PM		

**Watch Pujya Niruma on T.V. Channels**

- India** ✦ **DD-Girnar**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)  
 ✦ **DD-Saptgiri**, Monday-Friday 7:30 to 8 AM (Telugu)  
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)  
 ✦ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)
- All over the World** (except India & USA) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)
- USA** ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)
- Europe** ✦ **Venus** (Sky Platform-Channel 805) Everyday 10 to 11 PM (In Hindi)

**Watch Pujya Deepakbhai on T.V. Channels**

- India** ✦ **Doordarshan (National)**, Every Mon-Tue-Wed 8:30 to 9 AM (Hindi)  
 ✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)  
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)  
 ✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)  
 ✦ **DD-Sahyadri**, Every Mon to Sat 7:30 to 8 AM (Marathi)
- USA** ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

**Spiritual Discourses & Gnanvidhi in the presence of Puja Deepakbhai**

**Adalaj Trimandir**

Dt. **22<sup>nd</sup> September** (Sat), 4-30 to 7 pm - **Satsang & 23<sup>rd</sup> Sept.** (Sun), 3-30 to 7 pm - **Gnanvidhi**

Dt. **13<sup>th</sup> Nov.** (Tue), 8 to 10 pm - Special Bhakti on the occasion of **Diwali Festival**

Dt. **14<sup>th</sup> Nov.** (Wed), 8-30 am to 1 pm - Special Darshan-Pujan on the occasion of **Guj. New Year**

**Aurangabad**

Dt. **6<sup>th</sup> October** (Sat), 6 to 8-30 pm - **Satsang & 7<sup>th</sup> Oct.** (Sun) 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Saint Eknath Rang Temple, Usmanpura, **Aurangabad** (Maharashtra). **Mob.:** 8308008897

**Jaipur**

Dt. **9<sup>th</sup> October** (Tue), 6 to 8-30 pm - **Satsang & 10<sup>th</sup> October** (Wed) 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Utsav Hall, P-10, Sector-2, Vidhyadhar Nagar, **Jaipur** (Rajasthan). **Mob.:** 9461905465

**Delhi**

Dt. **12<sup>th</sup>-13<sup>th</sup> Oct.** (Fri-Sat), 6 to 8-30 pm - **Satsang & 14<sup>th</sup> Oct.** (Sun) 4-30 to 8 pm - **Gnanvidhi**  
**Venue :** Laurel High-School, Near Shiva Market, Pitampura, **New Delhi**. **Mob.:** 9811488263

**A Grand 105<sup>th</sup> Birthday Celebration of  
Param Puja Dada Bhagwan (Dadashri)**

**Dt. : 23<sup>rd</sup> to 27<sup>th</sup> November 2012 : In the presence of Atmagnani Puja Deepakbhai**

**Spiritual Retreat :** 23<sup>rd</sup> November, 7-30 to 10 pm & 25<sup>th</sup> Nov., 9-30 am to 12 pm  
24<sup>th</sup> & 26<sup>th</sup> November, 9-30 am to 12 pm & 7-30 to 10 pm

**Gnanvidhi :** 25<sup>th</sup> November, 4 to 7-30 pm

**Birth Anniversary Celebration :** 27<sup>th</sup> Nov., 8 am to 1 pm, 4-30 to 6 pm

**Venue :** Jawahar Ground, Vagha Wadi, Opp. Reliance Mall, **Bhavnagar** (Gujarat).

- ◆ Mahatmas-Mumukshus who wish to attend this celebration must register their names at their nearest satsang center. In case there is no satsang center in your nearby area, pl. register your name at Adalaj Trimandir registration dept. on Tel. No. 079-39830400 (9 am to 7 pm) latest by 4<sup>th</sup> November 2012.

- ◆ **For Mahatmas-Mumukshus from foreign countries:** for registration, pl. visit

<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>

**Kolkata**

Dt. **30<sup>th</sup> Nov.- 1<sup>st</sup> Dec.**, (Fri-Sat), 6 to 8-30 pm - **Satsang & 2<sup>nd</sup> Dec.** (Sun) 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Vidya Mandir, 1, Moira Street, Near Minto Park, **Kolkata**. **Cont.:** 033-32933885

**Raipur**

Dt. **4<sup>th</sup> December** (Tue), 6 to 8-30 pm - **Satsang & 5<sup>th</sup> Dec.** (Wed) 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Shahid Smarak Bhavan, Rajbandha Ground, **Raipur**, (C.G.). **Mob.:** 9329644433

**Mumbai**

Dt. **7<sup>th</sup>- 8<sup>th</sup> Dec.**(Fri-Sat), 6-30 to 9 pm - **Satsang & 9<sup>th</sup> Dec.** (Sun) 5-30 to 9 pm - **Gnanvidhi**  
**Venue :** Shri Datt Krida Prabodhini, Opp. D-Mart, Nr. Fortis Hosp., **Mulund (W)**. **Mob.:** 9323528901

September 2012  
Year-7, Issue-11  
Continuous Issue-83

## Dadavani

RNI No. GUJENG/2006/17257  
Reg. No. GAMC - 1501/2012-2014  
Valid up to 31-12-2014  
LPWP Licence No. CPMG/GJ/100/2012  
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on 15th of each month.

### Pratikraman for not remaining in the Agnas

When circumstances come together and because of that, the work that happens, all that is called *prarabdha*. And when circumstances come together, and in the work that happens through that; the meditation (*dhyana*) that arises is called *purushartha*. There are two types of *purushartha*: the one with illusion is with illusory *purushartha* and the 'Gnan' has *Gnan Purushartha*. For You, to 'See' what 'Chandubhai' is doing is *Purushartha (Gnan Purushartha)*. *Bhaav* comes in the middle in illusory *purushartha* and in the exact (*yathartha*) *Purushartha* is the Knower-Seer (*Gnata-Drashta*). While verily suffering the *prarabdha*, the seed of illusory *purushartha* is sown within, because of the awareness, 'I am the doer'. Otherwise, liberation is attained after suffering the *prarabdha*.

- Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.