

Dadavani

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The Pure Love of the Gnani Purush...

That can be openly seen. There the children, the illiterate, the educated, the intellectuals all remain seated. Everyone will be accommodated there. This is because the atmosphere there is so beautiful!



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The Gnani Purush: A Matchless Embodiment of Love

EDITORIAL

Who in this world is unfamiliar with the word 'love' (*prem*)? But who knows the true meaning of love? What people refer to as love in the worldly life is actually attraction (*aasakti*). Where has the world even seen real love? Real love is that which does not increase or decrease. The same love remains even if insulted, and the same love remains even if given respect; it is forever constant, it remains the same. From where is this real love acquired? The answer is, from the Ones who have become the embodiment of love, the *Vitarags* (fully enlightened Lords), the *Gnanis* (the Ones who have realized the Self and are able to do the same for others).

Absolutely revered Dadashri is such an embodiment of love; who became free (*mukta*) from being an ordinary person through the right understanding and applied Vision as the Self (*swa-purushartha*); and thus became an extraordinary human being. And the fragrance of love present in Him flowed continuously; each person who came across Him has experienced this, and His extraordinary energy.

How can there be any adjectives to describe the One who has become the embodiment of love, is selfless towards all living beings, and has love for all without any expectations? In fact that unparalleled, unblemished love is the manifest absolute Self (*Paramatma*). Whosoever comes into the acquaintance of the expansiveness of the manifest *Paramatma* 'Dada Bhagwan', experiences awe along with natural obeisance from the heart. Oh, the softness and fragrance of that loving flower! Only those who have experienced it, can truly know it!

In the present compilation, we get a live picture of Dadashri's conduct of love arising from complete experience; that which is not just in words, but can be known through experience. We get to see and know the compassion-filled hint of that love with each and every word.

Pure love is referred to as divine love (*ishwariya prem*), in which there is no attachment-aborrence, no divisiveness, no expectations, no demand; there is exclusively selfless love. There is no attraction or sexuality there; there is only purity, oneness, flawless vision, and solely the intent of salvation of others. And that love is not restricted to just one person; it prevails for the entire world, for every living being; it flows without any bounds.

When does such pure love, without any ulterior motive, without attraction, arise? It begins when one attains the state of pure Soul (*Shuddhatma*). Pure love begins to arise when one
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remains in the state of pure Soul, remains separate from file number 1, and sees the pure Self (*shuddha swarupa*) in everyone. And, as this practice happens, one will ultimately indeed become the embodiment of love.

Absolutely revered Dadashri had the very intent that, ‘You should become the embodiment of love and give to others the same love you have tasted from ‘us’.’ You will indeed be able to swim through the pure stream of this love and reach the exact shore of liberation, but you will also become fully able to make others swim to liberation. So come, by worshiping this pure grace of love, let us make the firm resolution (*nischaya*) and begin the progress as the Self (*purushartha*) to become the embodiment of love.

~ Jai Sat Chit Anand

The Gnani Purush: A Matchless Embodiment of Love

{ 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. }

To Shower Love is Indeed True Happiness

Questioner: How and what kind of happiness can one give to living beings? What kind of happiness (*sukha*) given to others, results in the greatest amount of happiness in the giver? Please explain this in detail.

Dadashri: If a person lacks something, and if you have excess of the same and you give it to that person to fulfill his need; then that person will feel happy. And the result of that happiness is that you will indeed get happiness. So, if you want happiness, give happiness to others; if you want pain (*dukha*), give pain to others. Give that which you want. There is no other law of the Lord. This pain that is currently yours is that which you have given out; it has come back to you. On that basis, understand what you have handed out, what kind of ‘businessman’ you are; you will understand this.

How can one give true happiness? Through selfless love! To give love (*prem*) without any selfishness is giving out real

happiness. This love for one’s wife and children is all selfish love. If you do not take them to the cinema for a few months, then they will make a wry face. Therefore, this is all selfish love. If you keep selfless love, then people will feel joy.

Questioner: That is correct.

Dadashri: To give rise to the greatest amount of happiness, one should have selfless love.

Kabir Sahib Gave the True Definition of Love

Dadashri: I too was looking for the definition of love when I was young. I wondered, ‘What must love be?’ These people keep talking about love all the time. What could it be? So then I read all kinds of books and scriptures but did not find the definition of love anywhere. I was astonished that no scripture has defined love! It was not until I read a book of Kabir Sahib, that I was satisfied. He is the one who defined love. His definition helped me. It says:

‘That which increases one moment and decreases the next is not love.

That which resides in the heart and remains the same is real love.’

He truly defined it. I felt this to be a beautiful definition indeed. ‘Bravo! Kabir Sahib, I must say!’ This is the truest love of all. Can that which increases one moment and decreases the next be called love?

The Language of Real Love

Questioner: So what is called real love?

Dadashri: Real love is that which never increases or decreases! Our love, the *Gnani’s* love is such a love; it does not increase or decrease. I have that kind of love for the entire world, and that love is indeed the absolute Self (*Paramatma*).

Questioner: Still, there must be love somewhere in this world, right?

Dadashri: There is no love anywhere at all. There is no such thing as love in this world. It is all attraction (*aasakti*). You will realize this right away when (someone you love) says something negative about you.

If your brother returns home today after being away for a long time, then you will love to be around him. You will enjoy eating together and going out with him. But if the next day he tells you that you are behaving like a person without any sense, this would be the end of your love! And if you were to say the same thing to a *Gnani Purush* seven times, he would say, ‘Yes, brother, have a seat.’ This is because the *Gnani* knows that You are not speaking, it is a ‘record’ that is speaking.

Real love is that which does not have any abhorrence (*dwesh*) associated with it.

How can it be called love when there is abhorrence associated with it? Love should be constant.

Real Love is That Which Does not Increase or Decrease

Questioner: So real love is that which does not increase or decrease?

Dadashri: Real love does not increase or decrease. Love between two people will decrease if one swears at the other and they will both start to quarrel. Their love will increase once again when one gives flowers to the other.

Questioner: In the worldly affairs, it is bound to increase and decrease; that is just the way it is.

Dadashri: The love of these people increases and decreases throughout the day! It fluctuates with their children, relatives and all! Oh, it even increases and decreases for his own self! At times, he looks in the mirror, and says, “I look good now.” A moment later, he will say, “No, I do not look right.” Even love for one’s own self fluctuates. All this happens because one does not realize one’s responsibility! How tremendous that responsibility is!

Questioner: That is why people are told, ‘Cultivate love, cultivate love.’

Dadashri: But it is not even love to begin with! Such talks are from the worldly perspective. Who can call this love? The love that increases and decreases is nothing but attraction, sheer attraction (*aasakti*)! There is only attraction in the world. The world has never seen real love.

The Love of the World is Attraction

Wherever you look in the world, the

love that you see, is all selfish. The love between husband and wife, parents and children, boss and employee, and in other relationships is all selfish love. One realizes this when that love fractures. As long as there is sweetness in it, everything is fine, but one will realize what kind of love it is when it becomes bitter. For his entire life, a son has lived with complete reverence for his father, but if just once, in anger during an argument between the two, the son tells his father, "You do not have any sense," then their relationship will be ruined for the rest of their life. The father will tell the son, "You are not my son, and I am not your father." Now if it were real love, it would remain constant, even if they were to swear at each other or fight. How can anything else be called real love? Selfish love is verily called attraction. It is a love like that between a businessman and his customer; it is nothing but transaction of give-and-take. The love of the world is called attraction. Attraction is the sign of love in excess.

The world believes attraction to be love and gets confused. The wife has sexual desire (*kaam*) for her husband, and the husband has sexual desire for his wife. All this has arisen due to sexual desire. If the desire is not met, the screaming starts from within; the attacking happens. No one in the world has become yours for even a minute. Only the *Gnani Purush* can become yours. That is why the Lord has said, "Every living being is an orphan."

Questioner: So please explain the words love (*prem*) and attachment (*raag*).

Dadashri: Attachment is a physical thing, and love is the real thing. Now, love should be such that it does not increase or decrease; that is called love. And that which increases-decreases is attachment. So the

difference between love and attachment is that attachment may suddenly become excessive, and one becomes trapped in it. If love were to increase, then it would result in attachment. If love were to decrease, it would result in abhorrence. So that cannot be called love at all, can it? That is attraction (*aakarshan*) and repulsion (*vikarshan*). Therefore, what our people call love, the Lord calls attraction.

Real Love Does not Rise or Fall

When one likes to live continuously with the other person, it is called love. One likes everything the other person says. There is no action and reaction in it. The flow of love remains constant. There is no increase or decrease, no influx (*puran*) or outflux (*galan*). Attraction by nature is influx and outflux (filling and emptying).

If some child senselessly says that, "Dadaji, I will no longer invite you for dinner," even then, Dadaji's love will not fall. And if he keeps serving wonderful food, even then Dadaji's love will not rise. That is called love. So, there is love if you serve food, there is love even if you do not serve food, there is love if you swear at me, and there is love even if you do not swear at me; the love is visible everywhere. Thus, 'our' love is considered real love. It is constant, isn't it? It is the same as it was on the day you met me, right? Hey, if you were to meet me after twenty years, even then the love would not rise or fall; the love will be the same! The love of the *Gnani* is pure love (*shuddha prem*). Such love will never be seen anywhere else.

The Pure Love of the Gnani

Questioner: Dada, what is pure love?

Dadashri: It has no ulterior motive of

any kind. There is nothing like, 'He will be beneficial to me'; there is no pure love where that exists. Tell me, what motive must there be for this pure love that 'we' have for you? That is pure love. What Dada has is called pure love. There is no ulterior motive. Nothing is wanted from anyone. Nothing is wanted at all, there is no desire. This love is only there for your own benefit, for your own salvation, and it is the same for everyone. If it appears to increase or decrease, it is due to the effect of the person's past life *karma* (*prarabdha*).

Questioner: You have said that aside from the pure Soul, no one can give pure love.

Dadashri: No one can give it. Now you can begin to practice maintaining pure love. Even if someone swears at you, you should see him as pure. This is because it is due to the unfolding of your *karma* that this 'top' (non-Self complex) is cursing at you. But the Self is residing separately from the 'top' (within that person). The 'top' is separate, and pure Soul is separate. The 'top' is in activity (*kriyakari*); pure Soul is without activity (*akriya*).

Questioner: Is it possible that pure love can exist within love that is not pure, even for a moment?

Dadashri: Of course! Such pure love has arisen for moments within You; that is when there is radiance on your face. Would radiance arise otherwise? One may appear attractive, one may appear fair, but there will be no radiance. Pure love has arisen; that is why radiance has appeared. Now you feel that you do not want anything from anyone. Now all you want is ultimate closure. Pure love has arisen from just that.

Questioner: Dada, with pure love

(*shuddha prem*), we do not have any intent to take anything from anyone, and we do not have any expectations for anyone.

Dadashri: There is no sentiment (*laagni*) at all! There is no sentiment (feeling or opinion) related to sexuality nor money nor any help from anyone; there are no sentiments of this kind. That is called pure love.

Questioner: But in that, is there the desire (*bhaavna*) to give?

Dadashri: No, not even the desire to give; that too falls under sentiment. And that which is given will be taken back, it will be returned. So, nothing is even to be given. The worldly interaction (*vyavahar*) of give-and-take is a different matter. But pure love means that there is no give-and-take at all. Love means that it is the same for all. There are no sentiments. 'Our' love always remains for everyone, doesn't it? Have you ever seen it leave?

Questioner: No.

Dadashri: It does not leave.

Questioner: But love will happen if it becomes ingrained in the Conduct (as the Self) (*Charitra*), won't it, Dada? So pure love will only arise when one's character (conduct as the Self) develops, right?

Dadashri: Yes, so that means that attribute (*guna*) is beginning to arise in you, and those other attributes (anger-pride-deceit-greed) have started going to their 'home'. Now, those who are to come are arriving, and those who are to leave are departing. Then there will be clear sailing! Now those who are to leave are indeed departing. The 'crowd' is indeed leaving.

Where There is Pure Love, the State of Paramatma Manifests

Pure love is such a thing that it is not 'effective' to the slightest extent with anyone. Sentiment is without the Self, inanimate (*jada*); that is why it is 'effective'. Pure love is the Self, (*Chetan*, able to Know and See), and it is 'ineffective'. Do you become dazzled by anyone?

Questioner: By someone who is real love.

Dadashri: No, but anywhere else, at home, or anywhere you go?

Questioner: I do not become dazzled by anyone; I only become dazzled by someone like you, Dada.

Dadashri: My love is pure love; that is why it affects people. People benefit from it; otherwise it would be of no use to anyone! When there is the presence of the Lord or a *Gnani Purush* in this world, people witness real love. That love will not increase or decrease, it is without attachment. The *Gnani's* love is verily *Paramatma* (the absolute Self). Real love is verily *Paramatma*; nothing else is *Paramatma*. Where there is real love, there the state of *Paramatma* manifests.

The Selfless Love of the Gnani

This love of 'ours' is selfless; that is why it does not increase or decrease. That man was speaking negatively about Dada Bhagwan, yet 'we' had no problem, and if someone showers Dada Bhagwan with flowers, even then 'we' will have no problem. This is because 'our' work is with the real thing, is it not? Our concern is only with the work, right? What other trouble do 'we' have? 'We' have love for all of you. 'We' have love for all of these

people sitting here. 'We' do not have a problem if that man spoke negatively. We had him sing '*Aseem Jai Jaikar*' (eternal glory to the Lord within) on his own, and then, he became happy and felt joy. 'We' have no problem if someone wants to swear at me. To whoever wants to swear, to whoever has a fondness for that, 'we' say, "Give it." At least the good man's fondness will be satisfied!

I had a follower; he was a young man, a celibate (*brahmachari*). One day, he says to me, "Dadaji, I am getting bad thoughts." I said, "What bad thoughts? Thoughts about women? Other thoughts?" Then he said, "No, no. Other very bad thoughts." I said, "But what bad thoughts are coming? At least tell me." Then he said, "I get thoughts about shooting you." I said, "Hey, 'we' have no problem with that. You are getting this thought, but what happened that you feel this way?" He said, "When you were doing *vidhi* (auspicious silent blessings performed at the feet of the *Gnani*) for that man, I made three attempts to join in but it did not happen. So I felt that I ought to shoot this Dada." I said, "It is correct. It was Dada's mistake, it is correct." Now, that boy spoke so frankly. So, I showed him lots of love that, 'Oh ho ho! Someone is speaking so frankly in this time cycle (current time cycle characterized by lack of unity of thoughts, speech, and actions)! To speak so frankly would make one feel nervous. To speak in this way with me would cause nervousness!' He spoke frankly. And he felt a lot of repentance within. He said, "Why do such thoughts come, Dadaji? I feel like I want to die because of this." Now, what could 'we' do in such a situation? 'We' showed the poor boy love. His mind set off the wrong way and such thoughts came; what could the poor boy do in that? He himself did not like the thoughts.

He said, "After that, I kept getting those same thoughts." I said, "Your point is correct, it is my mistake." So I put my hand on his head and gave him blessings, and after that those thoughts stopped. Now tell me, what would others do in this situation? While here, one sees love, pure love! And pure love is verily the absolute Self (*Paramatma*) in visible form.

If someone's jab (*godo*) happens to hurts you, there is no problem with that, but you should take care that your jab does not hurt anyone. Only then will you receive the other person's love!

Love Does the Work, not Words

Questioner: The *satsang* (conversations that lead to the Self) that you did with all those youngsters, teenagers in America, and the change of heart that they all experienced; they gave up eating meat, dating, and all that, and they started following Dada. So then what is all this? Did Dada do *satsang* with them? What conversation took place; what did you explain?

Dadashri: The words do not do the work, my love does. Young girls were massaging my leg; ten-, twelve-, fourteen-, fifteen-, eighteen-year-olds. Then I said, "Hey, what hurt me?" They all had grown their nails long. I said, "What hurt me?" So the poor girls got frightened that Dada has gotten hurt by something. I said, "What have you done here? Why have you grown your nails so long? They can hurt me." Then one replies, "I have a fondness for it." Then I said, "Now how long will you keep them (so long)? Keep them for a year, then get rid of them." Then she said, "No, I will get rid of them tomorrow." So, she immediately got rid of them.

Now, if we were to say, "Cut these nails now, or I will not give you dinner," then will she not also know how to react in that way? If you know how to make a challenge, would she not also know how to challenge, that, "Fine, I am not going to cut them. Do what you want." This situation should be dealt with love. One can win over with love. Children can be won over, the husband can be won over, animals can be won over; even a tiger can be won over.

Win Them Over With Love, not by Scolding

One boy chitchatted with me for maybe half an hour. He asked for a book. He said, "Give me your photo." How old was the boy?

Questioner: Thirteen years old.

Dadashri: He asked for a photo and a book. We gave him a book. Moreover, he read the book too. Today, too, he kept looking over at me; he kept taking photos of me as 'I' entered. He has become bound to me. So, he will not look for love elsewhere, he will find love in my photo. The world lives for love, and yet do our people not hit their children? The senseless people tell the child that he has no sense, and continuously scare him! They cannot find a job, and yet walk around as if they have sense! Even their mother-in-law scolds them. Who would be able to straighten them out? There is no one like me to straighten them out. Otherwise, if you have a superior over you, then how would you be able to say anything? Do you understand this? Will this come in handy?

And do not hit your children at all. If they make a mistake, then it is necessary to gently put your hand over their head and give them the right understanding. A child will become wise if you give him love.

If I were to hit an older person right now, even then he would not become upset. What is the reason for this? It is because I hit with love. Even if I repeatedly hit this child, he becomes pleased. And if you were to do it? You have ego, and so his ego becomes aroused. I have love, therefore love arises in him. No matter how much I were to hit, nothing would happen; he would become pleased with me. This is because I view him with love, while you are filled with ego. Therefore, ego awakens within the child. So, both the egos attack each other. “Come on,” they will say.

The World saw Love

In America, at the airport in New York, eighty people were crying. At that time, all the New Yorkers stared, wondering ‘What have these people seen that they are crying, such adults are crying!’ The world saw love. The world has never seen love. What they have seen is attraction (*aasakti*). Attraction means that after a short while, it plummets, it simmers down. *Mooah* (mortal one), just now it was bubbling over, why has it stopped now? Then they will say, “Cold water has been poured over it.” If milk is boiling, and we pour cold water over it, then what would happen? All of that is called attraction. It rises and falls, rises and falls. At night, after coming home from the movies, they will say, “I am yours, you are mine, you and I are one.” And in the morning, they will be fighting. If there is love, then there is no fighting, there is nothing else. ‘We’ see everyone with this love. ‘We’ have no use for any other kind of stock. ‘We’ go around seeing the entire world as flawless (*nirdosh*).

Everything has an end, Therefore be Patient

One of our business partners had a

brother who would come home at two in the morning. It is not worth mentioning all that he would do before coming home. You can fathom that! So, all the members of the household came together to decide what to do about him. “Should we scold him, or should we not let him enter the home, or what other solution should we employ?” they said. Now, a big question arose, didn’t it? Yes, they received the experience from that. One of the older brothers went to tell him that, and he responded, “I will not let you go without beating you up.” Then they all came to me, to say that he was speaking in this way. Then I told them, “Do not say anything at all. Let him come home as he pleases; let him leave as he pleases. Do not speak rightly or wrongly, do not keep attachment or abhorrence. Maintain equanimity (*samata*), maintain compassion.” Then, three to four years later, he became ‘first class’. He has become a fine man now. But (the family) bore all that for four years. Everything has an end. Your patience is required. And sometimes, when there is no end in sight, you do not help in it, you actually cause more damage for the other person. You are causing harm to yourself as well as to the other person. Who can improve the other person? The one who has become improved himself. Who can improve others, sir? Only if we have improved can we improve our children, but what if we ourselves do not have our act together? What do you think?

Questioner: Who can be considered improved? What are the signs of it?

Dadashri: Even if you were to scold the other person, he would still see your love within it. Even if you were to rebuke him, he would only see the love, that, “Oh ho ho, how much love my father has for me!”

Where there is love, faults do not exist. Where there is love involving give-and-take, all the faults will be seen.

The entire world does what it does through that which is beyond their control (*farajiyat*), and it is verily a lack of understanding (*unsamajan*) to scold someone with, “Why are you doing that?” If you scold him, then he will do it more. Explain to him with love. All diseases can be cured with love. Pure love can be found from the *Gnani Purush*, or from his followers.

The Gnani’s Love is Visible Even in Sternness

Even when we scold, attachment-abhorrence (*raag-dwesh*) do not arise, that is for certain! The Lord has raised an objection to attachment-abhorrence, and it will not do if the other person experiences pain. Do you feel my words would cause pain?

Questioner: No.

Dadashri: What did one woman say about all this that I have to say? “Dada speaks sternly, but there is no anger behind it.” Do you understand that, that there is no anger behind it?

Questioner: There is love.

Dadashri: Yes, there is love. There is no need to listen where there is anger. Anger is overt ego. There is anger in violence, and there is no anger in nonviolence. No matter how stern our speech is, it will not hurt and break the mind.

Questioner: But, Dada, whenever you have ‘fired at’ (scolded) me, on the contrary, the love has increased. Five years ago, a day after you scolded me, you asked me, “You

have not been affected by it, have you?” I said, “No, it has not had such an effect.”

Dadashri: It will not. I scold because it will not have an effect! Who do I speak sternly with? With the one who will not be affected by the sternness. Otherwise, one will become dejected, things will be ruined! It will create problems if he breaks down because of my sternness! You cannot make tea with spoiled milk.

Insult Dada and then see his love, see what it is like! His love has not decreased; therefore know that he is indeed the absolute Self (*Paramatma*). Dada is not *Paramatma*; the love within Him is *Paramatma*. You will see everything in this world, but never this (such love) elsewhere.

He Becomes Like a Child and Showers Love

When do you experience joy, when someone scolds you, or when someone does not scold you?

Questioner: If someone scolds me heavily, then I do not experience joy.

Dadashri: If someone were to say, “Come, child, you are very good. You are very wise,” then would you experience joy?

Questioner: I would sometimes.

Dadashri: Not every time?

Questioner: I would not if the person were not saying it genuinely. Meaning, if someone were saying it with flattery, then I would not experience joy. But if he was being genuine, then I would like it.

Dadashri: So if he were saying it with an ulterior motive, then you would not like it?

Questioner: No.

Dadashri: No, even then you would like it. It has always been human nature; people will give a boy respect by saying, “Come child, you are very wise.” Then they will bring up discussions about his home. If there is ongoing bickering with his parents, then they will say, “Child, your father seems like one who would never tell you off!” “No, he does become angry.” So, everything is exposed. Many children reveal all at the neighbor’s home, and on top of this, many neighbors take advantage of this. So, they like this; they want respect (*maan*) that, “Come child, have some tea.” They like the taste of respect!

So, what should parents do for these children? They should look after them in such a way that they do not seek respect outside. If they are not hungry for respect, then they will not seek respect outside, in those ‘hotels of respect’. So, what should you do? When he comes home, you should say, “Child, you are wise, you are like this, you are like that.” Give him a little respect. So, one should keep a friendship-like attitude. You should stroke your hand over his head and have a seat. “Come son, let’s sit down to eat, we’ll have a snack together.” It should be handled in this way, then he will not seek love elsewhere. ‘We’ will even show a five-year-old child love, ‘we’ treat him like a friend.

Questioner: I have seen that. In Aurangabad, you had gathered all the children together and talked with them. Through their viewpoint, Dada too would become five years old.

Dadashri: ‘We’ even keep a friendly attitude with this little girl. Yes, and on top of that, they all speak frankly and from the heart;

they tell me everything as it is. For you, there is (the belief that), ‘I am old, he is young.’ So, a division (*bheda*) arises. So all your doors are closed, and ‘here’ there are open doors. Even a one-and-half-year-old child will play with ‘us’. He will do prayers with Dadaji; he will do *vidhi* (silent blessings performed at the feet of the *Gnani*).

Questioner: He will do *vidhi*!

Dadashri: Yes, all these one-and-half-year-old children will do *vidhi*, many children will do it.

Love Without Expectation Will Improve all

For all that needs improvement, love can improve it. All these people that I am improving, I am improving with love. Because I speak with love, nothing gets spoiled, and if it is said with the slightest abhorrence, things would get spoiled. Even if yogurt is not added to milk, but if just a whiff of air touches the milk, the milk will turn into yogurt.

So, everything should be spoken with love. The one filled with love is able to say anything. So what are we trying to say? If you become the embodiment of love (*prem swarupa*), then the world is indeed yours. Where there is enmity (*veyr*), slowly turn that enmity into the embodiment of love. It is due to enmity that the world appears so ‘rough’. Just look at the embodiment of love! None of these people feel hurt, and they experience such bliss!

Otherwise, what is considered as real love cannot be seen anywhere in this era of the time cycle. Oh, one man tells me, “I have so much love, yet that person has intense contempt (*tarchhod*) for it!” I said, “That is

not love. No one can indeed have contempt for love at all.”

Questioner: Are there expectations in this love that you speak of?

Dadashri: Expectation? There is no expectation in love. There is love for one who drinks alcohol, and there is love for one who does not drink alcohol. There is no expectation in love. Love does not have expectations.

Do I have love or not? Or are you the only one who loves? You have limited and narrowed (*sankuchit*) your love to your wife and children, whereas my love is vast (*vistarpurvak*).

Questioner: Can love (*prem*) be so limited that it is restricted to only one person?

Dadashri: No, love means that it is not at all limited; that is love. If it becomes limited, then it becomes attraction (*aasakti*). If it is limited to a certain area, then it is called attraction. What is that limit like? Say there are four brothers, each with three children. As long as they are all living together in the same home, they will all say, ‘Ours’. ‘Our cups broke’; they will speak in this way. But when the four separate, then on the very next day, they speak differently; ‘That is yours and this is ours.’ The constriction arises. So, the love that extended throughout the home became limited and narrow when they separated. Now, if you were to get all the youngsters in the street together, then their love would be inclusive. Thus, where there is love, there is no segregation; there is all inclusiveness.

Where There is no Divisiveness due to Difference in Opinions, There is Love

By observing ‘our’ openness, even my business partner’s mind would become open-

minded. Narrow minds become open-minded. Despite being with me daily, my partner would say, ‘Welcome Dada Bhagwan. You are definitely *Bhagwan* (God).’ See, my business partner developed love for me! We stayed together with no divisiveness due to difference in opinions (*matabheda*), and he developed love for me! Just imagine how much can be gained from that!

When the vision becomes short-sighted, then divisiveness due to difference in opinion (*matabheda*) arises. And that cannot be considered cultured, can it? Cultured people do not have *matabheda*. When I did not have *Gnan*, then I must have had *matabheda* with two to four people, but after this *Gnan*, I have had no *matabheda* with anyone at all. *Matabheda* for what? *Matabheda* arises because one’s vision cannot go beyond what it is at present. With what does *matabheda* happen? It is because the vision becomes short-sighted. *Matabheda* is a type of clash. Do you understand this?

I have not done anything for my own benefit. My business ran on its own. My business partner would tell me this much, ‘Do what you are doing for the *Atma* (Self).’ All I had to do was to come to the business every two to three months and show him what needed to be done. That is all he expected of me.

I have not had any *matabheda* with anyone up to now, so then divisiveness due to difference in thoughts (*munabheda*) would definitely not happen! Where there is no *matabheda*, then *manabheda* cannot exist. ‘We’ are the embodiment of love! Everything is verily my own. All of this is due to that love.

Only where there is no my-ness (*mamata*) can one become the embodiment of love.

Such Impartial Love has Never Been Seen Anywhere Else

One man would pronounce *Aptavani* as '*afatvani*' (speech with disaster). He said, "Why did you have people write the *afatvani*?" Now, I had put all my weapons down, so how could I lift them? If I were to lift them, I would lose; what would he have to lose? He had come to provoke. He said '*afatvani*', didn't he? But what did he praise?

Questioner: He praised your impartiality (*nishpakshpat*).

Dadashri: Yes, this has never been seen in the world. "I have travelled all over, but I have never seen anything like this," he said. Then I brought some closure to his mind! I explained to him who Dada Bhagwan is, and how so, and everything else. Then, after bringing some closure to his mind, when he got ready to leave, I said, "Have some milk or something before leaving." "I don't drink anything," he says. I told him, "We are telling you, have a little at least." He again said, "I don't drink anything." So I told everyone, "Tie him up. We will tie him up and make him drink." We requested some milk and then had him drink a glass of it, and then he left after feeling pleased. Otherwise, he would have gone home binding enmity, thinking that, "Next time I go there, I will throw a bomb there!" He might place a bomb here and run away, so what would happen to us? The bomb might explode half-an-hour after he leaves the place. It is not worth provoking anybody in this world; it is not worth challenging anyone. If you happen to challenge anyone, win him over by saying, "Brother, please tell me if I have made a mistake." Otherwise, what is it to him? What is it to the one who is already dirty? The one who is clean has a problem with it, right? If one is already dirty, what does he have to lose?

Such is this world! Therefore, do your work cautiously. The *mooah* (mortal one) may quietly place the bomb here and run away! Then we would all say, "What happened?" "Oh, what could have happened?" "That one placed it and fled." "You set him off, that is why." Look, if he is bothered even slightly, it is over! It is better if he bothers 'us' and leaves; 'we' do not have any karmic account (*hisaab*) with that at all. We are content, but we should do something to make him content. Ultimately, send him off after winning him over!

But ultimately, he did admit that, "I had travelled all over, Dada, but I have never seen such impartiality. And I have never observed such feelings of love (*prem bhaav*).

The Gnani's Love is Equal for all

This love is divine (*iswariya*) love. It is not found everywhere, is it! It is found only in a few places, otherwise it is not found!

'Our' love is equal for all, whether fat or thin, fair or dark, disabled or physically fit. This is because 'we' look at the Self; 'we' do not look at anything else. Just as these worldly people look at a person's qualities and not his clothes, in the same way, the *Gnani Purush* does not look at the *pudgal* (non-Self complex). The *pudgal* is different for all; there is no reliability at all!

And such a love attracts everyone, children, the illiterate, the educated, the intellectuals. It accommodates everyone. The children will not even get up, because the atmosphere is so beautiful!

The Embodiment of Love With Utmost Humility

Questioner: Many times, it so happens that I will be sleeping, then I will again be

alert, I will be in a half-awake state, and Dada enters within, that of Dada, starts from within. What is that?

Dadashri: It starts up. It is such that Dada travels around the entire world in subtle (*sukshma*) form. I may be here in gross (*sthula*) form. 'He' travels the entire world in subtle form, He keeps his alertness everywhere.

Questioner: For all twenty-four hours, Dada.

Dadashri: For all twenty-four hours. Thus, many people continue seeing all that in their dreams, even all day long. For many, Dada converses with them during the day. This man even says that, "He came and conversed with me in the daytime. I saw it with my own eyes." This man says that Dada speaks and he listens, and writes it all down too. He writes down that, 'At 8 o'clock, Dada said this and that.' All of this continues happening. Nevertheless, this is not a miracle (*chamatkar*).

Questioner: Can it be considered an imprint of the Self for him?

Dadashri: No, it is nothing like that. This is not a miracle, it is natural. If a person attains a state free of veils of ignorance (*avarana*), and if only a small amount of veils of ignorance remain that causes obstruction to absolute enlightenment (*keval Gnan*); if such love opens up within him that it is matchless in the world, he has become the embodiment of love (*premavatar*). The embodiment of love!

This Dada is the embodiment of love. So, when the slightest confusion arises in the mind, (Dada) is present. And it is with the humblest of intent (*laghuttam bhaav*). 'He'

only has the humblest of intent to not confuse any person's foundation of belief system (*pramaan*), or foundation of anyone's religion (*dharma*). 'He' does not cause any hindrance for the one asking, but instead He will help him, He will not demean him.

Questioner: There is no question about confutation.

Dadashri: There is definitely no question about confutation. But there is not even the intent to cause the slightest amount of pain (*dukha*). This is because He is without partiality.

The Embodiment of Love Makes one Forget the World

Even at age 73, Hiraba (Dadashri's wife) tells me, 'Come back soon.' I tell her, 'I too do not like being without you!' But this all done dramatically (superficially). When 'we' do such drama, how happy she feels! She says, 'Come back soon, come back soon.' She says that because she has feelings of love (*bhaav*), does she not? So 'we' too say the same. Whatever you say, it should be beneficial. If what you say is not beneficial to the other person, then what is the point in saying it?

Right now, your love is only towards your children and your wife, isn't it? When will you get rid of the love from there? I had done that many years ago.

Questioner: My wife has also come here.

Dadashri: Do not worry, I am not telling you to get rid of the love like that. You must be thinking, 'What if he takes away the love?' No, I have not come here to break worldly life. Worldly life should be ideal. My life, too, is ideal, isn't it! I have a 73-year-old wife at

home, Hiraba. But my life is ideal. You must have quarrels once in a while, right? Divisiveness due to difference in opinion (*matabheda*) happens, right?

I have become the embodiment of love (*prem swarupa*). If you become intoxicated by this love, then you will indeed forget the world, the entire world will be forgotten. Once you become intoxicated by love, then your worldly life will run very smoothly, it will run ideally.

Lasting Sentiment Cultivates Oneness

What is 'our' sentiment (*laagni*) like? It does not rise suddenly and then disappear. 'Our' sentiment is permanent. (And for others) It rises and suddenly disappears. Don't our people say, "My son is first class." They say all these grand things, and then an hour later when twenty cups and saucers fall and shatter at the child's hands, then the father will say, "Useless fellow." The same person who gives this opinion will change opinions hundreds of times. Then the son will say, "Dearest father, I do not want your certificate anymore. My college has given me a certificate that is permanent." The one given by the college will be permanent, right? And this 'certificate' given by parents will go one way in one instance, and another way in another instance!

So these are sentiments, false feelings, useless feelings. And 'we' do not give out 'certificates'. 'Our' sentiment for Hiraba is permanent. Someone might say, "You are a *Gnani*, and yet you keep these feelings for a woman?" But it is permanent sentiment. In different instances, it does not rise and fall, fall and rise. 'Our' sentiment does not rise and fall (*guru-laghu*). Even if she does anything wrong, the sentiment remains the

same. This is because the intellect is the one that causes trouble and does wrong. Do you understand that the intellect causes trouble? 'We' do not have intellect, so even if you do wrong, there is love, and even if you do right, there is love.

Questioner: And those feelings that rise and fall, are those considered attraction (*aasakti*)?

Dadashri: Yes, that which rises and falls is all attraction, not (true) sentiment (*laagni*).

For whomever you have sentiment of love, it should be permanent. If it keeps changing, then how can it be called sentiment? If it is dependent on circumstances, then it is considered selfish. There should be no selfishness. What self-interest do 'we' have with you? 'We' have *laagni*, permanent sentiment.

Questioner: And because your sentiment is permanent, Dada, we feel oneness (*abhedata*).

Dadashri: Yes, you will feel oneness. And if you feel oneness, then your salvation (*kalyan*) will happen. If you feel separation (*bheda*), then salvation will not happen.

Worry Does not Touch the Gnani

All these people tell me, "Dada, you worry a lot about us, don't you?" That is correct, but they do not realize that Dada does not allow worries to touch him. This is because a person who worries cannot do anything, he becomes without any energy (*nirvirya*). The one who does not worry can do anything. Worries can destroy a man. So what all these people are saying is true. 'We' do everything superficially, but 'we' do not allow worries to touch 'us'.

Questioner: So you do not actually do anything? If a *mahatma* (one who has attained Self via the *Akram* Path) is deeply in pain, would you not do anything?

Dadashri: Of course I would! But it would be superficial; it would not touch ‘us’ within. All the work of worldly interaction is taken care of completely. Let all the external processes come to completion, but without any worry at all. On the contrary, things become ruined by worries. Are you asking me to worry?

If I allow it to touch, then no work will get done. The entire world is affected from within, and it is for this reason that no work of the world gets done. ‘We’ do not let it touch ‘us’, and that is why work gets done. ‘We’ do not let it touch ‘us’, and so there is a ‘safe-side’ (protection) for ‘us’, and for the other person. Did you like this way of not allowing it to touch you? You let it touch you, didn’t you?

‘We’ have seen the results when ‘we’ let it touch ‘us’; loss of energy (*nirvirya*) happens here (in the realm of the Self), and the other person’s work does not get done. And if ‘we’ do not let it touch ‘us’, then the energy of the Self (*Atmavirya*) manifests, and the other person’s work gets done.

Wow! This Humblest of States!

Questioner: Dada, how did you become unattached (*anasakta*)?

Dadashri: It happened on its own, it was ‘but natural’ (Dadashri’s own words). I do not know how it happened!

Questioner: But now you know, don’t you? Please show us these steps.

Dadashri: I did not set out to do anything. Nothing happened. What did I set out to do, and what actually happened? I simply set out to make some *khir* (milky rice pudding); I put some rice in milk, but ended up with nectar (*amrut*)! All the ingredients from past lives came together. All I knew was that I had something special within me.

Questioner: I thought that if you would describe the process of how you became unattached, then I would understand the process.

Dadashri: It is like this; if you take this *Gnan*, and remain in my *Agnas* (special directives that sustain the enlightened state after *Gnan Vidhi*), that is called unattached. After that, it does not matter what you eat or drink, whether you wear a black coat, or whether you wear a white suit; as long as you follow my *Agnas*, you are absolutely unattached. These *Agnas* are protection for the unattached state.

It is Yours, and it has Been Given to You

All in all, You are indeed unattached. It is not something that I have given you. It is actually Your own real nature (*swabhav*), but you may think that Dada has given you this unattached state, and this makes you feel indebted to Dada. No, no there is no need to feel indebted to me. And if I were to believe that I am obliging you, then my love will become exhausted. I cannot believe that I am obliging you. Therefore, I have to remain in complete understanding; I have to remain in absolute awareness. Therefore, one has to remain in the complete understanding of one’s Self, one has to remain in absolute awareness.

Therefore, the unattached state is Your nature. What do you think? Is it something

that I have given you or is it actually Your nature?

Questioner: My nature!

Dadashri: Yes, say it like that. If you say, “Dada gave me,” to everything, then when will it all end?

Questioner: But it was you who made us aware, Dada, right?

Dadashri: Yes, but that is all I did; I made you aware! You say that, “Dada has given me everything,” but all I have done is given you what was already Yours.

Love Means the Fire of Intense Devotion

Questioner: It is the goal of every person to acquire God’s (*Ishwar*) love. How can it be done?

Dadashri: Everyone here wants (to acquire) God’s love, but they would do so if they found sweetness in it, right? Show me where people have found such sweetness in God!

Questioner: The inclination (*ruchi*) for God is there, but is it due to certain *karmic* veils of ignorance which are bound, such that they prevent us from taking God’s name?

Dadashri: But how can one take God’s name without having love for God? Should not one have love for God? And what is the benefit in having intense love for God? What I am trying to say is that you would have love for a mango if it were sweet. And if it were bitter or sour? In the same way, have you found sweetness in God, that you feel love for Him?

God resides in every living being, as the Self (*Chetan swarupa*). The world is not aware of the Self. And what it believes to be

the Self is really non-Self. They believe the living body to be the Self, but it is in fact the non-Self. They have absolutely no awareness (*laksha, bhaan*) of the Self. The pure Self (*shuddha Chetan*) is the pure Soul (*Shuddhatma*), and it is verily God (*Parameshwar*). When is (this God) remembered? It is only when we gain some benefit from this God that we will have love for Him. We will remember the One we have love for, and then we will utter His name. But first we have to find such a God, only then will we remember Him. Do you remember ‘Dada’ (the Lord manifest within the *Gnani Purush*)?

Questioner: Yes.

Dadashri: ‘He’ loves you, that is why He remains in your mind. Now, how did this love occur? It occurred because ‘Dada’ has given you something, a bliss that has blossomed this love. Once this love arises, you will never forget it! You will not have to make an effort to remember Him. Love means the fire of intense devotion has been lit, and He is remembered all day long.

Love Based on Words is Superficial Love

However, there is no need to regard ‘us’ and for that matter anyone else either, with affection. It is indeed due to this fondness for ‘me’ that one cannot follow the *Agnas*! There should be no fondness for me, or for anyone else. It is indeed due to relative fondness (*chaha*) that these *Agnas* are forgotten. One may keep fondness for saints, then will he not keep fondness for woman too? Even that is not necessary. What for is this fondness? Moreover, there is fondness for my words; what is the meaning of that?

Questioner: Isn’t it for the inner meaning of those words?

Dadashri: No, there is no meaning at all in that. One only believes it to be so. We have attachment (*raag*) for those words, and because of this attachment, these *Agnas* are not followed. Therefore, let go of all the attachment for these words. Otherwise, whether they are Dada's words or anyone else's words, they will not benefit. This love for these words is gross (*sthula*) love, it is useless, it is with attraction. Until this attraction leaves, it will not allow You to 'touch' (reach) the original *Gnan* (Knowledge of the Self). So of what use is that? If they are Dada's words or anyone else's, of what use is that?

Questioner: The value is of the source of inspiration, where the words come from; the value is not of the words themselves.

Dadashri: The words are just a 'tape record'. They do not come from any particular place. What is the point of praising these words? Therefore, when this illusory attachment (*moha*) for words leaves, then your goal will be attained. Illusory attachment for words makes one have illusionary attachment for people, it makes one partial (*pakshpati*), and if there is partiality, then the goal cannot be attained. For that reason, I have said do not keep attachment for even Dada. Do not keep attachment even for this body.

Absolute Humility and Love, Nothing Else is Needed

This 'Dada' has manifest such that He cannot be 'bought' by anything. He is such that you can only 'buy' him with absolute humility (*param vinaya*)! Humility and love are such that no one can disregard (*tarchhod*) them.

Questioner: When we see you, we feel that there is so much love filled within you,

Dada. Then how must *Tirthankaras* (fully enlightened Lords) be! There must be even more love in *Mahavideh Kshetra* (where Simandhar Swami, current living *Tirthankara*, resides) than there is here!

Dadashri: That love is not like this. This is meddlesome (*khatpatyo*) love, that love is not meddlesome.

Questioner: We do not want to know about the type of worldly interaction (*vyavahar*) you keep with Simandhar Swami, but how should our worldly interaction be so that we will reach (Simandhar Swami)?

Dadashri: Just keep the same worldly interaction that you currently keep; keep the same absolute humility and love. That is it; nothing else is needed.

Questioner: Then one question remains; if Dada says, "Sit," then we should sit, and if he says, "Get up," then we should get up, is that correct?

Dadashri: Yes, just like that, that is all, that is it. Yes, sometimes he (Dada) might even say, "Come, sit by us"; if he says that, then you should ask, "Should I sit on the floor, or here?" Ask again. This is because his true nature comes forth in worldly interactions. Therefore, you need to ask again that, "If you say so, then I will sit up here, otherwise I will sit down here." Then he will say, "Sit down." Otherwise, if he says, "Sit up here," then you will have to sit up here.

Do not question or manipulate the word of the *Gnani*. It is a great liability! Yes, even one word of his can take one to *moksha* (final liberation). If even a word enters within and is absorbed, then it will take one to *moksha*.

The only ones who have the license to

love are the *Gnanis* and the fully enlightened Lords. Their love makes people happy. This love creates a permanent bond between them. Their love is beyond this world.

Where There is no Intellect, There is Love Without Separation

Questioner: So then how do we bring love into our hearts?

Dadashri: Humans have heart for sure, provided they do not increase their intellect, provided they do not become partial with the intellect.

Questioner: What do you mean when you say 'heart'?

Dadashri: The heart must walk alongside the intellect. If the intellect increases too far ahead, then the heart will stop. 'Heart' means the path has pure love in it. All those paths (who have intellect within the bounds of normality) are heart-oriented. Therefore, pure love (*shuddha prem*) comes with it.

'Our' love is constant and the same everywhere; it is equal for everyone. There is no discrimination in my love and where the love is not discriminating, the intellect disappears. Love always destroys the intellect or else the intellect will turn love into attraction. Therefore, where there is intellect, there is no love, and where there is love, there is no intellect. When love without separation with anyone (*abheda prem*) arises, the intellect is gone. Therefore, the ego will exhaust too. Then nothing remains. And it is when there is no my-ness (*mamata*) that one can become the embodiment of love. 'We' are with constant love!

Love is to not separate with anyone. Love is that which does not create divisiveness

(*bheda*). Love is that which has oneness (*abhedata*). Such love is said to be within normality. If there is divisiveness (*bheda*), then if someone does something nice, then one will become delighted. And then a short while later, if he does something wrong, if he drops some teacups, then one will get irritated. Therefore, (the love) becomes 'above normal' and 'below normal'. The one with love does not look at the other person's actions; he looks at the Self within that person. 'We' work within normality, such that no problems arise.

With the Weapon of Love, the World Becomes Wise

Questioner: But the feelings (*bhaav*) that awaken for you within us, what are those?

Dadashri: It is 'our' love that grabs hold of you. Real love can grab hold of the entire world. Where does love exist? Love exists where there is oneness. So, one can be said to have oneness with the world when one becomes the embodiment of love (*prem swarupa*). It is when there is oneness with the entire world. So there, nothing else except love can be seen. If one sees the world as it actually is, and then experiences it, then one will indeed become the embodiment of love. To see the world as it is, (is to 'know') that no living being is with fault (*doshit*) even in the slightest extent. All living beings are indeed flawless (*nirdosh*). If any living being is seen at fault, it is solely due to illusion (*bhranti*).

Questioner: Yes, I understand. So the feelings that we have for you are the result of the love in your heart?

Dadashri: Yes, it is indeed the result of love. Therefore, people become wise with this weapon of love. I do not have to scold them.

Even if a person is beautiful, he will appear ugly because of the ego. When does one appear beautiful? It is when he becomes the embodiment of love (*prematma*). Then even one who is ugly will appear beautiful. It is only when pure love arises that one begins to look beautiful. What do the people of the world want? Unattached love (*mukta prem*), in which there is no scent of selfishness, no ulterior motive.

This is the law of nature, natural law! This is because love itself is the absolute Self (*Paramatma*).

Love Overflows in the Shelter of the Gnani

Questioner: The experience that we get after this *Gnan*, the love simply overflows. What is that?

Dadashri: That is *prashasta raag*. This attachment is such that the attachment for all worldly things will cease. Once this attachment arises, the other attachments elsewhere all return back. The Lord has called this *prashasta raag*, and it is the cause for instant *moksha* (liberation). This attachment does not bind you because there are no worldly intentions in it. The attachment you feel towards a benevolent One (for liberation) is *prashasta raag*. It will break all other attachments.

When you contemplate on (*niddidhyasan*) Dada, then the attributes of Dada will manifest within you. The other thing is that you should not desire anything in this world, any worldly thing. Only desire the bliss of the Self, do not desire anything else. And you should have love for someone even if he comes and swears at you! As long as you have this much, then your work is done.

Our Inner Tendencies Reveal our Love

Questioner: Dada, it says in the scriptures that we ought to have love for the *Gnani Purush*. Now how are we to know if we truly have love for the *Gnani Purush*? Is there a 'thermometer' for that? Because in this entire mundane world, we cannot tell anything at all.

Dadashri: You can tell. Our inner tendencies (*vrutti*) give everything away, don't they? Of your relatives, you know which relative you adore more, love more, have feelings for. Then wouldn't you know this? You can know everything. The Self is indeed like a thermometer. Wherever you place it, it will give an indicator that 'this degree has been reached'!

Questioner: What are the signs that there is love for the *Gnani Purush*?

Dadashri: He (*mahatma*) knows the signs, and he will also know that, 'I have greater feelings for him.' Although, everyone does, mostly everyone has love (for the *Gnani Purush*), but some have more and some have less. Now, the *Gnani Purush* has no need for love. If you keep him pleased (*raaji*), that is more than enough; that is it. And love is that which does not decrease. Does your love decrease or does it not?

Questioner: Yes, it decreases within 'Chandubhai' (the relative self). It fluctuates within 'Chandubhai'.

Dadashri: Then it cannot be called love, can it?

Questioner: No, but I have never seen love decrease on your part. And for that reason, this love for you has lasted, meaning that it remains unwavering in that context. So

it could be the case that as long as there is a response from the other person, as long as fluctuation is visible within the other person, there will be changes within us too, right?

Dadashri: No, one does not know how to see in that way, does he? That is a great difficulty. 'Our' love does not increase or decrease.

Questioner: No, he is speaking about someone else.

Dadashri: No, not like that. He may be speaking about someone else, but since you have met me, have you known that my love does not increase or decrease?

Questioner: Yes, I have indeed, Dadaji.

Dadashri: Do you know that 'our' love appears the same at all times?

Questioner: Yes, that is correct, Dadaji.

Dadashri: 'We' may joke around, 'we' may do other things, but it is evident that the love remains the same. 'We' may even scold, but the love remains in its place. To scold is altogether another matter. And the love that does not increase or decrease, that is the absolute Self (*Paramatma*). That is all, nothing else.

Even in Attachment, the Gnani is Unattached!

So when we say something that points to the mistakes of Niruben, our *rajipo* (inner satisfaction of the *Gnani*) does not leave. Someone else may misunderstand it to be so, because the vision to 'see' it is not correct.

Niruben: You do say, "I am displeased. If you displease us, then you..."

Dadashri: I used those words for this person here, not for you (Niruben).

It is like this, we may scold anyone else, and then quickly talk with pleasure, but then our pleasure (*rajipo*) decreases from within. That person would feel that Dada is pleased with him, that Dada is very much in equanimity! We do not keep equanimity with you (Niruben). If we keep it, then the *rajipo* for you would be considered to have decreased from within.

Questioner: I understand that, Dada.

Dadashri: With that other person, we are absolutely without attachment and abhorrence (*vitaraḡ*). (Niruben) With you, we are not completely *vitaraḡ*. With others, we are *vitaraḡ*, and therefore there our love decreases as we become *vitaraḡ*. The love decreases and the detachment takes hold. And when we scold you, it means our love is there. We have not become *vitaraḡ* with you. With you, we have not become *vitaraḡ*, enough said. Do you understand this?

Questioner: Yes.

Dadashri: Let us move on. If you do not understand this now, it will become apparent later on.

Absolute Vitaragata is Verily Love

Questioner: Dada, a conversation had come up that, "The *Vitarags* (Absolutely enlightened Ones) have enlightened vision (*darshan*), not love; that is why I am a meddlesome (*khatpatya*) *vitaraḡ*. Thus, when I became the embodiment of love, absolute detachment (*sampurna vitaragata*) did not arise." I wanted to understand that. So, is the embodiment of love and absolute detachment the same thing?

Dadashri: There is love only in absolute detachment (*vitaraḡata*). What is

love? When the intent (*bhaav*) does not spoil even in the slightest for anybody; that is referred to as love. Absolute *vitaraagata* (absence of attachment or abhorrence) is verily called love.

Questioner: Nobody's fault is seen?

Dadashri: There is no question of faults; they know that faults are not to be seen, but even if the other person does wrong, the love does not decrease even in the slightest extent.

The embodiment of love (*prem swarupa*) exists when there is *vitaraagata*. However much *vitaraagata* there is, there is that much *prem swarupa*.

Questioner: No, I mean there the conversation was different, it was that, 'For the *Vitarags*, it is considered *darshan*, while for 'us' it is considered love. For 'us', it cannot be considered *vitaraagata*.'

Dadashri: Yes, 'our' love is visible, while theirs is not, that is *vitaraagata*. The love of the *Vitarags* is not visible. Only that is considered real love, and 'our' love is visible, but it cannot be considered real love. It is not considered love exactly as it is. Where there is absolute *vitaraagata*, there it is considered exact. This is like the moon on the fourteenth day of the lunar cycle (*chaudas*); it is not yet a full-moon.

Questioner: So the One who has attained completeness has even more love than you?

Dadashri: Only that is real love. Here, there may still be weakness in some areas. Therefore, the One with completeness has real love.

Questioner: Dada, it is not possible to

be a complete (*sampurna*) *Vitarag* and not have love, is it?

Dadashri: (Such a person) Cannot be without love, can he? No.

Pure Love Arises When Abhorrence is Uprooted

Questioner: So, might love have been explained in the context of aversion to abhorrence (*dwesh*)?

Dadashri: Even you have experienced aversion to abhorrence. From the moment we give *Gnan*, aversion to abhorrence happens; one becomes free from abhorrence (*vitadwesh*). Then he has yet to become *vitaraag* (absolutely free from attachment and abhorrence).

Questioner: Then where does love come in? Then where does love fit in here?

Dadashri: However much one has become *vitaraag*, that much love arises. The absolute *Vitarag* One has absolute love.

Questioner: Does absolute love exist where there is absolute *vitaraagata*?

Dadashri: So all of you have indeed become free from abhorrence (*vitadwesh*). Now you will gradually become *vitaraag*, in every aspect. For each experience that one has, he becomes *vitaraag* in that matter. A person may continue to become *vitaraag* with each experience, but he might have such inner tendencies (*vruttio*) that he has not attained complete *vitaraagata* (Dadashri referring to himself). The entire world appears flawless (*nirdosh*) to me, but that is in *shraddha*, meaning in vision (*darshan*). And secondly, it has come into experience (*anubhav*) too that (the world) is indeed

flawless. It has come into experience one hundred percent.

Now, however much abhorrence (*dwesh*) leaves, that much pure love arises. What should leave from within us for pure love to arise? In order for a new thing to enter in, something else needs to be removed. So, it is not able to remain a 'vacuum'. Therefore, when abhorrence leaves from there, then pure love arises. So, however much abhorrence leaves, that much pure love arises. When abhorrence leaves completely, then pure love arises in its entirety. It is indeed this way.

I Have Only one Thing, the Weapon of Love

The weapons that the world uses to fight with, anger-pride-deceit-greed, I have put those weapons down. I do not use them. I mean to win over the world with love. I do not wish to fight anyone; I only have one weapon, of love. Nothing else.

The love that the world knows is worldly (*laukik*) love. If you swear at me, I do not become depressed, and if you shower me with flowers, I do not become elevated; that is called love. Real love does not change. There may be changes in facial expressions and body language, but not in pure love. All this about right and wrong is subject to the intellect.

Be Sincere to the Self

Questioner: I have understood this point well, that the experience of the love that comes from the heart of the *Gnani Purush* is actually love, there is no other love besides that.

Dadashri: It is due to illusion (*bhranti*) that these people call attraction (*aasakti*) love. That which increases and decreases is

aasakti; it is called attachment and detachment. That which does not increase or decrease is love, and that is verily love of the absolute Self (*Paramatma*), it is called pure love. Pure love is considered love of the absolute Self.

Questioner: How does such pure love arise?

Dadashri: When the world appears flawless (*nirdosh*), then love will arise. This feeling of 'mine and yours' will continue to exist as long as you consider others to be different. As long as there is separation (*bheda*) with the other person, it feels as if these (people) are 'mine'. As a result, those you have attachment for are considered 'mine', and those you have detachment for are considered outsiders. Such a person cannot remain loving (*prem swarupa*) with anyone. So the embodiment of love, this love, is an attribute (*guna*) of the absolute Self (*Paramatma*). So there, all of one's pain (*dukha*) is forgotten through that love. Therefore, once one is bound by love, nothing else remains to be bound. And one should always remain 'sincere' to the *Gnani Purush*, to the Self, to the real. And one should remain 'truly' (superficially, on the surface) to the body, to the false belief that 'I am this body' (*dehadhyas*); do not remain sincere to them. We write 'yours truly', don't we?

Questioner: Yes, we write 'yours truly'.

Dadashri: You should remain 'sincere' to the Self and to the *Gnani Purush*. Elsewhere, we are required to write 'truly', so we write 'truly'. Do not remain 'sincere' to anything else; remain 'sincere' to the Self. So, one needs to understand where 'sincerely' should be used and where 'truly' should be

used. When people write letters, we write 'truly', 'yours truly'; in the same way, we have to keep 'yours truly' (with the non-Self), and understand 'yours sincerely'.

Questioner: Dada, no one would ever create such a demarcation! We use 'truly' and 'sincerely' every day, but who knows where to use which one?

Dadashri: No, but I am telling you what I know. I have given you what I have. I have shown you the very path I am on. I have not kept you at a great distance from myself. I have indeed kept you with me. Because who would keep a distance? A *guru* (spiritual master); the type of *guru* who wants to keep authority over people. The one who wants something, who has desire for something, will keep you at a distance. He will keep the 'keys' to himself. I have given out all of the 'keys'. I do not want anything, so why (keep them)? And the *guru* who wants authority, who wants something, will keep two keys to himself. He will use them to threaten his disciple that, 'Look, now you won't get it.' And here, there is no problem even if you were to oppose me. If you oppose, then I would know that you have become the absolute Self (*Paramatma*). You would only get ready to oppose when you have that kind of energy, right? You may oppose, but do not fall behind. Therefore, it is really worth understanding these two words, 'truly' and 'sincerely'.

Questioner: This is true; it is worth understanding, because we keep being pulled in different directions.

Dadashri: Yes, that is it, that has happened. Therefore, love would not arise at all, would it! You mean to remain 'sincerely' with the non-Self, then how would love arise?

Have you ever remained 'sincerely' with the non-Self?

Questioner: Yes, we remain that way.

Dadashri: As long as we do not know about it then it all...

Questioner: Dada, another question arises. We should not remain sincere to the non-Self, is that correct?

Dadashri: Remain 'truly'.

Questioner: But do not remain sincere?

Dadashri: Be sincere to the Self. We should remain sincere to the Self in all, and remain 'truly' to the non-Self in all. By remaining sincere to the non-Self, attraction (*aasakti*) will arise.

Questioner: But if we take the support (*aadhar*) of the non-Self of the *Gnani Purush*...

Dadashri: That love arises naturally. Love arises with love, but where there is love, there cannot be attraction. It is called attraction when one wants some worldly thing, when there is some worldly purpose involved. This (love for Dada's non-Self) happens for the purpose of real happiness (*sukha*), it will happen; there is no problem with that. There is no problem with the love that remains for 'us'. That will help you. It will lift away the love from elsewhere. The love being spent in other wrong places, will move away from there.

Love Begins Once You Cross Over the Relative

Love arises when the entire 'relative department' is crossed over. Love arises when one becomes independent (*niralumb*), Self-reliant (*swavalumb*). Before, we were dependent on others (*paralumb*), right?

And the solution arises when feelings of love (*prem bhaav*) arise for the *Gnani*.

Questioner: So for the one who has received the *hoonf* (shelter; security) of the *Gnani*, he can then become absolutely independent (*niralumb*) with this *hoonf* of the *Gnani*, right?

Dadashri: Of course he can! This is indeed the way to become independent!

Questioner: What if one does not get *Gnani's hoonf*? Can he not become independent then?

Dadashri: In every lifetime, there is no else besides one's wife and children, is there! There are wife and children even in the animal life-form; everywhere one goes. Even in the celestial life-form, there is a wife; there are no children there. For endless lives, you have held onto a wife and children, but you have never held onto a *Gnani*, and feelings of love (*prem bhaav*) have never emerged. If they emerge, then the solution will indeed come.

Nevertheless, sooner or later one will have to become independent, will he not? But until then, one will need to take support (*avlumban*). He will have to take the support of the eternal (*Sat*, the *Gnani Purush*).

One begins to become independent (*niralumb*) after attaining *Gnan* from the *Gnani Purush*. Yet one has not become completely independent. One has started to become independent, but until then one will still look for *hoonf*.

When one searches for real love on the outside, and it is not found anywhere, then the Self manifests.

The Vitamin for the Self is Naturally Acquired Through Love

Love has been called a 'vitamin'. When one sees such love, then a 'vitamin' arises, a vitamin of the Self. People have taken a lot of vitamins for the body, but they have never tasted the vitamin of the Self, have they? The energies of the Self (*Atmavirya*) manifest in it, the state of Godly qualities (*aishwaryapanu*) manifests.

Questioner: Does it not happen naturally, Dada?

Dadashri: Naturally.

Questioner: So there is nothing left for the other person to do.

Dadashri: Nothing at all. This whole path is natural and spontaneous.

Pure Love Overflows With the Dissolution of the ego

Questioner: Everyone in the world is searching for pure love, but in vain.

Dadashri: This is the path of pure love. This science of ours is void of desires of any kind. Therefore, this path of pure love has arisen. Otherwise, such a path would not be found in this era of this time cycle. It is indeed a wonder that it has arisen!

As long as the ego is present, there can never be pure love! The ego and pure love cannot co-exist. When does pure love arise? It is when the ego starts to dissolve; and when the ego completely disappears, one becomes an embodiment of pure love. The embodiment of pure love is verily the absolute Self. There (in the presence of the absolute Self) one can receive all kinds of blessings.

The absolute Self is impartial, there is no partiality. It is beyond the scriptures. At the end of the four Vedas, it itself says, 'This is not that, this is not that.' It is the *Gnani Purush* that says, 'This is that! That is it!' The *Gnani Purush* is pure love, and so he gives the Self right away.

Pure love and pure justice (*nyaya*); he has these two attributes. When pure justice happens in the world, then know that God's grace has been showered. Pure justice!

The World Exists due to Enmity, not Love

The Lord has pure love. The world exists due to enmity (*veyr*), not love. There is no foundation of love at all, the foundation is of enmity. *Karmic* accounts (*hisaab*) of love will fade away, but those of enmity will remain. Love will ultimately become *prashasta* (the best kind of love, which will take one to liberation) for a *Gnani* or some other person. Oneness prevails as long as the *parmanus* (subatomic particles that form the fundamental unit of matter) match, and then (when the *parmanus* no longer match) enmity happens. Where there is attraction, there will definitely be enmity! The result of worldly (*laukik*) love is enmity itself!

The Embodiment of Love Sees 'I' in Everyone

Did you understand this 'point of view'? This is something very different. One has to become the embodiment of love (*prem murti*). One will then feel a sense of oneness with everyone, no one will appear different. People will say, "This is mine and that is yours." But when one departs from this world, is there any such thing as 'mine' and 'yours'? Therefore, it is due to this disease that the differences exist. Once this 'disease' is

eradicated, one will become the embodiment of love.

Love means that, 'All this is 'I', and 'I' am in all.' Otherwise you will have to say 'you'. If you do not see 'I', then you will see 'you'. You will always see one or the other, right? For worldly interactions, you will have to say, 'I' and 'you', but in reality you should see 'I' everywhere! What does the embodiment of love mean? It means to see everything with the intent of oneness (*abheda bhaave*), to act with oneness. To get rid of the belief that others are different is itself called the embodiment of love. It feels as though everyone is a part of the same family.

To Become the Embodiment of Love...

So now take it for granted that these people are good. Mutually adjust in such a way that no one is harmed. Why don't you all do something in a tactful way so that no one becomes perturbed? Show some love. What mistake must there be that the love is not visible? Of what fault must it be? This is what I am telling you. This is actually bitter, but why does it seem sweet to you? You praise this because it is beneficial for you. However, that (becoming the embodiment of love) is more beneficial than this (Dada pointing out your mistake of not showing love).

Questioner: How is it so, Dada? Please explain!

Dadashri: Only then will you pass, otherwise you will not. You may listen to Dada, hundreds of thousands of times (in *satsang*), but until you do this (become the embodiment of love), you will not pass.

Questioner: Isn't that the result of all this listening?

Dadashri: No, you will not pass at all there! You will continuously listen to Dada, but will only fail. Now if you do this principle thing, then that is more than enough. It will be alright if you listen to me less. Your ability to 'see' (your own) faults has greatly increased now.

Questioner: But Dada, the ability to make mistakes has also increased.

Dadashri: It has increased, but I, in turn, slap it down. I do not refrain from slapping it down, do I? I know that this is now going the wrong way. The ability to 'understand' mistakes has become very good. But all these mistakes should be 'seen'. What is *vitrag*? It is to joyfully accept things that one dislikes, or talk of the one who is disliked. Otherwise, there will be not unity of minds, if the smallest thing happens, then separation will arise.

Now Become the Embodiment of Love

Even if someone swears at you, become the embodiment of love (*prem swarupa*). You see me as the embodiment of love; how long have you been with me? Now you do want to become that, don't you?

Questioner: I do, Dada.

Dadashri: If I say that you do not have any sense, then say, 'I know now who you are saying this to.' So now become the embodiment of love.

When does love arise? Apologize for all the mistakes that have happened in interactions with anyone in life so far. Then love arises.

Questioner: Dada, it is very easy to ask for forgiveness.

Dadashri: Will you like this talk of mine? It will be liked if it is understood.

Questioner: Dada, I want to be free, that is why I like it.

Dadashri: Do you want to be free (from Dada) or do you want to become one (*abheda*) with Dada?

Questioner: I do not mean I want to be free from Dada. I want to be free from my own faults; that is why I like it, Dada. I want only constant oneness with Dada.

Dadashri: Oneness with Dada means liberation is at hand. Liberation is guaranteed.

That other about profusely asking for forgiveness is all useless. Do it according to the *Agna* of Dada, that, 'No one else has committed the fault, but because I saw it, it was my own fault.' Whoever wants to love somebody should love in this way. Then the love will arise within. Do you want to awaken love or not?

Questioner: Yes, Dada.

Dadashri: It should be my way. The way I have swum through, I will help you to swim.

This is the path of love. The one who does not have contempt (*tiraskar*) for anyone can become the absolute Self (*Paramatma*)!

You will let love awaken, won't you? When we become the embodiment of love, we have oneness with the other person. For the most part, this is how it happened with me. 'We' have revealed this entire method.

If separation due to difference of opinion (*matabheda*) does not arise where there would ordinarily be separation, then it is real. If one were to move away (in such a situation), then what is the point?

You become the embodiment of salvation (*kalyan swaroop*) when love for you arises within everyone. Reverence (*pujyata*) will arise within everyone. He (the embodiment of salvation) will even bow down (*namaskar*) to the one who is sleeping (ignorant of the Self). You don't even bow down to those who are awake (Self-realized), so how would you bow down to those who are sleeping? First, we have to become the embodiment of salvation, and then the work will get done. We will have to become the embodiment of salvation first!

**Ultimately Required: Purity Amidst
Sheer Love**

Questioner: How can our small group of *Akram Vignan* improve the entire world?

Dadashri: Just five people can improve

(the entire world). Oh, if just one person has absolutely genuine love, pure love (*nirbheda prem*), then he can take over (improve) the entire world. Pure love is required. A group of people cannot do anything. A billion people may be part of a group, but nothing would be changed.

When does one become the embodiment of love? When everything becomes pure. When the body becomes pure, the mind becomes pure, everything becomes pure; then one becomes the embodiment of love. And when one does the *darshan* (devotional viewing) of the embodiment of love, then that other person becomes an embodiment of love. One becomes like the one he worships. Such is the law; this Science (*Vignan*) is the embodiment of love.

~ Jai Sat Chit Anand

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Dt. **8-9 August** (Fri-Sat), 6 to 8-30 pm- **Satsang & 10 Aug.** (Sun) 5 to 8-30 pm - **Gnanvidhi**
Venue : Vardhman Sanskrutik Kendra, Nr. Aai Mata Mandir, Gangadham Chawk, Market Yard. **Ph.:** 9422660497

Adalaj Trimandir

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

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

Dt. **22 to 29 August** - **Paryushan Parayan on Aptavani-3 & 7 - Reading-Satsang-Questions**

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

Pali

Dt. **6 September** (Sat) - 7 to 9-30 pm **Satsang & 7 September** (Sun), 7 to 10 - **Gnanvidhi**

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Kolkata

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Venue : Vidya Mandir (Hindi High School), Nr. Minto park, 1, Moira Street. **Ph.:** 9830006376

Patna

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“There is Oneness With the Entire World When One Becomes the Embodiment of Love”

What does the embodiment of love mean? It means to see everything with the intent of oneness, to act with oneness, to traverse with oneness, to believe everything to be one. To get rid of the belief that others are different is itself called the embodiment of love. It feels as though everyone is a part of the same family. Real love can grab hold of the entire world. Where does love exist? Love exists where there is oneness. So, one can be said to have oneness with the world when one becomes the embodiment of love. It is when there is oneness with the entire world. So there, nothing else except love can be seen. That love has manifest within me. So many people are living solely on this love of mine. They are constantly with 'Dada, nothing but Dada'. This love is such a thing.

-Dadashri



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