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Dadavani



"I have come to take away the pains of this world. Keep your happiness with you, hand over your pain to me."

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**“Whoever Meets me,
may he Attain Happiness...”**

EDITORIAL

Who does not have difficulties in life? The consequences of *karma* of the past life must be suffered, mustn't they? Even the Lord himself is not excluded from that. There were many pleasant and painful circumstances even in the life of absolutely revered *Gnani Purush* Dadashri, but in all those circumstances, through his unique understanding he kept uncovering the essence of life. Even while suffering the consequences, as a result of his unique characteristics of observation and research, he developed such understanding that no living being was hurt by him, nor did he get hurt by anyone. And as a result of that, conducting worldly interaction free from divisiveness due to difference in opinion and free from anger-pride-deceit-greed, he lived an ideal life. The proof of that can be discerned from incidents of his life in this issue.

On the basis of which characteristics did Dadashri have such high spiritual development? In his non-violence, benevolent nature, generosity, fearlessness, ability to take adjustments, flexibility, humble disposition, art of applying a 'counter pulley,' purity in business, farsightedness to understand the circumstances at hand and conduct himself accordingly, altruism, non-acquisitiveness, pleasing worldly interaction, thoughtfulness, intent for the salvation of the world, pure love, vision of oneness, absolute absence of attachment-abhorrence, unconditional compassion and other such distinctive characteristics, such extraordinary luminosity is visible from his childhood to every occasion of his life.

He always used to say, "I have come to take away the pains of this world. Keep your happiness with you, hand over your pain to me. If you have faith in me, then it will not come back to you after you hand it over to me. If your faith breaks, then it will come back to you. You should say, 'Dada, I have this much pain, which I am handing over to you.' If I take it, then there will be an end to it."

"I cannot bear to see this pain, yet I do not become emotional. 'We' are just as *vitrag* (free from attachment and abhorrence) alongside this. Nevertheless, I cannot bear the pains of others. I know my capacity to endure pain. I know how I was able to bear pain, so I have an idea of how these people bear such pain. Thus, compassion commences from the point where there is the constant feeling of how these people can come out of their difficulties."

A short collection of life incidents in the words of such an unprecedented *Akram Vignani*,
... continue on next page

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Dadashri, are presented here. Here, his extraordinary intelligence, farsightedness, and vision of Knowledge are magnificently evident from his very childhood.

Upon attaining the complete state, he explains to us through his unique experience how to practically carry out the first step (level 1) in life interactions. This implies not hurting any living being, as well as Seeing the pure Soul in everyone, obtaining familiarity with the art of ideal worldly interaction. May this be an inspiration to make your spiritual life ideal; that is our heartfelt prayer.

~ Jai Sat Chit Anand

“Whoever Meets me, may he Attain Happiness...”

{ 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. }

The Purpose of Human Life

Questioner: What is the purpose of human life?

Dadashri: One should attain at least fifty percent (marks) in humanity. In humanity (*maanav dharma*), one should score at least fifty percent marks. That is the purpose of human life, and if one holds a higher goal, then there should be a score of ninety percent. Shouldn’t the qualities of humanity arise? If there is no humanity, then what is the goal of human life?

Rather, life has become fractured. People do not even have awareness of what they are living for, what is the essence of human life.

Questioner: Then, what is humanity?

Dadashri: What is humanity? I will tell you a little. The entire matter is a very expansive thing, but I will discuss some of it. In brief, you should not be instrumental in hurting any human being; that is humanity.

Otherwise, what is actually referred to

as humanity? If you were a boss and you were strongly reprimanding an employee, at that moment the thought should occur to you that, ‘If I were the employee, how would I feel?’ If such a thought were to arise, then you would reprimand him within limits; you would not say anything more than that. If you were causing harm to someone else, then at that moment, the thought would occur to you that, ‘I am causing harm to someone else, but how would I feel if someone caused harm to me?’

Humanity means to give to others whatever you like, and to not give to others what you do not like. You do not like it when someone slaps you, so you should not slap anyone. You do not like it when someone swears at you, so you should not swear at others. Humanity means to not do unto others what you do not desire for yourself. Whatever you like, do that for others; that is called humanity.

If it remains within that, “May no one experience inconvenience on my account,” then your work is done!

Who is considered to be intelligent? The

one who does not hurt anyone and whenever anyone hurts him, he 'credits' it. He obliges everyone all day long. From the moment he wakes up in the morning, he has the awareness of, 'How can I be helpful to people'; for whomever this constantly remains, that person is considered a human being, and further along, he will also come upon the path of liberation.

A Special Understanding of Humanity

Questioner: Please expand on the qualities of humanity.

Dadashri: There are various grades of humanity. Humanity exists in every country, and there are grades depending on the level of development.

What one finds agreeable, one should maintain the same towards everyone, that, 'If I feel hurt, then why would the other person not feel hurt?' If someone steals from you, then you feel pain. So, while stealing from another, you should think, "How can I do something that will give pain to another person?" If you feel hurt when someone lies to you, then you should think along these lines before lying to anyone.

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

You should not behave badly towards others, in a way that you do not find acceptable. What you find agreeable, behave that way with others. If I come to your house, then you would say, "Come, have a seat." If I were to like that, then if someone were to come to my house, then I should say to that person, "Come, have a seat." That is referred to as humanity. However, if someone were to

come to my house, and I were to not speak like that and I were to keep expectations towards that person, then that is not considered humanity. If you were to go to someone's house and keep the expectation for an offer of dinner, then if you come as a guest, and have a good meal, you should also think, 'When guests come over to my place, I should offer them a good meal, do as they please'; that is humanity.

To change your behavior based on how you would like to be treated is humanity. Generally, a person does not like insults, yet he has the audacity to insult others; how can that be considered humanity? Therefore, to be considerate in all matters is referred to as humanity.

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

A 'Super Human' is Even Higher Than Humanity

Now, above and beyond humanity, who is considered to be a 'super human'? Even if you harm this man ten times, he will still help you when you need it! Even if you were to harm him again, he will come to your aid when you need help. His very nature is to help others. Thus, you should know that this man is a 'super human.' That is considered a divine quality

(*daivi guna*). Only a few people are like that. These days, such people are very rare! This is because the proportion has become about one in a million!

His Mother's Love Taught the Highest Values

My mother was so cultured (*sanskari*)! My mother used to teach me. In childhood, I had come home one day after hitting a boy. My mother found out. Then she told me, "Son, that boy is bleeding. If you were to be hit in the same way, and you were to bleed, then I would have to nurse your wounds, wouldn't I? Right now, mustn't that boy's mother be nursing his wounds? And how much must that poor boy be crying? How much pain must he be feeling? So never come home after hitting anyone, you come home having taken a beating. I will nurse your wounds." Now tell me, would such a mother not make a Mahavir out of her son? So, my mother had instilled high values in me.

May Nobody be Hurt in my 'Hotel'

My mother was thirty-six years older than me. I asked my mother, "There are bedbugs in the home; aren't they biting you?" She replied, "Son, they do bite, but it's not like they come with a tiffin (lunchbox), demanding, 'Give, for my mother and father.' The poor things do not come with containers, and they eat their share and go away." I said, "Blessed is this mother and blessed is this son too!"

Thereafter, I used to knowingly let bedbugs bite me. I could not turn them away, the poor things! Now, what result would that give? The *Vitarag* (absolutely detached Lord) residing within the bedbug would call the *Vitarag* within me and say, "I have not seen

a donor like this, therefore bestow him the ultimate state." These bedbugs never go hungry; they eat every day. They eat when these people are asleep, don't they? But what I have done is, I have allowed them to eat while I am awake. People allow them to eat while asleep, and I allow them to eat while awake, and moreover, there is no question of killing them. I can immediately catch them with my hands, but I place them on my leg again. Mind you, bedbugs no longer come to my bed; the poor things' account has come to an end. If the account is kept incomplete, then the account will remain unsettled.

Many people do not kill bedbugs, instead they pick them up and put them outside. However, once it is in their hands, they will not let it be. Then I ask them, "Are you absolutely certain that there is now one less? Through what guarantee have you understood that there is one less? And if they do become less, then they would become less every day." Then I said that there is no need to kill bedbugs. They have a season; thereafter, they come to an end on their own. Otherwise, even if you try to get rid of them, they will not come to an end. If you kill them and bring them to an end here, then they will sneak in from the neighbor's house. Now, if a bedbug bites you, then you will know where your love lies. If there is still love for the body, then when will love come forth for the Self?

I even used to let bedbugs suck my blood; 'You have come here, so dine and then go.' This is because my 'hotel' (body) is such that no one in this 'hotel' is given pain; that is my business. Now, if I do not 'feed' them, then is the government going to impose punishment on me? No. I wanted to attain the Self. I always (observed) eating before sunset

(*chovihar*), renunciation of (eating) root plants (*kandmood*), (drinking) warm water; I had not left anything unfinished! And look at what has manifested; this entire *Akram* (step-less path to liberation) has manifested, a Science (*Vignan*) that can clean up the entire world has manifested!

Whosoever Meets me, May he Attain Happiness

Therefore, I had learned just one thing since childhood: if you have met me, and you do not get any happiness from it, then our meeting was in vain. That is what I used to say to people! And no matter how worthless a person may be, that is not for me to see. But if he met me, and he did not detect any fragrance from me, then how will that do? Does an incense stick not give fragrance to those who are worthless?

Questioner: It gives fragrance to everyone.

Dadashri: In the same way, if you do not detect any fragrance from me, then it cannot be considered my fragrance at all. Therefore, there should definitely be some benefit. That has been my principle from the beginning.

Awareness Such that no Living Being Feels Afraid

I live such that no living being is hurt. I will give you an example of how no living being is hurt through us in the slightest degree. When I was twenty-two to twenty-five, I used to go to the movies. When I would return, it would be twelve to twelve-thirty at night. When I would return, my shoes would click. Because I had metal studs on the soles of my shoes, they would click, and it would make a lot of noise at night. The poor dogs would be sleeping

at night, they would be sleeping peacefully like this, and their ears would perk up like this. I would understand that, ‘The poor thing has become startled because of me! What kind of a person am I, that these dogs are becoming startled by me?’ So I would come home having removed my shoes beforehand, from a distance. I would sneak past, but I would not startle them. This was my approach at a young age. They got startled because of me, didn’t they!

Questioner: Yes, it would also interrupt their sleep, wouldn’t it?

Dadashri: Yes, moreover they would get startled and they may not abandon their nature. They may even bark on occasion; it is in their nature. So instead, wouldn’t it be better to just let them sleep? That too, they would not bark at those who live in their lane.

Abhayadaan means to maintain such conduct that no living being feels any disturbance; that is *abhayadaan*. First maintain the intent (*bhaav*) that may no living being be hurt in even the slightest extent, and then it will come into practice. If the intent has been done, then it will come into practice, but what if the intent has not been done? Therefore, the Lord has referred to this as a very high charity (*daan*). There is no need for money in this. This is the highest form of charity, but people do not have the capacity for that. Even those who have money cannot do this charity. Therefore, those who have money should perform their charity through money.

Exemplary Worldly Interaction; That Which Does not Hurt Others

My older brother lives here in Vadodara. So when I would come to Vadodara, the neighbors would tell me, “Bring me upper

garments,” or “Bring me this,” or “Bring me some knickers.” Friends do this, don’t they? And what is my nature like? Whoever’s stall I stop at and inquire at first, I purchase from that person only. Then whether his prices are high or low, I will accept them. I would buy from him so that he would not feel hurt. Therefore, I know my nature. And the people who would request the items would go to seven different shops, insult everyone, and then make their purchases. So, I knew that these people were such that they would buy things at a rate of two annas (unit of currency formerly used in India) cheaper than what I would pay for, and because the person requested it from me, it would cost him two annas more. So, I would account for those two annas plus one more; in this way, I would deduct three annas and then tell them the cost. If I had paid twelve annas, then I would tell them, “I have paid nine annas.” This way, they would not say, “He took a commission out of me. I used get to this for ten annas, and I have to give you twelve annas.” So that people would not place an accusation of taking a commission, I would take three annas less, I would deduct three annas. Yes, otherwise, they would say, “You’ve taken a commission of two annas!” Hey, I have not taken a commission. I have learned not to take commissions on my own.

Such Subtle Understanding That he Understands the Circumstances and Prevails Accordingly

We have laborers working for our business, so we know all this. My law is such that if something goes wrong in the laborers’ wages, then I hound the treasurer. It is a very strict account. They (the laborers), the poor people, have great pain, so how can we add to their troubles?

The type of feelings (*laagni*) that you maintain should be such that if you understand religion (*dharma*), then if you have a hundred rupee note, you should get change from anywhere you can and give him five rupees. That poor man toils all day long for five rupees. Before he even arrives, you should be seated so that you can hand over his wages to him! Before he even comes, you should say to him, “Here, brother, your five rupees!” You should not delay even for a minute. This is because he may still have to purchase chilies, he may have to purchase tamarind, and what else must he have left to purchase? He must have also brought over a canister for oil, in which he will take some oil home. He takes all these things and heads home. Thereafter, he cooks his meal.

The Art of Worldly Interaction Such That Nobody Feels Hurt

What we used to do is that if all of a sudden, difficulty arose in the business, then we would not discuss it in the home at all, and Hiraba (Dadashri’s wife) would find out from outside (the home) that there were difficulties in the business. Then she would ask me, “What loss have we incurred?” I would respond, “No, no, this money has come, do you want it?” Then Hiraba would say, “These people are saying that we have incurred a loss.” Then I would say, “No, no, we have actually made a greater profit, but keep this a secret.”

We had incurred loss in our company; the business had slowed down. When we would go to Vadodara, people would ask, “Have you incurred a major loss?” Then I would say, “How much do you think it is?” Then they would say, “It seems like a loss of a hundred thousand or so.” Then I would say, “There has been a loss of three hundred thousand.” Now there may have been a loss

in the business of fifty thousand or twenty-five thousand, but I would tell them it was three hundred thousand. This is because he had come searching for it! I knew what he was searching for, and if I told him it was three hundred thousand, then he would be happy and the poor man would enjoy his food at home. That is why I would tell him that there was a loss of three hundred thousand, so that on that day, he would eat peacefully at home. And if someone else with sympathy came and asked, "Has there been a big loss?" then I would say, "No, there has been a loss of fifty thousand." So he too would go home at peace. There will be two types of people who come, the ones with sympathy and the other ones. See them both out the door having made them happy. If I were to say, "There has been a loss of three hundred thousand," then the other person would become jubilant. And I would also tell him, "Won't you have some tea?" Then he would respond, "No, I have some work to do." This is because he will have gotten that joy; all of this would get encompassed in that. He will have gotten his 'food'; this is because there is abhorrence!

This competition is such thing that, for the sake of competition, a person will do whatsoever he desires. If there is competition such as, 'He has gotten ahead of me? Now he should definitely be pushed behind.' So he will keep trying to push him behind. I tell such people very clearly, "I have incurred a heavy loss." Just look, he enjoyed his food now! I have no problem with that. But I have to give answers to people! If I were to tell him, "No, no loss has been incurred," then he will dig up even more information and say, "He is denying it." So, I have to tell him, "I am not denying it, I am admitting it. The loss has been three-fold. Whoever has told you, ask him. He may

not know this, but I have incurred a loss in a big proportion." Then when he comes back a few days later and says, "Now how is your business going? Will you have to shut it down?" Then I respond, "This was an asset worth seven hundred thousand. In that, it has been reduced by three hundred thousand." So I tell him something new. Hey, how are you going to take me on? I am a *Gnani Purush*; I will not hurt you, but do not keep searching in this way. These people keep pestering for no reason! I have seen a lot (of people) of this kind. All kinds of people exist in this world!

To Adjust is Indeed Religion

Who is considered human? (One who) Adjusts everywhere! One should adjust even with a thief.

Once I had gone to take a bath and they had forgotten to put a tumbler (in the bathroom). What are we a *Gnani* for? 'We' adjust. When I placed my hand in it, the water was very hot. When I turned on the tap, the water tank was empty. So then I slowly cooled down the water, applied it with my hands, and took a bath. All the *mahatmas* said, "It took a long time for Dada to take a bath today." What else could I do? It is only when the water cools down. I never tell anyone, "Bring this and bring that." I adjust. To adjust is indeed religion (*dharma*). In this world, the adjustment of 'plus-minus' is to be done. Where there is 'minus,' do 'plus,' and where there is 'plus,' do 'minus.' If someone refers to my wisdom as madness, then I say, "Yes that is correct." I immediately 'minus' it.

The Gnani Adjusts Even With Those who are Obstinate

The *Gnani* will adjust even if the other person is obstinate. If you observe the *Gnani*

and conduct yourself accordingly, you will learn how to make all kinds of adjustments. The science behind this says to become *vitrag*; do not engage in attachment and abhorrence. It is because there is some *aasakti* (inner tendency towards attraction that attaches) that makes you take a beating. In worldly interaction (*vyavahar*), if one has become unyielding, indifferent, then he is considered to be obstinate. If there is a need on your part, then you must appease the other person even when he is being obstinate. If you need a porter at the railway station, then you will have to appease him even if it means giving him a few extra annas. And if you don't, then you will have to carry the bag yourself, won't you?

This world is not worthless, but you should know how to handle situations. Every single person is God (*Bhagwan*), and everyone has his work cut out, so do not harbor dislike.

He Stopped Hurting Others by Applying a 'Counter Pulley'

These laborers have fifty revolutions (of the intellect) per minute, whereas I have one hundred thousand revolutions per minute. So how much difference is there between me and the laborers? He has fifty revolutions, so if you tell him something, then it takes a long time for him to understand. If you talk to him about simple worldly dealings, then he will not understand. So then you explain it to him in a different way, then it reaches him. Now, I had a lot of revolutions, so it would take even these other people a long time to understand. I would explain to them and they would not understand. So I would say, "This person has no sense." So then my power (egoism) would increase a lot. "Hey, I am explaining it to him

and he doesn't understand? What kind of an idiot is he?" I would express all my frustration (*gusso*) on him. Later, I understood that these revolutions do not reach the other person. Now, if I consider this to be the other person's fault, then that is my fault. So then I started applying the 'counter pulley.'

This is because if there is a pump that runs at fifteen hundred revolutions per minute, and there is an engine that runs at three thousand revolutions per minute, then it will break the pump. A counter pulley is required for that. This may run at three thousand revolutions and that may run at fifteen hundred revolutions, but those pulleys need to be placed in between such that the pump continues to receive fifteen hundred revolutions. Do you understand this concept of a counter pulley? Thereafter, I started to use a counter pulley when talking to other people. So then I stopped getting irritated (*gusso*). Maintain a counter pulley in a way that the other person understands!

The Flexibility of the Gnani

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

Dadashri: I keep a set of counter pulleys. I keep so many sets that whatever kind of person comes here, I apply the appropriate counter pulley. So if a small child comes and says, "Jai, jai," to me, then I have to converse with him. A child never feels fear through me.

If I meet someone on the train, and he does not know that I am a *Gnani*, then I will even set the pulley that I am a passenger.

Questioner: What do you do when someone who is your equal comes here?

Dadashri: There is no equivalent for this. This is considered an unparalleled (*ajod*) state. The scripture writers themselves have referred to this as unparalleled.

If someone who is my equal were to come here, then I would become his disciple. I had decided from the beginning to become the disciple of everyone. So he will not have any difficulty. The one who becomes a disciple will indeed (eventually) become the other person's *guru*, so tread carefully. Therefore, do not take on becoming a *guru*. And what do I gain from becoming the other person's disciple? I become his *guru*! If difficulty arises, he will have to come and ask!

Questioner: I did not quite get that, Dada.

Dadashri: Because I became his disciple, a relationship has been established. So he will return as my disciple. If I had not become his disciple, then he would not have come to me and benefited.

By Turning Around Matabheda, He Averted Pain

I do not say all this to you without testing it myself first. I speak having tested it all out. This is because even when I did not have this *Gnan* (Knowledge of the Self and the 'doer'), I did not have *matabheda* (the distance that develops due to difference in opinions) with my wife. *Matabheda* is to bang your head into a wall. People may not understand this, but I myself understand that when *matabheda* has arisen, it is the same as banging your head into a wall with your eyes open.

I have never used words such as 'mine' or 'yours' with Hiraba. But once we did have

matabheda. Her brother's daughter was getting married. So she asked me, "What should we give them?" I told her, "Give what you find suitable, but we already have some silver plates at home, why don't you give them those! Do not give an order for new ones." She responded, "When your cousin from your mother's side of the family got married, you gave special orders for big silver plates!" As soon as she used the words 'mine' and 'yours,' I understood that I had lost my reputation! When we were one, how could there be the words 'mine' and 'yours'? I immediately understood and immediately turned things around; I completely turned around from what I wanted to say. I told her, "That is not what I am trying to say. Give them these silver plates and in addition, give them five hundred or so rupees; they can use the money." She responded, "Huh...how can you give so much money? You are so naïve in every situation, you keep giving money to anyone who comes along." I told her, "I truly do not know how to do anything."

Just look, we were about to have *matabheda*, but I averted it by turning it around! In the end, I did not allow *matabheda* to take place. For the last thirty to thirty-five years, we have not had *matabheda* even in name. Hiraba too is like a goddess! I do not allow *matabheda* to form anywhere at all. Even before *matabheda* forms, I know to turn it around. You only know of a few ways to handle conflicts, whereas I know of endless ways, but I smooth it out. I do not allow *matabheda* to form. There are some twenty thousand people in our *satsang*, of which about four thousand are (regular) *mahatmas*, but I do not have any *matabheda* with any of them. I have never considered myself as being separate from anyone!

Where There is Matabheda, There is Vignan

Hiraba and I never have any *matabheda* at all. I never interfere with anything she does. Even if I see money fall from her hands, I will not say to her, “Your money has fallen. Did you see?” I never interfere in any domestic matters. She too never interferes in my affairs. She never asks what time I will wake up, when I will take my bath, what time I will come home, what time I will leave. And sometimes if she tells me, “Take a bath early today,” then I will immediately ask for my clothes and take a bath. Oh, I will even fetch my own towel and take a bath. This is because I know that she is waving a red flag, so something must be going on. She would only tell me to take a bath early if the water was going to be shut off later on or something similar, so I would understand. So you too should understand a little about worldly interaction, that it is worth not interfering in anyone else’s business.

Where there is *matabheda*, there is partial knowledge (*gnan*), and where there is no *matabheda* at all, there is Science (*Vignan*). Where there is Science, there is complete Knowledge. Only if you sit at the ‘center’ will there be no *matabheda*, only then will there be liberation. But if you sit at the ‘degrees’ and ‘mine’ and ‘yours’ remains, then you will not attain liberation. The one who is impartial will attain liberation!

Gnan is Present Before for ‘us’ Even Before There is Matabheda

If no conflict-laden intent (*view*, *bhaav*) remains within you, then conflict-laden intent (*view*) will not arise in the other person either. If you do not become vexed, then even the

other person will become calm. Become like a wall so nothing will affect you. We have been married for fifty years yet there is no *matabheda* at all. Even if Hiraba spills *ghee* (clarified butter), I merely watch her. At that time, the *Gnan* is present for ‘us’ that she is not the one doing the spilling. She would not spill even if I were to ask her. Would anyone spill *ghee* deliberately? No. Nevertheless, when *ghee* gets spilled, it is something to be observed. So see it! Before *matabheda* even arises, *Gnan* becomes present on the moment.

‘We’ Remain as a Guest in the Home

You should not hold on to your authoritative control (*chalan*) in the home. The person who does maintain authoritative control will have to wander (life after life). I had told even Hiraba that I am of no use. I cannot afford to wander! Where does one who is of no use end up? He simply has to sit near God. If you try to exercise control at home, then will clashes not arise? From now on, you are to settle matters with equanimity. At home, remain as a friend with your wife. She is your friend, and you are her friend! And here, no one takes note of who is in control, whether the control is yours or hers! It is not recorded anywhere in the government books nor does the Lord take note of it. Are you concerned about breakfast or about who is in control? Therefore, examine what is the best way to get a good breakfast. If the government kept track of who in the home has the control, then even I would not adjust. But nobody keeps track of it!

When I go (home) to Vadodara, I live as Hiraba’s guest. If a dog has entered the house, then Hiraba would have a problem, what problem would a guest have? If a dog has entered and ruined the *ghee*, then who-

ever is the owner would have worries; what is it to the guest? The guest would just observe. He may ask, "What happened?" Then she will say, "The *ghee* is ruined." Then the guest will say, "That's too bad." He may say this out loud, but he speaks superficially. He does have to say, "That's too bad," because if he says, "That's good," then he will be thrown out. He would not be allowed to stay as a guest at all.

Took Adjustments for the Sake of not Hurting Others

If the *kadhi* (soup made of yogurt and chickpea flour) served to me is salty, then I would either eat less of it or if I had no choice but drink it, then I would discreetly pour some water in the *kadhi*. If it is salty, then by adding some water, the saltiness immediately decreases. So one day Hiraba caught me doing this. "What did you do? What did you do? Throw it away, you poured water in it?" I told her, "You add water to the *kadhi* when it is on the stove, and when it boils you know that it is cooked, and here, you think that it becomes uncooked just because I added water to it? It is not so!" But she would not let me drink it. Don't they add water to it when it is on the stove?

Questioner: But Dada, what you did there, how much awareness you had that you added water. You did not want to tell her that there was too much salt in it. That would hurt her feelings. That is why you poured the water.

Dadashri: Yes, oh, many times when there has been no sugar in the tea, even then I have not said anything. So people say, "If you do this, then everything in the home will become spoiled." I tell them, "Just see tomorrow!" Then the next day she says, "There was no sugar in the tea yesterday. Why didn't

you say anything to me?" I tell her, "What is the need for me to say anything? You will find out! If you did not drink tea, then I would need to tell you. You drink it, so what is the need for me to tell you?"

Questioner: But so much awareness needs to be maintained, each and every moment!

Dadashri: Each and every moment, awareness for twenty-four hours a day. This *Gnan* came forth thereafter. This *Gnan* did not arise for no reason!

Promise Means Promise

I have not had *matabheda* with my wife for the past forty-five years. She speaks within her boundaries; I too speak within my boundaries. And if she ever crosses her boundaries, then I would understand that she has crossed her boundaries. So I would tell her, "What you are saying is correct," but I would not allow *matabheda* to develop. Even she does not feel that I have hurt her for even a minute, and even I do not feel that she has hurt me.

Hiraba lost one of her eyes in 1943. She had glaucoma, and when the doctor operated on her, it damaged the eye.

So in people's minds, I was a new prospective groom. "Let's get him remarried." (At that time,) There were a lot of unmarried girls. And the girls' parents' desire was to get them hitched in any way possible. So, there was a Patel from Bhadran. His brother-in-law had a daughter; that is why he came to see me. I told him, "What is it to you?" Then he responds, "Is this what happened to you?" Now, on that day in 1944, I was thirty-six years old. Then I said to him, "Why have you

come here to ask about this?" He said, "For one, Hiraba has lost an eye. Secondly, you have no offspring." I told him, "I do not have any offspring, but I do not have any estate to pass on to them. If I had an estate, then it would be useful to pass on to my children. Here, there is a roof to sleep under and some land, and that too, would just turn them into farmers! It may be different if I had an estate." Moreover, I told him, "Now why are you saying this? And I had made Hiraba a promise when I got married. So she lost an eye, so what? Even if she loses both eyes, I will hold her hand and guide her around." He said, "What if we give you a dowry?" I told him, "You want to throw your niece into a well? This Hiraba would become miserable. Wouldn't Hiraba become miserable that, 'It is because I have lost my eye that this has happened.'" I had made her a promise. I said, "I never turn back (on a promise); no matter what happens in the world, a promise is a promise!" This is because I made a promise. Once a promise has been made, I cannot turn back on it. So what if it takes this entire life to fulfill that promise to her? There are many more lifetimes to come! When I had given my hand in marriage, I had made her a promise. And I had made that promise in everyone's presence. If I have made her that promise as a *kshatriya*, then I will have to devote one lifetime to it!

The Lord Within Becomes Pleased in This way

Even if you do not like to sit at home, tell her, "I don't like it without you." Then she too will say, "I don't like it without you." Then you will be able to go to *moksha*. You have found Dada, so you will be able to go to *moksha*.

Questioner: Do you say that to Hiraba?

Dadashri: Yes, I say that to Hiraba even now!

I too, at this age, tell Hiraba, "Even I don't like that I have to go out of town without you." Now in her mind she thinks that, 'I like it so why would he not like it?' If we say such things, then worldly life (*sansar*) will not collapse. Now why don't you butter her up, if you don't then it will all be dry! Pour in some beautiful feelings! While we are sitting, I say that. She asks me, "You think of even me?" I tell her, "Very much so; I think of others, so why not you?" And I really do think of her, it is not that I don't!

Our life is ideal, even Hiraba says, "Come back soon."

Questioner: Have you asked for permission from Hiraba to go?

Dadashri: Yes, she grants it to me. She will even say, "Come back soon." And she will say, "Do good for others."

I have completed seventy-seven years, and at home our Hiraba has completed seventy-five years, but we do not ever have any *matabheda* (the distance that develops due to difference in opinion). Even now, she must be remembering me. She remains joyful all day long. She remains carefree all day long, because she has no other thoughts of any kind.

Through that love, how pleased the Lord within her must be towards me; the Lord will say, "I will give you whatever you ask for." And the Lord is indeed close to you; He has not gone far. The Lord resides within her. The Lord within you will not give you (result) but the Lord within her will give you (result). Your Lord will give her (result). It depends on what

your dealing is like. And the Lord does not actually give or take. If you do not hurt the other person, then the result will indeed be like this. I am talking about the exact scientific method. This talk is not just for the sake of understanding. This external science is temporary and this internal science of ours is permanent. This external science is good up to a certain point, and if it crosses the boundaries, then a person can kill and annihilate everyone. If the knowledge that makes one prosperous goes above normal (limits), then it can kill. That is referred to as external science.

As a Result, his Business Partner Found God

I worked with my business partner for forty-five years, but not a single *matabheda* has developed. So how many difficulties must I have endured within? Wouldn't difficulties exist within? In this world, *matabheda* means to confront difficulties.

So even before *Gnan*, I did not allow *matabheda* to arise.

Questioner: But of the adjustments you were making, what assurance did you have whether it was settlement of the past or not?

Dadashri: It is indeed settlement! It is not something new! But this is not a question of settlement; the intent should not spoil anew now! That is settlement; it is an effect. However, the new intent does not spoil. My new intent (view) becomes strong that, 'This is indeed correct.'

Did you like what I said or are you getting bored?

Questioner: But there is freedom from conflict.

Dadashri: Yes, by enduring it, there is freedom from conflict. And not only freedom from conflict, but the other person, my business partner and his entire family move on to a higher life-form. By observing me, their minds also 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)." Just look, my business partner developed love for me! We stayed together, no *matabheda* formed, and love arose! Just imagine how much he gained from that!

Dada's Ideal Worldly Interaction

My worldly interaction (*vyavahar*) is ideal. No one will ever experience problems through me. No one has ever experienced problems on my account. If someone causes problems for me and I also cause problems, then what is the difference between him and I? I am straightforward; I go along with the other person! So the other person thinks, 'Dada is still guileless.' Yes, it is better to be guileless and escape than to be shrewd and get caught in his jail. How can someone do such a thing? My business partner told me, "You are very naive." I replied, "The one who refers to me as naïve is the one who is naïve." He responded, "A lot of people cheat you." So I told him, "I allow them to cheat me on purpose."

My worldly interaction is completely ideal. If there is any weakness in a person's worldly interaction, then he is not considered completely worthy of liberation.

Questioner: Is there any difference in the *Gnani's* interactions between two people?

Dadashri: There is no difference in his vision (*drashti*); there is absolute absence of

attachment and abhorrence (*vitaraḡata*). There is difference in his worldly interaction. If the owner of a mill and his driver were to come here, and I were to seat the businessman across from me and his driver next to me, then the businessman would become furious! And if the president were to come, then I would get up to receive him and seat him; I cannot dismiss appropriate interactions with him. I would respectfully seat him in a position higher than mine, and if he wanted to acquire *Gnan* from me, then I would seat him on the floor, across from me. That which is commonly acceptable to people is referred to as *vyavahar* and that which is acceptable for liberation is referred to as *nischaya*. Therefore, *vyavahar* that is acceptable to people should be accepted in that form. If I do not get up to receive the president, then he will feel hurt. I would be liable for that.

The Pure Worldly Interaction of the Gnani

My worldly interaction is beautiful. I remain only in ideal worldly interaction all day long. If you ask anyone around me, they will all say, "He has never reprimanded us. He has never raised his voice. He has never gotten angry at anyone." If everyone says this, then is that not considered ideal? If you go to ask my wife at home, she will say, "He is indeed God!" Oh, she even does 'our' *darshan* (devotional viewing). She will place her head at my feet and do *darshan*. When the worldly interaction is ideal and pure, then what problem is there?

Nevertheless, someone did see a mistake in my worldly interaction once. He said to me, "You should have done it this way, shouldn't you? This is a mistake of yours." I told him, 'Dear man, you have just found out today, but I have known since childhood that he (A.M.

Patel, Dadashri's relative self) is full of mistakes!' So he said, "No, you were not like this during childhood, you have become like this now." So all this is as per one's own understanding. Therefore, right from the start, I display that I am guileless. So there will be no conflicts at all! Even the other person does not have to waste time, nor will he feel hurt!

My worldly interaction is very close to pure (*shuddha*). It would be fine if they are referred to as pure.

Questioner: Then what is perfectly pure? Please tell me that first.

Dadashri: No one is harmed in the slightest extent, not even through words, through the mind. Even you do not harm through the mind, but if no harm is done through words and through the body, then that is completely pure worldly interaction.

Questioner: You say that yours is nearly pure, then what is the difference between that and completely pure?

Dadashri: 'We' say it sometimes, don't 'we,' that 'we' lack four degrees. That makes a difference.

The Purity of Dada's Worldly Interaction

Someone may come here and his behavior (*aachar*) may not be right; he may push someone aside to do *vidhi* (special energizing blessings and connection with the Self at the feet of the *Gnani Purush*). Yet there is no anger-pride-deceit-greed (*kashaya*) in it. His behavior may not be appropriate. Is it not wrong to push someone aside here? 'We' understand everything; 'we' know everything while seated here, who is doing what. Your behavior may not be appropriate, but there is no *kashaya* in it, is there?

Inappropriate behavior is *prakruti* (non-Self complex); it is an attribute of the *prakruti*. So, even if we do not instigate him, he will not refrain from making a leap. So he will push two people aside and sit down to do *vidhi*.

'We' come across many situations! Oh, even if I place my leg down while I am shaving, people will sit down to do *vidhi*. They don't think about what will happen if I move. Oh, they do not let go of doing *vidhi* even during mealtime. Nevertheless, it is pure worldly interaction. 'We' know that this is an effect that is free of *kashaya*. If 'we' were to tell him without spoiling the mind that, "Vidhi is not to be done right now, go," even then he will not mind.

My worldly interaction is indeed ideal. My worldly interaction is such that the world has never seen before. My worldly interaction wins over people's minds, my conduct too wins over people's minds, my humility too wins over people's minds. No one has attained the Self by shoving aside worldly interaction. And that which talks about attaining it in that way is barren knowledge (*shushka gnan*). What is left where there is contemptuous rejection (*tarchhod*)? Where is the *nischaya* (the Self) there?

Questioner: In contemptuous rejection of worldly interaction, there is automatically contemptuous rejection of *nischaya*.

Dadashri: *Nischaya* will not arise at all if there is contemptuous rejection of worldly interaction. We can take it for granted that there is no *nischaya*. If a person is not settling with equanimity and then claims, "I have attained the Self (*Atma*) through *nischaya*," that is not acceptable. The basement (foundation) is needed. How is it acceptable

when people around him complain and he claims, "I have become *Atma*?" If you were to ask those who live with me, "Does Dada give you a hard time?" they will say no.

Dada Explains Pure Vyavahar and Pure Nischaya

Nischaya is pure, but what is referred to as purity of worldly interaction (*vyavahar shuddhi*)? Worldly interaction that is free of anger-pride-deceit-greed (*kashaya*) is referred to as *vyavahar shuddhi*. Then whether he is fat or thin or short, whether he is dark or fair, there is no need to see that, but he is free of anger-pride-deceit-greed, isn't he? If yes, then that is pure worldly interaction.

Now where do anger-pride-deceit-greed arise? Where there are rules, there anger-pride-deceit-greed arise. 'Hey, do not go during mealtime, do not create disorder there.' The mind will retaliate, then the anger-pride-deceit-greed will engage in the protection. And here there is no anger-pride-deceit-greed at all, is there? They can come back whenever they please.

If someone comes to shower you with flowers, touches your feet (out of respect), even that is your *karmic* account (*hisaab*) and then if someone is hitting you, that too is your *karmic* account. If someone swears at you, then only the pure Soul (*Shuddhatma*) within that person should be Seen at that time. That worldly interaction should not be seen. This worldly interaction is your *karmic* account. Whatever *karmic* account you were to suffer is now coming to an end. Therefore, the other person is carrying out his worldly interaction, but He is indeed pure. So if the vision of pure Soul remains towards him, then that is referred to as *shuddha nischaya*. You

are pure and the world is pure. However much pure applied awareness (*shuddha upayoga*) there is, that is called *shuddha nischaya*; that is indeed pure dwelling in the Self (*shuddha Atmaramanta*), and only then will there be pure worldly interaction. However much pure *nischaya* there is, there is that much purity in worldly interaction. If the *nischaya* is weak on one side, there is that much impurity in worldly interaction.

The Gnani Does not Express Contempt Towards Worldly Interaction

Just look, I was sitting on the stage, wasn't I! I do not have abhorrence (*dwesh*) towards that. For the most part, I do not have to engage in such worldly interaction, but when I do, I do not express contemptuous rejection towards it. Even there, I play out all the drama. It is not like I will do this and I will not do that. We are not to express contemptuous rejection towards worldly interaction. Whatever worldly interaction that happens, Ambalal Muljibhai (Dadashri's worldly name) is subject to the authority of that worldly interaction, 'we' (the *Gnani Purush*) are subject to the authority of the Self (*nischaya satta*). 'We' are in the authority of the Self only; 'we' possess the authority of the Self. Therefore, contemptuous rejection should not be expressed towards worldly interaction in the slightest extent. So, worldly interaction is subject to the unfolding of *karma*, but 'we' will accept the authority of worldly interaction when it is ideal, otherwise 'we' will not. Therefore, worldly interaction should not be instigated even in the slightest extent.

The Pratikraman of the Gnani is With Protection

A few people end up getting hurt even

through me, even if I do not have the desire to do so. Now generally, this does not happen, but it does happen towards a rare person. In the past fifteen to twenty years, it might have happened to two or three people. That too is because they are instrumental in the process (*nimit*), aren't they? Afterwards, I do *pratikraman* for him and build a 'fence' around him so that he does not fall. However high 'we' have taken him, he should not fall from that level. 'We' protect his 'fence' and put it back into place. 'We' definitely do not let him fall. Even if he has talked back to 'us,' sworn at 'us,' 'we' do not let him fall. The poor man does not have a clue; he speaks out of a state of unawareness. 'We' do not have a problem with that. If 'we' let him fall, then it was wrong for 'us' to have elevated him in the first place.

'We' are with principle. For example, if a tree has been planted, then after planting it, if it comes within the boundary of a road, then 'we' will make a change in the course of the road, but 'we' will not harm the tree! 'We' have all these principles. Thus, 'we' would not allow anyone to fall. He will remain where he was thereafter. 'We' turn all his thoughts around. 'We' turn all his thoughts around while sitting here at home. 'We' put in a little extra effort there. More effort needs to be put in. Effort does not need to be put in for you, for everyone else. A lot of effort needs to be put in for him. 'We' have to catch hold of all his thoughts. 'We' have to do such that his thoughts do not go past that point. There are only some cases like this! Not all cases are like this!

Questioner: What is all this about creating a fence around him? What does he need that for?

Dadashri: ‘We’ have to catch hold of his *antahkaran* (inner instrument comprised of the mind, intellect, *chit*, and ego). ‘We’ have to take on his *Vyavasthit* (Scientific Circumstantial Evidence) in ‘our’ hands.

Questioner: How so?

Dadashri: ‘We’ take charge of all that, if ‘we’ do not, then he will fall!

Worldly Interaction of the Gnani is Pleasing

Akram Vignan says that everyone maintains worldly interaction, but maintain *rasadavo vyavahar* (worldly interaction that is pleasing to others and is with purity, without deceit).

What kind of worldly interaction is there in the home? *Rasadavo vyavahar!* My nature is such that I would constantly maintain *vyavahar rasadavo*. Even with someone who is sitting next to me. No one has ever incurred a loss of any kind. I have not incurred a loss in *rasadavo vyavahar*. Even when I go shopping, I maintain *rasadavo vyavahar* with the shopkeeper.

Questioner: What is referred to as *rasadavo vyavahar*? Please explain it in more detail.

Dadashri: That deceitful front will not get past me. Have you ever used the word ‘*gapote*’? It is a very old-fashioned word. *Gapote* means that if ten lines are to be recited, one may forget four lines and recite four of the subsequent lines. Then the other children will say, “He has eaten up (*gapoti*) four lines.” Therefore, in what was to be recited, this much was eaten up.

So what I am trying to say is that our

worldly interaction should be *rasadavo*. Based on the type of worldly interaction the other person keeps, I understand that he has put up a deceitful front (*gapoty*) here. But the main point is that we should maintain *rasadavo*. Worldly interaction is *rasadavo* at home. Is it not? Many rules are not observed here. What is *rasadavo*? It is without deceit (*kapat*) from within, it is with purity. Therefore, our worldly interaction should be *rasadavo*. The attribute (*guna*) of *rasadavo* arises by settling with equanimity. For that matter, our *mahatmas*’ is indeed *rasadavo*. Even if someone stomps on his foot, he will not say anything negative about him. They settle with equanimity every day. There are so many people here but no one has had any conflicts.

‘Our’ worldly interaction is *rasadavo*. That is why you feel that this person (Dadashri) is someone who can be absolutely trusted (*aptajan*). When others speak, they do not seem like *aptajan*. Even if I scold this person, my worldly interaction is *rasadavo*. If this word ‘*rasadavo*’ remains in one’s memory, then it will get the work done. *Rasadavo*; if one remembers even this much, then it is more than enough!

The Speech of the Vitarag is Dependent on the Nimit

If you were to ask me, “Why do you not scold me?” then I will tell you, “You have not brought such worldly interaction (*vyavahar*).” I have given you as many cautionary hints (*takor*) as you have brought with you. You had not brought *vyavahar* beyond that. ‘We’ the *Gnani Purush* do not have strong speech at all, and if strong speech does come forth towards the other person, then ‘we’ do not like it. Nevertheless, if it comes forth, ‘we’ immediately understand that,

'I have brought forth this *vyavahar* with this person.' Speech comes forth according to the other person's *vyavahar*. The speech of the detached Lords (*Vitarag Purusho*) that comes forth is subject to the instrument (*nimit*). The one who has no wish of any kind, no desire, no attachment or abhorrence of any kind, the speech of such a *Vitarag Purush* is based on the *nimit* of the other person. It does not cause pain to the other person. The *Gnani Purush* does not have time to curse at others. Still, if a highly *punyashaadi* (someone who has tremendous merit *karma*) person comes along, then he may have the opportunity to be cursed at. The other person's *vyavahar* is such that 'we' have to speak such speech in order to remove his disease. Otherwise, why would I do such a thing? Would someone who gives *moksha* in the span of an hour have a need to curse? But such strong speech comes forth to remove the other person's disease! Kavi says that,

'The one who is called a *mooah*,
He actually becomes eternal.

The one who has taken in the curses,
His demerit *karma* from the past burns away.'

*'Mooah jene kahey, eto ajar-amar tape,
gaadyu jene khadhi, ena purvna paapo bade.'*

Someone may ask, "Why is Dada using strong language with this man?" What can Dada do there? That man has brought such worldly interaction with him. There are many who are completely unworthy, yet Dada has never raised his voice at them. Can it not be understood from that how beautiful worldly interaction they have brought with them! Whoever has brought rough interaction with them will hear strong speech from 'us.'

Now, if hurtful speech comes forth

through you, it is dependent on the worldly interaction of the other person. But you want to go to *moksha*, so do *pratikraman* for that.

Questioner: After doing *pratikraman*, will our speech become very pleasant, in this very life?

Dadashri: Thereafter, it will be of a different kind altogether! The speech that emanates from 'us' is the epitome of grace. The very reason for it is *pratikraman*. Without purity in worldly interaction, *syadvaad vani* (speech that is accepted by all) will not come forth at all. There should be purity in worldly interaction first.

All that is being said, however much is being said, all that is overt egoism. It is only when the *Gnani Purush* speaks *syadvaad* that there is no egoism. However, if he speaks anything else, then it is only his ego that is being expressed. That is considered ego that is being emptied, discharge ego. However much is being said, that is all egoism. Even when there is no need to speak, he still speaks, doesn't he?

Questioner: Others prosper from that.

Dadashri: That is correct. There is no problem with others prospering from that, but where the other person will not prosper from it, and it is regarding a different matter, and there he starts saying, "No, do it this way, you do not know anything." Lord Mahavir's speech was *syadvaad*, and the *Gnani Purush's* speech is *syadvaad*. *Syadvaad* means that everyone will listen to it, but no one will feel, "He spoke in opposition (to my beliefs)." Whether he is a Muslim, or something else, everyone likes it. That is considered *syadvaad*. It is open-minded and takes into account all relative viewpoints (*sapeksha*). How wonderful is the Lord's speech!

The Experience of Bliss Through the Touch of the Vitarag

The fully detached Lords (*Vitarag Purusho*) have destroyed all documents of ownership. All documents such as, 'This mind is mine, this intellect is mine, this speech is mine,' have been destroyed. What do they refer to their speech as? 'Original tape recorder.'

The document that says, 'This body too is mine,' has been torn up. So then what is it called? It is a 'public trust.' So then if I have a toothache, there will be an effect, but 'we' know that, 'we' do not suffer it. Whereas if someone curses at me, insults me, if there is a financial loss, there is no effect whatsoever. There is no mental effect for me at all. If it relates to the body, then it will have an effect according to its function, but 'we' remain its Knower-Seer (*Gnata-Drashta*) only. Therefore, pain does not touch 'us.'

Questioner: Is the detachment of the *Vitarag Purush* with engrossment, or it is only considered detachment?

Dadashri: 'We' do not have engrossment at all. I have a relationship like that of a neighbor even with this body. So, if there is an effect on the body, it will not touch 'us.' It is not like that in the mind at all. What is it like? It keeps changing from moment to moment; it does not become steady in one place.

Questioner: So this means that You (the Self) do not become miserable with the pain of the neighbor.

Dadashri: There is no pain at all due to someone else's pain. 'My' (the Self's) inherent nature (*swabhaav*) is not of pain at all; on the contrary, through its touch, happiness arises for the other person.

A Glimpse of the Feelings of the Heart of the Gnani

The intent, 'Let no one be hurt, not a single living being be hurt,' constantly remains in every word of 'ours.' 'Our' speech comes forth only with the intention that, 'May not a single living being of this world be hurt through this mind-speech-body in the slightest extent.' Things do not do the work; the arrow does not do the work, the flower does not do the work, but the intention does the work. Therefore, we should all maintain the intention, we should make the decision early in the morning that, 'Let no living being in this world be hurt through this mind-speech-body.' If you say this five times with true intention and go out, and then if a mistake happens through you, then you are not responsible at all. That is what the Lord has said. Why did He say this? It is because one will say, "Sir, it was not my intention." Then the Lord will say, "Yes, you are right!" This is how the world is! And if you have never killed even an insect, yet you say, "However many insects that come here must be killed," then you have taken part in killing insects all day long. So this is how the world is!

If someone with non-violent intent (*ahimsak bhaav*) fires an arrow, then no blood will be shed, and if someone with a violent intent (*himsak bhaav*) throws even a flower, the other person will bleed. The arrow and the flower are not as effective as the intent!

The Gnani Does not Have Gross or Subtle Mistakes

The *Gnani Purush* does not have gross mistakes, ones that are visible, and he does not have subtle mistakes either. 'We' have

subtler and subtlest mistakes, but 'we' remain the Knower-Seer of those. 'We' will give you definitions of these mistakes. What is a gross mistake? If I make a mistake, then an alert person will understand that, 'He has made some mistake.' A subtle mistake is when if there are some twenty-five hundred people sitting here, then I will recognize when I make a mistake, but of those twenty-five hundred people, hardly five people will recognize the subtle mistake. A subtle mistake can be identified even through the intellect, whereas subtler and subtlest mistakes can only be Seen through *Gnan*. Humans cannot see subtler and subtlest mistakes. The celestial beings can see them only if they look through knowledge beyond the senses (*avadhignan*)! Nevertheless, subtler and subtlest mistakes which do not harm anyone remain for 'us'; those which do not cause difficulty to anyone else in the slightest extent. 'Ours' are the subtlest of subtle, extremely subtle, but they do not stray from 'our' vision (*drashti*). No one else will know that 'we' have made a mistake.

Yet Unwavering Love Always Remains

'We' can also see your mistakes, but 'our' vision (*drashti*) is towards your pure Soul (*Shuddhatma*), 'our' vision is not towards your unfolding *karma*. 'We' know about everyone's mistakes, but 'we' are not affected by them.

'We' know your weaknesses, and there are bound to be weaknesses. Therefore, 'we' have natural forgiveness (*sahaj kshama*). 'We' do not have to forgive; it is received, naturally. Natural forgiveness is an attribute of the ultimate state. 'We' have natural forgiveness. Not only that, but 'we' have unwavering love for you. That which increases

and decreases is not love; that is *aasakti* (love that is prone to attraction). 'Our' love does not increase and does not decrease. That is indeed pure love, the love of the absolute Self (*Paramatma prem*)!

Love Awakens Through 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. There is no love in you. Where would you bring love from? Have you seen a person who has love? Where have you seen him?

Even if I repeatedly hit this child, he becomes pleased. And if you were to do it? I have love, therefore love awakens 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, whereas there is ego filled within you. Therefore, ego arises within the child. So, both of the egos attack each other. "Bring it," they will say.

And if you were to give him a mild slap, then he would start crying. Why is that, because he got injured? No, it is not pain from getting injured. He is in pain because you insulted him. This world has not seen the word love at all. If they have seen love to a certain extent anywhere, then it might be the mother's love. That too is love to a certain extent!

Dada Opens up a Shop of Happiness

One person says to me, "I do not understand anything. Give me some blessings." I placed my hand on his head and said, "Go. From today onwards, open up a shop of happiness. Get rid of the shop you currently

have.” What is a shop of happiness? It is to give happiness to others from the moment you wake up in the morning; it is to not engage in any other dealings. Now, that person understood this very well. He started to practice this immediately, so he became very happy! If you open up a shop of happiness, then there will only be happiness for you and there will only be happiness for others. If you have a shop that sells sweets, then would you need to purchase *jalebi* (a popular Indian sweet) from another shop? You would be able to eat it whenever you want. If your shop is of sweets; then what need would you have? Therefore, open up a shop of happiness only. Then there will be no problems.

My business is only to open up a shop of happiness. We do not want open up a shop of unhappiness. A shop of happiness. Then, whoever wants it can come and collect happiness and if someone comes to give unhappiness, then we say, “Oh ho ho! This is still pending for me, give it, give it.” We set that aside. So, if someone comes to give unhappiness, we accept it. Isn't it because of our *karmic* account that he comes to give it? Otherwise, no one comes to make me unhappy.

This Dada is a *Gnani Purush*. How does his shop run? The entire day! Even if someone throws a brick at Dada's shop of happiness, 'we' will feed him *gulab jambu* (a popular Indian sweet). Does the other person know that this is a shop of happiness, so a brick should not be thrown here? He just aims blindly and throws.

Even if you decide that you do not want to give unhappiness to anyone, others will come to give it to you, won't they? What will you do then? I will show you a solution. One

day a week, you should keep the 'post office' closed. On that day, do not accept anyone's money order and do not send any money orders to anyone. If someone sends one, then set it aside and say, “The post office is closed today. We will deal with it tomorrow.” ‘Our’ post office is always closed! The law of Scientific Circumstantial Evidence (*Vyavasthit*) is that whatever you have decided on, it will send you customers accordingly.

Compassion Began in This way

You should see to it that not a single person is hurt, even if the other person has caused damage. This is because it must have been some sort of *karmic* account from the past. But you should do such that no one gets hurt.

Religion (*dharma*) begins from the point people begin giving happiness to others. Rather than being concerned about one's own happiness, there is constant preoccupation with how others' difficulties can be removed. Compassion (*karunyata*) begins from that point. Since childhood, I was concerned with removing the difficulties of others. When not even a thought arises about the self, that is referred to as *karunyata*. *Gnan* manifests only through that.

Energy Arises Upon Becoming Pure

Questioner: Dada, just as you make the effort towards the happiness of others and pull so many away from the tremendous agony of pain into absolute bliss, is it possible for us to become like that?

Dadashri: Yes, it is possible, but you should have that much capacity. I am preparing you so that you become instrumental in that

(*nimit*). Otherwise, it is not something that you can 'do' or become.

Questioner: So in order to become a *nimit*, what should we do?

Dadashri: All this that I am telling you about right now. And before becoming a *nimit*, there is a certain type of 'rust' that should come off.

In that, you should not have any violent intent (*himsak bhaav*) such as getting angry with someone, getting irritated with someone. Although, in reality this is not violent intent that you have, these are your discharge violent intents. However, it is when these discharge violent intents come to an end that all these energies will open up. Discharge stealing, discharge sexuality; when all this discharge comes to an end, thereafter the energy to become instrumental (*nimit*) for others will arise. When all this empties, You are indeed the absolute Self (*Paramatma*)! This has emptied for 'us'; that is why 'we' have become a *nimit*.

Questioner: So first we have to talk about getting rid of our 'rust.'

Dadashri: Everything happens through *Purushartha* (progress as the Self)! Having become the *Purush* (the Self), one can come into *Purushartha*. I have done all this for You! From now on, whatever *Purushartha* You do is all Yours!

Questioner: So then the bad intents, negative intents we have towards others, do they decrease by doing *pratikraman* (apology coupled with repentance)?

Dadashri: Your negative intents will get destroyed. All this is for your own sake only. The other person has nothing to do with this at all.

Upon Doing Pratikraman, Everything got Cleared off

At that time, in the state of ignorance, I had a tremendous ego. 'So and so is like this and so and so is like that'; there was nothing but contempt, contempt, contempt, contempt...and I would even praise some people. I would praise one person and have contempt (*tiraskar*) towards another. Then after 1958, ever since I attained *Gnan*, I told A. M. Patel, "Wash away all the contempt you have had with soap." So I recalled each and every person and kept washing it all away. The neighbors on this side, the neighbors on that side, relatives on this side, maternal uncle, paternal uncle; contempt happened towards all those people! I washed all that away.

Questioner: You did *pratikraman* in your mind, not in person?

Dadashri: I told Ambalal Patel, "You are doing wrong, I can see all that. Now wash away all the wrong that you have done!" So what did he start to do? How is it to be washed off? Then I explained to him, 'Recall it. You swore at Naginbhai and all your life, you have rebuked him, expressed contempt towards him, describe all that in detail and say, "Oh manifest pure Soul of Naginbhai that is separate from the mind-speech-body complex, causal *karma*, effective *karma*, and neutral *karma*! Pure Soul of Naginbhai! I repeatedly ask for forgiveness towards Naginbhai, I ask for forgiveness with Dada Bhagwan as my witness. I will not repeat these mistakes." So now do it like this. Then you will see a change on the other person's face. His face will appear different. You do *pratikraman* here, and there will be changes there.

The Nine Kalams Prevailed Through- out His Life

These Nine *Kalams* contain the highest of intents. The entire essence is captured in them. I have adhered to these Nine *Kalams* all my life, and this is the payoff of that. So, I have disclosed all my daily practices. I have done it for the salvation of the public. Every day for the past forty years, these Nine *Kalams* have been going on within. I have (now) presented it for the (general) public.

Questioner: Right now, we say, “Oh Dada Bhagwan, give me the energy.” So who did you refer to when you said these Nine *Kalams*?

Dadashri: It was not Dada Bhagwan, there may have been some other name, but there was definitely a name. I would say it referring only to Him. You can call Him pure Soul or whatever else, but I would say it referring only to Him.

These Nine *Kalams* are not in the scriptures. What ‘we’ abide by and is always executed by ‘us’ is what ‘we’ have you do. These *Kalams* have been written according to the way I conduct myself. Nevertheless, I am not considered God (*Bhagwan*). God is the One who is within! Nonetheless, a person is not able to conduct himself in this manner.

The essence of the fourteen worlds (*loka*) is captured in just this much. These Nine *Kalams* that have been written are the essence of the fourteen worlds. It is as if having churned the yogurt of all these fourteen worlds, I have taken out the butter and placed it here. So how *punyashaadi* (those with tremendous merit *karma*) all these people are; they are heading toward liberation in an elevator! Yes, the only condition is to not stick out your hand!

These Nine *Kalams* are not to be found anywhere else. Only the completely Self-realized One (*Purna Purush*) can write them. Such a person is not to be found! If He is found, people will attain salvation!

Dada : the Beneficent Embodiment of Faith

The one you are asking is currently not *vitaraḡ* (absolutely without attachment or abhorrence)! Currently, I am a meddlesome (*khatpatiya*) *vitaraḡ*. Meddlesome in the sense of the salvation of the world and meddling for the sake of salvation. Otherwise, those who are *vitaraḡ* have nothing to do with association with other people! Those who are *vitaraḡ* only give *darshan* to people. They do not meddle or do anything else.

Questioner: But when those who are *vitaraḡ* associate with people, is it to discharge their own *karma*?

Dadashri: It is to clear their own *karmic* account; it is not for others. They have no other intention (*bhaavna*). I have the intention that people attain salvation. In the same way I have attained it, may everyone attain salvation; that is my intention. Those who are *vitaraḡ* do not have that. They have absolutely no intention; they are completely free of attachment or abhorrence (*vitaraḡ*)! Whereas I have this intention of a kind. So I get up early in the morning and sit peacefully! I start up this ‘school’ (*satsang*)! It lasts up until eleven thirty at night! Therefore, I have that desire. This is because may everyone attain bliss like mine! Why is there so much pain? There is no pain and they suffer it. If this lack of understanding leaves, then the pain will leave. Now, how will the lack of understanding leave? It will not leave by telling,

it will leave by showing. It will leave if you actually show it! So I show it. This is referred to as the embodied form (*murta swarupa*). This is referred to as the embodiment of faith.

Characteristics of the Apta Purush

Questioner: What are the speech, conduct, and thoughts of an *Apta Purush* (the absolutely trustworthy one) like?

Dadashri: They win over the mind, they captivate the mind, the mind will become pleased. His humility is of a different kind; his speech is of a different kind! His conduct is without egoism. Conduct without egoism is found on a rare occasion, it is not found otherwise!

The one who does not have the intent to ever hurt anyone through the mind, speech, body, through anger-pride-deceit-greed, through the *antahkaran* (mind-intellect-*chit*-ego complex) is *sheelvan*! How can anyone in the world hurt such a person? There is no intent to hurt others, even in the slightest extent. There is not even the slightest intent to hurt even one's enemy. Inside such a person, there is sincerity, there is morality; all the attributes are gathered. When there is not even the slightest intent of violence (*himsak bhaav*), that is considered *sheel*. There, even the lion becomes tame.

There is *sheel* when not a single living being is ever hurt through the mind, through the ego, through the *antahkaran*. *Sheel* arises for the one who maintains that intent. Where no one is hurt in the slightest extent through his speech, where no one is hurt in the slightest extent through his conduct, where no negative intents arise in his mind, that person is *sheelvan*!

Constant Intention for Salvation in the Heart of the Gnani

There is the constant intention for the salvation of the world (*jagat kalyan*); there is no other intention. No matter what kind of food is available, no matter what the sleeping conditions, even if it means sleeping on the floor, what is the constant intention? In what way can there be salvation of the world! Now in whom can such an intention arise? This intention will arise for the one who has attained salvation. How can the one who has not attained salvation himself bring salvation to the world? It will happen if the intention is nurtured. If a person meets the *Gnani Purush*, then the *Gnani Purush* will bring him to that stage, and after coming to that stage, if he remains in the *Gnani Purush's* *Ajna*, then he will know how to nurture that intention (of salvation of the world).

May Everyone Attain the Bliss I Have Attained

People tell me, "How will you fulfill the ardent desire (*niyanu*) for the salvation of the world? You have already reached this age. You wake up in the morning, and by the time you finish your tea, it is ten o'clock." Oh brother! I do not have to do work at the gross level; it is all happening at the subtle level. This all just needs to be played out at the gross level. The gross level needs to be given support! What are we to discover from all these miseries? Eternal bliss. We have suffered a lot of these worldly pleasures. There may be satisfaction through that, but not contentment.

What are the Signs That Completion has Been Attained?

Questioner: How can it be known that

one studying spirituality has reached completion (*purvata*)?

Dadashri: His speech is *vitaraḡ*, his talk is *vitaraḡ*, his conduct is *vitaraḡ*. There is *vitaraḡata* (absolute absence of any trace of attachment or abhorrence) in all matters. Even if someone curses at him, there is *vitaraḡata*, and even if someone showers him with flowers, there is *vitaraḡata*. His speech is *syadvaad*, meaning that the foundation of belief system (*pramaan*) of no religion, of no living being, is hurt.

This is the Stock of the Tirthankaras

‘Our’ speech is such that no one’s foundation of belief system (*pramaan*) is hurt. Of these 360 degrees, there is no *pramaan* of this world that can be hurt. My thoughts are such that the *pramaan* of not a single religion, not a single person’s opinion, is hurt. That is referred to as *syadvaad*, and that pertains to the *Vitaraḡ* Lords. I have the stock of the *Tirthankaras*, it is not my own stock. People say, “Now yours, Dada Bhagwan’s, (reign) will rule, won’t it?” I tell them, “No, this reign of Lord Mahavira will indeed continue. I am simply working in the form of a golden offering in this time era.” People will get a lot of peace!

That no one is Hurt in the Slightest is the Ultimate Light

If no one is hurt even in the slightest, that is referred to as the ultimate light. Even the opponent will be at peace. The opponent will ultimately say, “He and I have our differences, but I have esteem towards him, I have respect for him.” The opposition will be there. The opposition will always remain. There is even opposition between 360 degrees and 356 degrees. Similarly, there will be opposition

everywhere else. All people cannot come onto the same degree. All people cannot arrive at the same line of thought. This is because there are fourteen hundred thousand origins for the line of thought of humans. Now, how many can adjust with us? Only certain ones can adjust, not all of them can.

Cross the Ocean by Making Worldly Interaction Ideal

First, this worldly interaction is to be learned. Without the understanding of worldly interaction, people take all kinds of beatings. Worldly interaction should be ideal. If you become ‘sticky’ in worldly interaction, then you can become laden with anger-pride-deceit-greed (*kashayi*). This worldly life is a small boat. In this boat, you can have tea and snacks and everything, but know that you must reach the shore in it. If you are okay with this, then do accordingly; if not, then do as you please. I am not pressuring you. I just give you the understanding that if you do it this way, then life will run smoothly, and God will reside in your home and there will be prosperity. Therefore, contempt should not be expressed towards worldly interaction in the slightest extent.

Now after becoming pure Soul, the pure Soul constantly remains only pure, forever. Because of it we can see the other states around it that, ‘Oh ho ho, no one feels pain, no one feels it, therefore I have become pure.’ However much impurity there is, there is that much difficulty for the other person and difficulty for oneself. When does difficulty for the self leave? When this *Gnan* is attained. And when the other person’s difficulty leaves because of you, then you have become complete (*purva*).

~ Jai Sat Chit Anand

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Through the infinite grace of Akram Vignani Param Pujya Dada Bhagwan and the blessings of Atma Gnani Pujya Niruma, all the mahatmas of the West Coast (USA) have received the great fortune to host the celebration of Gurupurnima for the year 2015. This exceptional occasion is one that brings the experience of bliss beyond the realm of the relative and absolute happiness, for all of us. It is our heartfelt desire that all of you come to the city of Phoenix, to receive the same divine experience, this year just like every year. On this auspicious occasion, in the form of the living link of Akram Vignani, in the presence of Atma Gnani Pujya Deepakbhai Desai, we would like to extend a warm welcome to you, and all your family and friends, to be a part of the grand celebration of Param Pujya Dada Bhagwan's Gurupurnima.

Jai Sat Chit Anand from all the mahatmas of the West Coast (USA)

Date	Spiritual Discourses	Morning Session	Evening Session
Mon. July 27	GP Shibir	9:30 to 12.00 pm	4:30 to 7:00 pm
Tue. July 28	GP Shibir	9:30 to 12.30 pm	
	General Satsang		4:30 to 7:00 pm
Wed. July 29	Aptaputra Satsang	9:30 to 12.30 pm	
	GNANVIDHI		4:00 to 7:00 pm
Thu. July 30	Swami Pratishta	9:30 to 12.30 pm	
	GP Shibir		4:30 to 7:00 pm
Fri. July 31	GURUPURNIMA	8:00 to 1.00 pm	4:30 to 7.00 pm

Satsang Venue

Arizona Biltmore, A Waldorf Astoria Resort 2400 East Missouri Ave., Phoenix, AZ

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DADAVANI

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

Dt. **22 August** (Sat), 4 to 7 pm - **Satsang** & **23 Aug.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Dt. **24 August** (Mon), 4 to 7 pm - **Aptputra Satsang**

Dt. **10 to 17 Sep.** - **Paryushan Parayan** on **Aptavani-3 & 13 (P)** - **Reading-Satsang-Questions**

Dt. **18 Sep.** 9 am onwards - **Special Darshan Program**

Dt. **5th September** (Sat), 10 pm to 12 am (Midnight) - **Bhakti - Janmashtmi Celebration**

Jaipur

Dt. **25 August** (Tue), 5-30 to 8-30 pm - **Satsang** & **26 August** (Wed), 5 to 8-30 pm - **Gnanvidhi**

Dt. **27 August** (Thu), 5-30 to 8-30 pm - **Aptputra Satsang**

Venue : Utsav Hall, P-10, Sector-2, Vidyadharnagar, Jaipur (Rajsthan). **Ph** : 8233363902

Nagpur

Dt. **28-29 Aug.** (Fri-Sat), 5 to 8 pm - **Satsang** & **30 Aug.** (Sun), 4-30 to 8 pm - **Gnanvidhi**

Dt. **31 August** (Mon), 5 to 8 pm - **Aptputra Satsang**

Venue : Vasant Rao Deshpande Hall, Opp. Aamdar Nivas, Civil Lines. **Contact** : 8421680086

Amravati

Dt. **1 Sept.** (Tue), 6 to 9 pm - **Satsang** & **2 Sept.** (Wed), 5-30 to 9 pm - **Gnanvidhi**

Dt. **3 September** (Thu), 6 to 9 pm - **Aptputra Satsang**

Venue : Sant Gyaneshwar Sanskrutik Bhavan, Opp. ITI collage, Morshi Rd. **Ph** : 9422335982

Delhi

Dt. **25-26 Sept.** (Fri-Sat), 5-30 to 8-30 pm - **Satsang** & **27 Sept.** (Sun), 5 to 8-30 pm - **Gnanvidhi**

Dt. **28 Sept.** (Mon), 5-30 to 8-30 pm - **Aptputra Satsang**,

Venue : The Maidans Crowns Banquets, B-1, Peera Grahi, Opp. Peera Grahi Metro St.: 9811332206

Jalandhar

Dt. **29 Sept.** (Tue), 4-30 to 7-30 pm - **Satsang** & **30 Sept.** (Wed), 4 to 7-30 pm - **Gnanvidhi**

Dt. **1 October** (Thu), 4-30 to 7-30 pm - **Aptputra Satsang**

Venue : Desh Bhagat Yaadgar Hall, GT Road.

Ph : 9814063043

A Grand 108th Birthday Celebration of Dada Bhagwan (Dadashri) in Pune

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The Gnani's Compassionate Vision Towards Mahatmas!

'We' can see all your mistakes but 'our' vision is not directed towards the mistakes. 'We' know about the mistakes right away. However, 'our' vision is directed exclusively towards your pure Soul; 'our' vision is not directed towards your unfolding karma. 'We' can see your mistake, yet it does not have an effect on 'us.' 'We' know that such weaknesses will definitely be there in you. That is why 'we' have natural forgiveness. Thus, 'we' never have to scold anyone. If 'we' feel that someone is descending in a very big mistake, then 'we' will call him over and say a few words to him. 'We' will only do so if 'we' feel that he is going to slip from here. 'We' know that if he does not wake up today, then he will tomorrow. This is because this is the path of awareness. This is the path of constant alertness!

- Dadashri



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