

# Dadavani

October 2016



In this world, we are forever grateful to our father, mother and guru.

The ones who have guided us onto the right path, the benevolence of these three is such that it can never be forgotten. That is why, we should bow down to their feet, that is very good, it brings a lot of benefit.

That is why such humility is considered the highest virtue.

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# DADAVANI

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## Discretion and Humility in Worldly Interactions

### EDITORIAL

A true seeker of liberation ordinarily thinks of discretion as, 'What is beneficial or harmful for my Soul.' But to actually decide upon this with deep contemplation is discretion. Discretion is to differentiate the essence from the non-essence, that is considered discretion.

In today's families the root of all burning questions is the lack of discretion and humility. It is surely due to this that not even a drop of discretion and humility can be experienced in people's speech and conduct. From this we can understand, what kind of values our family has, and what is the essence in us. 'Discretion and humility amongst family members is actually our family's reputation;' is a worldly essence.

'What should be the purpose of human life,' that itself has been forgotten. What is the essence of human life? Having forgotten this, one continues to wander life after life. Here and there, in the home and outside, there is divisiveness due to differences of opinions, a sense of, this is mine, versus, this is yours, stubbornness exists and in addition to of all this, in doing so, humans believe themselves to be intelligent. But in reality absolutely revered Dadashri says that, "An intelligent person is one who finds a 'safeside' everywhere, within the home or outside, additionally with discretion one finds ways through which everyone's happiness increases." It is at that point that religion begins. The spiritual path is such that, after having come onto that path, other worldly things are no longer given importance. When is it that spirituality begins, it is when all these worldly things and rituals are not 'seen' (given importance). In worldly interactions when discretion between what is beneficial and harmful happens, that indeed is the start of spirituality.

Absolutely revered Dadashri gives an understanding of discretion for everyday worldly interactions, by giving simple, straight-forward examples of interactions between parents and children, in business, in the court of law, discretion in spiritual discourses. While elaborating on discretion with respect to the Self, Dadashri

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states that, “Where there is no discretion, a person is trapped into divisiveness due to differences of opinions and wrong belief.” To reside in a state which makes you forget worldly life, and to move away from that which entangles you further into worldly life, for the one who understands such discretion, his work is accomplished.

In the current edition absolutely revered Dadashri has made clear the fine line of demarcation between discretion and good discretion, humility and absolute humility. However, primarily emphasis has been placed on discretion in worldly interactions, because first and foremost discretion should be developed. Then good discretion, then gradually humility will develop and finally absolute humility will arise. For one to start up on the path of the absolute, discretion has to be established. Up to the point where discretion has not come into fruition, a true seeker of liberation has not yet started to walk on the path of liberation. It is our ardent prayer that a steadfast seeker, primarily cultivates the understanding of discretion and carries out his daily activities with discretion.

~ Jai Sat Chit Anand

### Discretion and Humility in Worldly Interactions

*{ Please note that ‘S’ Self denotes the awakened Self, separate from the ‘s’ worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, ‘Y’ You refers to the awakened Soul or Self, and the ‘y’ you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }*

#### Where There is no Discretion, how can it be Considered Civilized?

**Dadashri:** Do quarrels happen in your home?

**Questioner:** Yes, Dada.

**Dadashri:** Are they mild or are they extreme?

**Questioner:** They are extreme, but we forget about it the next day.

**Dadashri:** If one doesn’t forget, then what else can one do? It is only if one forgets about it that he quarrels again, is it not? If it has not been forgotten, then who would quarrel again? Only five people live together in a big bungalow, yet they quarrel with each other. Nature provides

food and water, and yet people quarrel. These people are only brave in quarreling, clashing and arguing. What is gained out of quarrelling?

**Questioner:** Loss is incurred.

**Dadashri:** No one would get into a business that incurs losses, would they! No one advises, “Get into a business that is loss making.” Surely, they must be earning some profit, isn’t it?

**Questioner:** They must be getting happiness from quarreling!

**Dadashri:** This is *Dushamkaal* (the current era of the time cycle characterized by moral and spiritual decline) that is why peace does not prevail. Only when the one burning (within), burns another,

does he feel at peace. He does not like it if someone is happy. Therefore, he ignites the firearms before he leaves, that is when he becomes at peace; such is the nature of the world. Even animals have discretion; they do not quarrel. Even dogs do not fight amongst their own pack. When dogs from another pack come, then these dogs come together and fight. Whereas these foolish people fight amongst each other. These people have no discretion, nowadays!

### Indiscrete Intellect Leads to *Matbhed*

The entire day (in the home), there is divisiveness due to difference of opinions (*matbhed*) that arise with one's wife. If it was with a rival, then it would be all right. If a boss was to have divisiveness due to difference of opinions with his employee, then would we not know that this boss is not competent. If it were a rival, then it would be a different matter. It is understandable if there is divisiveness due to difference of opinions with one who has equivalent intellect. (But) in this case, there is *matbhed* with an intellect that is inequivalent. Now what happens? At home, *matbhed* should not happen even for a single day. One gets into *matbhed* because there is less intellect (*buddhi*). If one were to think with the intellect, then there is no need to get into *matbhed* at all. But if one has less intellect, then he will get into divisiveness due to difference of opinions, and (in addition) he believes himself to be intelligent. An intelligent person is one who secures a safe side at home, he secures a safe side outside. The one who increases safe side is considered intelligent. Is the one who brings happiness at home considered intelligent, or is the

one who has a sulky face considered intelligent?

### The one With a Discrete Intellect Gives Happiness to all

**Questioner:** If one were to work using discretion, then is he considered intelligent?

**Dadashri:** Yes, he seeks ways to increase happiness for everyone using discretion (*vivekpurvak*), he does not seek ways through which happiness decreases. After deciding, 'I do not want to get into *matbhed* at home,' even if you get into problems with others, there will still not be any divisiveness due to difference of opinion! But it is because one does things without even setting this key, that problems arise. 'We' set this key first and thereafter do things. But instead, this *mooah* (the mortal one) comes home and interferes (does *dakho*), he ruins the atmosphere of the entire house. Why should life have to be that way? One is able to turn his life around, one is able to change his thinking.

### Learn to Extract the Balance Sheet of Worldly Life

(It is just that) one does not know to extract a balance sheet, that is why disputes happen. You extract a balance sheet of your business every year, but have you ever extracted a balance sheet of worldly life (*sansaar*) such as, 'Which account has a loss, and which account has a profit?' Have you never done so? It is like this, this balance sheet should first be extracted, 'We are repeatedly glorifying worldly life, so is that right or is that wrong? Is a profit being maintained in



that or is a loss being incurred?’ Shouldn’t such a balance sheet be extracted?

One should understand the difference between the essence and non-essence, that is referred to as discretion (*vivek*). One who does not have awareness (*bhaan*) between the essence and non-essence cannot be considered a human. Having attained this human birth, discrimination (*vivek*) of, ‘What is of the Self and what is of the non-Self’ should be maintained. To reside in a state which makes you forget worldly life, and to move away from that which entangles you further in worldly life, for the one who understands such discretion, his work is accomplished.

### **Develop Awareness for the Goal of Life**

Do you understand what the purpose of this life is? As a matter of fact, life has become ‘fractured’ (without harmony)! People do not even have the awareness (*bhaan*) of why it is that they living; which should be, ‘I am living to attain the essence of a human life!’ What is the essence of human life? It is to attain whichever life form one wishes for, or if one wishes to attain liberation (*moksha*), then he can attain liberation. No one is aware of this essence of human life; that is why they continue to wander (life after life).

(As a result) Of your continuous search, it is today that you have managed to come to a *Gnani Purush* (one who has realized the Self and is able to do the same for others)! Now, whatever it is you want (from) the *Gnani Purush*, go ahead and ask for it. You are free to ask for whatever it is that you want, you are free to fill out a tender of however many things you want.

It is like this, if you go out to buy radishes, even the radishes have value; people ask for ten cents for them, whereas this (Knowledge of the Self) is something invaluable. So what is it that you want to attain? Certainly no value can be placed on this, can there? Therefore, one should maintain, ‘I want to attain this (Knowledge of the Self)’ in his attentive awareness (*laksh*). So you should become prepared for that. When a boy is to receive an award in school, even then he goes to receive it after having prepared so much for it! He goes with so much decorum, with so much humility (*vinaya*), with so much discretion (*vivek*), to collect the award! So, can there be any advance preparations for this? There should be the intention (to attain the Knowledge of the Self) and all such awareness (*jagruti*) should arise. When a child is told, “You have won a prize,” then all the children become so excited! Whereas here, it is a matter of giving you something that is invaluable!

### **Through Discretion, Spirituality Begins**

The spiritual path is such that, after having come onto that path, worldly things are no longer given importance. That road is indeed unique. So spirituality (*adhyatma*) actually begins where worldly things and rituals are no longer paid attention to; however, they may still remain in the mind. The phases (*paryaya*) and circumstances (*avastha*) of the worldly path (prior practices and rituals) that exist, will remain stuck in the mind, but that path is no longer paid heed to. In spirituality, it is such that, the discretion between what is good and beneficial and what is not beneficial

should first be deciphered. That which is beneficial should be adopted, and that which is harmful should be avoided. Its discretion should first be made.

### **Humility Should not be Overlooked in Worldly Interactions**

Worldly interactions should always be ideal. One who overlooks the real (*nischaya*), cannot be said to have (ideal) worldly interactions. To keep the real in the (domain of the) real and the relative (*vyavahar*) in the (domain of the) relative, is what is referred to as ideal interactions (*aadarsha vyavahar*). I indeed remain in ideal interactions all day long. If you come to my home and ask the neighbors, then everyone will tell you, “He has never gotten into a fight. He has never shouted. He has never become angry with anyone. When all the neighbors say such a thing, then would that not be considered ideal?”

**Questioner:** Yes, it is considered to be.

**Dadashri:** And what if one was to go and ask your neighbors about you? Would they say that you have never raised his voice?

**Questioner:** No.

**Dadashri:** Therefore, you have spoiled the relative and you have also spoiled the real. All you should do in the relative is, as a father, do not take on your son’s responsibilities. Otherwise, your son will feel bad. And as a son, your worldly interaction should be such that you take on your father’s responsibilities, otherwise it will look bad. Do not overlook such discretion in worldly interactions.

### **Humility and Discretion are Required in Worldly Interactions**

**Questioner:** What comes first, worldly interactions (*vyavahar*) or the Self and its realm (*nischaya*)?

**Dadashri:** Worldly interactions come first but that does not mean there should be attachment (*raag*) towards worldly interactions.

**Questioner:** So should one become without attachment (*niraagi*) towards worldly interactions?

**Dadashri:** Having attachment is a single mistake and becoming without attachment is double the mistake. One should not become without attachment.

**Questioner:** In what way do you mean, ‘without attachment’?

**Dadashri:** It is when one becomes without any inclination towards worldly interactions. To become *nispurha* in worldly interactions means that a mother tells her son, “Why are you not listening to me?” Then the son replies, “I have become the Self (*Atma*)!” That is not acceptable. There should be both humility (*vinaya*) and discretion (*vivek*) in worldly interactions. No one should complain about your worldly interactions.

### **The Real Viewpoint Should not be Misused in Worldly Interactions**

If someone says, “Your fourth generation uncle has passed away,” then in his absence or even if you are alone, you cannot say, “*Mooah* (mortal one), how is it my problem that he died? Actually, is this world real? He died due to his unfolding

*karma.*” You should not say such a thing, that is very wrong. “May his Soul (*Atma*) be at peace”; such should be the speech.

The extent to which one’s speech in worldly interactions is deemed wrong, that much will come back full circle. Discretion is (needed) in worldly interactions, one should not misuse the real viewpoint there.

### **The Difference Between Discretion and Humility in Worldly Interactions**

**Questioner:** Dada, in worldly interactions how can discretion (*vivek*) and humility (*vinaya*) be understood?

**Dadashri:** To differentiate between essence and worthlessness is considered discretion. All those who believe worldly life as the essence are considered to lack discretion. Those who believe the essence to be the essence are considered to have discretion, and those who are able to extract essence from worthlessness are considered to have appropriate discretion (*sadvivek*). For all these worldly things discretion is needed, and for final liberation (*moksha*) humility is needed.

**Questioner:** What is the difference between discretion and humility?

**Dadashri:** Discretion is in the ordinary sense; it is considered a part of worldly interactions or worldly dealings. Worldly interactions are said to be carried out with discretion when they are done thoughtfully such that others are not hurt; settings are made precisely. Therefore, there is discretion in worldly interactions.

**Questioner:** In the Gujarati language, discretion means to differentiate between good and bad.

**Dadashri:** Yes, that is all in worldly dealings, not in spirituality. To differentiate between good and bad is discretion, to differentiate between what is beneficial and harmful.

In discretion, there is no absolute discretion (*param vivek*), there is just discretion. Appropriate discretion (*sadvivek*) is itself considered as discretion (*vivek*). What is considered as appropriate discretion? It is to interact with every living being with purpose, so that means discretion is kept such that, ‘This may cause hurt.’ This is because every living being lives with a desire for happiness (*sukha*), they are only searching for happiness; they do not like unhappiness (*dukkha*). When it is done for the sake of the Self, that is considered appropriate discretion. For the sake of one’s next life, for the Self, that is appropriate discretion.

**Questioner:** We may think we are being humble (*vinaya*), but people may see it as, ‘He does not have humility.’ People expect humility in worldly interactions, do they not?

**Dadashri:** That all is considered discretion.

### **Discretion in Worldly Dealings, Humility in Religion**

**Questioner:** So what is humility? If our behaviour is good, then is that considered humility?

**Dadashri:** Yes, that is correct. However, that is being used in everyday language. ‘Humility’ is to be used for religion. Humility is for the Self, for

spirituality, whereas 'discretion' is for worldly interactions. (The word) Humility is not to be used in worldly interactions. Our people use the word humility in place of discretion.

**Questioner:** Actually, we see humility in a lot of people.

**Dadashri:** That is not humility. What people refer to as humility in worldly life is not really considered to be humility, it is considered to be discretion. Due to lack of understanding, people mix everything up. Discretion exists, that too, in people with nobility. Even in that, it is very rare to find appropriate discretion. Humility is indeed not present in all mankind; it is after coming into religion that humility begins.

### **Discretion Arises Step-by-Step, Naturally**

Gradually, discretion should arise at every moment. First, discretion should arise, then gradually appropriate discretion (*sadvivek*) arises. (After) appropriate discretion, gradually humility arises, and thereafter absolute humility arises. This should arise as a person progresses after clashing and taking a beating from worldly life. If 'we' were to give *Gnan* (Knowledge of the Self) to foreigners (those who absolutely do not believe in reincarnation) at present, it would not produce any results. 'We' give it to them just because people ask us to. It is a different matter if someone has gone there from here (India), and has been born there, otherwise it will not produce results. It is because discretion has not arisen (for them)! After so many more

lifetimes of clashing, will they find a need for this. It is as ridiculous as getting a two-year-old boy married and expecting a child from him!

### **A Detailed Explanation From Discretion all the way to Absolute Humility**

**Questioner:** Please explain the difference between discretion (*vivek*), appropriate discretion (*sadvivek*), humility (*vinaya*) and absolute humility (*param vinaya*).

**Dadashri:** Discretion is used to carry out worldly interactions. Discretion means to decipher between wrong and right. Appropriate discretion is that which makes one accept the good. Humility is for religion (*dharma*). Humility means to abide by religion. And to progress further than that is absolute humility. Absolute humility only develops after direct light of the Self (*pragna*) arises. Absolute humility is not the respect that is towards the visible, but it is the respect towards that which is not visible!

What is the path of *moksha*? It is (to progress) from discretion to appropriate discretion, from appropriate discretion to humility, from humility to absolute humility and from absolute humility to *moksha*!

### **The Examination is of the Intellect, and the Observation is of the Self**

**Questioner:** That which shows the discretion between good and bad, is the ability to examine this referred to as the intellect (*buddhi*)?

**Dadashri:** Yes, that which gives



light, any kind of light in which one is able to examine (things); is referred to as the intellect and it teaches us to make a decision. The intellect gives a decision, but it can only give a decision if it can examine, right? Without examining, how can it give a decision? So is there actually another instrument of light beyond of the intellect?

**Questioner:** There is, the greatest gift of human birth is the energy to observe (*nirikshan shakti*), is it not?

**Dadashri:** Yes, no other living being possesses that.

**Questioner:** Is the intellect not involved in observation?

**Dadashri:** No, the intellect is not involved in observation. The intellect is involved in *parikshan* (to compare and contrast). Observation is considered to be a great thing. During observation, all One has to See is whether (the inner faculty of mind-intellect-*chit*-ego) is doing work, that's all. Just keep an eye on all of these. Do not reprimand anyone, do not do anything like that. Be like a superintendent, just See and Know that is all. Do not get into any other problems.

Only one *pudgal* (non-Self complex) is to be Seen. What is Chandubhai's (reader should insert his or her name here) mind (*mun*) doing, what is his intellect (*buddhi*) doing, what is his *chit* (inner faculty of knowledge and vision) doing, what is Chandubhai doing; to constantly observe all that, what is that? That is, itself, complete pure Soul (*Shuddhatma*)!

## Discretion and Humility are Through the Intellect, Absolute Humility is Through Gnan

**Questioner:** Does discretion only arise from the intellect or can it arise naturally?

**Dadashri:** Yes, it cannot come about without the intellect. It is in the light of the intellect that discretion exists.

**Questioner:** (Discretion arises from) The light of intellect and (what about) humility?

**Dadashri:** Humility is also from the light of the intellect, while absolute humility is from the light of the Knowledge of the Self (*Gnan prakash*).

## Sthita Pragna, a State With ego

**Questioner:** (Dada, can discretion be considered the state of *sthita pragnya*?)

**Dadashri:** In the presence of the ego, the intellect becomes still upon extracting the essence and worthlessness of worldly life (*sansaar*), that is considered *sthita pragnya*. The state of *sthita pragnya* is considered to be within the boundary of discretion. (A person in the state of *sthita pragnya*) Understands the discretion between the essence and worthlessness.

Having extracted the essence and worthlessness of worldly life, one therefore starts to walk towards total absence of attachment and abhorrence (*vitaraagta*) now. Such a person has tallied the balance sheet such that, 'There is no happiness in this,' however all this is in the presence of the ego. Now here, one has attained the path to progress further, it has begun. Now

here, (on the *Akram* path; a direct path to Self-realization) for us there is no *sthita pragnya* (state in which doubts about, 'I am the doer,' while under the foundation of the ego arise), there is *pragnya* (direct light of the Self). Therefore, *sthita pragnya* is a state with ego however worldly interactions are carried out wonderfully. (Whereas) This *pragnya* is without ego. Therefore, (in the *Kramic* path; the traditional step-by-step path of spiritual progress) after the state of *sthita pragnya*, one attains the (Self) after many eras of the time cycle.

### **The State of Sthita Pragna is With Discretion**

**Questioner:** Can you please still explain the *sthita pragnya* in more detail?

**Dadashri:** When a person studies scriptures a lot, serves sages, puts all his energy in his business and when he incurs a loss in the business, he traverses through all kinds of experiences. Then he wanders around and when his intellect becomes still, it is referred to as *sthita pragnya*. His intellect becomes still. If the wind blows from this side, even then it does not get swayed, if the wind comes from that side even then it does not get swayed. When there is such a still intellect, then it is referred to as *sthita pragnya*. The state of *sthita pragnya* is state of awareness (*jagruti*) of appropriate discretion. One progresses higher as he experiences such a state. Compared to the state of *sthita pragnya*, the state of King Janak Videhi (also known as King Janak; Sita's father) was even higher. The energy of *pragnya* is much higher than *sthita pragna*. In

the state of *sthita pragnya* one carries out worldly interactions at its very best. Secondly, where there is no such thing as criticism or negativity towards others; such a one can consider his state to be one of *sthita pragnya*. But this *pragnya* will indeed take one to liberation (*moksha*), whereas (a person in the state of) *sthita pragnya* will still require a path ahead to reach liberation.

### **To Maintain Discretion in Everything, That is Awareness**

Discretion means to keep the awareness (*jagruti*) of, 'What is the essence in this? What is worth seeing, what is not worth seeing, what is particularly worth seeing, what is not particularly worth seeing?' To maintain discretion in everything, that is awareness.

**Questioner:** When one feels, 'It is not to be seen,' then isn't it like being forbidden?

**Dadashri:** When something is forbidden think of it as, what is gained in seeing something that is not beneficial? How long should one have to maintain discretion? As long as one prevails in the auspicious (*shubha*) and inauspicious (*ashubha*), he should maintain discretion. What is the path of the entire world? It is the relative path; the path of auspicious-inauspicious, where by one develops from that which is inauspicious into that which is auspicious. It is only a person on such a path who needs to maintain discretion. For the one whose pure applied awareness as the Self (*shuddha upayog*) has manifested, such a one has indeed fully become a *Gnani* (the One with

Knowledge of the Self). Thereafter, would he have any need for discretion? Only he Sees the Soul (*Atma*) in women, whereas for anyone else there is risk that remains. That is why, it has been said that upon seeing a woman, you should first maintain discretion. Now, at the time of seeing a tiger, if one does not have discretion and does not run from there, then what would happen? What would happen if discretion is not maintained at the time of seeing a snake? (So, similarly) At the time of seeing a woman, discretion should be maintained. While looking at everything, maintain discretion.

From moment to moment a sense awareness (*bhaan*) about what is beneficial and what is harmful for the Self should remain. Only the awareness of, 'Who am I,' and 'What is beneficial and what is harmful in worldly interactions,' that should be maintained. The Self (*Atma*) has never been deceitful. As a matter of fact, it is worldly interactions (*vyavahar*) alone that betrays and because it is a betrayer, be extremely cautious and certainly maintain a sense of awareness of what is beneficial-harmful (*hitta-ahitta*). No one would drink insecticide, would anyone actually have a hobby to drink it? Each and every individual should certainly have an independent sense of awareness of that which is beneficial-harmful such that, 'What do I do to become happy (*sukha*) and or become miserable (*dukha*)?'

### **Discretion for the Essence and Worthlessness in Worldly Interactions**

Certainly, something needs to be understood, isn't it? A person has to find a

way for his own happiness (*sukha*), and that too is to be done with discretion (*vivek*). It is to be done with the acknowledgement of the discretion for the essence and worthlessness.

(You) Should remain superficial with your children. In reality, no one is your very own. It is only through this body (that these relationships) are yours. When the body is cremated, does anyone accompany you? But by claiming that, 'They are mine,' these people strap a leash around their own neck and they are the ones with a lot of externally induced problems which results in suffering (*upadhi*). Thoughts of strong empathy (*laagni*) are of no use. The child is yours through worldly interaction. If your child gets burnt, then arrange for his treatment, but have you stipulated on crying?

Children should be reprimanded until the age of five, after that you should not reprimand them and after the age of twenty, his wife will certainly improve him. You do not need to improve (him).

### **Change According to the Times**

**Questioner:** (Dada, in our home) The children are good in every other way, however the respect that the young have towards their elders is not suitable. Please do something so that the young develop discretion towards their elders.

**Dadashri:** There wouldn't be any problem if the parents became modern, but they are not becoming modern, are they! Or else, if the children were to accept the old (ways), then there wouldn't be a problem. But they are not willing to accept that.

Truly speaking, people should change according to the times. Therefore, the father should change. Yes, 'we' have changed completely. No matter which restaurant you go to in Mumbai, 'we' would not tell you that, "This does not suit us." When such a time came, 'we' changed. Why should I get into divisiveness due to difference of opinions (*matbhed*) every day? Act according to the changing times. Speak according to the language that is prevalent. At present we have this money (paper), and if you say, "I haven't come to take this money. If you have the (silver) coins then give them to me, otherwise don't." If you say, "Just give me two pounds of silver coins," then they will say, "You are mad, you are a fool." You should accept the type of money which is prevalent at that time. So, you should come out of outdated (ways) and come into modern (ways).

### **Preserve the Discretion of the Young Towards the Elder in Worldly Interactions**

**Dadashri:** Now as much as possible try and explain and get the work done. Nothing is such that it can be done through force. Children cannot be handled by force. Can that be done through force? When they were seven or eight years old, they could be handled by force.

**Questioner:** Dada, if his behavior (*vartan*) improves, then I feel at peace.

**Dadashri:** Behavior? In what way is it bad?

**Questioner:** The respect-discretion that he should have for his parents does not exist whatsoever.

**Dadashri:** Is that so! That is wrong, it should not be like that. That is one hundred percent wrong, it cannot be tolerated. Respectful behavior should be of a high standard. How can one forget the benevolence of their parents? Their benevolence should not be forgotten.

**Questioner:** (But Dada) Many times she (my mother) says such words that shock me a lot. So then the entire day I feel suffocated and all that.

**Dadashri:** Do not keep an intense mental note (*nondh*) of this. Whatever your mother is saying is a taped record speaking; with *Gnan*, one should make an intense mental note of this. If she were to reprimand you, then you should accept it, but do not breach the respect-discretion towards your parents. This cannot be tolerated here.

### **When Discretion is Overlooked, Pratikraman is Required**

**Questioner:** I accept that as a son my respect-discretion are not as they should be. But such circumstances arise that I end up saying things. My desire is not such, and I also do *pratikraman* (apology coupled with repentance) for that, but I end up saying things sometimes.

**Dadashri:** In that case, you should ask for forgiveness right away. The words may come out but this *Gnan* (Knowledge of the Self) will become present. The moment a mistake is made, you should immediately ask for forgiveness, "What I ended up saying was a mistake." Tell your mother that, "I will not make this mistake again." Otherwise, she would

feel bad thinking, 'Is my nurturing like this?' So now when you end up saying things, because the Knowledge of the Self is present, you will immediately ask for forgiveness and therefore, she will not feel wounded.

**Questioner:** Yes, I am asking for forgiveness in Dada's presence.

**Dadashri:** That is all, your work is done. That's all.

### **People of the Upper Class Shoot Arrows With Their Speech**

Do our people assault each other with sticks at home? Do they not throw punches or sticks? In the lower class, people keep assaulting each other with their hands and sticks. Sophisticated people do not assault each other with a stick, but they just go on shooting arrows through speech. Actually, they do have good values, they have a lot of discretion (*vivek*). That is why they do not physically assault anyone. But they shoot arrows through their speech such that (the husband says), "You are like this, and you are like that." Then the wife replies, "You are like this, and you are like that." Hence, they shoot arrows such that its wounds do not heal, and if they are sophisticated then they stop retaliating through speech (*vachanbaddha*). In India, there are actually people with such high values, that when someone shoots arrows at him, he does not strike back. He understands that, 'What is there to gain in this?'

Otherwise, do people not shoot arrows through (their) speech? Do arrows shot through speech not hurt?

**Questioner:** They hurt, they

definitely hurt. There is certainly an effect of the speech, it has a greater effect. It does not heal quickly.

**Dadashri:** Yes, when someone beats you, it heals within two to four days. Whereas in this case, even without physical contact, the arrows of speech do not heal. Due to the arrows of speech, you are not able to sleep at night.

### **If There is Discretion, Then Speech Will Improve**

If people want to improve their speech, then they should stop saying things that others do not like. In addition, speech will improve if they do not see faults in others and avoid conflicts.

**Questioner:** In that case, nothing remains to be said, does it? Certainly no speech remains, does it?

**Dadashri:** If one is to follow as per my guidance, then his speech will improve. But then again if one brings his own understanding and mixes it in, then conflict will tend to arise.

**Questioner:** Many times one says something useful to caution the other person.

**Dadashri:** Yes, he says all that to caution the other person, but people do not like that, do they! Hence, it should be with discretion.

### **In Business, an Intellect Which is Able to Discriminate is Required**

Every time these traders go to get supplies from vendors, do they not maintain humility (*vinaya*)? If the trader



says, “You have no sense, and yet you are here to sell goods,” then would he get any benefit from the vendor? There is way to conduct good trade. There is even a method to bargain with the other person. Is there or is there not a method? How should it be done?

**Questioner:** Discretion and humility should be maintained.

**Dadashri:** So humility and discretion are both needed, only then can one be considered a human. Otherwise, where there is no discretion, there is no humility one cannot be considered a human!

The Lord said if one is a true trader then, “You should write your (accounts) daily, and in the evening draw out a balance sheet.” If one logs his accounts every twelve months, then what does he remember? Which transactions would he remember? The Lord has said, “Become a true trader, and log your accounts daily, and if there is any mistake in the transaction, if there is a lack of humility (*avinay*), then immediately do *pratikraman* and erase it.”

### Discretion Even While Asking for Money Back

**Questioner:** Say someone has to give me (back) money. (Now) I had given it to him, and that is what I have to collect back from him. And if he does not give it back, so at that time should I try to get the money back, or should I accept that my (*karmic*) debt has been cleared and be satisfied with that understanding and do nothing further?

**Dadashri:** It is not like that. If the

person is strong (financially sound), then try, and if the person is weak (financially), then just let go.

**Questioner:** Should I make an effort, or should I just understand that, ‘If he is going to repay the money it will be returned at my doorstep, and if it is not returned, then my *karmic* debt has been cleared’?

**Dadashri:** No, no. Do not accept so much. You should put in efforts that happen naturally. You should tell him that, “I am a little short of money. If you have (the money), and if you can return it to me, then it would be nice.” You should maintain the same amount of discretion that the one taking the money maintains. If someone wants to borrow money from you, the amount of discretion he maintains is the same amount of discretion you should maintain when asking him for your money back. Whereas in this case, while asking for the money, one remains mindful (*khyaal*) that, ‘I am the one who has lent the money.’ If such a mindset continues, that is what causes a lot of harm. Yet if you do not make an effort, then he will think of you as foolish and he will set off on the wrong path.

Otherwise money is not of importance; that your mind does not become weak is what is of importance. One day, you might get a thought that, ‘What will happen if he does not give the money back?’ This way your mind starts to become weak. So after you have lent it, decide that, ‘I am tying the money in a black cloth and dropping it into the ocean’; then can you expect it to come back? Only lend it without any expectations, otherwise do not lend it.

### Discretion Even While Quarreling

At present (the world) is completely entangled. So, do not point a finger at anyone. If these porters ask you for more money, and one strongly insists that, “You must pay this much money.” And you tell him further, “At least have some fear of God.” Then he will reply, “How can I keep that in mind? If I do not charge two rupees, then what will I eat?” So then you should say, “Here you are; take these two rupees and an extra ten cents.” Simply know that the work was worth half a rupee but he took two rupees. Just realize that you come across this once in a while, you don’t come across it every day. Even if you were to go searching for such a person the next day, you will not find him. The laborers themselves will say, “Sir, how can we charge two rupees?” Hence, sometimes you will encounter someone who charges two rupees, sometimes you will encounter someone who charges one rupee and fifty cents, and sometimes you will even encounter someone who charges half a rupee. Why did you not encounter him? This is your ‘prize,’ therefore just give it to him.

Do not disturb anyone even slightly. This is because everything is ablaze (within). Externally it may seem like nothing is burning, there is no fire, but it is smoldering inside. With a slight touch of a finger, there will be blaze. Therefore, in this era of the time cycle (*kaal*) do not argue with anyone. This is a very dangerous era. When he is upset tell him, “Brother, I also have to manage a business otherwise what shall I eat?” The times are such that you should get the work done by coaxing

and cajoling. The only thing that you can hit a hammer to is hot iron, however you cannot hit anywhere else. It would be a problem if you don’t hit the hot iron because it will not take shape, whereas if you provoke a living person even slightly, that is the end of it! Nevertheless, survey his *prakruti* (non-Self complex).

### Carryout Worldly Interactions With Discretion

Observe the *prakruti* of the servant who works for you daily. There is not much of a problem with his *prakruti*. You know that he is sensible. There is no problem in speaking sensibly with a sensible person, but be cautious with the outside public. This is because you never know when and to what extent someone will get irritated? Nevertheless, why is it that he happened to come across only you? Therefore, convince and pacify him any which way and become free from him. These are strange times! That’s why the poor guy has a lot of irritation; there is a lot of suffering within. If you instigate him even slightly, he is ready to bring out his knife. When would a person give another person a lot of pain (*dukha*)? It is only when he cannot bear his own pain, isn’t it?

**Questioner:** He must indeed have his own pain. But nowadays, even without any instigating as I go about routinely, he gets fired up. Even if someone’s hand were to accidentally touch him slightly, he would start fighting straightaway.

**Dadashri:** Oh, not just fighting, he will do something bizarre! If one does not get away from the fight, then he will stab the other person. So that is why one should

tell him, “If you have been hurt by me, then please forgive me.” Do something like that and become free. While wild buffalos are fighting, can even a reputed king get involved? Would the buffalos show any respect towards the king? At present, it has become similar to these wild buffalos!

Therefore, do not quarrel with anyone. It is only sometimes that you will come across such people, is it not! What will you achieve by arguing with them?

Where there are disputes, there exist people who are uncivilized. They do not know how to draw out a balance sheet, that is why disputes happen.

### Discretion Even When Filing a Court Case

**Questioner:** Dada, if I flip the question around; I do not want to create any issues that leads to court. (But) If someone drags me to court, then what should I do about that?

**Dadashri:** If Chandubhai (reader is to insert his or her name here) is taken to court, You should continue to See that; and if Chandubhai gets fed up, then tell him, ‘Why are you getting fed up? Why don’t you settle your account! It is the other person that is taking you, you are not going there out of your own liking. It is just that you are being dragged there by him.’

**Questioner:** There is an abundance of anger, pride, deceit, and greed (*kashaya*) within him (as he takes me to court).

**Dadashri:** Yes, he ends up getting into *kashayas*, whereas here, You (as the Self) are free from *kashaya*; that is a different matter altogether, is it not!

**Questioner:** What if certain complications cannot be resolved outside the court of law, then what?

**Dadashri:** Yes, then you have to go. If there is no other solution and you have to go to court against someone, then just go ahead. There you should tell Chandubhai, ‘Hire a good lawyer, that way there will be lesser hassle. And if you have to lie a little, then do so, none the less do that which is appropriate to the court. For the sake of discretion, do not do anything that looks odd in court. It is not a matter of true or false, handle it with discretion.’ Otherwise, people will call you mad and say, “How can you give such a testimony in court?”

**Questioner:** Where and when, whatever is appropriate, that is what one should do.

**Dadashri:** What does it mean to handle it with discretion in the court? It means, when the lawyer has told you to speak in a certain way but you insist, “I will say it the way it happened, I will not say anything else.” Then people will laugh at you. So, say it the way the lawyer has told you to. The Lord has said, “Do everything, but in such a way that attachment-abhorrence (*raag-dwesh*) do not arise.” Engage in all activities, (but) if it is done without attachment-abhorrence, then you are not liable for that action. In this Science of spiritual Knowledge (*Vignan*) that ‘we’ have imparted, those who follow the five principles (*agna*) up to fifty percent, ‘we’ believe that they experience the state of absolute detachment (*vitaraagta*). Therefore, it is only a matter of discretion (*vivek*).

## During Difficult Times, Discretion Prevails

**Questioner:** When the effects of unfolding demerit *karma* (*paap*) come about in life, how is one to conduct himself at that time?

**Dadashri:** As demerit *karma* unfolds, the first thing that may happen is that one loses his job. Then his wife and children ask him, “Give us two hundred dollars!” Then the quarrels begin. “Here I am without a job so why are you unnecessarily making demands? You want to go ahead and spend two hundred dollars!” This is simply how it all starts. They will quarrel every day! Then the wife will say, “He is not even bringing me money from the bank.” But shouldn’t he leave some money for the bank? A premium has to be paid against a loan. Don’t premiums have to be paid to the bank? But she will quarrel so much that it causes a headache. All these traits are such that they will not let (him) sleep at night. Here, in America, many people have had such experiences and even say, “You are a mean lady.” They use harsh words but do not let go of the matter! Does such a thing happen in a couple of things or in many things? When one loses a job, he comes to me and says, “Dada, I have lost my job, what should I do?”

When one loses his job and yet spends his days very peacefully, he is considered to be a person with discretion. His family does not buy new clothes and makes do with the clothes they already have. Until another job has been secured, they endure that much time. And the husband should remain in high spirits. One should not become fearful after losing a

job. One can do other jobs, like cutting grass and earn ten to twenty dollars a day. Many things can be done, so there is no shortage of money. When both the husband and wife pass their days with ease, that is referred to as, ‘with discretion.’

## Speak Even the Truth With Discretion

**Questioner:** Even if someone uses eloquent words and speaks truthfully, we still say that compared to him, even though the other person uses bad language, he is still a better person.

**Dadashri:** Yes, there is indeed no one who speaks honestly, is there!

**Questioner:** Do many people not say from their heart, “This person is better than the other person”?

**Dadashri:** Who is referred to as one who speaks honestly? A boy said the truth to his mother, he spoke the utter truth, and what did he say to his mother? He said, “You are my father’s wife.” Is that not the truth? Then what did the mother reply? “Do not show me your face again. Go from here! You are calling me your father’s wife!”

Therefore, you should understand everything from the *Gnani Purush* (one who has realized the Self and is able to do the same for others), otherwise you will keep harping, “This is the truth, this is the truth.” Can such a thing be said? If an elderly lady is walking by on the road and you say, “Hey old woman, come here,” she will get upset. She will say, “Are you calling me an old woman, you fool?” But if you say, “My dear lady, please come here,” then she would become happy. The

Lord has said to keep discretion (*vivek*) and humility (*vinaya*) in speech. One should speak with discretion. One should not speak without discretion, there is liability in it. A lawyer had said in a court in Surat that, “My honorable judge is dozing off.” Now, the judge had come after having eaten *doodhpak* (milky rice pudding), and dozed off slightly, so does that mean an offense has been committed? Now, you have to obtain a judgement from him. So now the judge is such an honest man, so he did not get angry on that day. The judge conversed delightfully on that day, but in the end, his final judgment was not in the lawyer’s favor. This is because that cannot be said to him, there should be discretion. To say, “My father’s wife” isn’t that the truth?

**Questioner:** In a way, it is the truth.

**Dadashri:** Then why do people not say that? Is that not the real truth? So, what would happen if you were to say that someday? That is why, wise men have said, “Do not speak the naked truth. Dress it up and then say it.”

### **In an Undefined Code of Conduct, Discretion is Needed**

An elderly high ranking Jain monk (*maharaj*) had gone to a Jain monastery to spend a period of four months during the monsoon season (*chaturmasa*). The poor monk was very aged, and had a limp. He could not even walk. When the *chaturmasa* was over, he was told, “You now have to begin your travel.” The monk’s leg had not gotten better and therefore he asked for an extension in his stay. The head of the monastery (*sanghpati*) told him that, “We

have extended your stay to the maximum, now we cannot extend your stay any further.” So then it became compulsory for the monk to leave. So the monk said, “Okay then, I will go. Four miles away from here is a village by the name of Chhani, I will travel there. However, I cannot walk four miles, please arrange for a *doli* (a carriage carried by two people). So, the head of the monastery told him, “I do not recall having made arrangements for a carriage for anyone before.” He then consulted his past records, ledgers and rulebooks, but could not find any incident where a monk who had a limp had been provided a carriage! So, he told the monk that, “There is no such rule, so what should we do? How can I break the rules?” Hey, does everyone have a limp in their leg that such a rule needs to be made? Should there not be common sense in worldly interactions, or is one to fixate on rules with obstinacy?

That poor monk came to me and said, “Look at this predicament the organization has put me in! No one wants to spend fifty rupees to arrange for a carriage, and in addition to that they keep saying, ‘Go on and start your travel, go on and start your travel.’ They keep saying this. Now what am I to do? Will you please find a solution?” Then ‘we’ arranged money for him. Thereafter, arrangements of the carriage were made and the monk was sent off with pomp and grandeur, with a band playing music! They arranged a grand procession, and the head of the monastery wore a turban and joined in the procession!

Hey look at that, they spent five hundred rupees for the band and the



procession, yet they could not even spend fifty rupees for the carriage for the monk? If you ask them, “What is the reason for that?” They would say, “We have a defined rule for such processions, but there is no rule in our history (that allows) for such a carriage, so how can we do that?” Now if I do not call this ill code of conduct, then what shall I call it?

### **There Should Indeed be Discretion Between True and False**

Whatever a person does, he indeed believes it to be the right thing. Even a butcher would not feel that there is demerit *karma* in what he is doing. This is because whatever action one does, its veil (*avarana*) comes over the person. In it, the discretion between what is true and what is false gets lost. Then what? When a person loses the discretion between what is true and false, that person will not understand the truth even in a hundred thousand lifetimes, no matter what he does.

### **Do not Sleep With Your Eyes Open**

The path of the absolutely detached Lords (*Vitarago*) says that, ‘If you tell anyone that he is wrong, then you yourself are wrong.’ The other person’s perspective differs, that is why he sees it that way, so what is his fault in that? If a blind person bumps into a wall, then can he be admonished saying, “Why can you not see?” Hey, he could not see that is why he bumped into the wall. Similarly, the entire world sleeps with their eyes open. All these activities which take place in a state of sleep. It is all happening in a ‘dream,’ yet in their mind they believe that, ‘We are doing so many activities!’ But

these activities in the ‘dream’ are not of use. Activities done in a state of awakened awareness (*jagruti*) are required. But here, they are sleeping with their eyes open.

### **Maintain Discretion for the Sake of the Self**

If we want to enter Mumbai though its gates, and there they (the guards) ask, “Are you from Mumbai or are you from out of town?” If people from out of town are allowed to enter and people from Mumbai are not allowed to enter, then do we not need to maintain discretion in such a situation? This is because it is for the sake of the Self (*Atma*). We have not come here to conduct business or for sightseeing, we have not come here for the body. What have we come for? To seek solitude and for the Self. We have come to benefit from the solitude and to benefit from spiritual discourse (*satsang*). Therefore, there you should say with discretion that, “Dear fellow, we have come from a village, for the attainment of the Self.” This is the reality. Discretion should be maintained for the sake of the Self. Where things take place for the sake of the Self, there maintain discretion and get your work done. Do not insist on the truth there.

If rice is placed here for me, and something which is inedible is placed here, then I would eat the rice, because I have appropriate discretion (*sadvivek*). Then if someone asks, “Is that (inedible) thing not to your liking?” Then I would reply, “No, but if you were to put it in my mouth, I would not harbor attachment-aborrence for you.” That is not a thing worth taking in. This (the rice) is something that is

worth taking in, and there should be individualized discretion towards things. In India, this struggle has been carried on from the past. How can that go on? There should always be discretion.

### **Pure Worldly Interactions Leads to Moksha**

Without having pure worldly interactions (*aadarsha vyavahar*), no one has attained liberation (*moksha*). To attain liberation, pure worldly interactions are required. Pure worldly interactions mean that no living being gets hurt even to the slightest degree. No one should be hurt by you: people within the home, outside the home, your neighbors or anyone else; that is considered ideal worldly interactions. That is all you have to focus on. Nevertheless, if someone is hurt by you, then you should immediately do *pratikraman* (apology coupled with repentance).

It has never been the case that anyone has had any problems on my account. No one's records would have an entry showing any problems due to me. If someone causes problems for me and I also cause problems for him, then what is the difference between me and him?

My worldly interactions are completely pure. Pure worldly interactions are type of worldly interactions which the Lord has spoken about. For that the Lord has said, there is not even an iota of difference that exists. Apart from these clothes, there is no other difference in 'us'. Where worldly interactions are pure, all work gets accomplished. Without ideal worldly interactions, the Self (*Nischay*) will never become pure. As long as

devotees fall short in worldly interactions, as long as worldly interactions have not become pure, liberation (*moksha*) cannot be attained. Worldly interactions should be pure. If there is even a slightest weakness in a person's worldly interactions, then he is not considered completely worthy of *moksha*.

### **Complete the Drama of Worldly Life With Discretion**

**Questioner:** When Narsinh Mehta's (a poet and devotee of Lord Krishna) wife passed away he said, "It is good that the botherations have ended." So, what is that referred to as?

**Dadashri:** But he said it out of madness, "It is good that the botherations have ended." This point should be kept in the mind that, 'The botherations have ended.' It should not leak out of the mind. But this has leaked out from the mind and come out.) People, who openly say things, which should be kept in the mind are considered to be mad. That is madness of devotion. Here, we have discretion.

**Questioner:** Devotees who are mad, whatever is in their mind, comes forth in their speech, doesn't it?

**Dadashri:** That is why they are mad! All those who say what is on their mind are considered mad. There should be some kind of discretion (*vivek*). That is not discretion in worldly interactions, it should not be said. Upon saying this, had he not been beaten up, then we would have understood that, 'This is correct in terms of worldly interactions.' But he was immediately beaten up by those people,

“How can you say such things? Keep it in your mind! Why did you have to verbalize this?” Children of *Nagar* (a caste among Brahmins in India) told him, “Uncle you should have kept it in your mind, yet you said this. Your reputation has been spoiled.”

**Questioner:** But if one says things the way they are in his mind, then is that not considered correct?

**Dadashri:** Devotees say things the way they are in their minds, and they behave like that too. Yes and that is why they will go to a higher life form. These devotees are no ordinary devotees. They have come close to attaining God, nonetheless can something like this be said? One should understand this internally. Everyone knows in their mind, ‘Whatever happened is good; now there will be peace!’

### **In the Role Play as a Gnani, Discretion is Apparent**

The *Gnanis* are very wise. The *Gnanis* are not mad. In their mind they may feel, ‘It is good that the botherations have ended,’ yet what do they say? (They will say), “Oh! A terrible thing has happened. How will I live all alone?” They will even say such a thing. They will play out their part! This world, itself is a drama. So know from within that, ‘It is good that the botherations have ended,’ but discretion should be maintained. One should not say, “It is good that the botherations have ended, I will now happily worship Lord Krishna.” Even an outsider would not show such lack of discretion. Even an enemy would show discretion, he would show mourn on his

face! ‘We’ do not grieve, but ‘we’ will go to the bathroom and even dab a little water on my eyes, and calmly attend the funeral. That is role playing. The world is the drama itself. All you have to do is simply act out your role. You just have to act, but the role has to be enacted sincerely.

**Questioner:** Isn’t enacting considered insincerity?

**Dadashri:** No, it is not considered insincerity. Acting is just a role play. There should be role playing. One should remain sincere in role playing. Now, I dab water and then attend the funeral, (because) my nature (*swabhaav*) is full of laughter, therefore under any situation, I only have laughter. Now how can I cover that up? So, I dab some water before I sit. If that is not possible, then even chillies should be used. Otherwise, it will not do. This should be done in worldly interactions (*vyavahar*).

I know how to do that; I know how to carry out worldly dealings (*laukik*) very well. I know exactly how to role play. Everything I do is simply a drama, from morning till now I am just role playing. And that too sincerely! While acting you are not to become it, you are just to perform it. The rehearsal which has been scripted, simply needs to be acted out. It is only necessary to remain superficial in this world!

### **Settle the Past With Discretion**

**Questioner:** Yesterday in the spiritual discourse (*satsang*), it was said that we should not think of the past and we should remain in the present. Now, I feel that I do not want to remember the past, but suddenly it flashes vividly in

the mind and in the *chit* (inner faculty of knowledge and vision). Therefore, the past stings and it fills up every pore in my body. So I wonder, 'How can such a past be forgotten?'

**Dadashri:** It is like this. Your activities (with your files) that take place are for the purpose of settling enmity. When you see the past you should start doing *pratikraman*. But without digging up the past, you would not be able to see those past *karmic* accounts of yours, would you! Only some have a situation like yours, it is not like this for everyone else. That is why 'we' say to everyone else, "Remain in the present." Even intelligent people who do not understand the Knowledge of the Self (*Gnan*), do not dig up the past. Why should the past not be dug up? Because that which has no solution cannot be resolved. What is meant by the past? It is something that has no solution. Therefore, 'we' say, "Since you have attained the Knowledge of the Self, do not dig up the past." Even fools do not dig up the past, meanwhile You have attained the Knowledge of the Self and have handed over the control of the future to the result of Scientific Circumstantial Evidences (*Vyavasthit*). Therefore, remain in the present. Your faith has become established in the result of Scientific Circumstantial Evidences, has it not? So then there is nothing left for you to do for the future. And the past that you dig into, it is done in order to settle your past files (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life). Therefore, it is not considered as digging up the past.

**Questioner:** Yes, now that is correct.

**Dadashri:** In order to settle the files, it is required that the past be dug up. This is because you want to get rid of the 'shop.' So now what do you have to do? You have to sell off your old stock and not buy any new stock. Nevertheless, such discretion should be maintained that, if certain stock is not selling, and you have run out of sugar, then you will have to buy some more sugar. So, this 'shop' has to be cleared with discretion.

### Discretion Between Appropriate-Inappropriate Comes Through Gnan

People who do not have discretion between essence and non-essence do not attain dispassion for worldly life (*vairaag*) at all. What is the essence and non-essence in this world? If one ponders over the non-essence, only then will dispassion for worldly life arise, will it not? When the non-essence is known to be the non-essence, that is when *vairaag* exists. When thoughts about essence and non-essence arises, it is only then that discretion exists. If there is discretion, then dispassion for worldly life arises. Without the basement of *vairaag*, renunciation (*tyaag*) will not stand. There should first be discretion (*vivek*). Discretion arises through spiritual discourse (*satsang*), and lack of discretion arises through association with that which takes one away from the Self (*kusang*). These are its steps.

Only if there is discretion between that which is appropriate and inappropriate will dispassion for worldly life last, otherwise dispassion for worldly life will never last. The discretion between that

which is appropriate and inappropriate comes through the Knowledge of the Self (*Gnan*).

After attaining the Knowledge of the Self, one can know the difference between what is wrong and what is right. The Knowledge of the Self (*Gnan*) shows one the discretion between that which is appropriate and inappropriate. By knowing the Science (*Vignan*) of spiritual knowledge, freedom (*mukti*) is attained. By knowing the Knowledge of the Self, awareness of what is beneficial and harmful arises and the Science of the spiritual knowledge grants freedom.

### **The Discretion Between the Eternal and Temporary as per the Gnani's Language**

Only the discretion between (the eternal and temporary) has to be understood, such that the non-Self complex (*pudgal*) is (temporary), it is destructible. Temporary (*asat*) things are destructible, eternal (*sat*) things are permanent. The Soul is eternal, it is permanent. Everything else, (such as) the non-Self complex, it is temporary, it is destructible. 'You' are not to worry about the temporary. The permanent is not to worry about the temporary.

The *Gnani Purush* has the complete discretion between that which is eternal and that which is temporary. The world believes the temporary to be the eternal. Those who know, 'The eternal is like this and temporary is like this,' that state is referred to as the right Vision (*samyak Darshan*). Some refer to the gross (*stula*) temporary things as the eternal. Some refer to the subtle (*sukshma*) temporary things as the eternal. Some refer to the subtler

(*sukshmatar*) temporary things as the eternal. Some refer to subtlest (*sukshmatam*) temporary things as the eternal. The one who completely knows temporary things, knows the eternal. If one completely knows relative knowledge (*aGnan*), then Knowledge of the Self (*Gnan*) lies on the other side. If one learns how to recognize stones, then he is able to recognize wheat, or if he learns how to recognize wheat, then he is able to recognize stones.

Circumstances (*avastha*) are temporary, they are destructible. And the Self (*Atma*) is eternal, it is indestructible (*avinashi*).

### **Discretion of What is Beneficial or Harmful Towards One's aim, That is Awareness**

The world today does not have awareness between what is beneficial and harmful (*hitta-ahitta*). Many have awareness of what is beneficial and harmful in the worldly sense, because people have set it on the basis of the intellect. But that is considered worldly awareness such that, 'How is it that I can become happy in worldly life!' Actually, even that is not correct. It can only be considered to be correct when one has learnt the art of living. One may become a lawyer yet he has not learnt the art of living whatsoever. Even if one becomes a doctor, he has still not learnt the art.

Who is considered to be aware (*jagrut*)? It is the one who has the awareness of what is beneficial and harmful to one's own Self. The entire world is in the belief that, 'I have the awareness of what is beneficial and



harmful,' but that cannot be considered awareness of what is beneficial and harmful. They are only harming their own Self. Those who are caught up day and night, searching for what is beneficial and harmful to accumulate money, that is knowledge which arises from association with worldly people (*loksangnya*). Due to that, he becomes preoccupied with making money day and night. Just look, they have started illegal businesses! How can there be a black market in India? Any action carried out in secrecy, will take one to a lower life-form. Anyone born in India has already brought with him some amount of moral awareness. On the one hand there is moral awareness, and on top of that the current era of the time cycle is such that it is characterized by a lack of unity in thoughts, speech and actions (*Kaliyug*), so people cannot become free from pain. If this were era of the time cycle characterized by unity in thoughts, speech and actions (*Satyug*) then people would become free from pain. These young children only have awareness related with their toys. Similarly, these people only have awareness related to income tax and sales tax. Awareness regarding money remains the entire day. Can this be tolerated from the people of India? If an Indian man were to attain complete awareness, then he could make the entire world dance on his finger tip! Whereas instead, he only goes after illegitimate money and illegitimate sex! But he does not know that when he dies, his name will be taken away from him, and nature will confiscate the bank balances under his name. Confiscation by nature, means that you are not even entitled to any refund.

If the government had taken it, then there may even be a chance for a refund, but this is nature's confiscation! So what should you do? Something for the Self. Even if you do not understand anything about the Self, at least do something for the next life (*par-lok*)! At least ensure that the next life does not get spoilt! This life is already spoilt, there worthwhile in it. If one were to have the awareness of what is beneficial and harmful, if he were to think about, 'What will I take with me to the next life,' then that would be more than enough.

All the people of this world aimless conduct activities. An aim is never decided upon. An aim means that discretion (*vivek*) and appropriate discretion (*sadvivek*) are maintained; that is considered an aim.

### **Discretion is Required Between What Possesses Benefit or Harm**

'We' have constant awareness of worldly interactions! No watch company has made money from me. No radio company has made money from me. 'We' have never purchased such items. What is the point of such things? They are meaningless. Of what use is the very watch that harasses me, which upon seeing it causes distress? Many a children become very uneasy the moment they see their father. If the child is not studying, has put his books aside and is playing, and if he suddenly sees his father, he feels anxious. Similarly, one gets anxious as soon as he looks at his watch, so then just get rid of it. And all these other things, these radios and TVs are a sure sign of overt madness.

**Questioner:** There are radios and television sets in every household.

**Dadashri:** That is a different matter. Where there is no Knowledge of the Self, what else can happen? That, itself, is referred to as illusory attachment (*moha*)! What can be considered as illusory attachment? It is to buy unnecessary things and economize on necessary things, that is considered illusory attachment.

Let me tell you what is this like. It is like someone giving you an onion dipped in sugar syrup, and you accept to eat it. Hey you, first decide whether you want to eat an onion or have some sugar syrup. The onion should taste like an onion, otherwise what is the point of eating it? This is all madness. One does not take any decisions of his own, he has no intuition (*sooj*) of his own, and he also lacks awareness! If he sees someone eating an onion dipped in sugar syrup, then he will do the same! Onions are such that they become useless when dipped in sugar syrup. So, no one has any awareness, they are in a state of sheer unawareness. In his mind, one has the belief, 'I am something,' and how can anyone tell him otherwise? Even the tribal people believe, 'I am something.' This is because he believes, 'I am the owner of these two cows and two bulls!' And he actually is considered the owner of those four, isn't he? He can hit the animals whenever he wants to, he has the right. Even if he is not the boss of anyone, he ends up becoming the boss of his wife. How can you deal with such people? Where there is no discretion, where there is no awareness between good and bad, what can be done? Forget liberation, but there is not even awareness as to what is beneficial or harmful in the worldly sense.

### Discretion can be Maintained for Necessary Things

The entire world has 'drowned in the ocean' of unnecessary acquisitiveness (*parigraha*). The Lord does not refer to necessities as acquisitiveness. Therefore, each person should decide what their necessities are. What are the main necessities of this body? The foremost is of air, and that is actually available free of cost at each and every moment. Secondly, water is needed, and that too is available free of cost. Then food is a necessity. What does it mean when hunger arises? It means that there is a 'fire' has started, therefore put it out. What is needed to put this 'fire' out? These people will say, "*Shrikhand* (sweetened pressed yogurt with nuts, saffron and cardamom), *basundi* (sweetened condensed milk dessert)!" Hey you, why don't you just eat whatever is available! Even if you eat *khichadee-kadhee* (a simple dish consisting of rice and lentils and yogurt soup), it will be put out. Then in the secondary stage of necessities, clothing and shelter come up. Is there a need for respect (*maan*) in order to live? However, these people seek for respect and wander around in a state of unawareness arising from illusory attachment (*murchhit*). All this should be learnt from a *Gnani Purush*, shouldn't it!

If sugar water flowed from the taps for just one day, people would get fed up. Hey, you are already fed up? Then they would say, "Yes, we just want plain water." If such a thing were to happen, then they would understand value of the main thing. These people yearn for Fanta and Coca-Cola. Hey, figure out what your

necessities are! Would this body complain if it was given clean air, clean water, and some *khichadee* at night? It would not. Therefore, decide what is of necessity. The Lord had said that it is acceptable if there is a difference of five to ten percent between internal happiness and external happiness, but this difference of ninety percent is not acceptable. But in fact, it is the 'unnecessary necessities' have been accumulated.

### **Lack of Discretion in Unnecessary Things Leads to Suffering**

One gets caught up in these entanglements, every day he gets more and more trapped. If he does not have a garden, upon seeing other peoples' gardens, he creates his own garden. Then he keeps on digging there. He then gets some fertilizer and keeps watering it. On the contrary, the *mooah* (mortal one; a classic term used by Dadashri to shake up the listener) keeps on increasing the entanglements. How many entanglements were worth getting into? (Only) Those that are considered necessary! Necessary means that which one cannot do without. What would happen if one does not eat? Human life would go to waste. Yet that is not to say that one should go ahead and eat *vedmi* or *pooranpoori* (pancake stuffed with split pulse and jaggery) and such things at this moment. You were supposed to have been dependent on that which is necessary, whatever is available, such as *khichadee* or lentil soup (*dal*) and rice. Up to what extent? To the extent that it is necessary.

**Questioner:** That is correct.

**Dadashri:** Now having eaten, will eating just eating suffice? The effect of that will come about as well. Will a result not have to come about for whatever you do?

Now, necessities are such that they will not decrease. Someone may say, "I want to decrease them, but I cannot do so. My daughter-in-law keeps shouting; at home my wife keeps bickering." But in his mind he has the intent (*bhaav*), 'I want to decrease the necessities,' then that is more than enough.

The more unnecessary things there are, the more externally-induced problems and resultant suffering (*upadhi*) there are. Even the necessities are externally-induced problems and resultant suffering, nevertheless they are necessities, therefore they are not considered *upadhi*.

Everything, all that is necessary, should come naturally without having to think about it. It happens on its own. He does not have to wait to urinate, it happens on its own, and he does not look around for a specific place. Whereas these people filled with intellect (*buddhishaali*) have to look for a specific place. And the former goes ahead and urinates wherever he feels the urge, that is all considered necessities.

### **Sahajata is a State Beyond Discretion and Lack of Discretion**

**Questioner:** Then for the one who looks for a urinal or feels embarrassed about it, who does that apply to and what is that?

**Dadashri:** Discretion has certainly been maintained, has it not! That does not allow a state of naturalness (*sahajata*) to

prevail. In naturalness there is no room for discretion at all. In a state of naturalness, one eats when he is given food. Otherwise, there is definitely no asking, and on top of that there are no thoughts about it either, there is nothing at all. He does not get (engrossed with the body-mind complex) even when hunger arises.

**Questioner:** All this talk is about the ultimate (spiritual) state, is it not?

**Dadashri:** It is indeed the ultimate state! What other state would there be? With view of the ultimate state in mind, if one keeps working towards such a state, then that state manifests. But what if one has been expanding his shop right from the beginning? Then the ultimate state will manifest late.

**Questioner:** If one has a picture of the ultimate state in front of him, only then can he attain that state, isn't it?

**Dadashri:** Only then can one reach that state. I am giving you a picture of the ultimate state.

### One who Strains Disregards Discretion

A little while ago, a man was saying, "Do this, do that" was he not? Is he saying "do" for the Self (*Atma*) or for Knowledge of the Self (*Atma Gnan*)? But in saying and doing that, one will never attain Knowledge of the Self even in a million years. Knowledge of the Self is natural (*sahaj*) and that natural state manifests. So, from the beginning there is enmity (*ver*) between naturalness and 'doership!' Isn't there enmity?

A natural state cannot be attained through doership. It is when the *Gnani*

*Purush's* grace gets showered upon one and he becomes natural, that progress happens. The people who say, "Do this and do that", they are making one do things that are contrary to a natural state. Now the doer will get pleased in his mind such that, 'I did this and I did that.' But in fact, he has done something that will make him wander around for infinite lives!

Therefore, people should understand with discretion. One should wake up early in the morning, if possible, by four or four-thirty. Thereafter, understand that whatever happens is correct. Have a firm resolve (*nischaya*), and then whatever happens is correct. Then do not be insistent; do not strain. The path of the *Vitaraag* (absolutely detached) Lords does not call for strain.

It is either natural, or with strain, there are only two. I have actually seen people under strain. Is this acceptable for liberation (*moksha*)?

**Questioner:** If one insists a point, then we know he is straining.

**Dadashri:** Yes, the Self has been left behind elsewhere; and just look at the groom's entourage without the groom? The groom has not even arrived and the entourage is sitting down to eat! (The Self has been left on the side and they are carrying on the ritual without realizing that the Self has been left out!)

That which makes people natural and spontaneous (*sahajik*) is considered Knowledge of the Self. In scriptures it tells you to do this, to do that, to do penance, to chant, and to do all that. All that has been preached is to do things. No one has showed the way to become natural and

spontaneous (*sahaj*). If you sit here, then will you become natural and spontaneous or not? So one has to become *sahaj*.

### **In Worldly Interactions act With Discretion**

(Now, for you) Everything will fall into place with Dada's grace. So if you add some salt to the milk, then ultimately you know that it is going to get spoiled and you will not be able to make tea with it in the morning. Then you should use a technique to remove the salt. Remove the salt that has been added. Our Science is such that it can be removed it. If you realize that this has gone wrong, then patch it up with various solutions. You have to stop the bleeding first (for the one you have caused pain to). And if you let the bleeding happen (conflict arise), then there will be a claim from the other person. (If the other person gets hurt by you, then a claim will arise).

**Questioner:** That is what actually happens. If I try to 'operate' (improve) on one person, then complications arise for the succeeding twenty-five people.

**Dadashri:** Yes, that is what it has become like. So exercise such caution in your dealings, that is considered discretion. Even when giving the right thing to someone, it should be given with discretion, it cannot be given with a slap. If it is done heartily, then everything will work out. Therefore, take a note of this.

### **With a Strong Firm Resolution, Discrete Vision Arises**

**Questioner:** (How can discrete vision be nurtured?)

**Dadashri:** If you have decided upon it that, 'I want to definitely maintain discretion', then awareness of discretion will arise on the moment. Therefore, it does not have to be learned. You have to decided that, 'I want to maintain discretion.' So it will indeed automatically present before you at that moment. It is always prevailing for me everywhere.

### **Discretion Through the Gnani's Worldly Interactions**

What is the proof that religion has been attained? God does not value if a *sanghpati* (administrative head of a religious organization) sits on the chair in the front, but God values it if someone gets up (to make space for him).

All these people did not get up but that person got up, so God makes a mental note for him, 'correct.' So that has to be realized. There is absolutely no partiality at all. I would make the owner of a mill sit on the floor, and his driver sit on a chair. There is no partiality, but there should be discretion. As the Self they are the same, but in regards to worldly life there should be discretion. If a person obliges the religious organization very much, then does he not earn due respect? So all such people are in the 'honorary' category. Now if they come here, and they have been left to sit outside, or are they are not getting a place to sit, then how bad would that look? Would that not look bad? I say this so all of you don't lose your reputation. So that is why it is I who has to acknowledge and call upon them (with respect). No one here has that much discretion yet. Otherwise, as a matter of fact the *Gnani* (the One with the



Knowledge of the Self) should not have to call upon (anyone), should he!

**Questioner:** Dada, you had spoken about the prime minister; now how can this point be understood in worldly interactions? What kind of discretion is this?

**Dadashri:** It always prevails everywhere for me. If the prime minister comes here, then I would stand up and salute him. And if he says, “No, I have come here to (do your) *darshan* (devotional viewing),” then I would reply, “Have a seat.” I would seat him on the floor, however having others move around for him. He would certainly not sit next to me. No one has sat next to me.

**Questioner:** Hadn’t Morarji Desai (former Indian Prime Minister) sat (next to you). When you called Morarji Desai, at that time (there was) a lot of discretion....

**Dadashri:** Morarji Desai is a person with a lot of discretion. Then he asks, “Why are you calling me ‘sir’? I am no longer the Prime Minister.” I replied, “I call all good people ‘sir’.”

**Questioner:** No, you told him, “I am not referring to your position as sir, it is in reference to your attributes.”

**Dadashri:** Yes, yes. I said, “I am not one to take note of your position as a prime minister. But yes, with reference to your attributes, I call you ‘Sir’.” I indeed call everyone ‘Sir’! (Discretion) Should be the main attribute of those going to liberation.

**Difference in Worldly Interactions may be Seen, yet it is Discretion**

**Questioner:** Is there ever any

difference in the *Gnani’s* worldly interactions between two people?

**Dadashri:** There is no difference in his vision whatsoever, there is a state of absolute detachment (*vitaraagta*). There is a difference in his worldly interactions. If a Prime Minister were to come, I would get up and welcome him, and I would have him sit next to me. The appropriate worldly interactions towards him would not be overlooked. I would seat him higher up with discretion, and if he wants to attain the Knowledge of the Self from me, then I would seat him on the floor right opposite me. That which is acceptable to people is referred to as worldly interactions (*vyavahar*) and that which is acceptable for liberation is referred to that which is related to the Self (*nischaya*). Therefore, worldly interactions that are unobjectionable to people, should be accepted in that manner. If ‘we’ do not get up to welcome the him (the Prime Minister), then he would get hurt and ‘we’ would be liable for that.

The discretion of the Self and the non-Self that the *Gnani* maintains is considered the highest discretion of all.

Upon attaining the Self (*Atma*), all interferences (*dakho*) comes to an end. Then no separation remains any longer. How long will there be a difference? As long as there is interference in the intellect, as long as there is an intellect that creates division (*bhed buddhi*). The experience of the Self (*Atmadarshan*) happens when *bhed buddhi* diminishes, and when the intellect stops creating divisions (*abheda buddhi*) arises. Then through the intellect oneness remains and worldly interaction

(*vyavahar*) is different with each person. What is the reason for the difference in worldly interactions (with different people)? It is due to discretion.

### Unlimited Compassion Even for Those Lacking Discretion

**Questioner:** There mustn't be a single case in this world which has not come to you. All kinds of cases have come to you.

**Dadashri:** Then what else can they do? I had said no to one or two people, but at that time a voice from within said, 'Which other 'hospital' can this poor fellow go to? If You send him away from here, then which hospital will he get admitted to? There is no hospital out there suitable for him.' So then, I started handling them again! But in my mind I feel, 'What a bother?' So, I feel like pushing it away, but yet again it comes from within, 'But where else will the poor fellow go? Which other hospital will he go to? It is okay that he may be mad and crazy, he may not know how to speak, he may not even have discretion, or anything of the sort. It is okay even if he is like that, deal with it!'

**Questioner:** The part that says, "It is good if he goes away," what part is saying that? And the part that says, "Where will that poor fellow go," which part is saying that?

**Dadashri:** This part is that of the absolute Self (*Parmatma*). 'It is okay if he is mad and crazy, he may speak to 'us' without discretion, but where will he go?' That is part is the absolute Self (*parmatma*) speaking. And there is no

other hospital that will accommodate such stock. As it is, they do not accommodate those who are good! And even if they were to accommodate such people, they do not have any (modern) 'medicine', they have (ancient) medicine. But here (ancient) medicine will not suffice. For this case, ointment is required, which sticks upon applying it!

It is because the whole world is roasting like sweet potatoes in a fire pit. What is the goal of our spiritual discourse (*satsang*)? It is to bring salvation to the world. (What would the *Gnani Purush* not do) For the salvation of the other people?

### What a Spectacular Intention for Salvation!

What 'we' are saying is destroy all the pain (of these people). 'We' cannot bear to see all this pain. Nevertheless, 'we' do not get emotional about it, simultaneously 'we' equally remain free from attachment and abhorrence (*vitaraaga*). Despite this, 'we' cannot bear to see the pain of others. This is because 'we' know 'our' power of endurance (*sahanshakti*). 'We' know how 'we' used to endure pain, and so 'we' know how these people must be enduring it, and that itself is 'our' unconditional compassion (*karunyata*)!

It is Dada's wish that this world attains the right *Gnan*, the right path and peace (*shanti*). May some attain liberation, may some attain peace, may some attain the path of the absolutely detached Lords, and may some attain true religion; that is Dada's only wish. He does not wish for anything else.

~ Jai Sat Chit Anand

### What is the Need for Such Interests?

What are the necessities of this body? Pure *ghee* and milk are required, but they do not give that, and garbage is dumped into the stomach. What good is that junk? What do they put in their hair? Shampoo; it looks more like water than soap, that is what they put in their hair. These sacks of intelligence have made such discoveries that even what was not unnecessary has become unnecessary! Internal happiness has diminished through this! The Lord had said that it is acceptable if there is a difference of five to ten percent between internal happiness and external happiness, but this difference of ninety percent will not do. Once the difference becomes this big, then unnecessary things arise! Will they kill you? They do not actually kill and have to be endured. All this is nothing but unnecessary; unnecessary necessities have been created.

If the market has been closed for an hour, then people get worried! Hey you, what do you need that causes you to worry? They will say, “I need some ice cream, I need some cigarettes”! Rather, unnecessary things have been increased, haven’t they? It is because people do not have internal happiness that they make vain efforts externally. Whatever internal happiness that remained, even that has now disappeared. Do not destroy the balance of internal happiness. When the balance is used up as you please, then how will the balance for internal happiness remain? Is it better to live an authentic life or one of imitation? These youngsters imitate each other. Why should we imitate others? These foreigners imitate us. But a few hippies came here from foreign countries and people here ended up imitating them! How can this be considered a life?

People complain, “*Goda* (jaggery) is not available, sugar is not available.” Should you complain about things that are to be eaten? Things that are to be eaten are considered insignificant. Food will be received because there is a stomach. The number of morsels of food received are in accordance with the number of teeth. How the teeth are! They are different for cutting, peeling, chewing. How fine are these eyes? Would you get such eyes even if you paid ten million rupees? You would not. Oh, if even if he has a hundred thousand rupees, a wretched person will say, “I am miserable.” He has so many valuable things, he does not realize the value it. If a person would even understand just the value of his eyes, he would feel happy.

Even these teeth will let you down some day, yet these days people get support by wearing dentures. But it looks unnatural. If nature wanted to give new teeth, then wouldn’t it have done so? It gives new teeth to small children, doesn’t it?

This body, too, has been fed, it has been fed soup, yet it ultimately dies! Death is inevitable for all! Ultimately, death is indeed inevitable. Death is nature’s act of repossession. Everything is to be left behind here, and what is to be taken along? Entanglements with family, with clients, with business associates! God has cautioned, “Oh living beings! Understand, understand, understand. It is extremely difficult to attain another birth as a human being.”

The art of living is not found in this era of the time cycle. Forget about the path to liberation, but shouldn’t one at least know how to live life?

(From Param Pujya Dadashri’s Book: ‘Life Without Conflict’)

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**Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai**

**Pune**

**21-22 October** (Fri-Sat), 5-30 to 8-30pm - **Satsang**

**23 October** (Sun), 5 to 8-30pm - **Gnanvidhi**

**Venue :** Ganesh Kala Krida Manch, Nehru Stadium Campus, Nr. Swargate Bus Station, **Pune.**

**24 October** (Mon), 5-30 to 8-30pm - **Aptaputra Satsang**, For Venue pl. **contact :** 7218473468

**Adalaj Trimandir**

**30 October** (Sun), 4-30 to 7 pm - **Satsang** & 8-30 to 10 pm - **Special Bhakti on Diwali**

**31 October** (Mon), 8-30 am to 6-30 pm - **Darshan-Pujan** on the occasion of **Gujarati New Year**

**3 December** (Sat), 4 to 7pm - **Satsang** & **4 December** (Sun), 4 to 7-30pm - **Gnanvidhi**

**Navsari**

**5 November** (Sat), 5-30 to 8-30pm - **Satsang** & **6 November** (Sun), 5 to 8-30pm - **Gnanvidhi**

**7 November** (Mon), 5-30 to 8-30pm - **Aptaputra Satsang**

**Venue :** Sanskar Bharti High school, Ashapuri Mandir Road, **Navsari** (Gujarat). **M :** 9924345333

**A Grand 109<sup>th</sup> Birthday Celebration of Dada Bhagwan (Dadashri) in Valsad**

**9 November** (Wed) - 5 pm Onwards **Opening Ceremony**, 8-30 to 10 pm - **Satsang**

**10 November** (Thu) - 9-30 am to 12 pm & 7-30 to 10 pm - **Satsang**

**11 November** (Fri) - 9-30 am to 12 pm & 7-30 to 10 pm - **Satsang**

**12 November** (Sat) - 9-30 am to 12 pm - **Satsang**, 6-30 to 10 pm - **Gnanvidhi**

**13 November** (Sun) - 8 am to 1 pm & 4-30 to 6-30 pm - **Birth Anniversary**

**Venue :** Opp. I. P. Gandhi High School, Nr. Vanki River, Jujva Village, Dharampur Rd. **M :** 9924343245

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**Kolkata**

**19 November** (Sat), 5-30 to 8-30pm - **Satsang** **20 November** (Sun), 5 to 8-30pm - **Gnanvidhi**

**Venue :** G.D. Birla Sabhaghar, 29 Ashutosh Chaudhary Avenue, Birla Temple, Baliganj, **Kolkata.**

**21 November** (Mon), 5-30 to 8-30pm - **Aptaputra Satsang**, For Venue pl. **contact :** 9830093230

**Bhilai**

**22 November** (Tue), 5 to 8pm - **Satsang** & **23 November** (Wed), 4-30 to 8pm - **Gnanvidhi**

**Venue :** Police Ground, Sector-6, **Bhilai** (Chattisgarh).

**M :** 8349545600

**24 November** (Thu), 5 to 8 pm - **Aptaputra Satsang**, For Venue pl. **contact :** 8349545600

**Delhi**

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

**Venue :** Talkatora Indoor Stadium, **New Delhi.**

**M :** 9999533946

**28 November** (Mon), 5-30 to 8-30pm - **Aptaputra Satsang**, For Venue pl. **contact :** 9810098564



## **The more humility one possesses, the more grace he receives**

This Knowledge of the Self that 'we' give manifests only through grace. That which manifests within you happens through the direct grace of 'Dada Bhagwan'. You have to get Your work done with this. Each person receives grace according to his worthiness, and the more humility one possesses, the more grace he receives. The highest virtue one can have in the world is that of humility! Humility is the foremost thing required for the path to liberation. The entire path of the fully enlightened Lords is that of humility. It is this humility that will ultimately lead one towards absolute humility. The result of absolute humility is liberation; the result for performing rituals is not liberation. The One whose speech, conduct, and humility has won over peoples' minds, He becomes the embodiment of love! Where One's speech, conduct, and humility wins over peoples' minds, real faith is established over there!

- Dadashri

