

Dadavani

July 2017

Price ₹ 10



Do the work for the world, your work will definitely continue to happen.
When you work for the world, then your work will continue to
happen automatically, and that is when you will experience the wonder!



Salvation of the World Encompasses the Salvation of the Self**EDITORIAL**

Absolutely revered Dadashri had only kept one goal his entire life, the intention of salvation of the world, 'In what way can human beings of this world become free from all kinds of worldly entanglements and pain, and dwell in the bliss of the Self'. From a young age, he had the intention that, 'Whoever meets me should attain happiness,' otherwise it was useless for him to meet me.

He lived day and night for the goal that, 'May the people of world attain happiness and peace, and may some attain liberation. To the very last moment, without any concern for his body, he remained busy giving *satsang* (spiritual discourse which leads to the Self) and *Gnan* (Knowledge of the Self and who the doer is), whether it was hot, cold, monsoon, or requiring long journeys far away, to villages, cities, abroad. What compassion shines from the *Gnani's* (the awakened One) heart!

People used to ask, "Why is Dadashri, who has become the Self, spending time for worldly talks." To which Dadashri would compassionately reply, "So that people become free from worldly problems!" How many entanglements must there be? If they become free from their entanglements, only then will they attain this *Gnan*, and only then will they get on the path of liberation. After understanding the other person's problems he constantly maintained the intention, 'How can it be solved?' and that is when compassion arose within him, a magnificent Spiritual Science manifested.

In very simple language, to explain what salvation of the world is, Dadashri says, "One who attains his own salvation, can carry out salvation of others." Only after one attains his own salvation can he nurture the true inner intention for salvation of the world. And the beginning of one's own salvation is when he attains *Gnan*, after following the *Agna* (five principles that preserve the awareness as the Self in *Akram Vignan*). Where there are no clashes, *kashaya* (anger, pride, deceit, and greed), sexuality, that is when steps to become the embodiment of salvation begins.

While remaining in the Self, through the intention of salvation for others, the worldly interactions Dadashri carries out with compassion, and that too, with *vitaraagata* (total absence of attachment and abhorrence), is indeed unparalleled. *Vitaraagata* along with awareness in worldly interactions can only be seen in the selfless worldly interactions of the *Gnani Purush* (one who has realized the Self and is able to do the same for others). Without any ego, self-interest or expectation, the compassion that he has solely for people's salvation is difficult to match in this era of the time cycle.

In the current compilation, the essence that is in the *Gnani's* heart has been opened up in his own words. With the *Gnani* as well as the devotion towards *Gnan*, which he has given, may we dissolve our discharge *kashayas* with the awareness of the *Gnan* and may we hold onto the intention for the salvation of the world and support his mission of world salvation. It is our inner ardent prayer that in our life, we succeed to completely surrender our mind, speech, and body with the humblest of intent to become an evidence in the salvation of the world.

~ Jai Sat Chit Anand

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

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

Salvation of the World Encompasses the Salvation of the Self

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are used for translation purposes while square brackets are used for providing clarity. }

Religion Begins With an Obliging Nature

Questioner: How can one make his life *saatvik* (virtuous) and simple?

Dadashri: Keep giving others whatever you have with an obliging nature. Your life will gradually become virtuous automatically. Have you ever upheld an obliging nature? Do you like an obliging nature?

Questioner: I had done it to a certain degree!

Dadashri: If you do it to a greater degree, then you will benefit more. Be obliging and get someone's work done, run errands for others, give others money, get two sets of clothes stitched for a less fortunate person. Religion actually begins with an obliging nature. When you give something that is yours to others, that is indeed where happiness lies. Whereas people learn to take! Do not do anything for yourself. If you do only for others, then you will not have to do anything for yourself.

If you can afford to live in this world, if you like worldly life, if you desire worldly things, if you desire sensual pleasures, then do this much, 'Practice benevolence through *yoga* and *upayog*.' *Yoga* means the union of the mind, speech, and body. *Upayog* means to use the intellect, to use the mind, to use the *chit* (subtle component of vision

and knowledge in the inner functioning instrument called *antahkaran*) for others. And if it cannot be used for others, then people at least use it for their family, don't they! The Lord says, "Use the mind, speech, body and the *upayog* of the soul (relative self) for others. Then if you experience any pain, let me know."

Whom is the Lord pleased with? With the one who takes everyone's pain and makes others happy. When you give happiness to others, its reaction is that you will only get happiness. When you give happiness, happiness immediately comes to you without any effort!

In this world there are only two kinds of people who are free from worries, one is a *Gnani Purush* and the other is the one who obliges others. Honesty and a mutually obliging nature; that is all that is necessary. To help one other is indeed the worthy gift of a human life!

When I was twenty-five to thirty years old I was egoistic, and that too, it was an eccentric type of ego. Suppose I met a man, and if he did not benefit from me, then it was useless for him to meet me! Therefore, every single person benefited from meeting me. What the mango tree says is, "I am not a mango tree if a person who meets me cannot enjoy my fruits while the mangos are in season. If they are small mangos, then it is okay, whatever suits you, but you benefit

from them, don't you!" The mango tree does not gain any benefit. Should we not think like this too? How can human life be this way [also]?

The Special Goal of Human Life

There is no point of a life without a goal. You earn dollars, and you eat, drink, and enjoy yourself, and the entire day you have worries. How can that be considered the goal of life? What is the point of a human life that goes to waste? So, after attaining a human life, what should you do to attain your goal? If you want worldly happiness, material happiness, then you should give others whatever you have. If you make others happy at all, then you can expect happiness; otherwise, you will not get happiness. And if you give pain to others you will get pain in return.

Questioner: What should I do so that this human life does not go to waste?

Dadashri: If you contemplate on, 'This human life should not go to waste' all day long, then you will succeed. Instead of worrying about this human life, people are worrying about money! To make an effort is not in your hands, but to nurture a *bhaav* (intent) is in your hands. To make an effort is under the control of something else (under the control of Scientific Circumstantial Evidences). You will receive the result of your intent. In reality, even your intent is not under your control, but you will get the result of the intent you nurture.

Questioner: What is the significance of human life?

Dadashri: Human life is to help

others, and the life of the people of India is for attaining absolutism, for freedom. For [people of] other countries apart from India, the purpose of life is to help others. To help others means to also utilize the mind for others, to also utilize speech for others, and to utilize the actions for others as well!

Everything should be done for the benefit of only the Self. If one does that which benefits the Self, then he will attain salvation, but for that one has to Know the Self. Until then, one should be benevolent towards others, and he will attain worldly rewards. In order to know the Self, you should know, 'Who You are.'

Furthermore, what is the purpose of this human life for the people of India? The purpose is to break this bondage [in the form of ignorance] forever. It is to become absolute [complete as the Self], and if you do not attain the Knowledge to become absolute, then live for others. One is born in India for just these two purposes.

Salvation of the World is Subtle Language

Questioner: Dada, is public service, serving the society and salvation of the world considered the same?

Dadashri: People are not such that they are really serving the society. In fact, within there is greed for fame, there is greed for respect, there are all kinds of greed within what drives them to do it. What are the people who actually do public service like? They are *aparigrahi* (free from acquisitiveness). But here people give service to make a name for themselves such that, 'Someday I will

become a minister.' In this way, they do public service. There is deceitful intention from within. So, when all external problems come to end, when unnecessary acquisitiveness cease, everything will become settled. However, on one side, one wants to have acquisitiveness, complete acquisitiveness, and on the other side he wants to do public service, how can that both happen?

The reason public service should be done is to discover God. Public service should be done from the heart; if it is from the heart, then it will reach everywhere. If public service and fame come together, then one is put into a lot of difficulty. If public service is done without fame, then it is true. Fame will indeed come, but one should not have any desire for fame.

Samaaj kalyan (service to the society) cannot be considered as having done *jagat kalyan* (salvation of the world). That is a worldly intent and that is all considered serving the society. A person does whatever he is able to, that is all the gross language. And to carry out salvation of the world is subtle language, subtler and subtlest language! There are only such subtlest intents or their inklings.

One man prayed to God every day saying, "Oh God! Make me happy, make me happy." And when another person prays, he says, "Oh God! May everyone in this home be happy." Now he, himself, would also be included in that. The second person actually becomes happy, whereas the prayer of the first person goes to waste. And here, we nurture the intention for world salvation; in that your own ultimate salvation is included.

The Terminology of 'Salvation of the World'

Questioner: Dada, please explain the term, 'salvation of the world'.

Dadashri: Who can say salvation of the world? No one says it. One who has attained his own salvation says it. Who says this? If one goes to carry out salvation of the world, then people would tell him, "Have you come having done salvation at home, or have you come just like that? Go back shame faced!" Will people respond like that or not? "[You] Have come for the salvation of the world, [have you]!" Now what do are *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) do? They set out in a bus and say, "We are ready to become a *nimit* (active evidence) for the salvation of the world." But how will you become an evidence in the process? Has your home attained salvation [become free from clash and conflicts]? Then our *mahatmas* say yes. What do they say? They say, "Do whatever you want to us, and see the salvation we have attained." They set out not for the salvation of the world, but to become an active evidence in it.

No one in the world nurtured the intention for salvation for the world. If people haven't sorted themselves out first, then how can they think about others? What intention had everyone nurtured? They kept searching for a higher state. If he were an ascetic (*sadhu*), then 'When will I become an *acharya* (master teaching many)?' And if he were an *acharya*, then 'When will I become a *soori* (high ranking head)?' That's the intent everyone had. If he were a collector, then 'When will I become a commissioner?' And

people had the intention of trading in the black market. There was nothing besides this intention.

Charity Begins From Home

Do you know who can carry out the salvation of this world? One who attains his own salvation, can carry out salvation of others. One doesn't have any competency, and yet he goes outside to give lectures. Do [people] go to give lectures, or not? Do they not go to carry out salvation? And if you were to go and ask the people at their home, his mother would be hurling abuses [at him]. His wife would say, "Don't talk about him." The wife would be saying this and all the while he goes out to serve others. Does this or does this not happen?

Questioner: It happens, it happens a lot. He goes to carry out salvation of others except those at home.

Dadashri: No, one who doesn't do it at home, will not be able to do anything for others. First at home. [First] At one's own home, then his neighbors, relatives and then he should progress ahead. But in fact, he wanders around outside for fame, and at home his mother is hurling abuses [at him]. "Hey, don't even talk about him." So what is our rule? It is that charity begins from home.

Questioner: If someone has not attained salvation of the Self, meaning he has not Known the Self, and has not attained salvation for himself, but he has the intent that, 'I want to attain [salvation] for myself, and I want to do [salvation] for others,' then can that be done?

Dadashri: It can! But first, one

should start from his home. Yet these humanitarians have set out to do the salvation of people outside, and give pain to those at home. And when they go outside [people say], "Come-Welcome." He does it out of that intoxication. He has become habituated to that. It is considered salvation when he still goes to that place again to carry out salvation even if someone insults him. Whereas here, try and insult him just once!

Preaching With Kashaya Takes one to Hell

Questioner: Then he wouldn't even look at him. Then what's the point of talking about salvation?

Dadashri: If one has conflicts at his own home, then how can he reach out to the world? As long as there are conflicts, one has to wander in worldly life. If someone went out to preach in this era of the time cycle, then he is likely to get himself bound. Preaching with *kashaya* (anger, pride, deceit and greed) is a sign of going to hell.

I am saying a very strong statement. But 'our' compassion lies behind this. Hey, from where did you find the way to go to the hell? You started preaching! You have started carrying out salvation of others as though your salvation has happened! Don't you still have *kashaya*? If you still have *kashaya* and yet you preach, then you will go to hell.

The Gnani Removes the Disease Through Harsh Speech

'We' *Vitaraags* (Ones free from attachment and abhorrence) never have such harsh speech, but what can 'we' do? In order to remove their disease, the

speech that flows from within is totally free of attachment and abhorrence and with absolute compassion! In this, they are not at fault either, their desire is only to attain final liberation, but due to lack of understanding, they do the wrong things. This era of the current time cycle is very strange. And everyone is caught up in its storm. 'We' have boundless compassion. 'We' only see everyone as flawless. This is because 'we' have made 'our' vision flawless, and through it 'we' see the entire world as flawless!

From the elemental perspective, no one is at fault. The circumstances are such, that is why 'we' speak harshly, and 'we' speak this way because 'we' have complete compassion for the other person, to remove his 'disease.' This speech is without *raag-dwesh* (attachment-abhorrence), it is *vitaraag* speech. One who listens to this speech and absorbs it definitely attains salvation. If one assimilates this speech, then all diseases will be purged! The *parmanu* (the smallest, most indivisible and indestructible particle of matter) of vices which exist, they all get purged!

The Intent is Ours, the Task is Nature's

Questioner: Only the one who has attained salvation can carry out salvation of others, isn't that so?

Dadashri: Who else can do so?

Questioner: All these people who nurture the intention...

Dadashri: You only have to nurture the intention, what else is there to do? You do not have to carry out salvation.

Salvation may or may not happen, all you have to do is nurture the intention.

How can you carry out salvation when you don't have the ability to evacuate your bowels? Nurture the intent, 'May others get the bliss that I have.' We only have to nurture the intention for salvation of the world, then nature will undertake that task. After one has attained salvation himself will the intention (for salvation) arise. When one has attained salvation, no conflicts remain, that is when he nurtures the intention for world salvation.

If Salvation of the Self Happens, Then Salvation of the World is Possible

Questioner: Is the first duty of each individual to attain salvation of the Self or to carry out salvation of the world?

Dadashri: It is such that if one attains salvation of the Self, then that is the best. Only then will he be able to carry out salvation of the world. Otherwise, if it is not possible to attain salvation of the Self, then too, speak not about world salvation, but about service to others. If one has attained salvation of the Self, then he can carry out all kinds of salvation. How can the one who cannot attain his own salvation, carry out the salvation of others? Salvation of the Self means one's own salvation. *Atma* is the Self. And salvation of the Self is one's own salvation. Only one who attains his own salvation can carry out salvation for others.

Questioner: If I nurture the intention for salvation of the Self, for my own salvation, then is that not selfish? Is it not considered being selfish?

Dadashri: No, it is not considered

being selfish. If it has been done first, then he can do the next. If he has not attained salvation of the Self and if he remains internally disturbed the entire day, then what can he do?

When no duality in this world affects you, nothing affects you, and the awareness, 'I am pure Soul' happens, then salvation is attained!

Salvation of the Self Happens Through the Gnani

Questioner: One saint had said that, "Instead of public service, salvation of the Self is better."

Dadashri: That is correct. But until one has attained salvation of the Self, he should keep serving the society. Salvation of the Self is difficult. Salvation if the Self has never been attained. One will wander for endless lives, he wanders in the Himalayas, he wanders anywhere, yet salvation of the Self cannot be found anywhere. It is all only of the external. Even high ranking Jain monks have ended up wandering off track! So many people have discovered that, 'I am the Soul,' they know this, but it still does not happen, does it! Such a thing cannot happen. It is not a simple thing. In fact, a *Gnani Purush* (one who has realized the Self and is able to do the same for others) manifests on a rare occasion, whose ego and intellect have all gone; one can attain salvation of the Self from him. In the *Kramic* path (traditional step-by-step path) *Gnanis* manifest once every thousands of years, but they give the lamp to others and they also ask for a lamp to progress further. So, they need another lamp to advance ahead.

Questioner: Dada, but one who is carrying out salvation of the Self or one who has the intention of salvation of the Self, can he not easily give salvation to the world?

Dadashri: That is exactly how salvation has happened.

Questioner: Then does he have to go and do it? Does he have to choose a different place for this?

Dadashri: No, it happens for him naturally. It keeps happening through his presence. Through his speech, his actions, his presence.

The Lord has said, "If you want others to attain [salvation], then you do not need anything. The other person will benefit from seeing your conduct-thought. They will benefit merely from seeing you."

Salvation of the World Without Egoism

Questioner: How are the speech, conduct and thoughts of the one who does the salvation of the Self such that others attain salvation just by the atmosphere of his presence?

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

Questioner: My conduct should also be like that, shouldn't it? No doubt, if the goal is to carry out salvation of the

world, which is the highest goal; Dada's goal is higher than everyone else, yet no one can say there is even the slightest fault in the conduct of Dada. One who can give the slightest pain to any living being is not Dada.

Dadashri: Everything is possible with the power of this *Gnan* (Knowledge of the Self and who the doer is). I will explain to you how to conduct yourself and if you sail across, then it is the best. Your salvation will be attained!

One who Understands the Gnani's Gnan Attains Salvation

If your entire life is spent according to just one statement of the *Gnani Purush*, then you will attain salvation. If ever just one statement of the *Gnani* is digested, then salvation of the entire life will be achieved. Actually, a *Gnani Purush* is never to be found, and if there is one, then he is a *gnani* with an intellect. *Gnanis* who are with an intellect will not do. Such *gnanis* are in competition. One competes to get higher than the other. *Gnanis* who are without an intellect are complete. 'We' do not have intellect, none whatsoever.

Where the intellect reaches, that is talk of realm of worldly people. Everyone has talked within the (limits of) the intellect. Talks of the realm of God are where the intellect does not reach. And the one for whom aversion of the intellect has happened, the intellect is gone, salvation will happen indeed. The moment we met God, 'our' intellect went away. The moment 'we' connected with God, 'our' intellect disappeared. Bliss remains while remaining seated next to

God. And what does God say? "Give a message so the entire world turns back. The whole world is roasting in turmoil, and give it in a scientific way." God gave me this in a scientific way. That is the way I intend to give to the world.

If one understands what I am actually saying, then he will attain salvation! If one understands what I am saying in every statement, if that entire talk is understood, then he will attain salvation!

Salvation Happens Through the Smile of the Liberated One

As long as even one person is seen at fault, a smile will not arise. When the entire world appears flawless, that is when a liberated smile will arise. The rule is that the liberated smile without any tension will not arise. And with a liberated smile, one can bring about salvation. Even if one were to see one with a liberated smile, he will attain salvation! However, he will have to come to that state. If he does so, then everything will fall into place. Personality alone is never enough on its own. One's conduct plays a very important role. That is why the scripture writers have written, 'A *Gnani Purush* can hold the entire universe on one finger.' This is because he has *charitrabud* (the strength of conduct as the Self). What is *charitrabud*? It is to see everyone as flawless. You have heard about the flawless vision from Dada, and it is just in your conviction, whereas it is in 'our' experience. It is in your conviction, but it will take some time for it to come in experience, won't it? Nonetheless, this is the path. The path is simple and such that there will be no problems.

If anyone's mind distances from you, then You have distanced yourself from absolute Knowledge (*keval Gnan*)! Minimum number of minds should be distanced from you. Otherwise, until that a liberated smile will not come, and without a liberated smile the world will not yield to you, and until then the salvation of the world cannot happen.

Give the Mind Food in the Form of Satsang

In *satsang* (spiritual discourse which leads to the Self), if you don't give the *mun* (mind) food then it will devour you. You have to give it food. In those worldly interactions, we continue to get food automatically. Before someone has the chance to say anything, you counter attack. Thus, the mind continues to get such food. What kind of food [does the mind] get in *satsang*? There is no conflict here. There is nothing to oppose, is there!

If you converse a little with the mind, then the mind will stop its other work. Therefore, the self (relative self) becomes *sthir* (steady). Then if he feels like reading, then he will also read. If he reads, then it is considered having applied awareness as the Self (*Atma no upayog*). Otherwise, if he becomes steady, and even that is considered having applied awareness as the Self.

So, all day long, you should keep talking with the mind, keep delegating work to the mind. When the mind does not seek to feed elsewhere one becomes *vitaraag*. If it is eating other food (finding faults in others, seeing negativity), and you delegate work of salvation of the world to it, then the two will contradict

each other. So, everything goes away. The speech says something different and the mind thinks something different; thus through [the internal conversational] speech, the thoughts of that mind etc., all go away. This kind of a chance will never be available in any lifetime.

Questioner: The mind only needs the food of this *satsang*.

Dadashri: Yes, the nature of the mind is such that it will not grasp this [work of salvation of the self and thereafter of the world], but once it grasps, it won't let go of it. If you appease it one way or another and make it grasp this, then it will not let go of it. Not letting go once it has grasped it; that is a good attribute, isn't it!

Questioner: Then the mind gets bored if it does not receive *satsang*.

Dadashri: Yes. So, at first the mind will not grasp it. This is because if the mind grasps this, then the mind 'dies.' No one desires for his own death. But when you come in between and make it understand, then it becomes okay. Then it will not let go of it. When it does not let go, understand that it is correct.

Questioner: Even then the mind's nature shows that of the past nature.

Dadashri: It will certainly show that! All of you *mahatmas* have the internal vision. You can see what is going on within.

Engage the Mind in Salvation of the World

Questioner: When I talk about salvation of the world, I tell the mind,

‘Salvation of the world is to be done.’ I can be eager for that, can’t I?

Dadashri: There is true pleasure in that. Its ‘corner’ [area for accommodation] is vast. Its entire circle is very big. ‘We’ placed ‘our’ mind in only that. So day and night, it keeps searching for ‘corners’ on its own. ‘Go give *Gnan* to one man, give something to another’; it finds all such things to do on its own. And our work carries on. It remains steady and does not harass us. It remains alive. It remains joyful and keeps us in bliss.

You should now nurture this intention (of world salvation). For that the food you should give the mind is, ‘May the world attain salvation. And in that salvation may I become a *nimit* (active evidence).’ So you will give the mind work, then the mind will continue to do that work. Assign one task to it and the salvation of the world is our task. Your own salvation means that salvation of the world is verily our own salvation. So, give it the task! So, for that it will do this and it will do that. If someone is going, then they will say, “Come to meet Dada.” Then the mind will also do that work.

Questioner: In the mind, I feel that, ‘This should finish as soon as possible.’

Dadashri: The nature of the mind is such that in whatever [work] you place it, it becomes hasty. If you have to get on a train, then it becomes hasty. If you have to get off, then it will become hasty. No matter what situation you put it in, the nature of the mind is to become hasty. It will say, ‘Hurry up, hurry up.’ Tell it, ‘It is because of all this hurrying

that I am in this state.’ But that simply is the nature of the mind.

Now why does the mind jump about? The mind has not been assigned any work (of salvation of the world). The mind should be assigned work. When the mind becomes idle, it will say, ‘Hurry up, hurry up.’ Where are you hurrying? It will say, ‘To liberation!’ Mortal one, up until now you kept saying, ‘Hurry up, hurry up’ for this side (the worldly life)?

So, the mind is contradictory. There is not just one aspect to it. And it will proceed in whichever direction you turn it. You should know how to turn it. If you forcibly tell it, ‘Turn this way, turn that way,’ then it will not turn. You have to make it turn! That is the nature of the mind! You have to understand it before making it work for you. There is no benefit by being confrontational with it.

If you engage the mind in salvation of the world, then the mind will remain in its place! To keep the *chit* in place you will have to attain *krupa* (grace) from the *Gnani Purush*! There can never be pain in the house of the person who carries out salvation of the world.

Salvation Takes Place Through one With a Still Heart

Kabir says, “I wandered around looking for a [real] human being, there was an abundance of them. However there is deep scarcity of one who can put the heart at ease, simply upon seeing him.” (*‘Maanush khojat mei fira, manush ka bada sukaal. Jako dekhi dil tharey, taka padya dukaal.’*) People were bumping into each other, he had not seen a person who could put his heart at ease in whole

of Delhi, and so he wandered to another town. Therefore, if you meet a person who puts your heart at ease, then you will attain salvation, and youth will all turn around. Here in my presence these young people do not move away at all. They say, "We do not want to get married either."

Salvation From Infinite Lives Through the Darshan of the Gnani

What people are doing by going to the temple and doing *darshan* (devotional viewing) is correct. They want the *shanti* (peace). Where do they want to perform the *darshan*? They want to do *darshan*, where he will not feel ashamed. He feels ashamed in front of a living person, yet he will even dance in front of an idol if you tell him to. He dances and jumps by himself! But he feels ashamed in front of a living person. And if he were to do this in front of a living person, then he would attain salvation. He will attain ultimate salvation. But he does not have such energy, does he! He does not have such *punya* (merit *karma*)!

It is possible for you to attain salvation from infinite lives by doing 'our' *darshan* for just five minutes. Within 'us', it is possible to do the *darshan* of all the Gods. Do *darshan* of whichever [God] you want to.

Salvation of the World Through Purity

Questioner: How can salvation of people be achieved?

Dadashri: There is only one thing about salvation that one who attains his own salvation, can carry out salvation of others without saying anything! So how much is there to do? You have to attain your salvation from the *Gnani Purush*

(one who has realized the Self and is able to do the same for others). Then you have to become *kalyan swaroop* (the enlightened One who liberates others), so you can carry out salvation of people without saying anything. And nothing is gained from those people who keep on talking. Nothing happens by just giving lectures or talking. By talking the intellect becomes emotional. Just by observing the *Gnani's* conduct, by looking at him, all *bhaav* (intents) settle down. Therefore, it is only worth becoming that form. By staying near the *Gnani Purush*, become that form. If only five such individuals become ready, then they can carry out salvation for countless people! They have to become completely pure, and they can become pure in the presence of the *Gnani Purush*.

When can salvation of people happen? When we become pure, absolutely pure! Purity, itself attracts everyone, the entire world! Purity! Pure people attract the world. Impure people fracture the world. So develop purity!

Remain in the Agna and Nurture the Intention of Salvation

For now, just remain in the *Agna* (five principles that preserve the awareness as the Self in *Akram Vignan*). And then its result will come! Right now if one is studying in the first standard, second standard, or the fourth standard, fifth standard, and then he jumps unnecessarily all the way to the matric! So far a smile still has not arisen, tension has not gone. To understand it is a different thing, but by wandering unnecessarily and jumping around one regresses and becomes lost. So, remain in the *Agna* and slowly

progress forward! So, you should remain in the *Agna* and nurture the intention of salvation of the world. There is no telling whether it will end in this life or how many more life times it will take! Why jump about unnecessarily!

For the Sake of Salvation, Test the Antahkaran

One should carry out salvation of the world whichever way he can (as much as possible). But even for that, the time will come, won't it? If you rush about, [and] get on the lift and get off it, then will it happen?

Until then, test yourself to see if the intention is that of salvation of the world or of *maan* (pride)? If *lalach* (insatiable greed) does not exist, salvation of the world is possible. If you critically examine the self (relative self), then it is possible to find out everything. Sometimes if some pride has been left within, it will also dissolve. This is because some minister who appears to be fine on the outside but at home he is unhappy; if he were given authority, then he would embezzle one to two hundred thousand rupees, but then he would he become content with that, wouldn't he? Whereas, ours is a *Vignan* (Spiritual Science), so whatever pride remains is a discharge stock! It will gradually come to end, but until then you will have to keep all the *jagruti* (awareness). If someone hurls abuses at you or insults you, even then pride should not become awakened. Why should pride be awakened even if someone hits you? You Know whether he has hit you seven times or three times? Did he hit you hard or softly? You should Know that. You will have to come into the state as

the Self, won't you? You should decide in the morning that, 'It will be good if I receive five insults today,' and then have regrets if you do not get even one. Then your tuber of pride will dissolve. When an insult happens, You should become aware.

If there is only one pure person, then he can carry out the salvation of the world! There should be complete *Atmabhavna* (view as the Self). Harbor the intent [of salvation of all] for an hour every day, and if the link breaks, then join it and start again. Since you have harbored such an intent, then nurture that intent!

The desire to renounce, to take *diksha* (renunciation of worldly life) arises in order to help people attain salvation. If the mind does not spoil, then there is no problem in taking *diksha*.

The Intention of Salvation of the World Will Grant Victory Over Sexuality

Questioner: Dada, please do a *vidhi* (auspicious silent blessings at the feet of the *Gnani*) for me. I want to take a lifelong *brahmacharya vrat* (vow of celibacy).

Dadashri: It is possible to give it to you and you do have the strength to practice it, nevertheless until 'we' do the *vidhi* for you, keep maintaining this *bhaavna* (inner intent). Dada is calculative; extremely calculative and so for the time being, maintain that inner intent, and then 'we' will give it to you later. In this day and age, a lifelong vow of *brahmacharya* cannot be given. It is a dangerous thing to give it at all. It may be given for a year. So keep maintaining a deep inner intent for *brahmacharya* and

‘we’ are giving you the strength to do so. Nurture the intent methodically; do not rush this. The more haste, the more deficient it will be. ‘We’ never tell anyone to practice celibacy; practice this *agna* [of absolute celibacy]. How can ‘we’ even ask them to do that? What this celibacy is all about? Only ‘we’ know that. If you are ready, then the *vachanbud* (power of ‘our’ words) are there, otherwise why not remain where you are! If you take the vow of *brahmacharya* and follow it to its fullest, you will achieve a wonderful place in the world and attain liberation within one more lifetime. There is power in my *agna*, tremendous power. The vow will not break if there is no weakness on your part. That is how much power there is of [my] words.

When can greater salvation for the world be carried out? It is in *tyagmudra* (the visible state as a renunciate). Greater salvation for the world cannot be carried out in *grahasthmudra* (the visible state as a married householder). Everything can be done at a superficially, but deep down large numbers in public will not acquire anything! All the people (fortunate ones) will benefit from that done superficially, but the public will not benefit. *Tyaag* (renunciation) should be like ‘ours’. ‘Our’ renunciation is not though the ego, is it! And this *charitra* (conduct) is considered to be of a very high level!

These boys have intention of taking *diksha*. They have each attained *moksha* (liberation) from within. So, they have no desire to search for it, do they? If one has attained liberation, then he can have an intention of salvation of the world. Otherwise, if he has not attained

his own salvation, then how can he have the intention of salvation of the world? So what all these *brahmacharis* (those who strive for celibacy in mind, speech, and body) say is, “We have attained our salvation, now we want to carry out salvation of the world, so what should we do?” So then I told them, “Now get married.” They replied, “No, we definitely do not want to get married. Marriage is such that it will interfere with carrying out salvation of the world.” So then I told them, “Then practice *brahmacharya* (celibacy through the mind, speech and body) then you will be able to carry out salvation of the world.”

There is no rule that *brahmacharya* is needed from a young age. *Brahmacharya* from a young age is a great thing. But I say to take it at any age. Hey, you will attain salvation even if you take the vow of *brahmacharya* when you are old and ten days are left before you die; and that too the vow has to be given by a *Gnani*. The vow should be given by a *Gnani* who is a *sarvaang brahmachari* (one who is absolutely devoid of sexual impulses). And it is not that one must to take this vow, he just needs to have the intention. One says, “This should be done,” but it does not happen by doing anything. Today, if you say that, “I want to take a vow of *brahmacharya*, then that is not possible. You should continue to nurture the intention, then someday it will come into effect, and when it comes into effect, then take the vow of *brahmacharya*. If you have nurtured the intention, then the effect will come on its own when the time comes, for sure! This intention of salvation of the world that you have is what will help you conquer sexuality.

That is why 'we' caution you that if you want to climb up this slope, this is the path. Otherwise, the other slope is there anyway! And if you want to climb this slope, then it is one which will get the work done for the people! This is because to carry out the salvation of the world nothing except the vow of *brahmacharya* can help, however one attains his own salvation. Therefore, this vow of *brahmacharya* is the greatest vow.

Brahmacharya means *pudgalsaar* (essence of the body complex) and *adhyatmasaar* means the pure Soul. And for whomever these two come together salvation will be attained!

Even the Intention of Salvation is Beneficial

Questioner: Dada, the intention of salvation of the world remains (within me). But my present situation is such that I cannot even give five thousand rupees, or if there is some good cause [to donate], I do have the inner intention that, 'If I get some [money], I would give a hundred thousand rupees. Dada, I would give five hundred thousand rupees.' Would that benefit me?

Dadashri: Of course you will benefit! 'When I [get money] I will give one hundred thousand, two hundred thousand [rupees].' One says that, but now whatever [money comes] he is not able to give. When it comes greed seeps in. But what he says doesn't go to waste. Charge *karma* (*bhaav karma*) is bound by it. If you have the intention of giving, then that is more than enough. If you have the intention to give, then you are considered a king.

Questioner: But Dada, if there is someone who sits and keeps nurturing the intention for salvation of the world, if he doesn't have any energy [to carry out salvation] of his own, but while sitting, for whomever he sees he has the thought that, 'May everything good happen for him, may his pain go away.' Then will he bind great merit *karma* from that?

Dadashri: There will be great benefit. Whether he gives money or not, then there is no problem, but with this intention great merit *karma* is bound. Otherwise, all day long the *danat* (intention) that people have in their mind is, 'When will it spoil for him.' When it doesn't suit him, he concentrates on when will it spoil for him!

Questioner: Dada, there is a story of Shrimad Rajchandra [*Gnani Purush* 1867-1901] in which the next day the price had dropped, and the buyer was going to incur a loss. So, at night he [Shrimad] went to tell him, "Do not buy the merchandise." (And) He returned the legal contract [by which Shrimad would have profited greatly].

Dadashri: Yes. He returned it. Everyone thought that he would not return it. Everyone thinks that way, don't they!

Who cares? Krupadudev had cared. He still has the desire that people attain liberation. He still has the intent for his followers, 'That if these people attain salvation, only then will I feel bliss and my benefit is indeed in that.' He had the intention of carrying out salvation of the entire world. One day his intention will be fulfilled.

A New Life Will Come According to the Intention

‘May whatever wealth I have be used for the salvation of the world.’ If you nurture such an intention, then the result of that intention is that the *prakruti* (non-Self complex) improves in the next life, your mind will be noble. As it is, this lifetime is unchangeable, but now at least improve the next life. So, by Seeing this *prakruti* you have to improve the new [next] one. This *prakruti* is cautioning you that, ‘If you do not like the current one, then improve the new one, and if you like it, then let it be.’ Therefore, all you have to do is nurture the intention, nothing else is to be done.

It is my intention that from now on, when you ‘fill out your tender’, fill it properly. You still have one to two more lives left. Otherwise if you want to ask for cars, then ask for cars. It will be deducted from you. Where will it be deducted from? From the wealth [of merit *karma* towards liberation] that you have accumulated so far!

Nurture the Intention of Salvation Without Insistence

This era is very strange. Hence, you should have the *bhaavna* (intention) that your son, daughter-in-law; all attain salvation. Keep the intention, however you should not be so unyielding (*pakkad*) that it then spoils your [spiritual progress]. Maintain distance and do your work. None of these people will ever become yours. People of the *Satyuga* (an era of unity of mind, speech and acts) were different. These people and these *roonanubandha* (bondages created due to attachment-aborrence in previous life) are of a

different kind, and the *roonanubandha* of the past were of a different kind! So what is the point of keeping such expectations? Why don’t you at least do something for the salvation for the *Atma* (Self)! What enjoyment are you achieving from this?

You should say something that aids the salvation of people. It doesn’t matter if they don’t agree; do not insist too much. We do not need to insist and persist with insistence. Keep giving understanding. Tell them the experience that prevails in you. Then if they want to believe it or not, that is up to them. What would happen if every street didn’t have a board? If you say no, then the situation would be like that. So, the boards have to be kept. If one wants to enter the street, then he will, and if he does not want to enter, then he will not enter.

In *Kaliyuga* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action), do not have expectations. In *Kaliyuga*, work towards the salvation of the Self, otherwise a strange time is coming ahead. For another thousand years or so, it is still going to be good, but after that, the years to come will be terrible. Then when will opportunity come? Therefore, everyone should do something for their Self.

Akram has Manifested for the Salvation of People

Questioner: This *Vignan* (Spiritual Science) does not succumb to the intellect, is that the very reason why many people are not coming here?

Dadashri: For what do you need to bring many people here? This intention is a kind of *karuna* (compassion). ‘We’ have

that compassion. That is the very thing that you need, that is all. You do not have to check whether it worked out or not. It is your duty to maintain compassion; whether it happens or not is not in your hands. It is subject to *Vyavasthit* (result of Scientific Circumstantial Evidences). People will indeed come here, all will come!

Akram Vignan is not to be found in any era of time cycle. This has manifested for the salvation of hundreds of thousands of people. Countless people will get their work [salvation] done, and that too, in an impartial way.

Many people will attain salvation. This is because, if a path of liberation that grants salvation easily has ever arisen, then it has arisen now. Parsis, Muslims, all have benefited! It is not such that any one community will not benefit; and this *Gnan* (Knowledge) is such that it suits everyone!

This Path is for Those With Tremendous Merit Karma!

This *Akram Gnan* is only for a few people, for those who are *punyashadi* (with tremendous merit *karma*). Liberation through the *Akram* path is not for everyone else. For all others, 'we' will give them the knowledge of the *Kramic* path, and 'we' will show them the easy path in whatever they are already doing. With that they will reach the end. 'We' give *Gnan* to those who just happen to come here with their 'passport' of merit *karma*. The one who acquires the grace of Dada has attained everything!

'We' are not the Lord of salvation, 'we' are a *nimit* (active evidence). Those with tremendous merit *karma* will reap

the benefit even while sitting at home! This *Akram* path has manifested for those with tremendous merit *karma*! Otherwise, how can there be *Akram*? Only later, when people read about this in the history books, will they regret and wonder, 'Was I there or not at that time?' Then upon further investigation, they will discover that they were too busy building thirty-five story flats at that time! All other circumstances may come together, but it is not likely for the circumstance of *Akram Gnan* to come together. This circumstance is of the eternal (*Sat*). One will only understand this the day after he receives the *Gnan*, when he experiences this!

Who amongst three and a half billions in this world, would not want this *Gnan*? Everyone wants it. But this *Gnan* is not meant for everyone. It is only for those who have tremendous merit *karma*. The manifestation of *Akram Gnan* must surely be because of people's merit *karma*! This path has arisen for those who have only taken the support of God, who have wandered aimlessly, and those with merit *karma*. This is for those with tremendous merit *karma*, and for those who just happen to come here and ask [for this *Gnan*] with a true intention; 'we' give it to them. But 'we' do not need to go around telling people about this [*Gnan*]. The salvation of this world will happen through this Dada and the presence of His *mahatmas* (those who have received Self-realization through *Gnan Vidhi*).

'We' are Merely a Nimit of Salvation

It is such that 'we' are not the doer of salvation of the world, 'we' are a *nimit*.

We nurture the intention for salva-

tion of the world, and it will come into effect one day. Whichever intentions arise, they will not refrain from coming into effect. There is no need to do any *kriya* (activity), the effect will come on its own. So, nurture the intention.

Our intention is that the entire world attains salvation. That is an intention, no one is a doer (of it). So, whichever *nimit* one receives, let it be so, if their is not one, then let that be as well. And no one has come about that has carried out salvation of the entire world, that has taken the entire world to liberation.

Questioner: No one has been given the authority.

Dadashri: Such given authority would not do. This is because in worldly life one progresses from one degree to three hundred and sixty degrees and attains final liberation. However there is a continuing flow into the first degree. However many living beings become free at three hundred and sixty degrees, that number of living beings come into existence in the first degree. Therefore, this worldly life will never stop or it will never cease. And all world cannot attain final liberation. One who says that needs to be taken to a mental hospital. One can become an *nimit* for this, he has the right to become the *nimit* in the salvation of the world; he has the right to nurture the intention.

Akram Manifested as a Result of Intention

Questioner: Dada, after you attain *Gnan* (Knowledge) how did the salvation of the world begin?

Dadashri: No one told me. From

the beginning, I had the intention that this world should not be like this, there should be salvation for the world. So, the causes were put forth! Such as, 'May anyone attain *Gnan* and may people attain salvation.' And that very *Gnan* is what I attained. I did not know that such *Gnan* would arise.

Questioner: How many previous lives is *Akram Gnan* the 'balance-sheet' of?

Dadashri: The *Akram Gnan* that has manifested is the 'balance-sheet' of many previous lives, and it has manifested by itself, naturally.

Questioner: This happened to you 'but natural', but how?

Dadashri: Meaning, it manifested as a result all Scientific Circumstantial Evidences coming together. To make people understand I have to say 'but natural'.

Questioner: Which evidences came together?

Dadashri: All kinds of evidences came together! Salvation of the entire world needs to happen, so the time must have been ripened!

Questioner: Dada, did you not face any obstacles from Hiraba [Dada's wife] for the salvation of the world?

Dadashri: Hiraba, herself, used to give me blessings and would always say, "Make things better [for all] before you return, and do what is in the best interest for all people."

The Unfolding Karma Will Make you do it

Questioner: Now if someone de-

cides that, 'I definitely want to go for the salvation of the world, I want to carry out salvation of the world', then what why is it necessary for me to be concerned with this (family life)?

Dadashri: It is such that if someone says that, "I want to become a doctor," then what would the father say? "No, you have to run our shop." Then he says, "I want to be a doctor." Now his *udayakarma* (unfolding *karma*) is that of becoming a doctor and yet the father is trying to make him run the grocery store. Now in that situation the father should keep observing the son to know which desires he has! Whichever desires come forth are due to his unfolding *karma*. 'Coming events cast their shadows before.' So he should understand that. Should he not understand that? If he does not understand his son, then all the puzzles will arise! No one can do anything when the *karma* unfolds, King Dashrath did not desire that Ramchandrajai should have to go to the forest. The problem of living in the forest arose. There is no way out!

So remain at peace. Dada has said, "Everything is under the control of *Vyavasthit* (Scientific Circumstantial Evidences.)" Maintain an effort, but now keep the intention in your mind that, 'I want to carry out salvation of the world.' Keep the intention that, 'I want to attain the real happiness, in its entirety, and help people of the world attain this bliss.

To Become the Embodiment of Salvation, Worldly Interaction Will Have to be Learnt

When this *Akram Vignan* is revealed to the world, it will benefit

people tremendously. This is because such *Vignan* (Spiritual Science) has never come forth. Nobody has ever shown any kind of *Gnan* (Knowledge) in *vyavyhar* (worldly interactions), the depths of the worldly interactions. Nobody has dealt with worldly interactions. They have only talked about *nischaya* (the Self). The Self has never entered into worldly interactions. The Self remained in the Self and worldly interactions only remained in worldly interactions. Here, *Akram Vignan* has placed the Self into worldly interactions. A completely new scripture has emerged and that too is scientific. It can never be contradicted anywhere.

This Science is beyond this world (*alaukik Vignan*)! One [a *mahatma*] will sail right through worldly interactions. Our *Gnan* is such that it will sail across worldly interactions. It is Science that is beyond the world! If this Science comes to be known, then the entire world will attain salvation! (One sails across in a way that this world does not touch him or hinder him)

These [celibates] can grasp it [the Self] with exactness, but they do not understand anything about the worldly interactions, do they! So 'we' keep on teaching them worldly interactions. No one will listen if there are no [correct] worldly interactions. If he does not pass in worldly interactions, then the worldly interactions will entangle him. Even if he wants to help another person attain salvation he will not be able to. He will attain his own salvation but he will not be able to carry out salvation for others. If he has [ideal] worldly interactions, then he can carry out salvation for others. Their

intention is, 'Now we want to get involved in the salvation of others.' So, worldly interaction is the first thing they will need.

However many *nischaya* (firm resolutions) you have made, you will get the result of that. 'I want to work towards the salvation of the world.' I had made such a *nischaya*, and that has been maintained for the past twenty-two years, and it will continue! If what you have decided today remains till the end, that is considered a *nischaya*! Then its link will be found ahead. If one changes his decision before he dies, then how will he come across the decision ahead? He may even come across that decision ahead when the time comes, but it will not be continuous, it will come in pieces.

Become Pure With Pratikraman

Now only harbor intention for salvation of the world and erase the negative thoughts that come to you. And in the morning, regularly say five times that, 'May no one be hurt through me,' and then leave your home. Then I take all the other responsibilities. Afterwards if anyone is hurt knowingly or unknowingly by you, the responsibility of that is not yours. You should do *pratikraman* (to recall, apologize and resolve not to repeat that mistake) immediately for those that happen knowingly, and those that happened unknowingly will pass unknowingly, in a way that you will not realize it. Like when the mother of a two-year-old child passes away, then how much would that child cry? Such pain is suffered unknowingly.

'We' give you thoughts [a tool] in the form of *pratikraman*. If you do

pratikraman as per 'our' *agna* (special directive), then you will attain salvation quickly. You will have to suffer the *paap* (demerit *karma*), but not that many. All the *mahatmas* have the desire, they have the intention for the salvation of the world. Though the intention is good, it will not do [if someone gets hurt].

Questioner: The intention is good, so why do I need to do *pratikraman*?

Dadashri: Your inner intentions may be as good as gold, but what good are they? Those intentions will not do. Even though the intentions are good as gold, however if the other person is hurt in worldly interactions, then *pratikraman* has to be done.

Even 'we' have to do *pratikraman*. *Pratikraman* has to be done for any mistake that happens. When you stain your clothes, do you not wash it off? Likewise, these too, are 'stains' on the clothes. Therefore, there is no 'soap' in this world like the 'soap' of *pratikraman-pashchyaataap* (repentance). The *pratikraman* incorporated in the Nine *Kalams* of Dada Bhagwan is such that it is *kalyankari* [beneficial to salvation] for the entire world.

The Seeds of Salvation Through the Nine Kalams

Questioner: Sometimes *dakho-dakhal* (interference and its reactions) happen, or I become sensitive, then what should I do to stop that?

Dadashri: Do *pratikraman* and repent, and nurture the intent that, 'This should not happen, and this should happen.' The one who has learned the Nine *Kalams*

attains his salvation! These Nine *Kalams* are not found anywhere. Only the fully enlightened One (*purna Purush*) can write the Nine *Kalams*. If He is present, then people will attain salvation.

Questioner: Dada in the ninth *kalam*, 'Grant me the absolute inner strength to become an instrument for world salvation.' I harbor this intention, then how does it work?

Dadashri: The words that you say will be such that the other person's work will be done.

Questioner: Are you talking about salvation of the *paudgalik* (non-Self complex) or of the real?

Dadashri: No, not of the non-Self complex, we only need that which takes us towards the real. Then with the aid of the real, there will be progress. If you attain the real, then you will definitely attain the relative! You have to develop an intention for salvation of the entire world. You should not say it just for the sake of saying it; nurture the intention. People just say these words as if they are reciting *slokas* (holy chants).

Questioner: Instead of sitting idle, wouldn't it be better to nurture these intentions?

Dadashri: That is very good. At least all the negative intents are destroyed! Whatever you do from that is good, you have gained that much!

Questioner: Can you call that intention, a mechanical intention?

Dadashri: No. How can you call

it mechanical? It is mechanical when one keeps on repeating it just like that, without awareness, then it is mechanical!

Nurture the Intention and Carry out Salvation

Questioner: How much *punya* (merit *karma*) gets used in the intention for the salvation of the world? Or if that is the only intention in life; then what?

Dadashri: Yes, the result you will get from that intention will be tremendous. You just need to see what result you get. What the *Tirthankars* (absolutely enlightened Lords who liberate others) have done is they have nurtured the intention for the salvation of the world, that is all! The result they received is they became a *Tirthankar*. Wherever they step, that place becomes *tirtha* (a place of pilgrimage). I nurture that same intention. You have the same intention for salvation of the world and that will come into effect.

Questioner: It is written in the *Aptavani* that if one has an intention, then he will get everything without having to ask.

Dadashri: Yes if we nurture only this intention, then it will indeed bring good things to us. And along with that, whatever is to come to us in the next life, no one will meddle with it, there will be no interferences. If one understands this much, then he will attain salvation.

The Benefit of the Intention of Salvation

If one has nurtured the intention of world salvation for a very long time, has nurtured the intention since many life times, then the *yashnaam karma* (credit bearing name-form *karma*) will

be abundant. It is verily through the intention for world salvation that credit bearing name *karma* arises. In whatever proportion one has desire that the people of the world become happy, that much credit bearing name *karma* is bound.

If you have noble thoughts of doing something for world salvation, if you have the intention of doing the salvation of your enemy; when you have all that, then you bind superior name *karma*.

Even those who see my merit *karma* become happy. As soon as I leave in the car to go to a house two miles away, the moment I get out of the car, someone is waiting with a chair. So then everyone feels, 'What is this?' This is Dada's merit *karma*. Everything is ready for him! Did you not see that? Did you see the power of merit *karma*? And what kind of *Gnan* has manifested? 'May everyone attain salvation as per my design'; and in fact, such merit *karma* has emerged for this salvation to happen. So now, ask Dada for whatever you want.

No one Obstructs one who is Exclusively Devoted for Salvation

Whatever is done to attain the Self is the main production, and because of that one gets a by-production, and he gets all the necessities for worldly life. I only keep one type of main production that, 'May the world attain absolute peace and may some attain liberation.' This is my main production, and I keep receiving its byproduct. The reason that 'we' receive a different kind of tea and snacks from you is that 'our' main production is of high level. Similarly, if your main production is high, then your byproduct would also be high.

There is a purpose behind every work. If your intention is to serve others, then you will receive money as a byproduct.

Who in this world can obstruct one who has pledged to be a *nimit* (active evidence) for the salvation of the world? There is no force that can obstruct him. All the celestial beings of the universe are showering him with flowers. Therefore, decide on that goal! From the moment you decide that, you will not have to worry about the needs of your body. As long as you have any worldly intent, you will have to worry about necessities. Look, how much splendor this 'Dada' has! If only this one type of desire remains, then a solution has come about. And the authority of the celestial beings is with you. These celestial beings have authority, they have the authority that will continually help you. Those who are living for salvation of the world will get complete protection from the celestial beings.

Only five such people are needed who have this one goal! No other goal, no wavering! Only one goal in times of difficulties and only one goal in sleep as well!

Not only the goal of salvation of the world, but I bow down even to one who says, "Salvation of the world."

To Attain the Result of Abhyudaya, Aanushangik

Dadashri: What is the intention of, 'May there be salvation of the world' like? People think that it has been nurtured for someone else, but that very intention is for yourself. This intention first benefits you. It results in both *abhyudaya* (improved worldly interaction and prosperity) and

aanushangik (best progress on the path of liberation). You will get the result, even though you do not understand the words, won't you? There will never be *dukha* (pain) in the house of one who carries out salvation of the world.

Questioner: What is the result of *abhyudaya* and *aanushangik*?

Dadashri: *Abhyudaya* means there is improvement in the worldly life, a worldly gain is attained, and in the other, *aanushangik*, liberation is attained! Both of these results are attained together.

Oh! Oh! The Compassion of the Gnani!

I am telling you that I have been free and without any tension for the past twenty-seven years. So, A. M. Patel [Dadashri's worldly name] had tension, I [as *Gnani Purush*] did not have any tension. But even as long as A. M. Patel is under tension, I carry the burden, don't I! When that ceases, then know that You have become released, but as long as the body is there, there is still bondage. And I do not have any problem with that anymore, even if two more lives remain I have no problem. 'Our' purpose is, 'May the whole world attain the bliss that I have attained.'

People tell me, "How will you fulfill the *niyanu* (firm inner resolution) to carry out salvation of the world? You have already reached aged! You wake up in the morning, and by the time you finish your tea, it is already ten o'clock." Oh brother! I do not have to do work at the gross level; it is all happening at the subtle level. This all just needs to be displayed at the gross level. It needs to be supported at the gross level!

The *Atma* (Soul) has infinite energy. It has extraordinary energy; it has boundless energy. One Soul has the energy of infinite Souls! While even in 'our' bed, 'we' keep nurturing all the intentions of salvation for the entire world, and 'we' are able to carry out the work of the world while in 'our' bed.

Salvation of the World With the Power of Nature

Questioner: Many times we think, we speak for an hour, at the most two hours, then someone establishes a break in between. Then we get up, we wander around for a bit, whereas here, how can you carry on continuously talking for many hours?

Dadashri: Many times, the speech comes forth for ten hours at a time. I have sat fixed in one location; there must be natural strength behind that, mustn't there? It is Scientific Circumstantial Evidence, isn't it! It is not baseless. It is when the salvation of many people is about to happen that such a thing manifests, otherwise it would not manifest, would it? If one harbors the intention in some lifetime that, 'I want to carry out salvation of the world,' then speech like nectar will come forth.

Vitaraagi Speech Flows Through the Voice of the Gnani

This *Vignan* of ours is not my wisdom, it is a gift. Can my wisdom be so much? If I wanted to write a letter, I would not even know how. The active evidence for people's salvation is a gift, and I have all the readiness for that gift.

Questioner: One receives such a

gift only if he has the qualification for it, right?

Dadashri: Yes, otherwise I do not have the capacity for it. And this speech is of a very high quality. This is a different kind of welding [connection with the listener for his salvation].

Questioner: It is such that everyone can understand it, in a simple and straightforward language.

Dadashri: Yes, in a good (simple-straightforward) language. There is no control over that language. It [the welding] does not depend on language. The welding is very high and it is speech that touches one's heart. Just one word of it can remove many diseases of the other person; such is the welding!

So, whatever the purpose is, the speech will come forth accordingly. What is the purpose? The purpose is of the world salvation, and He [Dadashri] has become *Shuddhatma* (pure Soul), and so the speech that comes forth is *vitaraagi* (without attachment and abhorrence). The speech that comes forth will have a direct effect on the other person. Today for the first time you heard *paravani* (speech without ownership). The moment it is heard, salvation is attained.

Questioner: Then who is saying this speech?

Dadashri: That is not under 'our' control, is it! It is a record. Whatever you had recorded in the past life, that record will play. The *Gnani Purush* has come along progressively purifying his record. He has brought with him such a beautiful record that will cause the salvation of the world!

The Knowledge-Laden Speech That Removes the Rust of the World

Constantly, even while brushing the teeth in the morning, this tape recorder is recording. These people do not let go of even a single word that Dada speaks, and then books are published from it. If it is read, then salvation will be attained. Upon reading this speech, the heart is put at ease. This is the greatest wonder of this era of the time cycle! People in America have become impressed after reading the *Aptavanis*. It is beneficial for salvation of the world, isn't it! It is helpful to the world! This speech is such that it will remove all the rust from the world.

Salvation Through Speech Without Attachment-Abhorrence

Questioner: Dada, this speech is to remove people's disease, and for their salvation, isn't it?

Dadashri: There is a renowned lawyer. What does he say? "Blessed is this Dada, he has poured so much *karuna* (compassion)! I do not have any kind of *roonanutbandha* (past *karmic* ties) with this Dada, I do not have any relation with him. What is he saying for my benefit! How much strain he is taking!" Then what else should be said to one with understanding? That is considered compassion. How can people attain salvation! If it takes harsh words, then harsh it is; if it takes soft words, then soft it is, if it takes sticky words, then sticky it is; in whichever way one can carry out salvation, it should be done.

Otherwise, who would stick their hand in the stinking mud? But if just one living being is saved, then the lives of

so many other living beings will fall in place! And ‘we’ have the intention that he attains salvation, so ‘we’ scold him only for his salvation. Otherwise, who would scold in this way? Who would ruin their mind! This scolding is for the salvation of the other person. Otherwise, a father scolds to exercise his fatherhood. More than the welfare of the child, he has the intense beggary to be a father. When a husband scolds his wife, he does it to dominate as a husband! Whereas, the *Gnani Purush* scolds others for their salvation.

This is ‘our’ *vitaraag* speech, of which I am not the owner, where there is no attachment-abhorrence. Therefore, if one listens to this properly for an hour, then too, salvation will be attained. This is *syadvaad vani* (speech that does not hurt the ego of any living being in the slightest extent)! It is for the salvation of the whole world.

The Techniques of the Intellect and the art of Knowledge for Sake of Salvation

Questioner: So, is this [Dada’s speech] the main cause for our disease to leave?

Dadashri: Yes. Otherwise, the disease would not leave, would it? That is why the Lord said, “I have one hundred and eight attributes, whereas a *khatapatiya vitaraag* (the fully detached One, who intervenes and meddles for the sake of the salvation of others) has one thousand and eight attributes.” Therefore, ‘we’ have many attributes. The Lord has said, “The *Gnani* has both *buddhi kada* (intellectual skill) and *Gnankada* (art of *Gnan*), while

I have only the art of *Gnan*.” Still, the Lord will not show you the art of *Gnan*, He simply Knows it. Whereas, *khatapatiya vitaraag* will use his intellect to get you out from where you are stuck, and he makes it fit [set in understanding] through the art of *Gnan*.

Therefore, one will attain salvation even if he just sits here. He will attain salvation even if he keeps on listening to [what I am saying]. If one simply listens to this talk, even then many of his demerit *karma* will be burnt to ashes. This is because you have never heard this talk before or read about it. This is unprecedented talk. Yes, it has never been heard before, it has never been read, it has never been believed, it has never been known. Merely by listening to it, salvation is attained.

Besides a *Tirthankar*, no one gives a *deshna* (speech without ego that is accepted by all). As an *Akram* Scientist, I in fact, give *deshna*. The speech of a *Tirthankar* and a *Gnani* who is *abuddha* (free of intellect) is in the form of *deshna*, it is not an *updesh* (sermon). The speech of a *Gnani* who possesses an intellect is not in the form of a *deshna*; it is an *updesh*. ‘We’ do not give an *updesh*. ‘We’ have never given any *updesh* at all. ‘We’ only give a *deshna*. You are listening to that *deshna* right now. These people are very fortunate! This is for people’s salvation.

What a Contribution for the Salvation of the World

In these [Dada’s] palms lies a state that renders fearlessness of the fourteen worlds. This is because he is not the

owner of the body. How much *preeti* (affection) do 'we' have for this body? I have already attained liberation through this body, I have attained salvation for myself. My affection and care for this body is only to the extent that it is used for the salvation of others; only that much affection! Otherwise, 'we' nurture this body like a neighbor.

Most of the time 'I' remain in the state as the original Self (*muda swaroopa*), and remain as a 'neighbor' and only occasionally do I come into this (relative self). I remain in the *muda swaroopa*, so nothing can affect the freshness, can it! And I never slept at night. I may doze off for about fifteen minutes or so, two such dozes adding up to fifteen minutes, otherwise the rest of the time the eyes are just closed. I am hard of hearing, so people think Dadashri is asleep, and I understand that it is all right. So I remain in the Self and A.M. Patel is in the *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*). So, he continues the *vidhi* for world salvation. Hence, he is constantly performing *vidhi* whether it is day or night!

The Aptavani for Sake of the Salvation of the World!

'Our' literature, *Aptavanis* and so on are being written, and a lot of grace from celestial beings is behind it. They are present there.

This speech will continue to be helpful for another eighteen thousand years. It will remain as long as the reign of Lord Mahavir lasts. Then it will cease. Then the speech, books and temples will

cease to exist. In the sixth era of the time cycle there will be no temples or books. There will be explosions and crushing one another! For the next eighteen thousand years, people will still be able to go to *Mahavideh Kshetra* (a region in the universe where human beings reside), where the fourth era of the time cycle prevails. How beautiful this speech is! Have you ever seen speech without an owner?

Questioner: No.

Dadashri: Not even heard of it. Do you actually listen to this speech which is without an owner!

Questioner: Yes.

Dadashri: The thousands of copies of *Aptavanis* that have been published will bear result in the next fifty years, one hundred years. That time will be one of India's prosperity. The words in these books will lead to something magnificent. As people come to know of these books, they will come to understand the value of them.

This *Akram Vignan* is a great wonder of this world. It can bring salvation to the whole world. Understand it!

It is okay if you do not do my *darshan* (devotional viewing), but should you not do *darshan* of this speech? It is *pratyaksh Saraswati* (divine liberating speech)! If it enters your ears, salvation will be attained.

In 'our' *buddhi no ashaya* (design drawn up by the intellect), 'we' have brought religion and the intention for the salvation of the world one hundred percent. 'We' have not spent 'our' merit

karma anywhere else at all. Not for money, car, a house, a son, a daughter, not anywhere at all. One who reaches 'our' stage and does not halt, he carries on right to final liberation. But it has halted for 'us,' because salvation of the world is going to happen, that is the only reason it is halted for 'us.'

Light up Life Like a Candle

Our life should be spent for the benefit of someone, the way this candle is burning; is it burning to give itself the light? It burns for others, for the sake of others, doesn't it? It burns for the benefit of others, doesn't it? In the same way, if these people live for the benefit of others, then their own benefit lies inherent in that. As it is, everyone has to die one day! So, if you try to benefit others, then your own benefit is indeed inherent in it. And if you set out to harass others, then you will indeed be harassed. Do as you please. So what should you do?

We should have the intent that, 'May everyone attain the bliss that I have attained,' only this and nothing else. We have brought everything else for free [from our past life], have we not? That which has been deposited in the 'bank', we are taking as 'credit.' Then, why are you making a big deal about spending that credit? We should take up a share of something or the other in the task of salvation, should we not!

The Intention of Salvation Grants Final State

Religion begins from the moment a human being begins giving happiness to anyone. Rather than being concerned about one's own happiness, there is

constant preoccupation with how others' difficulties can be removed. *Kaarunyata* (constant compassion) begins from that point. Since childhood, I was concerned with removing the difficulties of others. When not even a thought arises about the self, that is referred to as *kaarunyata*. *Gnan* manifests only through that.

The natural law of this world is that if you give your own fruits to others, then nature will take care of you. This is the hidden Science. This is indirect religion. Then comes direct religion, the religion of the Self comes last. This value of human life, the essence is simply that one's mind, body, and speech is to be used for others. *Mooah* (mortal one), you keep using your body for worldly life! The body should only be used for the salvation of the world. Where the salvation of the world happens, that place is ours! Salvation of the world is indeed one's own salvation.

There's nothing like leaving the body while carrying out salvation of others, is there! People die while working in their business, they die while resting, instead of that what's wrong with dying while carrying out the salvation of others? When you work for the world, then your work will continue to happen automatically, and that is when you will feel the wonder! Salvation is such that it can also be done through intention. Who can nurture such an intention? One who has tremendous merit *karma* or one who has no beggary or *lalach* (insatiable greed) for anything in the world.

Until one's eyes do not become pure, he cannot bring about salvation of the other person. That is why I have

everybody do *darshan*. Purity in the eyes is itself compassion; there is no other intent. Who is considered as reputable in the language of God? One who carries out salvation of the world with just his eyes! He who has not made a *niyanu* (firm inner resolution) for the salvation of the world is not a *Gnani*. A '*Gnani*' who has any other *niyanu* is not a *Gnani* at all.

This Life for the Salvation of the World

When a sweet potato is place in a charcoal pit, how many sides does it get roasted from? All sides. Similarly, the whole world is being roasted. 'We' can see in 'our' *Gnan* that [the whole world] is being lit on fire with gasoline! Therefore, my only concern is how these people can attain salvation. And that is the very purpose for my birth. Half the world will attain salvation through me and the other half will attain salvation through my followers.

In worldly life, to catch a glimpse of liberation is a wonder! And this *Akram* path has come about after one million years! Is a wonderful path! An extraordinary phenomenon! This path is for the salvation of the whole world. For which, I am the *nimit*.

In the Intention of Salvation Lies One's own Salvation!

You should simply keep the inner intention that, 'May the world attain salvation.' That intention is with a true heart! The world is definitely going to attain it, there are no two ways about it. Nature itself will help with that. No one else is able to help with that. So, it actually will help! That the world will attain this is definite! It will not go to

waste. The *Vignan* (Spiritual Science) that has manifested will not be lost just like that.

The *muda Gnan* (original Knowledge) lies filled within you. It unveils through 'our' *nimit*. Therefore, it is *naimitik* (one of many evidences). I am only an active evidence. In this, there is no doership of 'ours' in regards to anything. 'We' can never be the doer of anything. If 'we' were the doer, then 'we' too would bind *karma*. The one who becomes a doer binds *karma*. 'We' are the evidence for the salvation of the entire world! All of this has come forth for the salvation of the world!

If the *Gnan* only remains with a *Gnani* it will be destroyed. The *Gnan* should indeed be revealed. A lighted lamp manifests very rarely. Until then, there is total darkness. Actually, this manifested naturally at the Surat railway station due to Scientific Circumstantial Evidences! This is but natural! Therefore, you can light as many lamps as you want from it. As it is, everyone has already prepared the lamps with *ghee* (clarified butter).

'We' will leave behind generations of *Gnanis*, 'we' will leave 'our' heirs, and thereafter the link of *Gnanis* will continue. Therefore, look for a *sajeevan murti* (living *Gnani*). There is no solution without him.

You have attained salvation, now nurture the intention that others attain salvation. That is what will make You attain the state of completion. The intention that, 'May everyone attain salvation,' will first grant your own salvation!

~ **Jai Sat Chit Anand**

Glossary

Aanushangik	Best progress on the path of liberation	Diksha	Renunciation of worldly life
Abhyudaya	Improved worldly interaction and prosperity	Dukha	Suffering
Abuddha	Free of intellect	Ghee	Clarified butter
Acharya	Self-realized master	Gnan	Knowledge of the Self, Knowledge
Adhyatmasaar	The pure Soul	Gnani	The awakened One
Agna	Five principles that preserve the awareness as the Self in Akram Vignan; special directive	Gnani purush	One who has realized the Self and is able to do the same for others
Alaukik vignan	Beyond this world	Gnankada	Art of Gnan
Aparigrahi	Free from acquisitiveness	Grahasthmudra	State as a married householder
Atma	Self, the Soul	Jagat kalyan	Salvation of the world; world salvation
Atma no upayoga	Applied awareness as the Self	Jagruti	Awareness
Atmabhavna	View as the Self	Kaarunyata	Constant compassion
Bhaav	Intent	Kaliyuga	Current era of the time cycle, which is characterized by lack of unity in thought, speech, and action
Bhaav karma	Charge karma		
Bhaavna	Inner intent		
Brahmachari	One who follows celibacy through mind, speech, and body	Kalyan swaroop	The enlightened One who liberates others
Brahmacharya	Celibacy through the mind, speech and body	Kalyankari	Leads to salvation
Brahmacharya vrat	Vow of celibacy	Karuna	Compassion
Buddhi kada	Intellectual skill	Kashaya	Anger, pride, deceit, and greed
Buddhi no ashaya	Design drawn up by the intellect	Khatapatiya	The fully detached One, who intervenes and meddles for the sake of the salvation of others
Charitra	Conduct	Vitaraag	Traditional step-by-step path of spiritual progress
Chit	Subtle component of vision and knowledge in the inner functioning instrument called antahkaran	Kramic path	Activity
Dakho-dakhal	Interference and its reactions	Kriya	Grace
Danat	Intention	Krupa	Insatiable greed
Darshan	Devotional viewing	Lalach	Recognition
Deshna	Speech without ego that is accepted by all	Maan	Those who have received self-realization through Gnan Vidhi
		Mahatmas	

Mahavideh Kshetra	A region in the universe where human beings reside	Satyuga	An era of unity of mind, speech and acts
Moksha	Final liberation	Shuddhatma	Pure Soul
Mooah	Mortal one	Slokas	Holy chants
Muda gnan	The original Knowledge	Soori	High ranking ascetic
Muda swaroopa	The original Self	Syadvaad vani	Speech that does not hurt the ego of any living being in the slightest extent
Mun	Mind		
Naimitik	One of many evidences	Tirtha	A place of pilgrimage
Nimit	Active evidence	Tirthankars	Absolutely enlightened Lords who liberate others
Nischaya	The Self		
Niyanu	Firm inner resolution	Tyaag	Renunciation
Pakkad	Unyielding	Tyagmudra	State as a renunciate
Paravani	Speech without ownership	Udayakarma	Unfolding karma
Pashchyataap	Repentance	Upayoga	To use
Paudgalik	Non-self complex	Updesh	A sermon
Pratikraman	To recall, apologize and resolve not to repeat that mistake	Vachanbud	The power of one's words
		Vidhi	Silent auspicious blessings performed by the Gnani for the salvation of the spiritual seeker or mahatma
Pratyaksh saraswati	Divine liberating speech		
Preeti	Affection		
Pudgalsaar	Essence of the body complex	Vidhi	Auspicious silent blessings at the feet of the Gnani
Punya	Merit karma		
Punyashadi	Those with tremendous merit karma	Vignan	Spiritual Science
		Vinaya	Humility
Purna purush	The fully enlightened one	Vitaraagata	Total absence of attachment and abhorrence
Raag-dwesha	Attachment-abhorrence		
Roonanubandha	Bondages created due to attachment-abhorrence in previous life, past karmic ties	Vitaraagi	Without attachment and abhorrence
		Vitaraags	One free from attachment and abhorrence
Saatvik	Virtuous		
Sadhu	Ascetic	Vyavasthit	Result of Scientific Circumstantial Evidences, Scientific Circumstantial Evidences
Sajeevan murti	Living Gnani		
Samaaj kalyan	Service to the society		
Sarvaang brahmachari	One who is absolutely devoid of sexual impulses	Vyavyhar	Worldly interactions
		Yashnaam karma	Credit bearing name-form karma
Sat	Eternal		
Satsang	Spiritual discourse which leads to the Self	Yoga	Union of the mind, speech and body

Exact Humanity in the Life Interactions!

Questioner: Does it fall under humanity to provide the basic human necessities such as food, water, rest, toilet facilities, and shelter to people?

Dadashri: Humanity is a completely different thing. Humanity goes to as far as the distribution of wealth in this world. The distribution of wealth in this world is natural; in that, whatever my share may be, you will have to give it to me. So there is no need for me to become greedy. Therefore, when greed does not remain, that is called humanity. A person may not be able to practice it completely, but it is enough to practice even up to a certain extent.

Questioner: So does this mean that as a person becomes free of anger-pride-deceit-greed (*kashaya*), it falls under humanity?

Dadashri: No, that falls under the religion of the absolutely detached Lords (*Vitaraag dharma*). But humanity is just this much; live with your wife, live with your children, do whatever it is that you do, engage in activities, get your children married, do all of that. There is no question of becoming free of anger-pride-deceit-greed in this; however, carry on with the sentiment that whatever hurts you will also hurt others.

Questioner: Yes, but that is the same thing. Say we are hungry. Hunger is one form of pain. We have a remedy for that. We eat, we remedy it. We should give to those who do not have the means. To do such that others do not feel hurt by what we feel hurt by; that too is humanity of a kind, isn't it?

Dadashri: No, that is not humanity. What you believe is actually causing tremendous damage. Nature's law is such that it provides food for every person. There are no villages in India where people come to give food, come to give clothes to anyone. There is no such thing. It is only in the cities that they have started this kind of thing where people have turned it into a business to take other people's money. Where does difficulty actually lie? In ordinary folks, who are not able to ask for things, are not able to say anything, are not able to talk about it; that is where difficulty lies. Where is the difficulty anywhere else? People have needlessly taken this on!

Questioner: Who are they?

Dadashri: It is our entire working class. Go, ask them, "What difficulties do you face?" Otherwise, those whom you are suggesting to give donations to, those people drink alcohol and live a life of pleasure.

Questioner: That is true, but you said that ordinary people are in need. So to give there is considered a duty (*dharma*), isn't it?

Dadashri: Yes, but what does that have to do with humanity? What is humanity? [The consideration] That what hurt me can also hurt others, so my conduct should be such that others are not hurt.

(From Param Pujya Dadashri's Book: 'Manav Dharma')

Pujya Deepakbhai's USA Satsang Schedule 2017

Contact no. for all centers in USA : +1-877-505-DADA (3232) & email for USA - info@us.dadabhagwan.org

Date	Day	City	Session Title	From	To	Venue	Contact no. & Email
29-Jul	Sat	Raleigh	Satsang	5:30 PM	8:30 PM	Hindu Society of North Carolina Temple, 309 Aviation Pkwy, NC, 27560	Extn. 1003 raleigh@ us.dadabhagwan.org
30-Jul	Sun	Raleigh	Aptaputra Satsang	10:30 AM	12:30 PM		
30-Jul	Sun	Raleigh	Gnan vidhi	5:00 PM	8:00 PM		
1-Aug	Tue	Atlanta	Satsang	7:00 PM	9:30 PM	Gujarati Samaj of Atlanta 5331 Royalwood Parkway, GA, 30084	Extn. 1011 atlanta@ us.dadabhagwan.org
2-Aug	Wed	Atlanta	Aptaputra Satsang	10:30 AM	12:30 PM		
2-Aug	Wed	Atlanta	Gnan vidhi	6:00 PM	9:00 PM		
3-Aug	Thu	Atlanta	Aptaputra Satsang	7:00 PM	9:30 PM	Sanatan Dharma Temple 15311 Pioneer Blvd., CA, 90650	Extn. 1009 losangeles@ us.dadabhagwan.org
5-Aug	Sat	Los Angeles	Satsang	5:30 PM	8:30 PM		
6-Aug	Sun	Los Angeles	Aptaputra Satsang	10:30 AM	12:30 PM		
6-Aug	Sun	Los Angeles	Gnan vidhi	5:00 PM	8:00 PM		

Watch Pujya Niruma on T.V. Channels

- India**
- ✦ **DD-India**, Every day 6 to 6:30 PM (Hindi)
 - ✦ **Sadhna TV**, Every day 7 to 7:30 AM (Hindi)
 - ✦ **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
 - ✦ **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - ✦ **Arihant**, Every day 5 to 5:30 PM (Gujarati)
- USA-Canada**
- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
 - ✦ **'SAB US'** Every day 7 to 7:30 AM (Hindi)
- UK**
- ✦ **'Venus' TV**, Every day 8 to 8:30 AM (Hindi)
 - ✦ **'SAB UK'** Every day 7:30 to 8 AM - Western European Time (6:30 -7am GMT)
- Singapore**
- ✦ **'SAB-International'** Every day 8:30 to 9 AM (Hindi)
- Australia**
- ✦ **'SAB-International'** Every day 11:30 AM to 12 PM (Hindi)
- New Zealand**
- ✦ **'SAB-International'** Every day 1:30 to 2 PM (Hindi)

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- ✦ **DD-National**, Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi)
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 - ✦ **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - ✦ **DD-Girnar**, Every day 3:30 to 4 PM (Gujarati)
 - ✦ **DD-Girnar**, Every day 10 to 10:30 PM
 - ✦ **Arihant**, Every day 8 to 9 PM (Gujarati)
 - ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- UK**
- ✦ **'Venus' TV**, Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- ✦ **'Colors' TV**, Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- ✦ **'Colors' TV**, Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- ✦ **'Colors' TV**, Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
- USA-UK-Africa-Aus.** ✦ **Aastha**, (Dish TV Channel UK-849, USA-719), Everyday 10 to 10:30 PM

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

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15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Satsang & Gnanvidhi Programs in the Presence of Puja Deepakbhai

Adalaj Trimandir

12 August (Sat), 4 to 7 pm - **Satsang** & **13 August** (Sun), 4 to 7-30 pm - **Gnan vidhi**
15 August (Tue), 10 pm to 12 am - Sp. Bhakti on occasion of **Janmashatmi Celebration**
18 August to 25 August - **Paryushan Parayan** on **Aptavani -13 (U.) Reading-Satsang**
26 August (Sun), 10 am onwards - **Special Program of Pujoyashree's Darshan**

Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or call 079-39830400 at Adalaj Trimandir Registration Dept. (9 am to 1 pm & 2 to 6 pm) by 30th July 2017
- ♦ For Mahatmas-Mumukshus from foreign countries: for registration, please visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ For any information or help, pl. contact 079-39830100 or send email to info@dadabhagwan.org
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

19 October (Thu), 8-30 to 10 pm - **Special Bhakti** on the occasion of **Diwali**

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

Pune

8-9 September (Fri-Sat), 5-30 to 8-30 pm - **Satsang**

10 September (Sun), 5 to 8-30 pm - **Gnan vidhi**

Ph. : 7218473468

Venue : Ganesh Kala Krida Munch, Nehru Stadium Campus, Nr. Swargate Bus Station.

11 September (Mon), 5-30 to 8-30 pm - **Aptaputra Satsang**

Venue : Swayamvar Mangal Karyalay, Nr. City Pride, 695/3/27, Pune-Satara Road.

A Grand 110th Birthday Celebration of Dada Bhagwan (Dadashri) in Rajkot

Welcome Ceremony: 1st November - 5pm Onwards.... **Satsang Shibir :** 1st to 5th November

Birth Anniversary Celebration: 3rd November, **Gnan vidhi :** 5th November - 4-30 to 8 pm.

Venue : Near Greenland Cross Road, Rajkot-Morbi Highway.

Ph.: 9426267365

Retreat for only "Hindi Speaking Mahatmas" in Haridwar

29 November - 4 pm onwards to **3 December** - 1pm - **Satsang Shibir**

Venue : Patanjali Yogpith Phase-2, Delhi-Haridwar National Highway, Haridwar.

16km from Roorkee Station & 19 km from Haridwar Station.

Instructions : 1) This Shibir is only for Hindi speaking Mahatmas, (who have taken Gnanvidhi).

2) Total cost of Shibir is 1200/- (Only Stay & food charges). 3) Cancellation charge is 200/- 4) Mahatma who wish to attend this retreat must register his/her name at his/her local centre or call 079-39830400 / 9924348880 at Adalaj Trimandir (9 am to 1 pm & 2 to 6 pm) by 31st August 2017.

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, **Adalaj**, Dist.: Gandhinagar-382421,

Gujarat, India. Phone : (079) 39830100, **E-mail:** dadavani@dadabhagwan.org

Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

Constantly Just One Intent

A constant intent for the salvation of the world; there is no other intent at all. Whatever food one may receive, whatever sleeping conditions one may face, if one gets to sleep on the floor, even then which intent would constantly prevail? In what way can the world's salvation happen! Now in whom would such an intent arise? The one whose own salvation has been attained, it is in that person that such an intent arises. These *mahatmas* continuously have the intent for the salvation of the world. So, it means that, the one whose own salvation has been attained, only such a person has such thoughts. Another person would certainly not have such thoughts, would he? There are endless interferences within his own home! The one whose own salvation has been attained is indeed the one who seeks such salvation for others.

- Dadashri

