

March 2017

Dadavani



This man is useless.

He just keeps making mistakes at work.

He goes about insulting everyone.

It is the account of my own karma.

I too make mistakes.

No matter what, he is ultimately a good person.



What is the meaning of sincerity? Sincerity means that whosoever you are sincere to, no bad words would be spoken towards that person, and if they happen to be spoken, then a sincere person would go ahead and repent for it. No bad conduct would arise towards that person.

Editor :
Dimple Mehta

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Contact:

Adalaj Trimandir
Simandhar City,
Ahmedabad - Kalol

Highway,

P.O. - Adalaj,

Dist.- Gandhinagar

Pin - 382421

Ph. (079) 39830100

email:

dadavani@dadabhagwan.org

www.dadabhagwan.org

Mumbai : 9323528901

USA : +1 877-505-3232

UK : +44 330-111-3232

Aus. : +61 421127947

For any complain regarding
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DADAVANI

Sincerity : Insincerity

EDITORIAL

Is there anything that is essentially required in order to complete a task? Whether it is in relation to professional work, social work, religious work, attaining God or ultimately to attain a state whereby only one more life remains for final liberation. There are only two virtues required: sincerity and morality. Dadashri says, "If these two things are present in this era of the time cycle, then that is more than enough. Even if one of them is present, it will indeed take one to final liberation."

What is meant by sincerity? To remain sincere to one's own self, to remain sincere to the things he is decided on. Under no circumstances would a sincere person go against his goal. Dadashri says, "If one wants to remain sincere, then he should not become susceptible and react to what he hears about someone else."

A sincere person conducts himself with discretion. If from within adverse thoughts arise in the mind and they are not in accordance with your goal, then let go of them immediately. It should be in accordance with your goal, and if it is in accordance with your goal, let the mind lead you. It can only be considered as a firm decision when there is sincerity towards it.

One who does not remain sincere to others, does not remain sincere to his own self. When a divisiveness develops due to difference in opinions, sincerity is broken. It is considered sincerity when, no matter what the situation may be, no bad thought arises for anyone. No matter how many agreements the other person breaks, sincerity is not forfeit. Not only should sincerity remain in conduct but it should also not be absent in the eyes; seek for pure love there. If a sincere person happens to scold someone, then the other person would not credit or debit that, he would not start any calculations either in that; that is where pure love prevails.

... continue on next page

Sincerity means heartily. Therefore, when the mind joins in with the sincerity or insincerity of the heart that is when it can be deciphered whether one is progressing to a lower-life or a higher-life form.

Insincerity is also a good attribute. It can take one to final liberation faster. However, it is not easy to be insincere. Nonetheless, one remains in the middle of the two. That means that he does not remain sincere nor does he remain insincere. Dadashri says, “It will do if one achieves half the level of sincerity and morality. In this era of the time cycle, if one achieves fifty percent, even then it is more than enough. If one achieves one-hundred percent, then he becomes God.”

In the current compilation of Dadashri’s speech, wonderful details are presented on sincerity-insincerity and will help the reader with a unique understanding to progress on the spiritual path.

~ Jai Sat Chit Anand

Sincerity : Insincerity

{ 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 for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati. }

Only Then can Moral Values be Established

Questioner: What should one do to establish moral values in the society?

Dadashri: Yes, I talk about the Soul (*Atma*), but simultaneously I also abide by the moral values of society. I also establish moral values in society. Similarly, first you should become one who upholds moral values. Only when moral values are established within you, can they be established in others. However, moral values should completely be established within you first. Complete honesty and sincerity along with morality is required. That is all, when you become such a person, you will be able to establish moral values in the society. Nothing further needs to be done.

Only These Two Virtues are Required

Questioner: Is there a virtue that can be considered essential to the progress towards the truth and is it possible for one to sequentially progress with it?

Dadashri: To progress towards the truth, if you have these two virtues: sincerity and morality, then they will take you to *moksha* (liberation). That is if these two virtues are preserved, then you will be able to attain liberation.

What thing of this world is good? Morality. Yes, so that means [to remain] moral and sincere! If these two virtues exist, then there is no need for any kind of truth.

Questioner: But is that possible in this *kaal* (this era of the time cycle)?

Dadashri: It is not possible; however, you should not let that conviction (*shraddha*) go from your mind! The conviction should be that, ‘This is how it should be.’ If it does not happen, then it is a different matter. Nevertheless, this must remain firm in your conviction that, ‘This is exactly how it should be.’ It will do if it is not in your conduct (*vartan*), but it should indeed be in your conviction. So, if you let go of your conviction on the basis of conduct, then that is the end of it, you are finished, you have slipped. You should make your conviction strong such that, ‘[Being] Moral and sincere is a must at any time!’ It will do if you do not observe any other word from the scriptures, but you will need morality and sincerity on the way to liberation. Otherwise, there are numerous words in the scriptures.

That Will Take you to Final Liberation

The implication behind sincerity and morality is such that it will take one to final liberation. The total amount of sincerity and morality that can be achieved by humanity, one is able to bring that amount in his own role as a human being. On top of that, sincerity and morality can take one to final liberation.

Sincerity and morality is the main road that leads to the Lord; all other roads are ‘byways’ indeed.

With sincerity alone, one can attain final liberation; with morality alone, one can attain final liberation. With either one of these virtues, it is possible to attain final liberation. However, one should

be able to develop either one of them, shouldn’t he? One should indeed know how to develop that virtue, should he not? One should know what this virtue is, what its definition is, isn’t it?

Questioner: What is the virtue of sincerity like?

Dadashri: Sincerity is actually a virtue that falls within the close boundary, right next to the original Self (*muda Atma*). So a sincere person, remains sincere to himself as well as to others. He will not feel that, ‘These things do not belong to me,’ or ‘This is my boss, therefore I will remain sincere to him, while with another person I will not remain sincere.’ No, nothing like that. A sincere person is sincere by nature.

Understand This Short Meaning

Questioner: Please explain the exact meaning of sincerity and morality?

Dadashri: What does sincerity mean? When one is in the midst of an insincere place, he remains sincere. One is considered to be sincere when he remains sincere even when the surrounding environment is insincere. If one remains sincere and moral, then there is liberation.

What is the meaning of morality? It is when one enjoys those things that are rightfully his and that have been received naturally and spontaneously (*sahaj*). This is the ultimate meaning of morality. Morality is very profound; volumes of scriptures can be written on it. However, you should understand from this ultimate meaning.

I have given You *divya chakshu* (divine Vision with which the Self is Seen as separate from the non-Self, in all), so you can understand the final meaning in the ultimate boundary that, 'This is how it should be.'

Sincerity means that if a person does not remain sincere to others, he does not remain sincere to his own self. One should never be insincere to anyone even in the slightest way; otherwise, his own sincerity becomes compromised.

When a person does not remain sincere to his own self and he does not remain sincere to anyone else, then sincerity towards his Self does not remain. And when one is insincere towards someone else, that itself means that he is insincere to his own Self. This short meaning is all that needs to be understood.

Sincerity and morality, if these two things are present in this era of the time cycle (*kaal*), then that is more than enough. Oh! Even if one of them is present, it will indeed take one to final liberation! However, it should be held onto, and whenever difficulties arise, one should come to the *Gnani Purush* (one who has realized the Self and is able to do the same for others) and obtain clarity that, "Is this considered as morality or is this not considered as morality?"

An Easy Understanding of Sincerity

Questioner: Can you give us some more clarity on sincerity and morality.

Dadashri: If animals are roaming

around here, if peacocks or other animals are roaming around, and if you go towards them and they do not fly away; if you remain sincere with them as such, that is referred to as sincere. In their minds they would feel that, 'He will not give me pain (*dukha*).' When every living being feels this way about you, then it is considered as having remained sincere.

Questioner: That is good, but I want to understand sincerity in a little more depth.

Dadashri: When one remains sincere to his own Self then he is able to remain sincere to everyone.

A Sincere Person Never Misses his Goal

Questioner: What does it mean to remain sincere to one's own self?

Dadashri: Such a person would never go against his goal, no matter what the circumstance would be. It should not be that when the circumstances are beneficial, one changes his goal and acts, or when the circumstances are harmful; at that point he changes his goal and acts. When one does not miss the goal that he is decided upon, such a person is sincere towards his own self! To remain sincere to one means to be completely sincere to one's own self. Whatever intentions one is decided upon, one should remain sincere towards those intentions.

Even Then Sincerity is Overlooked

Questioner: Now you talked about a goal, but many decision-oriented goals happen to a typical human being in his

relative life, and these goals are ever so changing. So, what specific goal are you talking about?

Dadashri: To remain sincere to one's own self. To remain sincere towards the things that one has decided on, such as, 'I want to serve my parents.' So for that there should not be anything else. But, what problem arises there? It is when he gets married and the '*guru*' [the wife] comes, then she [the *guru*] would say, "Your mother's nature is very weird." Initially he would not agree with it. As he is a 'devotee' of his mother, and he is sincere, isn't it! Therefore, he does not agree with it. He would tell her, "My mother is not like that and you should not speak this way." At that point, she would understand that right now he is 'tight' [unyielding]. However then, she slowly goes ahead and crafts up a trick whereby she drums it in him slowly but surely. Soon after he himself would say, "Mother's nature is partial." See this is where he missed his sincerity, didn't he! If one wants to remain sincere, then he cannot become susceptible and react to what he hears from someone else; that will not work.

'We' have never ever become susceptible and react to what we hear about someone else. You may have come and told 'us' something, but 'We' would not believe it to be the truth. 'We' would check the other side to it and investigate. As it is not 'our' principle (*niyam*), to believe something that is one-sided. When Hiraba (Dadashri's wife) told 'us', "Mother has done this and that," I would

not believe it. And at that time even if it was just whereby Zaverba (Dadashri's mother) had caused Hiraba pain, even then 'we' would remain sincere. Hence, 'we' would always remain sincere.

Completely Oriented Towards One's Goal Itself

Questioner: So, is it that if one is decided upon one goal only, based on whatever he believes to be true and that is his set goal, then should he stick to that goal only?

Dadashri: Nonetheless, what should that goal be like? It should be such that a hundred people accept it. To serve your parents, would most people not agree to this?

Questioner: Everyone would agree.

Dadashri: One should set that type of goal. What about a goal that one has decided on like, 'I will hit the wife everyday'? Is that even considered as a goal?

Questioner: Someone may set out on a goal that, 'I will never serve my parents.'

Dadashri: Even if he sticks to that goal, it is good. If after having decided upon such a goal, he ends up serving them, then that is a fault. When you go ahead and stick to any one goal, then it is good. But if you are neither here nor there and you mix things up, that is like adding salt to a milky rice pudding (*doodhpak*) and then making *kadhee* (yogurt soup) from it, then surely it will turn out to be poison, isn't it!

The Conduct of a Sincere Person is With Discretion

Questioner: Now, the voice that comes from the *antahkaran* (the mind-intellect-chit-ego complex), people say they feel that to be correct and they act accordingly, so can that be considered as being sincere?

Dadashri: No, there can be anything in the mind-intellect-chit-ego complex. Thoughts may arise within this complex such as, 'From tomorrow I want to live separate [from my parents].' Now the poor parents have aged and if such a thought arises in the *antahkaran* that, you want to live separate from them, then should you go live separately? No, discretion (*vivek*) exists there. A sincere person is with discretion. What would the poor parents who are aged eat? That inner voice is indeed not something that should be listened to.

People say that, "It is a voice from my soul." Hey, does the soul even have a voice? Use discretion there. There is no problem with it. If it is in accordance with your goal (*dhyeya*), follow it but if it is not in accordance with your goal, then take another path.

Questioner: Many times, it so happens that whatever one finds favorable for himself, he starts to believe that, 'Yes, this is correct' and even if it is wrong, he still believes it to be appropriate.

Dadashri: Just because one feels that it is appropriate, it does not mean that, [one should follow it]. Therefore, what is the meaning of good discretion?

The mind may show you something, the inner voice from within may tell you, 'Do this.' Yet if it is not in accordance with your goal, then you should let it go. It should be in accordance with your goal. Follow the inner voice if it is in accordance with your goal.

Nature Will Always Help the one who is Sincere

Questioner: Thoughts about following a good path arise, but they do not last. While bad thoughts also arise, so what is this?

Dadashri: What are thoughts? If you want to progress, there too, thoughts will help you, and when you want to regress, there too, thoughts will help you. You are progressing on the path towards God; however, you are also turning back. That is what is happening. You are going one mile forward then you are going one mile back; you are going one mile forward and then you turn back ...! It is better to hold onto thoughts of just one kind. If you want to go back, then go back and if you want to go forward then go forward. Nature also helps the one who wants to move forward and it also helps the one who wants to move backwards. What does nature say? "I will help you. Whatever work you want to do, if you want to steal, I will help you." There is tremendous help from nature. It is with the help of nature that all this is functioning! However, it is that you are not making a decision on, 'What I want to do?' If you make a decision, then nature is always ready to help you. First, decide on 'What I want to do?' thereafter, in the morning

you should recall it as a resolution. You should remain sincere to your resolution (*nischaya*); then nature will side with you and help you. Therefore, understand this talk.

The Solution to That is Sincerity

Questioner: If someone wants to accomplish a defined goal, however, he knows that it is not within his capability, what should such a person do?

Dadashri: He should keep trying again and again.

Questioner: Despite the fact that one has repeatedly tried, and then he has reached a certain stage but then he falls again from there, then what should he do?

Dadashri: Sincere efforts are needed. If his conviction does not waver, then all his work will be accomplished.

Sincerity to morality, be sincere and be moral; that is the solution for everything.

Questioner: Along with a resolution, sincerity too is required, is it not?

Dadashri: Sincerity is indeed present there. Where there is a resolution, there is sincerity. It is a resolution when there is sincerity, only then can it be considered a resolution. Despite having a resolution, if it is not being accomplished, then sincerity has not been realized. 'We' know the reality of things. If a resolution is attained, then there is sincerity there; that is how it all is. Can it be possible to have a resolution while remaining insincere?

With a Strong Resolution Results are Achieved

Questioner: I am not able to uphold my decision (*sankalp*), meaning I am not able to stick to whatever resolution (*nischaya*) the mind has made.

Dadashri: The mind never makes a resolution. It simply continues to show pamphlets. Resolutions are made by the intellect. Therefore, there is some weakness in the intellect. The mind shuffles through pamphlets such as, 'We will go walking from here.' 'We will take a taxi.' It shows different scenarios, it shows all these things. However, a resolution by the intellect is required. So, a resolution cannot be made? A decision cannot be made quickly?

Questioner: No.

Dadashri: That is a fault of the intellect, there is nothing wrong with the mind. When a quick decision is needed, you are not able to take it. When 'we' give you the *Gnan* (Knowledge of the Self and who the doer is) over here, the energy of the intellect will increase. Then you will be able to take decisions. Are there any other difficulties?

Questioner: My question is, from all the thoughts that we have, if we want to achieve one particular thought, then what should we do?

Dadashri: Which thought do you want to achieve?

Questioner: One that is related to industry.

Dadashri: Yes, so you should make a decision. Whatever thought that may be coming to you, make a resolution (*nischaya*) that, 'This is exactly what I want to do now.' So, it will immediately come into fruition. Make a resolution on that thought. Yes, a strong resolution. Make a strong decision that, 'This is exactly what I want to do, nothing else.' Then that will become easy and you will get into that industry.

Whatever inclination a person has it can be attained. If yours is a strong resolution, if there is sincerity, if there is morality, then everything can be attained. Everything comes to the one who has sincerity and morality. There is no shortage of anything.

What state would one be in, if he were to remain a little longer in this *aGnan* (ignorance of the Self) that has existed from time immemorial? Whereas if you become sincere to 'Me', then you will become like 'Me' in an hour. But such sincerity does not exist in this era of the time cycle! How is one to bring such sincerity? As there are so many kinds of businesses, so many hassles, so many files (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life)!

Stick to Your Principle

Questioner: If a person is very sincere, but the other person does not come to know of his sincerity, then what should he do in such a situation?

Dadashri: If the other person does not know of it, then that is his loss. When

you remain sincere, then it is to your benefit. You should not let go of your sincerity. If someone tells you that, "You are insincere," even then do not break your sincerity. He may say whatever he may. The fact that you have become sincere is the greatest thing. This is something that will take you to the ultimate without any liabilities. No liabilities will arise thereafter.

If a person continues to remain sincere, and when *matbheda* (divisiveness due to difference in opinions) happens to continue for two to three days, then immediately his sincerity breaks, but it should not be like that. *Matbheda* may arise, physical fights may happen, even then your sincerity should not be compromised. When the other person makes a mistake, it is his weakness, so because of that should you break your principle?

Sincerity is the Greatest Earnings

In fact, it is by observing people who have been insincere, that one has become insincere. This is *loksangnya* (knowledge arising from association with worldly people), isn't it! Even if the other person becomes insincere, yet if one does not let go of his sincerity, then that is considered sincerity. When the other person becomes insincere, that is his weakness, but that is not a reason to harbor vengeance (*ver*) for him. There is no reason to harbor vengeance and to become insincere. That is because when one becomes sincere, that is considered the greatest earnings. Who would want to lose such an earning? Who would want

to waste such a great profit? The other person may become insincere, but you are sincere, so why would you spoil it for your own self?

Questioner: So, can it be said that the one who remains sincere to others, remains sincere to his own self?

Dadashri: Yes, in fact the one who remains sincere to others indeed remains sincere to his own self. The one who is not sincere to others, he is not sincere to his own self. Our motto is sincerity and morality. There should not be any change in morality, no difference! There should be sincerity in each and every matter. Whosoever 'we' meet, 'we' have remained sincere to all of them. Whosoever 'we' meet, and even when 'we' go to a store to buy things, there too 'we' remain sincere, [we remain sincere] anywhere!

Sincere to the one who is Insincere

The entire world is so very big, isn't it! However, in it if you remain sincere to only twenty-five people, there is no bigger merit binding *karma* (*punya*) than that.

Questioner: How should we remain sincere?

Dadashri: Do you have one or two friends?

Questioner: I have many.

Dadashri: Do you remain sincere with them or with anyone else?

Questioner: Yes, Dada.

Dadashri: Who is considered to be sincere?

Questioner: When one conducts himself with others in the same manner, as he would behave with his own self, then that is considered as being sincere.

Dadashri: Yes, such a person is considered to be sincere. Now, what would happen if you were to find out that someone had said something negative about you somewhere?

Questioner: I would not believe it unless I heard it with my ears.

Dadashri: Yes, but what if it was a very close friend, who said this about you?

Questioner: That may be so, but I would not believe it until I hear it directly, it could even be someone trying to create a problem.

Dadashri: Yes, that is correct. But, what would happen if your friend were to directly tell you something unpleasant?

Questioner: He may sometimes become angry; however, I cannot break off a friendship that has carried on for years in an instance.

Dadashri: So, you would remain calm, wouldn't you?

Questioner: Yes.

Dadashri: And additionally you would not have bad thoughts for him, would you?

Questioner: No, I would not.

Dadashri: So that is referred to as sincerity. No matter what the situation but when no bad thoughts arise for him, then

that is considered as having sincerity. Even though he may be insincere, if you do not let go of your sincerity, then that is considered sincerity. If you remain that way with twenty-five people, then that is more than enough. That is considered as binding merit *karma* equivalent to attaining the greatest of all kingdoms a king can have! That type of penance (*taap*) is no ordinary penance. If a negative thought arises about the other person, then it should be removed. Only then would your sincerity remain and he too will remain sincerely.

What is the meaning of sincerity? The answer is, whosoever one is sincere to, for that person no bad thought would arise in one's mind, and if it does arise, then he would go ahead and repent for it. No bad words would arise for the person, and if they did, then he would go ahead and repent for it. No bad conduct would arise towards the person. It is considered sincerity when the activities of the mind-speech-body (*mun-vachan-kayana yogo*) combined remain sincere to him.

Do not Compromise Your Sincerity

Questioner: What if the other person is a thief?

Dadashri: Whatever the other person may be, one may have a conflict with the other person, however, amidst the conflict he should not let go of his intent (*bhaav*). There should be trust on one's own self, complete trust! There should be no intention (*bhaavna*) to do anything else whatsoever, whatever may happen, it is accepted! Otherwise, he would falter. Besides, what is the most that can happen

in this world? At the most, while he is sleeping they will take him on a funeral pyre (*nanaami*) that is all, isn't it? That is the greatest reward! They will take him while he is resting! What other reward can they give?

Questioner: If this were to be done in this world, then people would surely 'eat us alive'.

Dadashri: No one has the power to 'eat anyone alive' at all! The power to 'eat someone alive' is in these dogs, tigers and other animals. However, people have tied them up. Otherwise, do these poor people actually have any power at all? How can anyone have the power to 'eat someone alive'? Nothing is outside the justice of nature, and no one has the power to do any injustice in nature. No one has the power to do any injustice, and nature never dwells outside the realm of justice.

If one is sincere then he is happy, is he not? This pain (*dukha*) is due to insincerity. When you do not remain sincere to anyone, you will certainly receive pain until then. Become sincere to just one person, to anyone.

Sincerity is the key to Swim Across

Questioner: You had said that if you are doing some work quietly, such that no one would come to know of it even if no one would know of it, the world would definitely come to feel its vibrations. Such is the law of sincerity.

Dadashri: Yes, that is how the law (*niyam*) is.

Questioner: Such a person does not need to sing that, “I am like this and I am like that.”

Dadashri: There is no need to say anything about it, as it will certainly come out into the open. When someone steals, if that comes out into the open, then this is ...! When something that has been kept as a very big secret comes out in the open then people even climb on rooftops to say it.

When a person remains sincere in each and everything that is a sign that he is on route to final liberation! If you do good things for the world even if nobody knows about it, even then, people will come to know, that is one of the greatest laws of the world.

Questioner: I was of the belief that, ‘It is okay to be insincere (*pol*),’ everything carries on in this way.

Dadashri: That is the very reason that everything has spoiled, isn’t it! The truth most definitely always sprouts up, else if any other ‘tree’ that may come to grow, it will end up withering.

Even if the other person betrays you, despite that, you should remain sincere, that is the key to swim across!

One Signs Off with Sincerely, However Remains Insincerely

All these people write, ‘yours sincerely’. There is no one who is sincere. It is only for the purpose of writing, ‘I am loyal to you,’ they say, ‘yours sincerely.’

If ever the word sincerely has been

used the most, then it is in this era of the time cycle (*kaal*) that it has been used the most. This is because everyone writes ‘yours sincerely,’ don’t they?

Questioner: It only is in regards to that which is written in the letter, just in reference to that much.

Dadashri: No, it should not be limited to that much. Why is that so? Are there different meanings for the word sincere? When one writes a letter, then he does write, ‘yours sincerely,’ isn’t that so?

Questioner: It is something that is just written in letters.

Dadashri: Is it that it has become a routine?

Questioner: Yes.

Dadashri: So, should we consider that person insincere? In school when you write, ‘yours sincerely,’ that is not acceptable. It is not acceptable to write ‘sincere’ as a routine. Hey, even the government writes ‘sincerely’. On every letter from the government, they write ‘sincerely’. However, should there not be genuine sincerity? How will it work if one says, “Sincerely”, but remains insincerely?

Questioner: They also write it on behalf of the company.

Dadashri: Yes, they write ‘yours sincerely’ on behalf of the company. Surely this way work is done, isn’t it! Imagine the extent to which these people have taken this! Instead, if they would

write 'insincerely', then they would come to know that, 'We need to become sincere.' Rather, they have undoubtedly become sincere, so now, what remains further? Just look at what a wonder this has turned out to be! One has not remained sincere to anyone, yet he continues to write 'sincerely'!

Questioner: On top of that without the understanding it he writes 'yours sincerely'.

Dadashri: No, it has become a routine for him. Therefore, people have destroyed the meaning of 'sincerely'. What will you gain by destroying 'sincerity'? Sincerity should not be destroyed. Our people have certainly not left a stone unturned in destroying it! Why! Not only our people, but all these other people too. Actually, it is like this everywhere. However, foreigners would only destroy the meaning to the extent of their understanding! Foreigners act according to their understanding.

Questioner: At present, members of the parliament are not sincere.

Dadashri: If the members are not sincere to their wives, then how can they remain sincere to you? The current times have become strange. Therefore, in that, there is no fault of anyone. 'We' are not saying that these people are bad, and these people are good; everything is in accordance with the circumstances.

If the government would have instructed them to instead write 'insincerely' to people, then they would have realized that, 'We have yet to become

sincere.' Rather they have become sincere just like that. Just as people have become sincere at their jobs; this is how people have ended up becoming sincere!

People have started to use 'sincere' for mundane things and that is why its meaning has been annihilated. The original meaning has disappeared, while this current meaning is an annihilation. Sincere means sincere!

Understand the Correct Meaning of Sincerity

Questioner: Dada, if those thirty-five virtues are to be attained, then for that you have indeed talked about the fundamental thing. If one has both sincerity and morality, then he will find liberation.

Dadashri: Yes, the two; sincerity and morality. You are certainly cognizant that you are speaking these words, but you do not understand their meaning. When you come to 'us', then 'we' will make you understand the meaning. They say the words and they go ahead and write it on letters, each officer writes, 'Your sincere.' He has not been sincere to the wife even for an hour, so how then can he be sincere here? This is routine. He is sincere to the routine. 'We' want to change this to be the right kind of sincere.

Questioner: Dada, how can I remain sincere to the wife?

Dadashri: Even if your wife scolded you at some point, if no bad thoughts arise for her, then you can become sincere. Not even a single bad

thought arises. She is a woman, she may even scold you; otherwise how else would you be considered noble? A noble person would listen to seven words from a lesser person.

Questioner: Dada, it is in fact the opposite. It is the lesser one who has to listen.

Dadashri: Would a noble person not have a larger 'stomach'? Would they or would they not absorb it?

Where There is Sincerity, There is True Love

No matter how many agreements the other person may break, no matter how many promises that were made face to face get broken, in spite of that, sincerity should not leave. Not only should sincerity remain in conduct but also it should not go away from the eyes, then at that time, you should know that there is love (*prem*) here. Therefore, seek for this kind of love. Do not believe love to be love. All that is going on outside is not authentic love, it is *aasakti* (attraction that leads to repulsion). It will bring about destruction. However, there is no way out. For a way out, I will show you the way. There is no way out without being involved in attraction that leads to repulsion (*aasakti*), is there!

Sincerity Means Heartily

Questioner: Could it be called sincerity if one were completely fulfilling his role in *vyavahar* (worldly interactions) that present themselves? For a father and son, in the worldly interaction between the two of them, if the father were to fulfill

his role as a father, is that considered as sincerity?

Dadashri: No, he could be playing his part superficially; he could be fulfilling it without sincerity.

Questioner: So in that case what is the definition for sincerity?

Dadashri: Sincerity means heartily. Without being heartily a father could also interact with his son. It is like when one does not have his own mother but he has to eat and drink at someone else's place, then there he would call the mother of the house, "Mother, mother." Would he not say that? So, is this sincerity? Heartily means to remain sincere where nothing is expected in return at all.

Understand the Difference Between Truly and Sincerely

You should always remain sincere to the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), to the Self (*Atma*), to the real. While to the body, to *dehadhyas* (the false belief that 'I am this body') to all those you should remain 'truly' [superficially]. Do not remain sincere there. Do you write 'Truly,' 'yours truly'?

Questioner: Yes, we write 'yours truly'.

Dadashri: Do not remain sincere there. You should remain sincere to the Self and to the *Gnani Purush*. For all else remain 'truly.' Therefore, for everything else 'we' remain 'truly' 'we' do not remain sincere. 'We' remain sincere to

your Soul (*Atma*) and to Chandubhai [the reader should insert his or her name here] we remain 'truly.' Hence, you should understand that everything in this world is 'truly.' Now, if you become sincere there, then you can only remain 'truly' to the Self. If you become sincere where you have to remain 'truly,' and if you remain 'truly' where you are to remain sincere, then you will not benefit the required amount. So, it is necessary to understand where 'truly' is to be used and where 'sincerely' is to be used. When people write letters, they write 'truly', 'yours truly;' but there you should maintain 'yours truly' [to the relative], and understand 'yours sincerely' [to the real].

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

Dadashri: That is why it is very important to understand these two words, 'truly' and 'sincerely.'

Questioner: This is true; they are important to understand, otherwise we stretch out in all directions.

Dadashri: Yes, that is what has happened. That is the reason that love (*prem*) does not arise at all! If you also want to remain sincerely to the body, then how can love arise?

You should remain sincere to all these people's Soul (*Atma*), and remain 'truly' towards their body [to the relative]. By remaining sincere there [to the relative], attraction that leads to repulsion (*aasakti*) will arise.

Questioner: But what if we are taking the support of the *Gnani Purush's* body and ...

Dadashri: Actually natural love arises there. It is through pure love (*prem*) that love arises, but it should be love, it cannot be love if there is [relative] attraction. When can it be called attraction that leads to repulsion; it is when one wants to gain some worldly things, it is when there is a motive for worldly things. It is for the purpose of real happiness (*sukha*) that you have this [love for Dada], it will [naturally] arise; there is no problem with that. The love that prevails for 'us' there is no problem with that. It will help you; it will retract love from other places. Love distributed in wrong places will retract from there.

Questioner: Does that mean that the awakened intent within us is actually the result of your pure love?

Dadashri: Yes, the intent to become the embodiment of pure love (*prem swaroop*) arises. Where there is no worldly relation, where there is neither any giving nor any taking, there is no relation. In fact, in a relationship everyone would do things.

Questioner: Is this is a type of a divine society? Can this be referred to as a divine society?

Dadashri: Yes, yes divine. Our society, it is of all of us.

Truly to the Body Complex and Sincere to the Self

Questioner: From your talk, two

other things have arisen in my mind. One is that, if we are to remain sincere to you, then how can we do that? And secondly, what exactly is the meaning of truly? What does it mean to remain truly to the body?

Dadashri: When it comes to truly and sincerely, in the case of sincerely if a mistake were to be made, then that mistake is not tallied up. In the case of truly, if a mistake happens, it is accumulated.

Questioner: Could this be understood with an example? Is there some sort of an example or not?

Dadashri: Sometimes 'we' may scold someone. 'We' do not [usually] scold anyone, but sometimes 'we' may scold someone under certain circumstances; in spite of that you remain sincere, because there is no crediting or debiting that happens within. Furthermore, you would not initiate any calculations; there would be no calculations on my words. If you were to do something wrong, even then I would not initiate any calculations. If I were to initiate any calculations, then my pure love would disappear. Therefore, when there are no calculations initiated, that is considered as sincerely. While in the case of truly, one should initiate calculations such as, 'I feel bloated today. So, it will be better if certain things are not eaten tomorrow.' There, calculations should be initiated.

The entire world remains truly where there is no relation, while it remains sincerely only to certain people. 'We' have to remain sincerely particularly

to the Self. All these people remain [sincerely] to their friends and family, while 'we' have to remain [sincerely] to the Self. Where people remain truly, to the external; that is for Chandubhai to remain. To the external part, remain truly. Therefore, 'truly' comes very close to superficially, it is close to role-playing (*natakiya*). It is similar to one acting his part in a drama.

The Intellect Compromises Sincerity

To each and everything, one has to bring about a *nivedo* (an ultimate closure), doesn't he? If there is no settlement (*nivedo*) then how will things carry on? Furthermore, the settlement should be such that all intellectuals (*buddhishadi*) accept it. There, if a *matbhed* (divisiveness due to difference in opinion) arises, then that cannot be a settlement. It is a different matter if they do not accept it because they do not want to, but the settlement should be such that they at least accept it once. It should be such that everyone accepts it. It cannot be possible that a group of intellectuals cannot understand it.

The intellect (*buddhi*) that functions in intellectuals is oriented towards humbleness that means it is oriented towards humbleness and straightforwardness. The intellect that is oriented towards these two is the best type of intellect. Even amongst all intellectuals, this is the best because it is oriented towards humbleness, while the intellect that increases *kef* (intoxication of the ego) is not considered the best. It will cause damage. When the intoxication

of the ego increases; a person stops progressing. When the intoxication of 'I know' increases, then he comes to an end. As he is left with nothing to be know at all! This is when the vessel is half-full yet he says, "My vessel is completely full." While one with love (*premvado*) and with humility (*namratavado*) compiles from anywhere. An intellect that is with humility is required. You should examine your intellect every day to find out whether it is going towards humility or whether it is moving towards arrogance. You should go ahead and See your own.

The Gnani Does not Give Anything Without Weighing the Consequences

Questioner: If Dada scolds us, then we have to think about, 'Why did he scold me, which mistake of mine still remains?

Dadashri: That is correct. You should think about that. There is no problem if you think about that.

To believe that, 'It is without thinking that Dada told me something,' is wrong. To say that, 'Dada should not have done this,' that is also wrong. 'We' indeed weigh each and everything before doing it. 'We' would not do anything without weighing it. Someone may feel that, 'Dada has started expressing things without weighing them,' but 'we' would not express things without having weighed them. People express things without weighing them. People lash out and do things without having weighed them, 'we' do not do that. 'We' only express things after having weighed them.

Therefore, if someone tells you, "Why does Dada keep saying these things," that is a very big liability. It is a liability for that person; there is no liability to 'us'. 'We' do not have any problem, but there is a liability for him. So, be cautious there. Do not speak such a thing; do not even think of such a thing. 'We' do not have anything that is not weighed. People express things without weighing them. They say, "You do not have any sense, you are like that." Hey! Weigh it before expressing it. If the other person has no sense, then should you not weigh it and then give it! Are you so noble that you continue to give things without weighing them! Such a noble person!

I used to give things without weighing them before. I knew that Ambalal was giving out things without weighing them. Would it not appear presentable outside if it was weighed and then given?

Questioner: Dada, can you give us one or two examples of the type of things you handed out without weighing?

Dadashri: Oh! It would be such that the other person would get a migraine. When I would say it, a migraine would arise! This is in my notice, it is also in my notice how people must have felt. That is because the path that I have come from, I can recollect all those roads. That is why I am telling you to pursue me very closely, come along right behind me. I am saying that if you go ahead, there is no problem with that, but do not lag behind too much.

Remain Sincere to the Gnani and get Your Work Done

Questioner: If we can remain just behind you that is good enough.

Dadashri: No, do not lag too much behind.

Questioner: Not too behind, but if we remain just behind, then that is enough, right behind Dada.

Dadashri: Such that I should not have to wait. When I look back, I should be able to see Chandubhai; I should be able to see everyone. If you go ahead, then there is no problem. I am ready to give you the reins too if you go ahead. I do not have anything in this and if someone wants the reins, even then I am ready to give them.

Questioner: Dada, what does it mean to follow right behind you, could you clear that a little?

Dadashri: To follow right behind 'us' means that one's internal contemplation (*dhyān*) should only be towards 'us' such that 'I am certainly with Dada, I cannot move [far] away from Dada anymore,' this should remain.

The feelings (*bhaav*) one has for worldly things, the devaluation of those things have to be done, only then can one stay with the *Gnani*, isn't it?

Questioner: Yes. That is the right thing. Can it happen with devaluation?

Dadashri: These people devalue the extremely valuable pound [sterling]; then what problem do you have in this?

When the British government devalues the extremely valuable pound, then what do you have to benefit from that? Every day there is news that it has been devalued by ten *paisa* (former Indian currency), at that time do you think these poor people would like it? What can happen? When such circumstances arise what should be done at that time?

There is no Separation, There is a Unity in the Antahkaran

The unity of the *antahkaran* (the mind, intellect, *chit*, and ego) is required to be sincere! That is referred to as, 'from the heart,' isn't it? To be from the heart means, to have unity of the *antahkaran*; the unity of the mind, intellect, *chit* and ego, that is when it is referred to as 'from the heart.' There the mind, intellect, *chit* and ego are all indeed, on the same side, there are no contradictions. However, at present the mind is contradictory, the intellect is contradictory, the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) is contradictory, and even the ego (*ahamkar*) is contradictory. How can this be referred to as sincerely? These spiritual discourses (*satsang*) of ours are attended with the heart, aren't they! Even that is more than enough. Only then would the mind, intellect, *chit* and ego not be in separation.

When people write 'sincerely,' there the mind is contradictory, the intellect is contradictory, the ego is contradictory. Whereas here; their unity (*ekta*) is required. Only a few would receive such a thing. What does Niruben get a lot more

of? She is [sincere] from within, certainly from the heart and also with the body.

Questioner: Through both the heart and the body.

Dadashri: Yes, she has sincerity of both. However, it is more than enough if it is achieved through either one. If you can do it from the heart, even then it is more than enough. The mind, intellect, *chit* and ego should not be in separation.

Questioner: All four should remain in unity.

Dadashri: Yes.

Questioner: So, does that mean that one should live with the unity of the mind, speech and body?

Dadashri: There indeed should be unity. Only then, can one remain sincerely, otherwise until then it cannot be considered as being sincere. However, the unity should be permanent, it should not be compromised. One should not miss his very own goal of sincerity.

The State of the Absolute Self is Attained Through Sincerity

Sincere means to be truthful through the body-mind-speech. And on top of that one certainly remains sincere to his spiritual guide (*guru*). Even if the *guru* scolds him, his sincerity does not budge. That is when, he will attain liberation (*moksha*).

What is the meaning of sincere? It is to remain sincere to one's own self. That means that one should remain sincere to

the mind (*mun*); remain sincere to the intellect (*buddhi*); remain sincere to the ego (*ahamkar*). There should be no deceit with them. In fact, people deceive their very own selves, is that even befitting?

Questioner: Not at all.

Dadashri: Sincere means sincere! If a person remains sincere to his own self, then he becomes the absolute Self (*paramatma*), whether he meets or does not meet a *Gnani* (the One with Knowledge of the Self)! Now, if he remains sincere to his own self, then those circumstances will all come together.

The extent to which one maintains sincerity with the (manifest) *Gnani Purush* that much of the Self (*swaroop*) manifests within.

Sincerely Worship the Manifest One

Questioner: How is one to conduct worship of the manifest One?

Dadashri: Worship of the manifest One should be conducted with the unity (*ekta*) of the body-mind-speech (*tan-mun-vachan*) and it should be done sincerely. The extent to which one falls short in sincerity that much will remain short within him. The intellect should not be used in it. If the intellect is used to conduct worship of the manifested One, then it will cause you a loss.

Questioner: One should become *abuddha* (a state whereby intellect is not employed) then use it.

Dadashri: One cannot just come into a state whereby the intellect is not employed. It takes a very long time for

a person to come into a state whereby the intellect is not used. When one comes into such a state that is the ultimate, the absolute state (*purmahuti*) is achieved, he becomes absolutely independent (*niralumb*). However, if the intellect is being used understand that, 'If the intellect is being utilized, then it will cause me a loss.' You will not achieve the real benefit. Therefore, the intellect should not be used. Even where there is a pickpocket, the intellect should not be used. There one should remain sincere and perceive things according to his view. So, if the intellect is used, then there will be interference (*dakho*) caused to him.

Questioner: Dada, give us an example.

Dadashri: A person says, "I want to become an expert at pickpocketing." Even if he were to go to a college for that and even after twenty years he would not become an expert at that. As there are no professors teaching that.

So one would have to ask, "Who in this town holds the first rank in pickpocketing?" He would have to find that person, and go to him. After paying him some respect, he would have to surrender the child over to him saying, "Sir, I surrender my child to you. Make him just as you. He will always remain at your service." Then he [the father] would go ahead and explain to the child, "Come home to eat, twice a day. We shall manage your clothes and other things from home. All you have to do is finish the work he gives you, free of cost. And, if he smokes, then inform me. You can take two packs

of cigarettes in your pocket every day along with a matchbox. So, before he puts his hand in his pocket, you should take out a cigarette and hand it to him, light it for him as well." What else should the child have to do? He would further explain, "Also continue to engage your attention to his eyes, that is all." If this much were taught to him, he would be all right. He would become an expert within six months.

Questioner: He would need to get a proper training.

Dadashri: No, it is under a manifest [living] thief's training that he will become an expert within six months. Whereas with the other, it would not happen even in twenty years, he would not gain any knowledge and he would end up becoming caught, that is how he would turn out. What use is the training to him if he is caught pickpocketing? What would a proper training mean? It would mean that when he would pick the pocket of a C.I.D officer. and he would not even be caught, that would be considered proper training. The child would attain that from the expert. In this world only a manifest one will do the work. All other talks are incorrect.

The 'sincerely' path is the path of the *sahaj* (natural and spontaneous), while the path that is 'truly' is the path of the *asahaj* (lacking in spontaneity and naturalness). When one is *sahaj* (natural and spontaneous) only then work will be accomplished.

With the multiplication of these two; the *Gnani Purush's rajipo* (the

Gnani being pleased by you) and your sincerity, it is possible for all work to be successful!

Sincerity With the Mind and Heart

Questioner: Dada, I want some clarification about the mind and the heart. While the mind is unsteady, the heart is steady, and the joy within the heart always remains. I want to bring about a settlement to this matter.

Dadashri: It is because the mind is unsteady that it is not able to become steady alongside that which is steady. As much steadiness it can hold onto, it becomes one with the heart to that extent and only then can the heart be considered to be ‘working’, otherwise the heart cannot be considered to be ‘working’. If the mind becomes steady, the heart is considered to be ‘working’.

Questioner: What do you mean by the heart?

Dadashri: The heart (*hridaya*) shows you whether you are progressing to a lower or a higher life. Sincerity and insincerity, there are two parts, aren't there? So, if there is sincerity in a person, then the mind will help him in sincerity.

The location of the gross mind is through the heart, and the subtle mind is inside the forehead. The gross mind arises from within the heart. Similar to water that flows out from the tap, but the main tank is on the rooftop, isn't it? That is how it all is. The mind that is within the heart, when that mind becomes steady, that is when it accomplishes the work.

Yes, so if the mind is unsteady, then it cannot accomplish work.

When the mind dwells in sincerity, then it takes him to final liberation. Do these people not say that, ‘My heart is not set on it’? If the other person is sincere and if you are sincere, then your heart will set on that person, otherwise the heart does not set on him. That is because a difference in each other's nature arises. Where there is a difference in each another's nature, the heart will not set on the other person, and if there is unity in each other's nature, then the hearts will set on the other person. Then he will say, “My heart is set on her, my heart is set on her.” Do people's hearts not set on actors and actresses in the movies? Despite you having worn your first class clothes, hearts do not set on each other; that is the oneness of the nature as the Self. Otherwise, the other two are headed downwards [onto the path of life after life].

There are two kinds of hearts: one is a sincere heart and the other is an insincere heart. If it is insincere, then it cannot become sincere, and if it is a sincere one then it cannot become insincere, and for many it is in the form of a mixture.

People only say, “Heartily, heartily,” but the mind and the heart have a strong relation with each other. The mind is through the heart. Therefore, depending on the amount of sincerity or insincerity of the heart, when the mind enters it that is when the heart sets on the other person.

That is when he says, “My heart is set [on that person].”

Questioner: So, does that mean that when the mind enters [a heart that is with] sincerity, even then the heart sets on that person, and if the mind enters [a heart that is with] insincerity, even then the heart sets on that person?

Dadashri: If the mind enters insincerity, then the heart sets greater on that person [making you regress on the path], compared to sincerity! If the mind enters this sincerity [to the Self], the heart is less prone to set on that person [making you progress].

Insincerity is Also a Great Attribute

Insincerity is also a good attribute, and sincerity is also a good attribute; but one cannot remain insincere. If one can remain insincere, then that is very beneficial, but one does not remain either sincere or insincere. You should become either sincere or completely insincere. However, one remains in the middle of the two. That means that he does not remain sincere nor does he remain insincere. To remain in between the two, do you understand that? A lot of it is just that and that is the reason for this outrageous problem, isn't it!

Otherwise, one should remain insincere and move with that, then at least he will end up at the last station. If it is the wrong station he reaches, then it is the wrong station, but at least he will reach the last station. From there the train will surely turn back. However on the contrary, one continues to roam

about within Surat (a city in Gujrat) itself remaining stagnant there for many years. He does not move forward, nor does he move back. As he cannot find a forward path. If the virtue of sincerity blossoms, that is the best.

Questioner: I understand ‘sincere’, however, why do you say that it is also a virtue when one remain insincere I do not understand that.

Dadashri: Insincere is a great virtue, but people are not able to even be that.

Questioner: But to whom should one remain insincere?

Dadashri: It like this, when one remains insincere that is a great virtue. It will quickly take one to final liberation. First, it will take him to hell. He will turn back from there and then it will ultimately take him ahead, all the way to final liberation.

It is easy to be sincere; it is not easy to be insincere. For that, one needs to be completely strong; one needs to be mentally strong. With physical strength, beastliness is required. For insincerity, this type of stock is entirely required while for sincerity it will do if there is no stock. However, one actually remains stationed in between. While he remains insincere, he does not completely become insincere. Instead of that why not become completely insincere!

Whosoever were insincere, they did not have any sincerity. Even while the Lord was present as a protector,

even then they did not heed to him. However, a good settlement came about for them. Because an insincere person falls down taking a hit, but after that he climbs up, while this other person neither takes a hit or falls down nor does he climb up but rather hangs in between and continues to stagnate there. Insincerity is not at all a wrong attribute. They are both real brothers. People are such that they are neither sincere to religion nor are they sincere to anyone. Even if one were to remain sincere to unrighteousness (*adharmā*) there would be salvation, but he does not even remain sincere to unrighteousness. When there is unrighteousness, even then, one will meet God, or on the contrary, when there is complete religion (*dharma*), one will meet Him. However, everything is like this; neither is there religion, nor is there unrighteousness, there is certainly no consistency anywhere.

The Result of Insincerity

Questioner: Is insincerity the same as *chanakyaniti*?

Dadashri: No, *chanakyaniti* is not good. What is *chanakyaniti*? It is where one takes the benefit wherever he is able to get a profit from; it is to take profit from both sides. Whereas, those who are insincere only remain insincere, they move in that direction only. This *chanakyaniti* is wrong. It is a [political] policy (*neeti*) with duality (*dvidha*), it asks one to do this and to do that as well. It is not possible for you to live with *chanakyaniti*. Compared to them insincere people are better. At least you

will know that he is an insincere person. Therefore, you would certainly not ask an insincere person to buy vegetables for you! However, you could ask him to buy tickets. If you tell him, “Go and buy forty tickets.” He would surely bring them, but you cannot ask him to buy vegetables. This is because he would not take a commission from the tickets, but he would take a commission for the vegetables. Hence, it would be easy for you to understand that he is certainly insincere.

The insincere person has no problem at all. He would find ‘a kill’ anywhere. He would be able to find ‘a kill’ in the sea, on the ground and in the sky as well. That is, wherever he looks he will find ‘a kill.’

An insincere person is good, but you should understand that he has such ‘qualifications.’ From that, you should keep the ‘dis’ to yourself, swallow the ‘dis’ and say that, “He is qualified.” This world is very weird. It is due to insincerity that one goes to the seventh hell and then moves forward from there, even becoming a God within one or two lives.

With Complete Insincerity One Attains Final Liberation

‘We’ do not tell those who are eighty percent insincere to become sincere. What would ‘we’ tell the ones who are eighty percent insincere, “This loss is not likely to get recovered. Let the insolvency be.” [Bring] The insolvency to ‘us’, not to the government and say, “There is nothing further that I can do.”

Then I would say, “Become completely insincere.” If one becomes completely insincere, do you know what would happen? When one becomes completely insincere, that itself will bring him onto the path of liberation. That is because he is in complete opposition of God. Either a worshiper of God or one who is in complete opposition of God attains final liberation. Yes, one who is in complete opposition must surely be taken to final liberation. Complete insincerity is considered as a complete adversary of God. The extent to which one becomes insincere that much he becomes an adversary of God, and when he becomes a complete [one hundred percent] adversary, then he too attains final liberation.

Whatever the Lord has said has been written in our scriptures, that is why I say, “If you have become eighty percent [insincere], then complete the remaining twenty percent.” You should now become twenty percent insincere. Hey *mooah!* (A classic term used by Dadashri to shake up the listener) when will eighty percent be converted [to sincerity]? Instead, just leave the twenty percent. Whatever is to happen will happen; ‘I’ will show you another way, not that same one! You certainly cannot live in the same way! One cannot live when he has some insincerity. Therefore, here I am showing you another way that will take you to final liberation. While remaining insincere one attains final liberation.

For attaining final liberation if one holds onto just one sentence of the *Gnani*

Purush, then that is more than enough. That is only if he holds onto just one sentence and follows it through all the way to the end. In fact, ‘I’ have given you [*mahatmas*] this *Gnan* that is why the awareness (*jagruti*) will prevail. You have actually gotten it in your hands; while for the others who do not have it, if they hold onto just one sentence of ‘ours’, then that is more than enough!

First Fill Gnan in the Hollow Spaces

Questioner: How can one become *nishthavaan* (completely sincere to the goal)? There is complete insincerity (*pol*; hollowness) within. There is insincerity within, yet I am unable to recognize that there it has become hollow?

Dadashri: One should first strengthen that foundation! One must achieve stabilization, and then it will happen. First, stabilize it. [In order to stabilize the foundation] One should add some sand and mud in the hollow spaces and then drive a roller over it. After making it stable, one should dig the foundation for becoming *nishthavaan*.

Questioner: But Dada, in many instances I cannot realize that I have become insincere.

Dadashri: Yes, but no one from the outside did it; it is you who did that.

Questioner: It is I, but I do not even realize that!

Dadashri: So, now you should set it right. You should fill up the ‘hollow spaces’. In addition to that, come ask Dada for the ‘roller’; ‘He’ will surely

give you a 'roller' free of cost. He will not ask for any rent. Just go ahead and 'fill it up' once.

Questioner: Dada, please explain a little further! I do not understand what it means 'to fill it up.'

Dadashri: 'To fill it up' means that in this body one had filled old stock; now one has to fill better things that are from Dada. Therefore, when you fill that then the other things will exit from the opposite side. Upon filling it with that of Dada's, the other things will start to come out. A person asked me, "If I do not eat I get constipated, what is the reason for this?" It is because he is not filling it up. If it is filled up, then it can empty out, isn't it! You too are not filling it up, so nothing is being emptied out.

Questioner: That is correct. That is the rule.

Dadashri: So, if you 'fill it up', then it will all empty out; previously filled stock will come out. Hence, I am telling you 'fill it up'. Will you do that now?

Questioner: Yes.

Dadashri: Yes, 'fill it up' properly. If you do it, then all these people will also fill it in.

Questioner: Dada, it will surely benefit everyone, and we surely need it.

Dadashri: When one 'fills it up', then at the time he would need to drive a 'roller' over it.

Questioner: What does it mean to drive a roller over it?

Dadashri: We would drive it over. There are rollers available that are of eight tons, twelve tons. 'We' know that a twelve-ton roller needs to be driven over here. Until you do not finish 'fill it up' how can we drive a roller over it?

Questioner: It cannot be driven over.

Dadashri: Otherwise, if a roller is used there, it would fall in!

By Filling Gnan, aGnan Leaves

Questioner: Whether it is good or bad stock, all of it has to be settled (*nikal*), while I have to remain as the pure Self (*shuddhatma*), is that not so?

Dadashri: Yes, it should be settled.

Questioner: Then what is the need to 'fill it up'?

Dadashri: That is not what needs to be filled up, our *Gnan* (Knowledge of the Self and who the doer is) is what needs to be filled up. With that all the *aGnan* (relative knowledge that perpetuates life after life), will leave, all the rubbish [will leave].

Questioner: To be one who is completely sincere to the goal (*nishthavaan*) is that a good attribute, Dada?

Dadashri: No, for one to remain completely sincere to another goal is not considered a good attribute, *nishthavaan* means to remain sincere to this *Gnan*. For the one who does not have sincerity, he would not be loyal to it, would he!

If you do not remain sincere to 'Me' then what?

Questioner: Then it would not happen.

Dadashri: If *brahmacharya* (celibacy through the mind, speech and body) is not in your *nishtha* (goal that is established with complete sincerity), then you would not be able to follow *brahmacharya*. *Brahmacharya* is should be set as one's goal that is established with complete sincerity.

Where there is Interest, There Nishtha will Arise

Just as there is a *brahmanishth purush* (one whose goal is completely established in the Self), for him if one asks, "What is his *nishtha* (goal that is established with complete sincerity)? The answer would be, "*Brahma* (the Self) is the only goal that he is established in with complete sincerity and nothing else."

Questioner: Is the goal that he is established in with complete sincerity only limited to the Self (*brahm*)?

Dadashri: Yes. What is Lord Krishna also referred to as? He is referred to as a *naishthik brahmachari*. What does *naishthik brahmachari* mean? It means that Lord Krishna is just as he is [on the outside], but his internal established goal with complete sincerity has *brahmacharya* (celibacy through the mind, speech and body) and nothing else apart from that. It is because *brahmacharya* is his *nishtha* that he is referred to as a *naishthik brahmachari*.

Questioner: *Naishthik brahmachari!*

Dadashri: Yes. Only because he truly was a *naishthik brahmachari* that the revered river Yamuna gave way. Did you not understand the value of a goal that is established with complete sincerity?

Questioner: Yes, I understand.

Dadashri: When people quote that he was a *naishthik brahmachari*, they do not understand what is meant by *naishthik* and what is meant by *brahmachari*. With regard to *naishthik brahmachari*, there should be no further analysis. People are such that, if right now a restriction on sugar were to be enforced, then they would immediately start to analyze, "Where can it be found?" "Where can I go to get it?" "What should I do?" They are able to analyze all that. As they know this [the relative]; they do not know the other [the spiritual; the real]. There is no interest in the later, is there! All their interest is here while for the other [the real] the interest has not yet developed within them, has it! If one's taste for this [the bliss of the Self] were to develop, then he would let go of all other interests.

In Order to Make Worldly Interactions Pure

Questioner: With reference to the talk about sincerity and morality, is it that there should be sincerity and morality in worldly interactions (*vyavahar*), or is it that there should be sincerity and morality to the Self (*nischaya*)?

Dadashri: Sincerity and morality can certainly not exist in the realm of

the real; the Self! They are for worldly interactions. All these words are for worldly interactions. All these words are there in order to make worldly interactions pure (*chokhkho*). Not a single word reaches there, not even a letter reaches the realm of the Self. The extent to which one is sincere and moral in worldly interactions, he will never face any difficulties to that extent. The more sincerity and morality there is in one, the faster one attains final liberation. The path is continuously clear for him.

At Least Reach up to Fifty Percent

Have you ever been insincere anywhere?

Questioner: Yes.

Dadashri: Is that so? Have you been a little, or fifty percent, or twenty-five percent [insincere]?

Questioner: I do not know that, I have not yet calculated a percentage.

Dadashri: Yes, but there is [insincerity]?

Questioner: Yes, there is some.

Dadashri: There is some, isn't it? So, about ten percent? Then you can get rid of that much, escape it. Between twenty-five to fifty percent, you should get rid of it with the awakened awareness (*jagruti*). However, if it is fifty-one percent, then instead ...! Just like in a wheel, have you ever seen a flywheel? All these big engines have very large flywheels, don't they? The handle is turned on them using the flywheel. The

handle needs to be turned on the flywheel from here [the bottom of the wheel] all the way to a point marking the center [the top of the wheel]. So when the handle is turned from [the bottom of the wheel] and lifted up [to the center point; at fifty percent], and if the handle is let go off, it turns back from there on its own by that much. Similarly, when one becomes insincere by fifty-one percent or fifty-two percent, even if he does not want to get into insincerity, yet it still seeps in. The flywheel turns on its own. While if one has remained within the fifty percent mark, he turns back. Have you not seen a flywheel?

Questioner: I have seen it!

Dadashri: You may not have observed it while it rotates, have you? I have observed it for five to ten minutes while asking, 'Does the flywheel need to be turned all the way round?' And the answer, 'No, they only turn it until here [just past the center point]. After that it turns own its own with its own weight.' So, everything is like this. This world is a complete round itself. The main thing is for one to understand all of this.

So now, it will do if one achieves half [fifty percent] of the level of sincerity and morality. Half, fifty percent. If it is completely achieved, then one becomes a God! It will do if you do not achieve it completely, but if you achieve fifty percent of it, then that is more than enough!

~ Jai Sat Chit Anand

Watch Puja Niruma on T.V. Channels

- India** † **DD-Bihar**, Every day 7:30 to 8 AM & 6:30 to 7 PM (Hindi)
† **DD-India**, Every day 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** † **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
† **'Colors' TV**, Every day 8 to 8:30 AM EST (Hindi)
- UK** † **'Venus' TV**, Every day 8 to 8:30 AM (Hindi)
† **'Colors' TV**, Every day 7 to 7:30 AM (Hindi)

Watch Puja Deepakbhai on T.V. Channels

- India** † **DD-National**, Every Monday to Friday 8:30 to 9 AM,
Saturday 9 to 9:30 AM, Sunday 6:30 to 7 AM (Hindi)
† **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
† **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)
† **'Rishtey'**, Every day 7:30 to 8 AM (Hindi) - **New Program**
- USA** † **'Colors' TV**, Every day 7 to 7:30 AM EST (Hindi)
- 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

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I, Dimple Mehta hereby declare that the above stated information is correct to my knowledge and belief.

sd/-

Date : 15-03-2017

Dimple Mehta on behalf of Mahavideh Foundation
(Signature of Publisher)

Pujya Deepakbhai's UK - Germany Satsang Schedule (2017)

Contact no. for all centers in UK + 44-330-111-DADA (3232), email:info@uk.dadabhagwan.org

Date	From	to	Event	Venue
31-Mar-17	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester , LE4 6BY
1-Apr-17	7-30PM	10PM	Satsang	
2-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
2-Apr-17	3PM	7-30PM	Gnanvidhi	
21-Apr-17	7-30PM	10PM	Satsang	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow , HA3 5BD
22-Apr-17	10-30AM	12-30PM	Aptaputra Satsang in English	
22-Apr-17	7-30PM	10PM	Satsang	
23-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
23-Apr-17	3PM	7-30PM	Gnanvidhi	
24-Apr-17	7-30PM	10PM	Satsang	
26-Apr-17	5PM	7-30PM	Parayan (Science Of Karma)	Sauerland Stern Hotel Willingen, Germany Email - info@dadabhagwan.de
27-Apr-17	10AM	12-30PM	Parayan (Science Of Karma)	
27-Apr-17	5PM	7-30PM	Parayan (Science Of Karma)	
28-Apr-17	10AM	12-30PM	Satsang	
28-Apr-17	4-30PM	7PM	Gnanvidhi	
29-Apr-17	10AM	12-30PM	Satsang	
29-Apr-17	4-30PM	7PM	Satsang	
30-Apr-17	10AM	12-30PM	Darshan	

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

PMHT Shibir in Adalaj Trimandir

5 - 9 May (Fri-Tue) - 9 to 11-30 am & 4-30 to 7 pm

- Note:** 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.
 2) The satsang will be on the topics, 'Relationship Between Parents and Children', 'Relationship Between Husband and Wife' and 'Use of Money.' The entire satsang will be conducted by Pujyashree in Gujarati and group discussions will be done by Aptaputras; however, simultaneous English translation will be available.
 3) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your area, then register your name on Tel. (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj.

Bharuch

16 May (Tue), 7-30 to 10-30pm- **Satsang** & **17 May** (Wed), 7 to 10-30 pm- **Gnanvidhi**
18 May (Thu), 7-30 to 10pm-**Aptaputra Satsang**

Venue : Sai Mandir Ground, Nr. Zadeshwar Lake, Zadeshwar Road (Gujarat). **M :** 9924348882

Surat

19-20 May (Fri-Sat), 8 to 11 pm- **Satsang** & **21 May** (Sun), 5-30 to 9 pm- **Gnanvidhi**
22 May (Mon), 8 to 10-30pm-**Aptaputra Satsang**

Venue : SMC Party Plot, Nr. Jyotindra Dave Gardan, Next to Prime Arcade (Guj.) **M :** 9574008007

Through Sincerity, One Ultimately Attains the State of the Absolute Self

Early in the morning, you should decide that, 'I do not want anything of this world.' Then you should remain sincere to this. There are many deceivers within, that do not let you remain sincere, but if you remain sincere to your resolution, then nothing can obstruct you. The extent to which you remain sincere that much awakened awareness will prevail. As much sincerity you have in this, that much will be yours, and the virtue of sincerity will indeed take you all the way to final liberation. The result of sincerity is that one emerges with morality. If one begins to tread on the path of sincerity, then he will become moral and once a person becomes completely moral, he is ready to attain the state of the Absolute Self. Go ahead and become sincere for once. The number of things you are sincere to, you will win over those things. Hence, if you become sincere everywhere, then you will win over the world! This world is to be won over. If you win over the world, then you can attain final liberation. Without winning over this world, no one will let you attain final liberation.

- Dadashri

