

Dadavani

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Sexuality
Money

Purity



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In Akram There Should be Purity of Money, Sexuality and Pride

EDITORIAL

Absolutely revered *Gnani Purush* Dadashri, along with giving the finest explanation of the religion of the Self, has also given a detail explanation of religion in worldly interaction so that progress on the path of liberation can be attained with both the 'wings' of the relative and the real in parallel. To progress in religion or spirituality, purity is necessary in worldly life. But the current era of the time cycle is such that there is no unity of the mind-speech-body. In spite of having the intention of becoming pure, one cannot remain pure. Now through *Akram Vignan* we have attained *Gnan*, the goal for liberation has been set, but if there is purity on the path of liberation, only then will the goal be accomplished. The exact understanding of how this purity can be developed, has been explained by Dadashri, through which *mahatmas* open their vision to develop purity in worldly interactions.

In this era of the time cycle, in worldly interactions, if anything has been given special predominance, then it is money, sexuality and pride! The *Akram Marg* is a path of purity! In Dadashri's worldly interactions, the principle of purity had been ingrained such that in religion, in business, in life as a householder, in matters of money, sexuality and pride, he remained pure and illustrated ideal worldly interactions to the world. Dadashri said, "If one is pure in worldly interactions, where there are not even thoughts related to sexuality and *kashay*, and only after every kind of beggary has gone can the world be understood as it is."

He never accepted even a penny from anyone for his personal use. He used to use his very own money to go for *satsang* to different villages. Along with this despite being married, he became free from any attachment to his wife, and though a householder, he attained the highest state of Knowledge of the Self with purity.

When he was young he received a cautionary hint from his elder brother that, 'I have not seen anyone as proud such as you.' Then he examined it from all angles. Upon acquiring the awareness that liberation has been halted due to pride, pride bothered him, and with immense awakened awareness (*jagruti*) he also became free from the beggary of pride. Where there is no sort of beggary, the state of the absolute Self can be attained with purity.

In the current edition Dadashri has given keys to attain purity in money, sexuality and pride. By using them one can become free from all beggary and experience bliss of the Self. Dadashri has described the exact path to settle worldly interactions with equanimity in *Kaliyug*, and to progress towards becoming *Vitaraag*. May it be helpful for *mahatmas* to live their life with purity and achieve their ultimate goal; that is our only ardent prayer.

~ Jai Sat Chit Anand

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In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani's on engvani@dadabhagwan.org.

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.

Truth is Also Subject to Karma

Questioner: In life, there is no single truth (*satya*). At home there is one truth and at the business there is another truth. Many times, I have only one truth and this man here has two truths. For him, there is one truth about his life and there is another truth about his business. The truth in life means that at home he cannot tell a lie, and in business if he tells the truth, then it will not do. And for me, as a father, this is the only truth in life. And this man has two truths; he cannot afford to have just one, he can have two different truths. So then, are there two truths or is there only one truth?

Dadashri: Yes, there are different truths everywhere. If there is one truth in business, then there will be another one somewhere else. Only one difficulty has arisen. The truth that is in the business is dependent on the era of the time cycle. In *Satyug*, there was not the type of truth that is present in *Kaliyug*. Today's truth is the truth of *Kaliyug*. The truth of *Kaliyug* means it is the truth with deceit. And the other truth was the truth without deceit. So, it is dependent on the era of the time cycle, it is dependent on circumstances. In business, one has to do [things] depending on the circumstances.

Honesty is the 'License' of God

Questioner: Nowadays, if one tries to run the business with honesty, then more problems arise, why is that?

Dadashri: If you work with honesty, then only one difficulty will arise, but if you work with dishonesty then two types of difficulties will arise. You will be able to become free from the difficulties arising from honesty, but it is very hard to become free [from the work done] with dishonesty. Honesty is the great 'license' of God. Nobody will bother you. Do you have thoughts about destroying that 'license'?

Questioner: No Dada, but in this intention that is with purity, some impurity seeps into it.

Dadashri: When impurity seeps into the intention; what can that be considered as? It is equal to adding salt to milk.

Questioner: Then it will go bad!

Dadashri: No, the tea cannot be made; it will become useless. Therefore, do not let salt fall into it. What I am saying is, "Keep less milk, but don't let salt fall into it." So, [it is okay if you] nurture less intent, but do not let the 'salt' fall into it.

Questioner: In which form does the 'salt' fall?

Dadashri: Everything that is wrong, impure, all of that falls in the form of ‘salt’. An impure thought, an impure intent in the mind is all impure, [it is] in the form of ‘salt’.

Keep the Goal in Awareness and Play the Game

Questioner: Today the times are such that one cannot make ends meet [income and expenditure], to make a living he has to resort to dishonest means. So is that acceptable?

Dadashri: It is like incurring a debt to drink alcohol; is like that sort of a business. If you do something good, then you receive merit karma (*punya*), and right now there is shortage as a result of the bad karma [done in the past]. What is the reason for the shortage right now? It is due to demerit karma (*paap*), and that is why there is a shortage today, you cannot afford vegetables and other things. Nonetheless, if good thoughts arise; about religion or going to the temple, about going to a Jain monastery, about serving others, if such thoughts arise, then that is all good karma being created [charged] amidst demerit karma of this life (*punyanubandhi paap*). Today demerit karma is present, and yet one is binding merit karma. But when demerit karma is unfolding one should not bind demerit karma again. But if demerit karma is unfolding, there is shortage, and if you do something wrong, then what remains with you?

Questioner: This is a whole circle, is it not! For a home, for educating children, for all the necessities of life, if one does not resort to certain dishonest means, then it is such that it cannot be accomplished.

So should I resort to dishonest means or should I not?

Dadashri: Irrespective of whether it is accomplished or not, even then you cannot resort to dishonest means whatsoever.

Understand the Systematic Interactions of Money

Questioner: The money that I earn, to what level should it be earned?

Dadashri: There is no such thing. Don't you have to take a bath every morning? Yet, does anyone wonder, ‘What would I do if I were to only get one tumbler of water.’ Similarly, the thought of money should not arise. It has already been decided whether you will get one and a half buckets of water, or whether you will get two tumblers of water. No one can increase or decrease anything in that. Therefore, through the mind, speech and body make an effort to earn money, but do not have any desire for it. Money is a ‘bank balance.’ If you have balance in the bank, then you will get it, won't you? If one were to desire for money, then Lakshmiji [the Goddess of wealth] would say, “You were going to get money this July, but now you will get it the following July.” And if one were to say, “I don't want money,” that too is a great offense. You should have neither contempt nor a desire for money. You should only have respect for Lakshmiji. You should maintain humility towards her. This is because she is in the ‘head office.’ Lakshmiji says, “Money should only be present at the time and place [it is meant to be present at], and I indeed send it to you accordingly from time to time. Each of your drafts and

everything else will come on time, but at the same time do not harbor any desire for it. This is because that which is within rule [honesty], I send you with interest. "I will give it on time to those who do not harbor a desire." Lakshmiji also says, "If you want to attain liberation, then take only the money that is rightfully yours. Do not snatch or cheat anyone of his money

Why Have You Come to Believe This?

Questioner: Without money there are no resources, and money is necessary for resources. Therefore, without the means [of money], when will I attain the knowledge I hope for? So, does it not seem as though this money is the first tool in order to go to the 'school of knowledge'?

Dadashri: No, money is not means whatsoever. Not only for knowledge, but it is not a means in any way whatsoever. If there is anything that is not necessary in this world, then it is money. That which seems necessary is believed so due to illusion and lack of understanding. Which [things] are necessary? The first thing that is necessary is air. If there is no air, then you will say that air is necessary; this is because one can die without air. No one has been seen to die from lack of money. So to say, "Money is a necessity, it is a resource," is all madness. This is because an owner of two mills also wants money, an owner of one mill also wants money, the secretary of the mill also wants money, the laborer in the mill also wants money; so then who is the happy one amongst all these people? Here, a widow cries, a married woman cries, and a woman with seven husbands also cries. When a widow cries, we understand that the lady's husband has died, but [when you ask] a

married woman, "Why are you crying?" She will reply, "My husband is immoral." And one with seven husbands will not even say a word! Such is the matter of money. So, why are you after money? How did you get trapped into this?

For How Long Will You Wander in This Intense Greed?

Their entire lives, human beings are being roasted the way a sweet potato is roasted in a charcoal pit.

Questioner: Yes, they are indeed living in suffocation.

Dadashri: If they don't live, then what [else] can they do? Where will they go? Because living is mandatory and dying is not under anyone's control. He will realize that when he tries to commit suicide; the police will arrest him and bring charges against him. Just as a person in jail has to do everything by compulsion, living is mandatory, and money is also mandatory.

So, should there be any worrying about money? And has anyone become content after worrying about it?

Of what use is such a life? Should there or should there not be a life? Should it not be that even if the whole universe is against you, you will not become afraid? You have all the means [in the form of grandeur of the Self]. The resources as I have are the same resources that you have, but no one has shown you that. Therefore, all that stock remains within as it is covered with veils. When you meet a *Gnani* like me, then He will unveil it, 'Here, eat [take] what belongs to you. I am just a *nimit*.' It is good if one enjoys

his own resource, but instead he expects from others that, 'It is good if he gives me something.' Hey, he, himself expects from others so how is he going to give you anything? Besides, have you ever met a worthy honorable person from whom it is worth expecting something? If you ask many times, then he may give you five hundred thousand out of shame; but within he has beggary for pride, beggary for fame and an intense greed to be renown! It is only when beggary leaves completely that the world can be seen 'as it is'.

Stranded in Worldly Life due to an Atkan

Some people possess an *atkan* (that which obstructs the path towards liberation) within for sexuality, some people have *atkan* for pride, there are many kinds of such *atkins*. Some have the *atkan* that, 'From where can I earn, from where can I earn.' So, in this way the *atkan* of money has formed. From the moment he wakes up in the morning, his attention remains on money! That is considered a big *atkan*.

Questioner: But it will not do without money, will it!

Dadashri: It will not do, but people do not know where money comes from and they keep running after it! Money comes like sweat. Just as some people sweat more and some people sweat less; and just as sweat does not refrain from coming, money will certainly come to people!

Who is Behind Who?

'We' know the reason money comes and the reason it leaves. Money does not come through effort, or by using the

intellect or tricks. How is money earned? Money is actually earned due to one's merit karma. Even if one is crazy, he will keep earning due to his merit karma.

Money continues to follow those with tremendous merit karma, and hardworking people run after money. Therefore, See for once and all that if there is *punya* (merit karma), then money will come along. However, hard work will earn you some food and drink, and if you have a daughter, then she will get married. Otherwise, without *punya*, you will not get money.

Therefore, what reality says is that, 'If you are with *punya*, then why are you struggling uselessly? And even if you do not have such *punya*, then too why are you struggling uselessly?

What is a person with *punya* like? When the officer comes home from the office irritated, then what does the wife say? [She says] "You have come one and a half hours late, where have you been?" Just look at these people with the [so-called] *punya* merit karma! Would such a thing happen to someone with *punya*? Those with *punya* never have to suffer anything negative to the slightest extent. From a young age they are of a different quality. They have never encountered any insults. They have grown up being welcomed with a lot of respect everywhere they went. Whereas other people struggled everywhere. So what does that mean? When one's *punya* comes to an end, he is back to where he was! If one does not have *punya*, then if he goes around begging all night, even then is he likely to get fifty rupees by the next morning? Therefore, do not struggle, and quietly be content with what you have.

Where is the Purusharth in Acquiring Money?

Questioner: Whether the money arising from merit karma will come to us or not, shouldn't there be some natural effort for it?

Dadashri: What should the effort (*purusharth*) for money of *punya* be like? It is actually straightforward and simple effort; but here we make that which is straightforward and simple very difficult due to lack of understanding. If you keep patience, then everything will automatically turn out to be straightforward! But there is no patience and one runs around and spoils everything.

Questioner: It is such that, in business there is generally a 'sword' hanging over my head, such as; the income tax has to be paid, the sales tax has to be paid, the salaries have to be increased, so as a result of these pressures I am hustling around to, 'Let me do this and do that!'

Dadashri: Even then nothing is attained; those who hustle will continue to have to hustle.

Questioner: So just as you said, if we such maintain patience, then will it get arranged automatically?

Dadashri: Everything should indeed happen with patience, everything comes through peace. It will come calling after you while you are at home. Furthermore, it is not like we have to go looking for it in the market. Otherwise, one may die working hard; one may die using his intellect, yet he won't get even four *annas* [currently about 15 rupees] today; so why

have you held onto this? The whole world is simply running after money!

Morality-Honesty Brings Purity

Questioner: Why is there a shortage of money?

Dadashri: It is due to stealing. Where there is no stealing through the mind, speech, body, there Lakshmi ji shows her compassion. Stealing creates an obstacle against money. There is 'enmity' between 'trick' [deception] and money. When one stops stealing overtly, he takes birth in a high caste [family]. But stealing subtly, meaning with deception, is hard *raudradhyan* (very adverse meditation that hurts the self and others). There should be no deception at all. What is considered to be deception? One says, "These goods are pure" and takes pleasure in selling adulterated goods.

If you want to run a business, then keep doing it fearlessly; do not keep any fear, and run the business justly. Practice as much justice as possible. On the basis of morality do whatever is possible; do not do that which is impossible.

Questioner: What is considered a moral standard?

Dadashri: I will explain to you what moral standards are. There was a merchant here in Mumbai who when the price of wheat had become very high, would order one truckload of wheat from Indore and one truckload of sand. He would mix the two and repack the sacks. Now tell me, can that be referred to as morality?

Questioner: But there are many subtle differences between morality and immorality that cannot be recognized.

Dadashri: When it comes to the food that people eat, things that are consumed by people, food or medicine; you should maintain many regulations for this. It is such that, if you give thirty-seven pounds of goods instead of forty pounds to someone, but if your goods are unadulterated, then you are a milder offender. Whereas one who gives the full forty pounds with adulteration is a grave offender. Do not adulterate. Where one gives adulterated goods there is an offense. There should not be adulteration where human beings are concerned.

Those who forcibly take that which is not rightfully theirs, who enjoy that which is not rightfully theirs, will go from being two-legged to four-legged with the addition of a tail [take a birth in the animal kingdom]. One should have honesty. Through honesty, one can become a human again.

What is the Effect of Immorality and Dishonesty?

It is such that, a living being (*jiva*) has never heard what tool he should apply for his benefit-harm. He does not have the awareness of what is beneficial and what is harmful to him. He applies the tool of benefit-harm by seeing others. People 'run' after money. [They believe,] 'If I get money, then I will become happy'; but they do not benefit from it. Acquiring money through 'Buy, borrow or steal,' is not acceptable. Would it be acceptable to acquire money through any means? Shouldn't there be some morality in it? There is no problem if one gets money through moral means. But when one gets money by immoral means he 'shoots himself in the foot' and when he dies,

that money will be left behind. It will be 'confiscated' by nature, and he will still have to suffer the entanglements he had created for it.

You should take the right path; from it, you feel peace from within. It's okay if you don't have money, however there will be peace and happiness from within. Money acquired through wrongful means will not last, and it will create suffering from within. Therefore, make a decision, 'To not proceed on the wrong path at all.' And if you give happiness to everyone, then you will get happiness. If you inflict pain on others, then you will start to get pain.

With Pure Money Conflicts Cease

Questioner: In many homes money itself may be of that kind, so is that why there are conflicts?

Dadashri: It is indeed because of immoral money that this happens. If money is always acquired by pure means, then everything will be good, the mind will remain at ease. This money has been acquired by wrong means; that is why there are conflicts. 'We' had decided in childhood that, 'As far as possible, immoral money should not be allowed to seep in at all.' Today has been sixty-six years [for us], but 'we' have never allowed immoral money to seep in. That is why there have never been any conflicts in [my] home. It was decided in the home that the household would run within a certain budget. A hundred thousand rupees may be earned in the business; however, if this Patel [A.M.Patel] were to work, then how much would he earn? At the most, six hundred to seven hundred rupees would be earned. Business is a 'play' of merit

karma. Therefore, however much would have been earned as a salary at work can be used for the home, the rest should be left in the business. When a letter from the income tax arrives 'we' say, "Pay off the [tax] amount with that money." There is no telling when an 'attack' [from the income tax authority] will come. And if all that money is spent, then when the 'attack' comes from the income tax office you will have a '[heart] attack'. 'Attacks' have come about everywhere, haven't they? How can this be considered life? What do you think? Do you feel this is a mistake or not? You need to break this mistake.

The Gnani is Out of the Boundary

Despite having everything, yet 'we' do not indulge in that. Despite having all that, a thought does not arise [about money] for 'us'. Whereas the other person does not have it therefore the thought does not arise for him.

As long as a person has not come to bribe money, no thoughts about a bribe will arise; until then, no such evidence has arisen. And there are even such strict people who do not even accept it when someone comes to bribe them. They are considered as clean within their boundary. Humans cannot remain out of the boundary; that is only the work of the *Gnani Purush*; one who is detached from the body, who is beyond the body; it is not the work of others.

The One Who Takes Becomes Bankrupt Himself

Are these people actually happy? People are primarily in pain, and you take money from them? People go to their guru to get rid of their pain, and there you take

their money and increase their pain! You should not take even one cent. When one takes anything from others it is considered separation, and that is indeed worldly life (*sansaar*). One is simply stuck in that. The person who takes is considered stuck. The other person is considered to be other than the Self, that is why he takes money from him.

If I spend anything of this world, even a rupee, then, by that much, I enter into bankruptcy. Therefore, he will lose whatever *siddhi* (powers that one acquires as a result of continuous spiritual practice) he has attained. All these people were gathering around him because of whatever little *siddhi* he had attained. But that *siddhi* will go away. If any *siddhi* is misused, then it will be lost.

For infinite lives one has only done the same thing over and over again, hasn't he? And it had fitted in his mind that, 'It is due indeed to this, due to greed that I am at peace and happy.' Now that greed also gets you beaten sometimes. After attaining the Self (*Atma*) that greed starts to leave. Until now, greed was the last station, now the Self has become the last station, so the activity changes on its own!

Therefore, there should be purity. Even if 'we' were offered all the things of this world, 'we' would not have a need for them. Even if 'we' were offered all the gold of this world, 'we' would not have a need for that. Even if 'we' were offered all the rupees of the entire world, 'we' do not want it. 'We' do not have thoughts about woman whatsoever. Therefore, 'we' do not have any type of beggary in this world. Is it an easy thing to attain the state of the Self!

With True Surrender One Becomes the State of the Self

When can you want to obtain from me, that which you want to achieve? When can you become closer to me? It is when you surrender the thing that is dearest to you. If you surrender the thing that is dear to you in the worldly life, in worldly interactions, then you can become closer. You have surrendered this mind, speech and body to me, but one thing still remains; money! If you surrender that to me, then you can become close. Now I do not have that need. So, how can you offer it to me? However, if some means arise, then it can be surrendered! So, when you donated some money [donation for the sake of spreading Knowledge of the Self] last year, from that point onwards, do you feel that you have connected more?

Questioner: Yes, Dada.

Dadashri: That is indeed the art for this [to make you connect], otherwise you will not connect. It continues to remain disconnected. Now here there was nothing like taking money, was there! We were not taking at all, were we! Until then the mind stays disconnected. When it comes to the topic of money [donating money] the mind will get stuck there, otherwise the mind will go astray. People have love for the *Gnani Purush*, so the *Gnani Purush* says, "Give it away outside [for a charitable cause]!" As love for the money decreases, one becomes the Self!

If you make all the arrangements according to what we talked about, then everything [greed] will go away. When you do it with the support of Dada, then all the other supports break; that is exactly

where the self was stuck. All the supports [of worldly life] have broken, and [that is why] the fear of worldly life for you have left. So therefore you remain in the Self. If the self comes into the Self then one becomes free!

The Meddling of the Gnani Purush Breaks the Tuber of Greed

It is such that your heart should be opened. Then you conceal money and yet want *moksha*! Shrimad Rajchandra [*Gnani Purush* 1867-1901] had written in a book that, "Serve the *Gnani Purush* with your body, mind and money." So one person asked, "Sir, what does the *Gnani Purush* want money for? Then he replied, "He does not touch the money." The clothes I [Ambalalbbhai] wear are of my home, of my business. I have not taken a single cent, and those who serve me have not taken it either. So then he asked, "What is the money for?" I said, "Until the tuber of money, the tuber of greed does not break, one cannot become free." Therefore, to break the tuber of greed he says, "Donate this much money here." He tells those who have it, he does not tell those who do not have it, does he! To those who have it he says, "Use it here."

For the Sake of God, Offer Money

You invest all your money towards earning, while I say, "Spread your money freely [for good deeds] and I do not touch that money." Money is not complete truth; it is relative truth. If you were to give me this gold, then it is of no use to me at all. In Mumbai, when all the ladies offered me their gold chains, I said, "They are of no use to me. If you have *moha*, then you keep it. I do not want any of your

[chains].” Then they say, “We have the intent, so we would like to give it away. Then I said that, “It is your choice.” They replied, “We have the desire to make a crown for Lord Simandhar Swami.” Then I said, “Go ahead and donate it.” Otherwise, we do not want anything.

Get Your work done from one who does not want anything, who does not have any desire, who does not have beggary of anything.

The Gnani Does Not Have Any Inclination for Anything

Why does a person have the desire to accumulate money? It is because he is not at peace anywhere that he leans and falls into the side he likes. Either he remains obsessed with money, or he falls into sensual pleasures (*vishayo*). If such bliss (*anand*) from *Gnan* were there, then contentment would prevail for him indeed. Then anger-pride-deceit-greed will not remain for him. In fact, it is only because there is no bliss that the poor man falls into money! It is only after one attains Knowledge of the Self that will greed leave.

Where there is no need for anything, no need for any money, no need to expand one’s ashram or no need for fame; if there is such a person, then it is a different matter. Such a person is accepted. If you call that ‘shop’, ‘a shop,’ even then people will attain benefit there. Then if there is no *Gnan* there, even then there is no problem, but that person should be pure. Where there is impurity nobody can ever attain anything.

I have come to take away the sorrows of the world. Keep your happiness with you. Do you have a problem with that?

If people like you give money here, then what am I going to do with that money? Keep your money with you, it will be useful to you. Where there is a *Gnani*, there is no exchange of money. The *Gnani* has actually come to take your sorrows away, he has not come to cause sorrow.

If I accept money, it would mean that people are beggars and am I also a beggar, then what would be the difference between a *Gnani Purush* and other people? Money and sexuality should not enter religion. Where there is money, there pure conduct in worldly interaction (*charitra*) cannot exist.

What Should Vyavahaar Charitra be Like?

Questioner: How is it that [worldly] conduct (*charitra*) cannot exist where there is [taking of] money?

Dadashri: It is not considered as *charitra* at all.

Questioner: But good worldly interaction can also happen there, can it not?

Dadashri: No. The moment you carryout good [good worldly interactions], bad worldly interactions begin. Neither good and nor bad, do not carry out such worldly interactions whatsoever. Since twenty-five years, ‘we’ have not had any kind of interaction with money. So there is no problem at all, is there! I do not ever have even four *annas* [about 15 rupees today] in my pocket. Niruben does all the management for ‘us’!

Vyavahaar charitra means the worldly interaction is such that no one is hurt in it. Even the one who hurts

you should not get hurt; such conduct is *vyavahaar charitra*. There are the two main things in *vyavahaar charitra*; first, sexuality (*vishay*) should not exist. Which *vishay*? Sexual pleasure with a woman [or man]. And second, [relationship with] money should not exist.

Three Essential Things on the Path of Liberation

Two things do not exist in the path of liberation; thoughts about woman and thoughts about money! Religion does not exist where there is even a thought about woman. Religion does not exist where there is even thought about money. This world exists because of these two deceits (*maya*) which deceive the Self (*maya*). Yes, therefore it is a mistake to look for religion there. Presently, how many institutions run without money?

Questioner: Not a single one.

Dadashri: That *maya* does not leave, does it! *Maya* has seeped into even the guru. Since it is *Kaliyug*, it seeps in to some extent, doesn't it? Therefore, where there are thoughts about woman [sexuality], where there is exchange of money, true religion cannot be practiced there. Not for those people who live a worldly life, but for those who are the preachers, on whose words others follow, there this should not exist. Otherwise, that happens with those people who live a worldly life, and that also happens with you? That should not be the case.

And what is the third thing? Right Vision (*samyak drashti*) should be there.

So do not linger where there is anything in relation to money and women.

Check before you accept a guru. Do not accept a guru if he has leakage [in this matter]. There should be no leakage at all [in regards to this]. If he goes around in a car, even then there is no problem; but there is a problem if he fails in his conduct. Otherwise, there is no problem if there is ego [pride], there is no problem if he becomes happy when one says, 'Master, master.' As long as he has not failed in *charitra*, you should let it go. The most important thing is *charitra*.

Sexuality is Indeed Lack of Awareness

Questioner: Why is it that for human beings, *brahmacharya* (celibacy) cannot be sustained? Is it because of *moha*? Is it because of *raag*?

Dadashri: This is not pleasure on an intellectual basis. It is pleasure that has not been thought through. We have come to believe that which others believe. It is just pleasure through belief only, whereas, 'Desserts give pleasure' is pleasure on an intellectual basis.

If a person with clear intellect were asked to analyze sex, then he would say, "Sex is not even worth spitting upon." But for one whose intellect is gelled in rubbish everything simply appears to be correct when it is not so.

If a person gives thought to sexuality, if a person knows how to think about it, then he would never go towards sexuality at all. But one does not know how to think at all, does he! Sexuality is a lack of awareness (*ajagruti*). How can a person support sexuality at all? That which one would not like after having thought about, how can a person support any association with that very thing?

You Have Not Known This Poison as Poison

One has never known sex to be 'poison'. Had one known it to be 'poison', he would never touch it, would he! That is why the Lord has said that, "The result of *Gnan* is the cessation (*virati*)! What is the result of knowing? It is that one would stop. One has not known the dangers of sex, therefore he has not stopped it.

If there is anything worth having fear of, then it is worth having the fear of sex. There is no other 'place' in this world worth fearing at all. Therefore, be cautious of sex. Aren't we cautious of snakes, scorpions or tigers? We are cautious, aren't we? When we hear about a tiger, then even though we do not want to have that fear, we do become afraid of it, don't we? Similarly, when it comes to the topic of sex, one should feel fear. Where there is fear, would a person eat food with pleasure? No. So, where there is fear, there is no indulgence. Does the world indulge in sex out of fear? No. People enjoy it with pleasure.

One Wanders in Life in Beggary

Questioner: Just as men have beggary for sex, women also have beggary for sex, do they not?

Dadashri: Yes, if a man knows how to win over [woman], then he will win the world. If he do not win over the woman, then he will become useless. When can a man be considered a man? As long as a woman begs him for sex. Women are more inclined towards sexuality (*vishayi*), yet men become the fool; that is a wonder, is it not!

What is a descendent of a warrior

caste like? Before the situation to beg for sex were to arise, he would totally stop sexuality. He would not partake in sex forever; [he would] stop it permanently. [He would] Stop it forever!

Upon Knowing the Self, the Interest in Pleasure Seeking Vanishes

Questioner: When will the desire for pleasure (*vaasna*) of human beings come to an end?

Dadashri: Desires for pleasures are inevitable. You are the one who has given rise to the desires for pleasure; you are the one who gave birth to them and you are the one who can destroy them too.

The object is not considered to be a desire for pleasure; interest (*ras*) [in the object] is what is referred to as a desire for pleasure. If this interest does not exist, then it is not considered to be a desire for pleasure at all. That is why the desire for worldly pleasures vanishes away! Just through this one-hour experiment [*Gnan Vidhi*], not any longer than that mind you; after attaining this Self-realization the desires go away, don't they! The interest goes away, does it not!

So long as one believes, 'I am a man,' this desire remains and so long as one believes, 'I am a woman,' this desire remains. But what if the [belief that] 'I am a man' were to come to an end?

Questioner: How can it come to an end [through my efforts]?

Dadashri: The one with these desires is Chandresh [reader should insert his or her name here] and you say, "My name is Chandresh." Therefore, You are separate from him. Do you have conviction

in that point? So then, who is that You? That is all I make you realize, then your desires for pleasure goes away. What are the desires for pleasure? Only if [the belief that], 'I am Chandresh' comes to an end, will the desires go away, otherwise the desires will not go. What I am saying is that Know, 'What is the Self' and Know 'What is the non-Self'. Upon Knowing that, the desires for pleasure will vanish.

Purity is Seen in Dada's Strictness

In this world, if there is anything that should not be done, it is to rape someone. These so-called gentlemen say, "Sister, sister" but then steal their chastity! These people will call [women] their 'sisters' but they will betray them. People of this era of the time cycle even deceive their own selves.

Here in this *satsang* if such thoughts about betrayal arise, then I would say that it is meaningless. Here, this type of behavior will not be tolerated at all, and if this ever comes to my attention that it is going on, then I will set you on 'fire', reduce you to 'ashes' [throw you out]. This will not be tolerated here to even the slightest extent, this organization is not of that kind. Such a mistake should not happen here.

'We' have seen many such men who despite having a brother-in-law are 'married' to their sister. So then they go to their brother-in-law's house every day. Hey! Encampment in your brother-in-law's home. I have seen many such cases. I even tell them, "Hey what nonsense is this? In what life will you become free? Come to me and I will cleanse you, provided you are not going to do this again." Whatever

mistakes one has made in this world, whatever mistakes he has, if he is never going to make that same mistake again in this life, then I will cleanse him in every way. What terrible mistakes these people have made. They will address the women as 'sister' and will marry them. But the seventh [level of] hell is not for them, at the most they will go to the first, second, third or the fourth [level of] hell!

If circumstances leading to sexuality arise, then our stern vision will see it all, and 'we' will immediately know everything. Dada has a stern vision only for sexuality, not for any other matter. 'We' do not have a stern vision for any other matter. Other mistakes happen, but this should certainly not happen. And if this happens, then come and tell 'us', so that 'we' can 'repair' it for you, 'we' can free you from it.

The Strong Determination Will Take Us to Our 'Town'

Questioner: When can one be considered freed from sexuality?

Dadashri: When he does not have single thought about sexuality. There are no thoughts related to sexuality, the vision is not [in that direction], there is nothing regarding that. It is as though he is oblivious, that is considered *brahmacharya*.

One who never eats meat will never think about eating meat. His vision is not be in that direction, and nothing will go in that direction, it is like that.

Questioner: When will I attain such a state?

Dadashri: You do not have to

anticipate when will it come. If you just keep on walking, then the 'town' will arrive on its own. You will reach the town if you start walking, you will not reach the town by just sitting here. The *Gnani Purush* has shown you the road and you are on that road. Now, if you ask, "When will it arrive?" then you will get tired. Therefore, just keep on walking! Then it will arrive automatically.

Mahatmas are Cautioned in Worldly Interaction

Questioner: Dada, when I go for *satsang* to different villages, there are more ladies there than gents. Seventy percent are ladies and only thirty percent are gents. Therefore, I have to keep immense awakened awareness regarding *brahmacharya*. They are all very responsive. For example, if a man sings a spiritual song very nicely, then they become sort of enamored.

Dadashri: There is no physical sexuality, is there! These are problems at the subtle level. Here on the road, in the city we encounter them, whereas in the villages, there is not so much inclination!

Questioner: But the tubers [of sexuality] sprout sometimes.

Dadashri: You should destroy them. It should simply be shoot-on-sight. However much gets washed, that much decreases. For infinite lives these same echoes, the impressions of the past. There is no awareness (*bhaan*), is there! There is no awareness of what kind of photo is being taken, is there! Good photos are not taken, are they! They are useless, it is like filth. They will spoil it, it will not give a result.

Dadashri: It should be heartily. If there are two sentences, then that is more than enough, pure. Purity of the mind, purity of the intellect, purity of the *chit* (inner faculty of knowledge and vision; that which takes 'photos' within the *antahkaran* and sees previously registered scenes) continues to happen. And when the *chit* is completely pure, one is complete.

Follow 'our' *Agna* (five directives that preserve the awareness as the Self in *Akram Vignan*), then the *chit* will remain in place. You should understand the *Gnan* properly one time.

One Can Become Free From Sexuality Even Through the Ego

'*Atiparichayaat avagnya* (disdain after deep familiarity)' Despite having a deep familiarity with the pleasures of the five sense organs (*vishayo*) since time immemorial, disdain does not arise; that is a wonder, isn't it! This is because there are infinite phases of each sensual pleasure! From that, however many phases one experiences, he develops contempt for them and becomes free from them! As there are endless phases, one will have to wander [life after life] for time immemorial; and because there are endless phases, there is no end to it! In fact, without *Gnan* one cannot be free from this.

Our path [*Akram Vignan*] is natural and spontaneous (*sahajik*) in every way, but it is not natural and spontaneous for this [sexuality]. This sexuality should be gotten rid of even through egoism! That is because this is not *charam shariri* (the last body before ultimate liberation). Hence, one should remain in the *agna* [special directive of celibacy] even if through the

ego. [Do not engage in unrightful sex] It is okay if one binds karma because of this ego, but this much is worth protecting in *Akram Vignan*.

Begin Purusharth to Become Pure in Sexuality

The four pillars, Knowledge (*Gnan*), Vision (*Darshan*), Conduct as the Self (*Charitra*), and Penance (*Tapa*) are necessary. The *Gnan* you have received, the Vision and conviction (*pratiti*) You have attained; when that conviction comes into experience it is considered *Gnan*. Thus, the Conduct gives results. But who is obstructing in between? [Absence of] Penance.

The topic of Penance has indeed come out today. Grab hold onto Penance once. Begin the *Purusharth* of Penance. How can you go to liberation without doing Penance?

So remain pure in that. You have to become pure; impurity should not remain. All the garbage will be removed; everything is removed in Dada's presence. Dada turns everyone into God. Have you not seen that change!

One whose beggary of every kind has ended, all the power of the world is given to him. But only if beggary ends, isn't it! How many kinds of beggary? Beggary for money, beggary for fame, beggary for sensual pleasures, beggary for disciples, beggary for building temples ... all is beggary, nothing but beggary. How can our poverty be removed there?

One who 'does not want anything', all his work gets done. Even when things come before him, he does not want it. You want it, don't you? What all do you want?

The Desire for Respect is Itself Beggary

Questioner: I recognize that I still want respect (*maan*).

Dadashri: There is no problem with wanting respect, but is it that you are preoccupied with receiving respect like, 'How can I get respect?'

Questioner: No, not that kind of preoccupation.

Dadashri: Then what if you do not get any respect?

Questioner: Then there is no problem.

Dadashri: Then there is no problem with that. Otherwise, a desire (*kaamna*) for respect is considered beggary. A desire for anything is considered beggary. Desires, beggary are not considered to be discharge matters. 'Desires' and 'beggary' are closely related words. However, if you are not preoccupied in [acquiring respect], then nothing will affect You. Therefore, in this the path of [liberation] nothing is obstructed. But one who has beggary is considered to have taken another path.

Questioner: When someone gives me respect and I like it, is it considered beggary for respect?

Dadashri: No. It is naturally going to be liked. Do you like tea with sugar or without sugar? It is natural to like tea with sugar. However if someone were to say that, "I only like tea without sugar!" then I would say that is ego. Instead, quietly drink the tea with sugar. At least it will be tasty. Is that right or wrong?

Questioner: So if someone likes respect, then what is that considered to be?

Dadashri: There is nothing wrong in liking it. You will like it, won't you! But there should not be any desire for respect. When someone gives you respect, when it 'lands in your plate,' enjoy it leisurely. Enjoy it leisurely and with gusto. But you should not have a desire for it. Do not make a habit of it, do not become habituated.

Questioner: Does respect not make a person fall?

Dadashri: It is excessive pride (*abhimaan*) that makes one fall. Therefore, when people give you respect, there is nothing wrong with enjoying it, however at the same time the awareness that, 'This should not be so,' should prevail. You should not develop any attachment (*raag*) for the one who gives you respect.

Deceit in Pride: Distortion of Pride

Questioner: Doesn't enjoying respect weaken the awakened awareness (*jagruti*), Dada?

Dadashri: Awakened awareness will definitely decrease, won't it! So, where there is deceit in pride (*maan*) awareness will not arise. Where there is deceit (*kapat*) in pride, [he] cannot see [his] pride at all.

Questioner: There is no problem in enjoying the respect that comes naturally and spontaneously (*sahaj*), but then it begins to become distorted (*vikrut*), and a desire arises for it. That is what happens, isn't it?

Dadashri: Something like that may happen, but there should not be any desire (*ichchha*) at all. And the desires that arise are harmful.

Questioner: What are the different

kinds of distortions of pride and to what extent do they span?

Dadashri: There are many kinds of distortions. There are many distortions of pride, and it is that very distortion of pride that makes one fall. Therefore, there is nothing wrong in enjoying respect. If someone tells you, "Welcome sir, welcome, etc, etc." Enjoy that respect leisurely, but you should not become intoxicated (*kef*) by it. Sure, enjoy it with leisure, and you will feel satisfied from within. Yet, if intoxication happens, then it will become ugly!

However, as long as there is pride, a person appears ugly, and once he appears ugly no one will be attracted to him. Does he appear ugly or not? Even a handsome face will appear ugly.

Why does pride persist? Pride exists because one believes the other person is inferior. Therefore, do not believe him to be an inferior, but say, "He is superior to me." Then pride will depart.

That is why Krupadudev has written, "Why does one not attain liberation in this world?" Then he says, "This greed or any such things are not a problem, but if there was no pride, then one would attain liberation right here!" Keep the attentive awareness (*laksha*) on pride alone. Pride is the main cause of this worldly life.

One Becomes Habituated to the Expectation of Pride

My elder brother emanated an aura of superiority (*khumari*). I used to think my elder brother was laden with pride (*maani*), however he used to call me *maani*. What did he say to me one day?

"I have never seen a *maani* like you." I asked him, "Where do you see pride in me?" He replied, "There is pride in everything you do."

So then I investigated within and I could see my pride surface in everything and that was the very thing that gnawed away at me. And what did I do to gain respect? People used to address me as, Ambalalbhai [the term 'bhai' is a form of respect]! No one would call me just Ambalal! They address me using six syllables [in Gujarati]. And so I became accustomed to that, I became habituated to that. Since I had a lot of pride, I would protect that pride! Now someone may not say all six syllables of 'Ambalalbhai', and in a hurry may say 'Ambalal'; is that an offense? How can a person say six syllables at a time when in a hurry?

Now if the other person had not addressed me as Ambalalbhai, then I would not be able to sleep the entire night, I would be restless. Gosh! What was I going to get out of it? Was it going to sweeten my mouth? There is no taste in it, yet the belief is still held onto due to societal influence. People put me on a pedestal and they also believed me to be praiseworthy! Hey, what am I to do with peoples' beliefs?

When cows and the buffalos look at you and wag their ears back and forth, does that mean you should believe that they are showing you respect? This is how everything is! You might think they look up to you with respect, we believe it in our mind! In fact, the poor people are caught up in their own pains, they are caught up in their own worries.

All That is Only for Pride

Before attaining *Gnan* I had told people, "Come and get your work done from me, whatever it may be. Whether it is advice, consolation or whatever else! If I have money, then I will also provide you some but I will do your work. You do not have to do my work. This is because when I tell you not to do my work, you will not be afraid of me."

Forty-five years ago, Mama Ni Pol was considered a very desirable place. At that time 'we' use to stay there, and the rent was fifteen rupees. At that time people lived in homes paying seven rupees for rent, and 'we' were paying fifteen rupees. 'We' were considered to be a very successful contractor. So, those who lived in big bungalows would drive their cars there. Because they are caught up in difficulties, they come there [to me]. If they have come there having done something wrong, even then I would help them escape through a 'back-door' [if they have come having done something wrong, then I would use a scheme and show them a way to come out of it]. I would show them the 'back door' and [tell them] to 'leave' from there. Now they are the ones who have committed the offense, and I would set them free through the 'back door'. Therefore, I took the offense upon myself. Why is that? It was to get respect! Is it not an offense to set him free through the 'back-door'? I would show them through my wisdom, and they would get saved. So they would treat 'us' with respect, but I would be liable for that fault. Then I realized that all these faults happened due to unawareness, for the sake of acquiring respect. Then I

recognized the pride. [Then] Would there be any worries for pride!

It was simply due to the pride that, 'I am something; I am something, greater than everyone,' that is all wrong. One does not gain anything from it, there is no point to it; he believes it to be true, that is all.

Questioner: Once you recognized the pride, how did you destroy it?

Dadashri: Pride cannot be destroyed. [By understanding pride is wrong] I suppressed it. Otherwise, pride cannot be destroyed. This is because one himself is the one destroying it, then who will he destroy? How can one 'destroy' his own self? Do you understand that?

Consider the One Who Insults You as a Benefactor

Don't some people say, "You do not value me"? What value did you have anyway? Go and ask the ocean what your value is. One wave will come over and sweep you away! The owner of many waves has swept away many people like you! Those who do not have attachment-aborrence (*raag-dwesh*) are considered to have value!

Questioner: This respect and insult (*apamaan*) are very bothersome now, how can I become free from them?

Dadashri: Does insult bother you or does respect bother you?

Questioner: Actually, it is insults.

Dadashri: Hey, even respect can be very bothersome. If one is given too much respect, then he will get up [from there]. If one is given too much respect,

then he will get tired of it and run away from there. If one keeps on getting respect everyday, the entire day, then he will get tired of it and run away from there. And he does not like insults even for a short while. He may like respect for a short time, nevertheless one can tolerate insults, but he cannot tolerate [excessive] respect. Yes, to tolerate respect is like swallowing lead.

Questioner: Yet one does not like insults, what is that considered to be?

Dadashri: It is considered very wrong not to like insults. The energy to like insult has not arisen in people. They should hire someone to insult them. But no one hires someone, do they! However, a hired person would not insult him in the true sense, would he! And when people are truly insulted, they get hurt and disappointed. Consider the one who truly insults you as your benefactor, but instead one feels hurt and disappointed. When you are truly insulted, you should not feel hurt and disappointed. So when someone insults you, consider him your benefactor and decide that, 'It would be great if he is around me all the time.'

Do Not Remain Partial Towards Pride

Questioner: So does that mean that I should learn to tolerate insults?

Dadashri: The energy to tolerate insults will come once pride goes away. Pride has employed a bodyguard and told him to teach a lesson to anyone who comes to insult. Anger is the bodyguard of pride. Greed has also employed a bodyguard; it is deceit. And that itself is illusion that deceives the Self (*maya*). And if greed leaves, then that *maya* will leave.

When the enemy known as pride has seeped in, that is when anger will wait around to protect pride. Therefore, as long as there is pride that bodyguard will remain.

If someone tells you, “You are a fool, you don’t have any sense,” then you should tell him, “Sir, it is not just today; I have always been like this.”

People try to destroy anger, don’t they? Some people decrease greed by ‘beating’ it. Then what does *maya* say? *Maya* says, ‘I have six sons: anger, pride, deceit, greed, attachment and abhorrence. Those are my six children and I am the seventh. No one has been able to wipe out my family. Yes, only a *Gnani Purush* is able to wipe us out. Otherwise, no one has been able to wipe us out. No matter how much you destroy my anger, you destroy greed, but as long as my son pride is alive, everyone else will come back to life.’

The Goal has Been Overlooked and Beggary has Seeped In

This beggary is not going away. The beggary for respect, the beggary for fame, the beggary for sexuality, the beggary for money... beggary, beggary and beggary! Have you ever seen anyone without beggary? In the end, there is even beggary for building temples, so they have temples built! When one cannot find any other business, then anything is done for the sake of fame! Hey, is that why are you building temples? Where do you not find temples in India? But, for the sake of building temples, the money continues to be collected. The Lord had said that, “The builder will build temples if it is in his unfolding karma,” why are You [the awakened One] getting involved in this?

The role of people born in India is not merely to build temples. The only reason for being born in India is to attain final liberation. Alongside with your work, keep a goal to attain final liberation within one lifetime (*ekavtari*), then within fifty lifetimes, hundred lifetimes, or even within five hundred lifetimes an end will come about. Let go of all other goals. Then you may marry, become a father, become a doctor, and build a bungalow, these are not the issues, but keep a goal of only one thing; ‘As I am born in India, I want to attain all that is necessary for liberation.’ Focus upon this one goal, then an end will come about.

Anyhow, there should not be any kind of beggary. One should not get involved in encouraging donations or other things for recognition. There should not be the act of getting into, instigating, or encouraging others to do such things. ‘We’ have become free from all beggaries. There is no beggary to even build temples, because ‘we’ do not want anything in this world. ‘We’ are not a beggar for respect, nor a beggar for fame, nor a beggar for money, nor a beggar for gold nor am I a beggar for disciples. ‘We’ do not have any thoughts for sexual pleasure (*vishay*), ‘we’ do not have thoughts for money. Where thoughts simply do not arise, then how can beggary remain there? For respect, for fame, there is no kind of beggary.

In the Illusory Attachment for a Plaque, Purity Sinks

‘We’ have visited temples and the likes. At some places, the walls are covered with [donor] commemorative plaques! What is the value of those commemorative plates? It is for the purpose of fame! And

where the purpose of fame is in abundance, people do not even look at it thinking, 'What is there to read?' If there is only one commemorative plate in the whole temple, then one will have time to read it, but here there are many, entire walls are covered with commemorative plates, then what will happen? Nevertheless, people say, "Put a commemorative plate in my name!" People prefer commemorative plates, don't they!

If a person donates one hundred thousand rupees to charity and gets his name engraved on a commemorative plate, and another person gives only one rupee to charity, but he gives it anonymously; then [the latter] is of great value. And to place a commemorative plate settles the 'balance sheet.' If you give me a hundred-rupee note, and I give you [hundred rupees worth] of change, then there is nothing left for me to take, nor is there anything left for you to give! You made a donation and had your name engraved on a commemorative plate, then no give and take remains, does it! This is because you gave a donation to charity, and got your name engraved on a donor commemorative plate. Whereas one who donates only one rupee in private, he hasn't taken anything in return, so therefore his balance is pending.

There is No Amusement in Temptations

People will say, "Come on in uncle, I do not like it without you. Whatever you say, I will do all your work for you, I will massage your legs for you." Hey, this is temptation! Become indifferent there.

People come to deceive me. People come to tempt me, but I do not get deceived. Hundreds of thousands of people

come to me, they tempt me, they will do everything, but they will not succeed! And here no one will hook me! One realizes that he will not succeed with Dada and so he will go back!

Then he gets tired that, 'It does not seem that there will be any success with Dada. There does not seem to be any opportunity in the future.' Hey, I don't want anything, why do you try to look for opportunities here? Go to someone who wants something. No matter who comes, I still send them back that, 'Sir, do not come here.'

So, everything has become simple, now get Your work done. Such a simple thing will not come again. Such a chance will not come again. This is a great chance, therefore let other temptations decrease! There is no amusement in these temptations. You will find people to tempt you, but your benefit is not in it. Therefore, let go of your temptations for this one lifetime! You have only half of your life remaining now, don't you! Your whole life is not remaining now, is it?

Superiority is Distortion of Pride

Do not consider there to be a difference between yourself and others. In fact, one talks because he wants to show he is superior. And all the *kashay* make him do it! Not a single sentence of 'ours' is with egoism, it flows out naturally. This is because 'our' [speech] is a 'record' [speech without ownership]! There is no problem once your speech becomes a 'record'. There is no problem after it becomes a 'record.' After it becomes a 'record' the work is done. It still does not come forth as a 'record', does it?

When two people are talking, you feel like putting your 'two cents' worth. That cannot be referred to as *Gnan*. You cannot give an explanation for any question; you cannot say even a word. You can only speak casually. It is not a thing of competition. There should not be any competition. All competition is for worldly things!

Remain Vigilant Against Pride

Therefore if you want to carry out the work [attain liberation] completely, then remain vigilant. As far as possible, do not give spiritual talks anywhere. Do not go around explaining this *Gnan* to anyone, otherwise, the actual meaning is one thing and you will end up saying something else! To speak even a word of the speech of the *Vitaraag* Lords is the gravest liability of all!

People will cling to you, what do people care? People will think that they will get something out of you. For the sake of getting something people will cling, will they not? But simply tell them, "This is not a task for me." Not even a single word should be uttered; otherwise you will misconstrue the meaning into something else!

Questioner: But we can talk about the experiences that we have had, can we not?

Dadashri: (You) Have no experience. The experiences will actually happen very slowly. All this talk that takes place [in *satsang*] is in fact words that 'we' have spoken; those words yield results.

So the entire Science of absolutism (*Vitaraag Vignan*) should become present.

No one knows even a fraction of this Science. It is 'our' speech that had entered within you that is coming forth. And if a person well-versed in the scriptures were to come along, then he would put you down, he would put you down with just a few words. Intellectual knowledge will not work, will it! Doesn't the world already have intellectual knowledge? Oh, there are people who have memorized volumes and volumes of scriptures. If they utter just a single word, you will become confused.

It is 'our' *Gnan* that has been given which produces results. Upon obtaining those results, it grows again. That which 'we' have given remains in the form of a seed, when it grows again, then say, "Dadaji used to say this." But when speech flows in this manner, for a few days it may seem like, 'This man speaks exactly like Dadaji.' Then where will that lead! After a few days, it will sabotage you; it is inevitable, isn't it!

Be Vigilant Against the Ego Within

Do you ever give talks [about this *Gnan*] anywhere? Do not get in any such discussions anywhere. This is because people will in fact listen, but what will become of you? People will listen with one ear and let it out the other, but you will have interest for it. This is because there is still egoism present within, and it is ready and hungry, waiting with anticipation. And gradually they get the nourishment they need.

Why do you go around discussing *Gnan* when the ego and everything else within have not yet diminished? Nobody benefits by even four *annas* [about fifteen rupees today], and so there is no point in

discussing *Gnan* unnecessarily, is there! At that time everyone will find the words very pleasing. People will even say, "I really like what you said, I really like what you said." But there your ego will increase, and those people will not gain any benefit from it. It simply 'smells' good, that is all! It is like enjoying the aroma of a sweet dish, without getting a taste of it!

If you want to keep it [the experience of the Self] incomplete, then this other path, [the traditional *Kramic* path] will be easy, you will even get to enjoy the sweetness. However, if one falls weak to the slightest bit, then the ego and everything else within are just waiting, ready to pounce the moment they get some 'food!' The ego within is constantly looking for 'food.' Everyone has ego waiting within. When the ego takes over it will not just look for some commission. At the moment, it is looking for commission, but later on, it will take over the entire wealth, and it will 'eat' you as well! It is automatically present within. You should continue to Know that, 'This is the presence of the ego.' Until then do not fall into any other 'part' [trap]. Do not do anything in a way that will give the ego any scope.

If you speak even a little about our *Gnan*, then people will flock after you [they will get charmed]. People have never experienced such peace like this before, they have never heard of anything like this, therefore they will flock after you, won't they! And the ego within you will keep 'laughing,' 'Yes, great I got some 'food!'' It has been looking for this from time immemorial! Do You want to attain ultimate liberation or do you want

to leave it unfinished? Do you want to become weak? If you want to attain ultimate liberation, then do not become weak anywhere. If someone asks you, even then do not become weak.

Questioner: If one indulges excessively in the interest of the ego, then is that the reason one falls again this way?

Dadashri: Of course! All this sweetness is bound to arise. It is indeed the ego that is making one do all of this, [by saying], 'This is very good, it is very good; people like it.' Wherever it seems sweet, know that a beating is coming.

There should not be any interest from within for egoism, there should not be any interest for the intellect. There should be aversion towards the intellect, there should be aversion towards egoism. And that too when it is studied, only then is it useful! Until then it is better to be patient!

Without Attaining the Absolute State, Preaching Makes One Fall

As long as you have not attained the absolute state, do not get involved in giving [spiritual] talks. It is not something worth getting involved in. Yes, all you can tell people is, "The *satsang* over there is good, go there, etc." You can say this much. But do not preach. It is not worth preaching to others. This is because this is *Akram Vignan*.

For those who have attained Dada's *Gnan*, what they speak comes out solely on the basis of *Gnan*, and upon hearing this the world surrenders everything to them. And what happens when they surrender? One will become entrapped! All those [*kashays*] that have been lying

dormant, will immediately surface. This speech is full of attraction. This *Gnan* is very attractive. Therefore, remain silent. If you want to get complete benefit, then remain silent. And if you want to open up a 'shop,' then you are free to talk. However, such a shop will not last. Even if you open up a 'shop,' it will not last; it will shut down. This is because this *Gnan* has been imparted, therefore it will not be long before it shuts down. Such a shop runs in the *Kramic Marg*. It lasts for two life times, five life times or ten life times, but then that too shuts down. Opening a 'shop' means to sell the energy that had been acquired as a result of continuous spiritual practice (*siddhi*). The *siddhi* that had been attained has begun to be sold; it has been misused!

Goshada was initially a disciple of Lord Mahavir, he was a very special disciple. However, he eventually opposed [the Lord]. Goshada spent a lot of time with Lord Mahavir. Later he felt, 'I have understood all the Knowledge.' So after parting from the Lord he proclaimed, "I am a *Tirthankar*, he [Lord Mahavir] is not a *Tirthankar*." At other times he used to say, "He is a *Tirthankar* and I am also a *Tirthankar*.' This disease had set in, so what must have become of him?

Now when one was in the direct presence of Lord Mahavir he did not behave, so then how can he behave before 'us'? What would happen if it were cut while still unripe? [Without attaining the absolute state, preaching makes one fall]. And that [incident with Goshada] took place in the fourth era of the time cycle. Whereas this is the fifth era of the time cycle, it will ruin countless lifetimes.

People have taken this kind of beating from time immemorial, haven't they! They have taken this same beating over and over again. Upon acquiring the slightest taste [of pride], he is sent into intoxication!

The Intense Desire to be Worshipped is the Greatest 'Disease'

Does the intense desire (*kaamna*) to be worshipped truly arise in you? Let me know, I will help you suppress it. Yes, when 'we' cut off the roots it will then stop. That desire possesses a great liability. Such a desire does not arise, does it? Be forewarned, it will arise some day! So consider it a liability and proceed. This is because when people worship you, you will develop a habit for it as though it were tea. Then when you don't get it, you become perplexed. Then you may even come up with a scheme to make others worship you. So there is a liability, remain vigilant. What is the beggary for? It is beggary to be worshipped. And when someone worships you, then you are happy. Hey, these are signs of going to hell! This is very dangerous! Such habits that have been formed, will not leave.

Questioner: How can one tell whether or not he has an intense desire to be worshipped?

Dadashri: He can realize everything. He realizes what he likes. Does he not realize that he likes ice cream? The Self is the 'thermometer' within, so he realizes everything.

The human beings of the current times are insatiably greedy. They are creating their very own 'shop' everywhere; they create situations where they get

worshipped wherever they go. And those who want to be worshipped cannot grasp anything new, [cannot grasp] the truth. People have started their own 'shops' of worship everywhere. And the intense desire to be worshipped is filled within that, 'How is it that they will worship me.' When one is worshipped, he is excited with the temptation of pleasure from within and he feels happiness (!), truly!

That is all the wrong path. There is no graver 'disease' than the intense desire to be worshipped. The greatest 'disease' is the intense desire to be worshipped! Who should be worshipped? The Self is indeed to be worshipped. So where is the need to worship the body? But there is a desire, an insatiable greed to be worshipped. What are you going to gain from worshipping the body? What is there to gain from the body that is going to be burnt? But insatiable greed is such that [he seeks that], 'I get worshipped.' Therefore, these are the intense desires to be worshipped. Otherwise, liberation is not difficult to attain. These tendencies that exist within are difficult [to overcome].

If such a desire arises, then it is a great fault. Have you ever had such a desire? Do you ever get tempted from within? In fact, 'we' caution [people]. If 'we' do not caution them, then they will fall, won't they! If one falls having arrived at such a high state, then he will become useless and get 'hurt' very badly as well. If he is lower down and falls, then he will not get hurt so much. If he has climbed up very high and if he falls, then it will hurt a lot. So remain wherever you are, and do not fall from there.

Do not bring any of your own words

into this. Take the words from here [that I speak] and use them as they are; do not put any new words of your own. Do not even build a new 'station.' Or have you already built one? You have not dug the foundation, have you? You have not built anything, have you? There should be a warning, shouldn't there? Otherwise, there is no telling where you will end up! This path is very different. And you will encounter so many enticing situations along the way! Such enticing situations that you have never experienced are yet to come. Even highly evolved spiritual beings have been deceived by this, so what hope is there for you? So, follow this path of Dada Bhagwan properly. Hey! It is a clear road and first class! There is no risk or anything on it!

The Understanding of What is Beneficial and Harmful

Presently, what is considered awareness of worldly benefit? When one has moral standards, a standard of honesty, his greed is within normal limits, does not have deceit, his pride is within normal limits; that is considered awareness of worldly benefit. Otherwise, are 'abnormal' people likely to have awareness of what is beneficial? There is no telling who a person blinded by greed will 'bump heads' with. One who has the awareness of what is beneficial in worldly life is considered a human. Otherwise, if you take a picture of these people, then people will say, "This is a photo of a human," but they lack human qualities within.

What work do we have to accomplish in this human life? It is only for the goal of [attaining] liberation, that is the only

work that needs to be accomplished. The 'tool' [*Gnani*] that we come across for the purpose of attaining liberation; this human body is for devotion towards that 'tool'.

Acquire Understanding From the Gnani's Understanding

You will have to acquire understanding through the understanding of the *Gnani Purush*, exactly parallel; otherwise, the 'railway line' will be lost. You are not to apply your own understanding whatsoever. There is simply no understanding within, is there! There is not even an iota of understanding. You are not apply your own understanding to this. You do not have any understanding at all, do you! There is no understanding at all. If there was understanding, then you would have become God.

In fact, anger-pride-deceit-greed are all suppressed. Where there is a chance, then they will still flare up. If anger-pride-deceit-greed are not fed for three years, then they will automatically leave; you don't have to tell them to leave.

Questioner: These *kashays* eat up all the food so what should I do?

Dadashri: They will come to feast. Nevertheless, Dadaji guides you, and through his grace it is possible to clean everything. If you slightly move away from this *satsang* on your own, then everything will immediately latch on to you. You should not leave the protection of Dadaji, do not let go of his 'feet'.

For the Sake of Salvation Purity to Follow the Agna is Required

Questioner: So then you will place

us in the 'lift', won't you? The rest of the responsibility is yours, isn't it?

Dadashri: All the responsibility is 'ours.' If you remain in the five *Agnas*, then You can experience a state like that of Lord Mahavir; I can give you that in writing. If you follow the five *Agnas*, then I can give you a guarantee in writing that, 'You will experience a state free from the effects of mental, physical, and externally-induced problems as much as Lord Mahavir!' Even if you follow one instead of five, then the responsibility is still 'ours'. The Science of the entire world is encompassed in just those five statements.

Akram is the purely path of the twenty-four *Tirthankars*, absolutely pure! Purity, not even the slightest impurity, one hundred percent gold! The *Akram Marg* cannot be found anywhere else, can it!

If he [the *Gnani Purush*] is pure in every way, then the energy you lack will indeed come. There is power of speech behind whatever the *Gnani Purush* has done.

Clean Through Repentance

There is still something to understand in this era of the time cycle. There forthcoming time is such that it will be good for approximately two to three thousand years. Top conditions will come, the situation will be like that which prevailed at the time of Lord Mahavir. Therefore, if you take advantage of that time, then it is worthwhile. Now change your internal state such that, 'Now onwards I want to live only for the *Gnani*.' Everything else is part of your karmic

account and you are going to get it; you have to continue to do Your work. You will indeed get the result of that. All the other intents, other internal states are worth changing. Otherwise, are you going to take all this with you?

Questioner: No.

Dadashri: So it is like that; and repent for any mistake you have done. If you repent now, then you will be able to burn your demerit karma to ashes while in this body. Do a *samayik* on repentance. What *samayik*? A *samayik* on repentance. Repentance for what? It is that, 'I took money from people wrongly.' So remember the people from you taken it from by name and recall their face; for adultery, for all those you have seen with a sexual intent, wash all those demerit karma, you can wash them even now.

Get Your Work Done

No matter how much money you have, but ultimately the money is not going to come with you. So get Your work done. You will not encounter the path of liberation again. The path of liberation will not return for another eighty-one thousand years. This is the final 'stand,' there is no 'stand' ahead.

The *Gnan* 'we' have given You is in its exact place. Whatever understanding has taken place within You is Yours. Rest of the understanding has not happened yet. The *Gnan* that has been given to You in the original State of the Self (*muda Swaroop*); the exactness of that State has not yet manifested in You completely. Till then, it will appear to be increasing. Otherwise, this *Gnan* is the one and the same; it is solely as the original Self.

However, once it comes into exactness in its original State, then there will not be any increase or decrease remaining. What is this increase and decrease? The Vision (*Drashti*) that you have attained increases day by day. It is trying to come into its original State. It is trying to come into the State that was given to You.

Purity of the Heart Makes One Attain the Original State

Questioner: You aim to make us all God; that will happen when it happens, but that is not the case at the moment, is it?

Dadashri: But that will happen, because this is *Akram Vignan*! The one who aims to make you God is an apparent doer (*nimit*). And one who has the desire to become God; when these two keep getting together, then it will certainly happen! The one who aims to make you God is 'clear' and Yours is also 'clear.' There are no ulterior motives on your part. Therefore, one day all the obstacles will break, and You will become God, which truly is Your original State!

Here all the readiness [to attain the final state] is available here. However much purity there is in your heart, however much you 'push the button' [while remaining in purity]; you are ready to that extent! Therefore, it is just a matter of you 'pushing the button.'

When can salvation of people take place? When you become pure, absolutely pure! Purity, indeed attracts everyone, the whole world! Purity! Pure things attract the world, impure things fracture the world. So develop [complete] purity!

~ Jai Sat Chit Anand

Glossary**Gujarati****Meaning****A**

| | |
|---------------------|--|
| <i>abhimaaan</i> | excessive pride |
| <i>Agna</i> | five directives that preserve the awareness as the Self in <i>Akram Vignan</i> ; spiritual directive |
| <i>ajagruti</i> | lack of awareness |
| <i>Akram Marg</i> | Step-less path to Self-realization |
| <i>Akram Vignan</i> | step-less Science of Self-realization |
| <i>apamaan</i> | insult |
| <i>ashram</i> | place of spiritual retreat or instruction in Indian religions |
| <i>atkan</i> | that which obstructs the path towards liberation |
| Atma | Self |

B

| | |
|---------------------|--|
| <i>bhaav</i> | intent |
| <i>brahmacharya</i> | celibacy through the mind, speech and body |

C

| | |
|-----------------------|--|
| <i>charam shariri</i> | the last body before ultimate liberation |
| <i>charitra</i> | worldly conduct |

D

| | |
|----------------|--------|
| <i>Darshan</i> | Vision |
| <i>Drashti</i> | Vision |

E

| | |
|-----------------|--|
| <i>ekavtari</i> | to attain final liberation within one lifetime |
|-----------------|--|

G

| | |
|---------------------|---|
| <i>Gnan</i> | knowledge of the Self and who the doer is; Knowledge |
| <i>Gnani</i> | the One with Knowledge of the Self |
| <i>Gnani Purush</i> | one who has realized the Self and is able to do the same for others |

H

| | |
|-------------------------|--|
| hard <i>raudradhyan</i> | very adverse meditation that hurts the self and others |
|-------------------------|--|

I

| | |
|----------------|--------|
| <i>ichchha</i> | desire |
|----------------|--------|

J

jagruti awakened awareness

K

kaamna desire

Kaliyug current era of the time cycle that is characterized by lack of unity in thought, speech and action

kashay anger, pride, deceit, greed

kef intoxication of the ego

khumari an aura of superiority

Kramic Marg traditional step-by-step path to attain the Self

kshatriyaputra descent of a warrior caste

L

laksha attentive awareness

Lord Mahavir the twenty-fourth and last *Tirthankar*, who lived approximately 2,500 years ago

M

maan respect; pride

maani laden with pride

maya illusion that deceives the Self

moha illusory attachment

moksha final liberation

muda Swaroop the original State of the Self, the embodiment of the absolute Self

N

nimit instrumental doer; apparent doer

P

paap demerit karma

pratiti conviction

priti love

punya merit karma

punyanubandhi paap karmic effect of demerit karma of this life, which binds merit karma for the next life

Purusharth real spiritual effort

S

| | |
|------------------------|---|
| <i>sahajik</i> | natural and spontaneous |
| <i>samayik</i> | introspective analysis as the Self |
| <i>samyak drashti</i> | right Vision |
| <i>sansaar</i> | worldly life |
| <i>satsang</i> | spiritual discourse |
| <i>satya</i> | truth |
| Satyug | era of the time cycle that is characterized by unity in thoughts, speech and action |
| <i>siddhi</i> | powers that one acquires as a result of continuous spiritual practice |
| Simandhar Swami | current living <i>Tirthankar</i> Lord present in <i>Mahavideh</i> Kshetra |
| <i>Swaroop nu Gnan</i> | Knowledge of the Self |

T

| | |
|-------------------|---|
| <i>tapa</i> | penance |
| <i>Tirthankar</i> | the absolutely enlightened Lord who can liberate others |

U

| | |
|---------------|-------------------------------|
| <i>upayog</i> | applied awareness as the Self |
|---------------|-------------------------------|

V

| | |
|------------------------|---|
| <i>vaasna</i> | latent tendencies, desire for pleasure |
| <i>vikrut</i> | distorted |
| <i>virati</i> | cessation of worldly intents |
| <i>vishay</i> | sexual pleasures; sexuality; pleasures of the five sense organs |
| <i>vishayi</i> | inclined towards sexuality |
| <i>Vitaraag Vignan</i> | Science of absolutism |
| <i>Vitaraago</i> | absolutely detached Lords |



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- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 6pm) by 3rd Dec.
- ♦ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

6 January (Sat), 4 to 7pm- Satsang & 7 January (Sun), 10am to 12 pm - Aptaputra Satsang**7 January (Sun), 4 to 7-30 pm- Gnanvidhi**

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Gandhinagar

28 October (Sat), 7-30 to 10-30 pm-Satsang

29 October (Sun), 5-30 to 9 pm- Gnanvidhi

30 October (Mon), 7-30 to 10-30 pm-Aptaputra Satsang

Venue : Ground Near Ch-3 Circle, Nr. S.T. Bus Depot, Sector-11. **Ph. :** 9427609245

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

1 November - 5-30 pm Onwards Opening Ceremony, 7-15 to 8-15 pm - Satsang

2 November - 9-30 am to 12 pm & 7-30 to 10 pm - Satsang

3 November - 8 am to 1 pm & 4-30 to 6-30 pm - Birth Anniversary

4 November - 9-30 am to 12 pm & 7-30 to 10 pm - Satsang

5 November - 9-30 am to 12 pm - Satsang, 4-30 to 8 pm - Gnanvidhi

Venue : Near Greenland Cross Road, Rajkot-Morbi Highway, **Rajkot (Guj).** **Ph.:**9426267365

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- ♦ For any information or help, pl. contact +91 8155007500 or send email to info@dadabhagwan.org

Jamnagar - Trimandir

7 November (Tue), 10 to 11-30 am-Trimandir Ground Breaking Ceremony

Venue : Opp. Vrajbhumi-1, Nr. TGES School, Maneknagar, Chambers of Commerce, Rajkot Rd.

Surendranagar

8 & 10 Nov. (Wed - Fri) 8 to 11 pm-Aptaputra Satsang

9 Nov. (Thu) 7-30 to 11 pm- Gnanvidhi

Venue : Bhakti Nagar Circle Ground, 80 ft. Road, **Surendranagar (Guj).** **Ph. :** 9979680471

Bhuvneshwar

25 Nov. (Sat) 5-30 to 8-30 pm-Satsang

26 Nov. (Sun) 4 to 7-30 pm- Gnanvidhi

27 November (Mon) 6 to 8-30 pm-Aptaputra Satsang

Venue : KIIT Auditorium, KIIT Univercity Campus, Patiya, Bhuvneshwar. **Ph. :** 9582088626

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, **Adalaj**, Dist.:Gandhinagar-382421, Gujarat, India. **Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org
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Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

Three Places Where One Can Slip in Akram

After attaining Gnan, there are only three places where one can slip in worldly life. You can eat and drink, wear clothes, wear glasses, go watch a movie, eat whatever you want; but do not eat meat. Secondly, you cannot drink even a single drop of alcohol, and thirdly do not have any extra-marital relationships. If [sexual] thoughts arise about a woman who is not your wife, do pratikraman. These are the only three places where you can slip, there are no other places of danger. Slipping means, one will never recover. In addition, you can run your business, do everything, drink tea; there is no problem with that. At least that will not make you intoxicated, will it! If you drink alcohol, then it will put the self into a state of unawareness, and that will be the end of it. Then all the Gnan will exhaust! Then you will get a life in hell, and it is the same with having extra-marital relationships. There is no solution for having an extra-marital relationship, there is no solution for drinking alcohol, and there is solution for eating meat. Therefore, make a note of this.

- Dadashri

