

September 2017

Dadavani



When one says, "This person is very good, whereas that person is wrong," that is forming an opinion.
Attachment and abhorrence are all opinions, and that is why worldly life persists.



Towards Vitaraagata as Opinions Departure

EDITORIAL

Due to the merit karma of countless past lives, *Akram* Science is attained in this era of the time cycle. One becomes aware that, 'I am pure Soul,' the conviction (*pratiti*) and awareness as the Self (*laksha*) sets in; yet who obstructs experience of that state? Why has *spashta vedan* (distinct experience) been halted? Why does uninterrupted awareness (*akhand jagruti*) not prevail? Why can't the pure Soul be seen immediately in close 'files'? The reason is one uses 'inverted spectacles' [seeing the relative] that are created from opinions, and becomes bound to people, things and circumstances.

Akram Vignani, absolutely revered Dadashri, has given a new Scientific invention in the world of spirituality that, 'Opinion is the father of the mind and language is the mother of the mind.' An opinion is made up of subatomic particles of the ego. On the basis of whatever the intellect believes there to be happiness, there is attachment and abhorrence, and an opinion is formed. Opinions always keep one in either the good or the bad. Through attachment-abhorrence the Vision changes, and as a result of this a veil covers the pure Vision.

Where there is attachment-abhorrence and opinions; that is where there is bondage. Of the billions of people in the entire world, it is not as though we are not bound to every one of them. We have attachment and abhorrence with about one thousand to two thousand people; at home, with extended family members, with people in the business and at work, with fellow spiritual colleagues; that is why one has to wander around life after life. One has bound strong opinions for all the people at home. Any kind of opinion increases the burden. There is a burden for whatever there is an opinion about, therefore do not bind any opinions for *mishrachetan* (mixture of the Self and non-Self; human beings). A *pudgal* (non-Self complex of input and output) will form as a result of whatever opinions there are. Therefore, it is necessary to remove even the opinions of opinions which remain subtly. The only opinion one should have is, 'This body is a betrayal.'

Absolutely revered Dadashri, while giving more clarity in detail says, "Opinion is a cause and the effect of that is a thought." By concentrating on a single thing powerful opinions result in a major obstruction, which makes one wander towards worldly life. Vision that is laden with faulty opinions casts a shadow on the other person's mind, such that dislike prevails merely by the presence [of one with faulty opinions]. Even the slightest negative thought for the other person reaches him, and then it develops further. There, shoot-on-sight *pratikraman* (to recall, apologize and resolve not to repeat a mistake) stops the vibrations from reaching the other person, or it erases the ones that have reached. The moment it is erased, naturalness and spontaneity is noticeable in the speech and conduct with that person.

It is our ardent prayer that *mahatmas* understand this Science, begin *Purushartha* (real spiritual effort) of dissolving the veils of opinions in the form of 'colored glasses', and progress on the path of liberation.

~ Jai Sat Chit Anand

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Towards Vitaraagata as Opinions Departure

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.

The Definition of Opinion

Questioner: What is an opinion (abhipray)?

Dadashri: Opinion means that whoever has like and dislike for anything, an opinion sets in him. An opinion is formed when there is duality, and our Gnan is beyond duality. Where there is Gnan an opinion will not be formed. That is why I have said that, "Once opinions cease, the mind stops being formed. When attachment (raag) and abhorrence (dwesh) leave, the mind stops [forming]."

Questioner: When is an opinion formed?

Dadashri: It is only formed when there is attachment and abhorrence. Opinion is only formed when attachment and abhorrence about anyone [or anything] exists.

One Becomes Bound due to Opinions

Questioner: When an opinion is formed, does the one forming the opinion also become bound?

Dadashri: They both become bound. When someone forms an opinion about me I do not get bound, but he becomes bound. *Agnanis* (those who have not attained the Knowledge of the Self)

both become bound. Whereas I do not get bound, do I! You can throw whatever you want at me, but I am not ready to throw anything back at you! People had opinions about Lord Mahavir but the Lord did not have any opinions about anyone.

Two Types of Opinions

The three 'ghosts' of the mind, speech and body have possessed one. Why have these 'ghosts' possessed one? It is because there was mango pulp and fried chapti, and one has kept binding the opinion that, 'This mango pulp is delicious, this mango pulp is delicious.' Then if he gets salty yogurt soup he will keep binding the opinion that, 'The yogurt soup is very bad, it is salty, it is salty.'

Two types of opinions were bound; one is of attachment and the other is of abhorrence. Everything has arisen due to those opinions. There is no problem with eating and drinking; but do not form an opinion about that. Do not form opinions such as, 'This mango pulp is delicious, and the yogurt soup is salty,' otherwise they will possess you.

Worldly Life Persists due to the Ego of Attachment - Abhorrence

This world is such that it will possess you. If you say, "It is good," then

there will be attachment, and if you say, "It is bad," then there will be abhorrence. Therefore, it possesses you. Due to this all the 'ghosts' have arisen.

In fact, everyone just keeps forming opinions. They form opinions about things and they even form opinions about people. If you say, "This person is not proper," then you have formed an opinion. 'He is very good, whereas he is bad.' Attachment and abhorrence are all opinions, and that is why this worldly life persists.

The Actual Nature of an Opinion

Questioner: Is opinion the *pratishtit ahamkar* (instillation of the ego of the past life)?

Dadashri: Yes, an opinion is made of *parmanus* (the smallest, indivisible, indestructible particle of matter) of the ego. Opinions show individuality. One's vision completely changes due to opinions. If opinions are 'lifeless,' if they are without *khench* (subtle pull of insistence), then there is no problem, they will resolve faster but the opinions that are with the subtle pull of insistence will create a veil over the *Gnan*.

Questioner: Opinions such as, 'This person is good' and 'That person is bad' arise; so what is the cause behind that?

Dadashri: The intellect and the ego. Those, whose intellect has not developed, for example cows, buffalos, do not give any opinions. It is because of intellect that opinions are given. One with less intellect, gives fewer opinions. If one has

more intellect, then he will immediately give opinions. They have a 'post office' of opinions [lots of opinions]! They keep giving opinions all day long.

If you are familiar with a person, and if you give an opinion that, 'He is indeed like this,' then that is referred to as an opinion.

Questioner: Does the intellect give opinions?

Dadashri: Then who else gives it? The intellect and the ego get together and give an opinion. The ego is blind, it does whatever the intellect tells it to. Good and bad is established by the intellect.

In fact, this intellect has made all kinds of divisions in every circumstance. Some people will say, "This is good," while others will say, "It is bad!" One may like the circumstance of sweets so he will call it 'good,' while another will dislike it so he will call it 'bad.' They again give opinions that, 'This is good and this is bad.' Thus, attachment-abhorrence arise.

The Intellect is due to the Past Knowledge and Vision

What is intellect? It is your viewpoint from the past life. For example, if you are travelling on a highway, you will see a certain view at the first mile. The intellect may endorse that, 'It would be nice to have everything this way indeed.' So the viewpoint of the first mile becomes decided. Then as he proceeds along to the next mile, it appears completely different. The entire view changes. Then, based on that view, the intellect endorses, 'I only want this.' But, he is not able to forget

the past viewpoint. That is why it presents itself to you, over and over again. If you were to disregard the viewpoint of the past then there is no problem. However, that is not possible. The opinion always presents itself before you. 'We' refer to this as the past knowledge and vision. This is because the intellect has endorsed them, so there is an ongoing conflict from within. Your current intellect is the viewpoint of your past life and your current viewpoint becomes the intellect in the next life, and this is how everything carries on.

Opinions are Subject to the Design of the Intellect

However many opinions you have, all those opinions will come back to you. Opinions are subject to the design of the intellect.

Questioner: Subject to the design of the intellect?

Dadashri: Yes, in whatever the intellect believes there is happiness (*sukh*), such opinions are formed. That person's son doesn't eat lentil soup and rice when there is mango pulp. Only mango pulp and fried chapti, that's all. This is because an opinion has established in him. No one teaches him that today. One may ask, "Who teaches the boy this?" But no, no one teaches the boy. The opinion for that has established in him. So, it exists in the design of the intellect that there is happiness in this. That is why when it comes he gorges himself.

Due to Societal Influence Opinions Become Strong

The entire world runs due to

opinions. Opinion is such a thing that if we get some mangoes here, or some other things, then according to the *prakruti* (the non-Self complex), the senses will like all those things. And the senses [body functions] will eat it all, it will overeat, but it is not the senses that bind an opinion. It is the intellect within that decides that, 'The mango is very good!' So an opinion about the mango becomes established for that person. Then he will even go ahead and tell others that, "There is nothing like mangoes in the world." Moreover, he will keep remembering [the mango], and it keeps pestering him that mangoes are not available. There is no other problem as far as the senses are concerned. The senses will consume the mangoes if they are available on an occasion, but if they are not available, then there is no problem. It is indeed all these opinions that harass! Now, the intellect is not working alone in this; societal influence plays a big role in this too. Whatever other people have believed, a person himself first forms that belief, 'This is good and this is bad.' Moreover, if a beloved one says so, then one's belief becomes even stronger!

In this way, no one instills an opinion, but through societal influence, the belief sets in. Opinions have been formed through societal influence, and they have to be destroyed through association of the *Gnani*. The greatest opinion that, 'I am the doer,' is destroyed by the *Gnani Purush* the day *Gnan* was given. But other smaller opinions are formed according to one's *prakruti*.

Wrong Belief is the Origin of Opinion

'I am Chandubhai' [reader should

insert his or her name here], is the wrong belief. And then on top of this, opinions are formed such as, 'I am the father-in-law of his child, I am his uncle. If one gets the awareness of, 'Who am I,' if the right belief sets in, then there will be a solution. All this has arisen due to wrong belief. Therefore, wrong belief is the cause of the binding [karma] and the solution for it [way to become free] is the right belief.

Questioner: What is the relationship between the wrong belief and opinions?

Dadashri: When opinions and many other such things come together, it is considered a wrong belief. So, opinion is one of the smallest parts of the wrong belief. Wrong belief is not part of an opinion. Opinion originates from a wrong belief.

When the Wrong Belief Leaves, Opinion Also Leaves

Questioner: After *Gnan*, the wrong belief leaves, but even then opinions still exist?

Dadashri: Yes, opinions leave after the wrong belief leaves. There is not just one, but many more things that need to be removed, one after another! But once the wrong belief is removed, they will all go away. One whose root has been destroyed will then wither away.

Questioner: So, is the root of everything this wrong belief?

Dadashri: Yes, the root of the entire worldly life is wrong belief; the main root. Once that wrong belief goes, you

will immediately understand everything. When you understand [everything], it will all leave. It will not leave until you understand it. Until you realize, and understand that giving opinions is detrimental, it will not leave. It becomes very easy for a person to give an opinion, he finds it easy. It is so easy that one cannot even begin to talk about it! One will say, "He is worthless; he is a rogue, he is a thief." When an opinion is given, a tremendous liability incurs.

Opinion + Language = Mind

One has just kept on binding opinions. That is why the mind has arisen. 'This is good and that is bad, they are immoral, and they are useless, it is worth making money'; in this way the mind has arisen due to different types of opinions. This mind is nothing else.

Questioner: In what way does opinion give rise to the mind? I did not understand that properly.

Dadashri: When you say, "It is not good to eat meat"; that is regarded as your opinion. 'It is good to eat meat' is also referred to as an opinion. With that, a [karmic] tuber is formed within you. What is this mind made of? It is made of past tubers (*granthi*). If you want to say it in Gujarati language, then it is considered made of tubers (*gaanth*). How does the *granthi* form? Suppose you gave an opinion [verbally] in the Gujarati language, therefore the language is Gujarati; language is considered the mother. And if you give an opinion that, 'You should eat meat,' then a *granthi* is formed. Currently, you do not meat, but

you have given an opinion. The *granthi* is formed, so that *granthi* will mature and be ready to give the effect in your next life. At that moment if you say, "Why am I eating meat? I should not eat it. Why is this happening?" You get bound again. You get bound because of the mind you gave rise to. Do you understand that?

Questioner: That is correct.

Dadashri: When Jain children go to college, they make all sorts of friends. Now when they go to a restaurant, they do not eat meat, but their friends eat meat. After a while, the Jain children feel that, 'This [eating meat] is indeed worth doing.' But they have formed the opinion in their past life that, 'It is not right to eat meat.' That is why they do not eat meat now. But if their opinion changes that, 'It is okay to eat meat,' then in their next life they will eat meat. That is how this mind is bound.

You may not be eating meat, but if you say that, "There is nothing wrong in eating meat," then that is how your mind will become [in the next life]. So then, you will eat it. Therefore, you should not give an opinion for it. You may not be drinking alcohol, but when you give an opinion that, 'It is not a crime to drink alcohol, is it? What's wrong with it?' If you give such opinions, then your mind will become bound. Then you will start drinking. So, remain cautious. This entire world is so effective.

Thoughts Arise for the Opinions That Exist

The mind is all the insistences (*aagrah*) of the past life and the

insistences of today's knowledge are the opinions of today. You will not have any thoughts about the things that you have not insisted on; whereas, the things that you have insisted on, the things you have formed opinions of, you will indeed have thoughts about them. It doesn't affect you if your hair grows or if it doesn't grow, so you will not have thoughts about that at all. Some people have many thoughts about their hair. Do women have thoughts about a hairdresser? They [traditional Indian women] don't need to cut their hair, do they? So, they will not have thoughts about that. The things that more opinions have been bound for are what will keep bothering one.

Questioner: Is thought and opinion both the same thing?

Dadashri: No, they are different. Opinion is the cause and thought is its result.

Where There is Tanto There are Opinions

Questioner: How and when are opinions formed? If a thought arises from within that, 'He is like this, he has done this', then at that moment will an opinion be formed?

Dadashri: No, if there is a *tanto* (grudge that continues to be linked with a conflict) for a long time, then know that there is certainly an opinion. There should not be a *tanto*! If the opinion dissolves, then the *tanto* stops.

Kashay is the King and Opinion is the Nation

Questioner: What is the relation

between *kashay* (anger, pride, deceit, and greed) and opinion?

Dadashri: The *kashay* is the emperor and opinion is people under his empire.

Questioner: Is it not that *kashays* arise on the basis of opinions?

Dadashri: If its rein is over, if *kashays* are gone, then opinions have no value.

Questioner: So, can opinions exist without *kashays*?

Dadashri: If the *kashays* have gone, and if one gives opinions, then there is no value to those opinions. There is a liability for opinions as long as *kashays* are present.

Questioner: So, opinions arise on the basis of *kashays*, is that true?

Dadashri: No, it is nothing like that. One is not even aware of what he is doing when he gives opinions. He has no awareness of whether he is making a mistake or whether he is doing something good. Even spiritually elevated people do not know this. It is when 'we' tell them they realize what a grave liability there is in having opinions. That is because he, himself, is giving the opinions, so how can he see himself doing it?

Opinions Can be Recognized From Their Characteristics

If you get angry at someone, then you should scrutinize about, 'What is the reason that I am getting angry with these three persons amongst everyone and not

with all these other people.' You should figure that out. So the reason for this is that your mind gives opinions for those three people that, 'This person is worthless, he is like this; he is like that'. So you have to tell the mind that, 'No, he is not like that. He is not an worthless person; he is a very good person.' So when the remaining past results come to an end, *gusso* (anger without violent intent) will cease. Actions have taken place in the past and therefore reactions will end up arising, but then they will stop. From the time You Knew, the charging stopped and only discharge remains. Do you understand? This is a very profound point. Therefore no matter what kind of a person he is, you should not let the mind spoil. You should correct your mind.

Dislike as a Effect of Opinions

Questioner: Sometimes when I see a certain person, dislike arises when I see his conduct.

Dadashri: That is because you still have that old habit and that habit will not refrain from pushing you! But you should apply this *Gnan* to it, should you not! The habit is from the past and so it will continue to arise, but if you keep applying this *Gnan* to it, it will gradually become still. The old habits have to come to an end, don't they?

Questioner: Does it exist because of opinions?

Dadashri: Dislike remains as an effect of prior opinions.

When Nagindas enters the room, you immediately feel aversion towards

him. Why is that? It is because you have formed the opinion that, 'Nagindas is a worthless man.' Even if Nagindas has come to say something nice to you, you will have an expression of dislike on your face. Will you not have to remove all these opinions that have taken hold within?

Do You Have the Vision to See Good and Bad Attributes?

Questioner: What should I do, so that bad intents do not arise for anyone, only good intents arise?

Dadashri: You should maintain the decision that, 'He is good.'

Questioner: If I have to decide that, 'He is good,' then that decision will only come after seeing his good attributes, after examining them, won't it?

Dadashri: No, no you don't need to see the attributes. You do not even know how to see the attributes, isn't it? These people actually refer to defects as attributes. They don't recognize the good and the bad attribute. There is no line of demarcation that this is considered a bad attribute and this is considered a good attribute.

Questioner: I know how to see the good and bad attribute in worldly life, don't I?

Dadashri: No, no. You don't know anything in worldly life, then how will you understand the good and bad attributes? In fact, giving monetary profit is considered a good attribute, and causing monetary loss is considered a bad attribute! When there is a personal

benefit, it is considered good attribute. However, good and bad attributes are different things. There should be a line of demarcation between them, shouldn't there? It continues baselessly! One 'dances' according to how the intellect makes him 'dance!' And where is there any certainty of the intellect?

To the one you consider as possessing good attributes, someone else may say, "He is worthless." So, it should be the same for everyone. There should be some equality, shouldn't there?

'After All He is a Good Man'

To whom others call 'worthless' I would say, 'After all he is a good man.' That statement of 'After all ...' is a very good one, isn't it! Everyone is indeed good, but 'After all...' [meaning,] ultimately the person is indeed good. 'Just because he has 'burnt' [hurt] me, does that mean he goes around 'burning' the whole world?' If it is in your karmic account, then you will get 'burnt'! If it is not in your karmic account, then will anyone 'burn' you?

Then again, according to your opinion do not say, "He is good, he is good." The opinion that, 'He is good,' means that you will never say to him that, "You are worthless, you are bad." In your mind, the opinion is that, 'He is good.' So, on the basis of that good opinion you will not say, "You are bad." So, you can handle the 'glass with care', and the merchandise will not get damaged.

Questioner: So then opinions should not remain at all, should they? That is what that means, doesn't it?

Dadashri: Remove the opinion from the root and say, 'He is good.' Say, "After all he is a very good person." And if you say, "He is good," then your thoughts will remain good. When you come across him, your influence will reflect on his face. In fact, he sees your spoiled face and understands that, 'He has a bad opinion for me.' And he will immediately know that, 'He is harboring a bad opinion for me.' This is because of the presence of the Soul (*Atma*)! So, he will immediately understand.

Apply a Counterweight of Good Against the Bad

Questioner: That is correct, then why do these good and bad opinions keep rising amidst all this?

Dadashri: By needlessly saying, 'He is good, he is bad,' you are spoiling yourself. You are making yourself such that even four people will not side with you! If you have the opinion for everyone that, 'They are good, they are good,' then there will turn out to be someone who sides with you! But in fact, no one is on your side. People keep giving the opinion that, 'He is bad, he is bad,' without understanding! Is there a 'thermometer' of understanding? And whom you consider as being 'good,' someone else will consider as being 'bad.' All these opinions that, 'This is wrong and this is right' should break.

Questioner: The good or bad opinions that form for some people or for family members, they then take a long time to break; that is what happens.

Dadashri: It is such that, if a bad

opinion for someone has been bound, then you have to apply a counterweight; otherwise everything will turn upside down. So, immediately say, "It's not like that, he is a very beneficial"; so when you apply such a counterweight, then it [the bad opinion] will come to level.

One Cannot Speak Without Having the Exact Vision

Questioner: Now, if I give an opinion exactly the way it is, without any negative intent, then what is wrong with that?

Dadashri: Do you have the authority to say it as it is? You do not have that Vision (*Drashti*). You cannot say anything without the exact Vision. What do 'we' say? [There should be] No opinions. What is the benefit of giving opinions where the discussion itself is wrong?

Questioner: It is guided by the intellect that, 'This person is like this.'

Dadashri: No, not by the intellect. We have a habit from the past to give opinions. The belief of the past was different, the belief of today is different. One should proceed according to the belief of today. So, you should definitely not give opinions. No one in the world is at fault!

Opinions Create Obstacles

This man is a lawyer. He must have come over here some day while people were clapping loudly and chanting, "*Dada Bhagwan Na Aseem Jai Jaikar Ho.*" What did he say at that moment? "What is all

this going on? People are clapping and what is this that they are doing?”

Now there was no need for him to give that opinion. It is because he formed this opinion that an obstacle was created for him, and it extended. These very obstacles have been created by you.

Form opinions sparingly. It will do if you do not economize in money, but economize in forming opinions. Think greatly before giving an opinion for someone.

Prakruti Binds, Pragnya Liberates

Questioner: For a certain person, I have an opinion that, ‘His *prakruti* is just like this,’ so then in my mind I believe, ‘If I do not say anything to him, he would not change.’

Dadashri: As long as you have the opinion that, ‘Nothing can be achieved without scolding with him,’ and if something ends up happening, then you will not be able to refrain yourself from scolding him; previous ‘reactions’ are bound to come forth. Although you may decide to let go of your opinion, those reactions will still linger on for a while. They will remain for you and for him as well.

Questioner: How do I get rid of opinions that have been formed?

Dadashri: To eliminate the opinion, what you have to do is say [to yourself], ‘I have formed such an opinion about this person. If you openly disclose that, “This opinion is wrong. How can such an opinion about this person be formed?

How can I bind such an opinion? What is this that you are doing?” So when you considered that opinion as wrong, then you became free.

The *prakruti* (non-Self complex) creates opinions and *Pragnya shakti* (the liberating energy of the Self) releases them. Opinions are bound to be formed, because of the presence of the *prakruti*, and they will constantly be formed. But after they have been formed, you have to continue to let go of them.

Divide It the Moment It Multiplies

It is like this: whenever you multiply a number, with say seven, then you have to divide it by seven in order to return to the same number. You want to revert to the original ‘number,’ do you not? You know that it has been multiplied with a certain number and so you should divide it by the same number. If you realize that it has been multiplied by a very large number, then you have to divide it with that very large number. Hence multiplication will continue to happen, but you have the tool for dividing it. Having become a *Purush* (Self-realized), spiritual effort is our duty.

If you form an opinion about someone, its effect will naturally continue to fall on the other person. He, too, understands that you feel that way about him. But if you get rid of that opinion, then it will not affect his mind. If you ‘divide by seven’ immediately as the opinion is formed, then it will go away before it has any effect. Otherwise, nothing goes to waste and its effect cannot be stopped. This is because he is the Self, so how can you form an opinion about him?

The Infallible Weapon Against Opinions

Questioner: What is the consequence of forming an opinion about someone?

Dadashri: Entrapment! What else? Why would you want to form opinions? What right do you have? The consequence of doing so is entrapment. If you form a bad opinion, you become trapped, and if you form a good opinion, you also become trapped.

If you have even the slightest positive or negative thought about someone, you should erase it immediately. If that thought lingers on for even a moment, it will reach the other person, and then it will proliferate. The thought will grow inside the other person, within four hours, twelve hours or even after two days. Therefore, these vibrations should not drift in that direction.

Questioner: Nonetheless, if a negative opinion about him is formed, then what should I do?

Dadashri: You should ask for forgiveness from whomever you have formed a negative opinion.

Questioner: Should I give positive opinions or not?

Dadashri: Do not give any opinions at all. If you end up giving them, then you should erase them. You have the tools to wash it off, the infallible weapons of *alochana*, *pratikraman* and *pratyakhyan*.

What does *pratikraman* mean? It means, 'I am not in agreement with the mistake being made.' *Pratikraman* itself

proves that, 'I do not agree with that. Before, I agreed that it should be done a certain way, but now I do not agree with that.' It is enough if the opinion changes. This world exists due to opinions.

The Shadow of Your Opinion Confuses the Other

Therefore, do not keep any kind of opinion. Whatever negative opinions have been formed towards others should all be fractured. All those unnecessary opinions have formed, they have arisen out of misunderstanding.

Someone asks that, "Even if we remove our opinions, is his *prakruti* (nature) likely to change?" I would tell him, "It does not matter if his *prakruti* does not change; what do You have to do with it?" He will then say, "But I will still have clashes with him, will I not?" and I would tell him, "No, whatever effect (*parinaam*) towards that person exists within you, that will become the effect within him." Yes, if you get rid of your opinion about him and talk to him courteously, then he will respond to you in the same way. Then, at that time, his *prakruti* will not be apparent to you!

What does one have to do to change one's opinion? If a person is a thief, in your mind you should keep saying, "He is an honest man, he is an honest man." Say to yourself, 'he is a good man, he is a pure Soul, and I have formed a wrong opinion about him'. This is how you should turn it around from within.

But if you perceive him through your opinion, you see his faults, then your

mind casts its shadow on his mind. So when he approaches you, you do not like it and that 'photo' [the vibration] instantly gets imprinted within him.

See how 'our' mind's shadow casts on others! Even if he is a complete fool, he will become wise! If you think, 'I do not like Nagin,' then when Nagin walks into the room, dislike arises within you, and that 'photo' will be imprinted onto him! Immediately, inside, he will sense a 'photo' of your feelings! This result (*parinaam*) within you confuses him. He may not know what is happening, yet it confuses him. That is why you should fracture all the opinions. You should wash off all opinions so then you will be free.

The Result of Good Opinions

Questioner: The mind has brought me here, that too is considered an opinion, isn't it?

Dadashri: Yes, it is considered an opinion. You have bound a good opinion within that, 'May I meet such a saint that grants freedom.' That opinion was bound, that is why your mind has bought you here. That opinion has bought you here.

So, good opinions will help you and bad opinions will 'kill' you. But ultimately, as long as the mind exists, it will make you wander around in worldly life. Therefore, do something so that the mind comes in control.

Control the Mind by Letting Go of Opinions

Questioner: What does one have to do to control the mind?

Dadashri: Hey! How can the mind be controlled by 'doing' something? This mind has actually gone astray because of 'doing' things.

Which is the method to control the mind? If you can gain some understanding of 'Who am I? What is all this and what is it for?' then the mind be controlled. Otherwise, if you get rid of your opinions, then your mind should stay under your control. Reactions will arise due to past opinions, but if you stop forming new opinions, then you will have a lot of enjoyment. Then your mind will begin to come under control.

Obstruction Happens due to Strong Opinions

Questioner: If opinions are formed and I cannot get rid of them, then what would happen?

Dadashri: When a very strong opinion for something gets established, it indeed becomes a major obstruction (*atkan*) for that person. If opinions are distributed throughout, then it is easy to get rid of them, but if it is something like an *atkan*, then it is very difficult to get rid of. That is a tremendous disease.

So there is an *atkan* in everyone and that is why one is stuck. One should seek out the *atkan*. A horse has an *atkan* when it approaches the graveyard, so one should seek out where the *atkan* lies. Due to which there is wandering for endless lifetimes; it is the only this *atkan*, it is nothing else! *Atkan* means to become *murchhit* (a state of unawareness due to illusory attachment). It means to lose the

swabhaan (awareness of the Self)! *Atkan* do not happen everywhere. When one leaves home, he does not get into quarrels everywhere; he does not do attachment-abhorrence however there is attachment-abhorrence in the *atkan*!

Through Extraordinary Spiritual Effort, Atkans are Destroyed

Questioner: If I undertake to destroy the *atkan*, then it will give rise to *parakram* (extraordinary spiritual effort), won't it?

Dadashri: You can only undertake to get rid of your *atkan* if you have *parakram*. To undertake after the *atkan* is itself a *parakram*. It is not such that an *atkan* can be destroyed without *parakram*. That is the task of a '*parakrami purush*,' one who is in the state of *parakram*. With the *Gnan* I have given you, you will be able to do *parakram*.

Questioner: How can I get rid of my deep rooted opinions?

Dadashri: The moment you decide you want to get rid of them, they will begin to leave. If they are very deep rooted, and if you weed them out for two hours everyday, then they will come to an end. After attaining Self-realization, You are considered to have *Purushartha dharma* (efforts to progress as the Self). And *Purushartha dharma* can reach *parakram* which can overcome the most difficult of *atkins*. However, You have to first realize, 'That this is the reason why this arises' and then do *pratikraman* for it.

Now everything should become completely clear within. Having attained

Akram Gnan, it is possible for one to remain in constant bliss if he so chooses. Such is the *Gnan* You have.

Before, when there was no bliss, one would fall prey to *atkan*, wouldn't he? But once eternal bliss arises, why should that be the case? Why doesn't bliss arise? It doesn't arise because of the *atkan*.

Let Go of the Opinion That There is Happiness in Worldly Life

As long as you like sweetness, you will feel dislike for bitterness. If liking for sweetness ceases, then dislike towards bitterness will come to an end. How long will there be a liking for sweetness? It will last as long as the opinion (*abhipray*) that, 'Bliss only lies in liberation,' has not become completely firm. This opinion still remains weak. Hence, you need to keep reminding yourself that, 'Real happiness only lies in liberation, and everything else is false.' Every so often, You should keep making Chandubhai [reader to insert his or her name] understand this.

The opinions should completely dissolve. There should not be any opinion whatsoever. If the slightest opinion remains anywhere, then you should destroy it. The opinion that, 'There is pleasure in the worldly life, there is pleasure in these five senses,' should not remain at all.

The Pure Soul Grants Freedom From Opinions

The opinions are not 'ours,' they are all Chandubhai's! 'I' am actually the pure Soul that Dada gave me and the pure Soul itself is *Paramatma* (the absolute Self);

that's all that needs to be understood. These five *Agnas* that have been given to you are for the protection of the pure Soul.

Questioner: But Dada, the opinions that have formed are arising.

Dadashri: 'This opinion prevails,' even that opinion should not remain in you. It is okay if the old opinion prevails, but new opinions should not remain. You are separate, so anywhere there is bondage, the resounding sound of, 'I am indeed free,' should ring. When it rings Your work is done! And it will definitely ring, that is referred to as the true freedom.

Mahatmas Have Discharge Opinions

Questioner: Our *mahatmas* have attained *Gnan*, yet they form opinions.

Dadashri: It is the discharge ego that it happens to. It is not a charge opinion, it is a discharge opinion.

There are two types of opinions. One is the 'living' opinion which worldly people have, and here after attaining *Gnan*, the opinions are 'lifeless'.

Settling the Discharge Ego With Equanimity

As long as you are Chandubhai, opinions form. Now You have now become the Pure Soul. So, the one who forms opinions no longer remains, does he? Now when you say, "The yogurt soup is salty," it is the discharge egoism who says this. The charge egoism has been destroyed. The discharge egoism says, "The yogurt soup is salty." At that moment you should settle it with equanimity. Tell

the egoism, 'Why did you say this? Settle it with equanimity.'

The past has gone and the future is in the hands of *vyavasthit* (result of scientific circumstantial evidence). So now, remain in the present. Eat mangos when the mango season comes, but from within you should say, 'This should not be so.' Therefore, even though you eat, you will not slip. Whereas, if you do not change the opinion, then you will continue to slip even though you do not eat them.

Pratikraman to Become Free of Opinions

Questioner: If I keep Seeing that which is discharging, and if I do not do *pratikraman* (to confess, apologize and resolve not to repeat a mistake), then will it increase or decrease?

Dadashri: It will not increase. If you do not do *pratikraman*, then those *parmanu* (subatomic particles) will be there again in the next life.

Questioner: But, right now, if I do not fill [new subatomic particles], and I just continue to See them, then what?

Dadashri: There is no need to do *pratikraman* at all; one hundred percent there is no need. Why have I given you to do *pratikraman*? It is because otherwise you will not become free of opinions. Doing *pratikraman* means you are against that opinion. That opinion is not yours any longer. Otherwise, that opinion will slightly remain. There is no need to do *pratikraman* in this Science (*Vignan*). The only reason it is placed is because otherwise the opinion that, 'There is no problem' would remain.

Scripture writers made objections saying, “Why do you have *pratikraman* in this?” But they do not realize that this is *Akram* path! People’s opinion would persist. Say for instance someone drinks alcohol, and if he does not do *pratikraman*, then that same opinion would remain. ‘We’ also do *pratikraman*. One should indeed become free from opinions. There is no problem in doing *pratikraman*, the problem is if the opinions persist.

Pratikramans are Technically Necessary

If a man does *pratikraman*, then he attains the ultimate thing. So this is technical, scientifically it is not necessary, however it is needed technically.

Questioner: How is it scientifically?

Dadashri: Scientifically it is his discharge and, therefore, where does he have the need for *pratikraman* at all? This is because You are separate and it [the opinions] are separate. That much energy [to remain separate] is lacking in those people. If one does not do *pratikraman*, then that opinion remains. And isn’t it certain that when you do *pratikraman*, You are separate from that opinion?

Questioner: So does that mean that Chandubhai and Chandubhai’s *parmanus* are discharge?

So if I do not do *pratikraman*, then do that many remain pending?

Dadashri: Your mind will harass you to that extent. The mind is formed because of opinions and when opinions remain, the mind remains to that extent.

Questioner: So after attaining *Gnan*, does some of it still remain?

Dadashri: It indeed remains; you have to resolve your problems yourself. If you don’t do *pratikraman*, if you are lazy, then that much remains. You should do *Purushartha* (progress as the Self), shouldn’t you? After becoming a *Purush* (Self-realized), can it be acceptable to not do *Purushartha*?

Give an Opinion Dramatically

Questioner: I still give opinions in everything.

Dadashri: That is why the mind still persists. And if you give an opinion, then give a ‘dramatic’ [as one would acting in a drama] one. Just as if one would state, “I am Bhartuhari [a famous king in Indian history]” in a drama, then you will not be affected by it. The effect will only be regarding what you are. If you are Chandubhai [the worldly self], then that effect will remain. There is nothing wrong in saying it dramatically, however you say it as though it is true.

Therefore, only if one has taken *Gnan* can he give it in a dramatic way, it cannot be dramatic for others. Whereas one, himself, is not dramatic at all. When is one considered to be dramatic? Who has the right to say, “I am Chandubhai?” dramatically? The One who realizes that, ‘I am pure Soul’. Just as when he says, “I am Bhartuhari,” but from within he knows that, ‘I am Laxmichand’ then he is able to do the drama. At the root, one must be something else, [only] then can he do the drama as someone else.

The Doors are Closed for That Which is Disliked

It is such that there is no danger if one does not like it when he gives an opinion. One will have to understand this point. It is very subtle point.

Questioner: If one likes it [giving opinions] and yet he does not give the opinion, then there is still danger; can you clarify that point, Dada?

Dadashri: Yes, at that time, the door is open and so it will not refrain from seeping in, isn't it! It is because one likes it that the door is open. So, if not that then something else will not refrain from seeping in. And for the one who does not like it, the door is closed for him. That is all that is necessary, not liking it. There is no problem if opinions are not given. This is very subtle. However, when one comes to the root of this point; when this point falls in the hands of critical thinkers, then they will understand it. Whereas for you, this point is such that it can easily be understood.

Opinions are Given due to Lack of Awareness

Questioner: If I am talking about anything regarding worldly life, and if I naturally and spontaneously say, "No, this is correct, it is like this, or it is like that" then that is not referred to as an opinion, isn't it?

Dadashri: No. If Chandubhai says it, then it is not your opinion. And if it is Chandubhai's opinion, then there is no problem; but it is not Yours, is it? Opinions should not remain in You.

Questioner: I am the pure Soul, right? Then, there are no opinions at all, Dada.

Dadashri: There shouldn't be. But if you have opinions, then at that moment [the awareness that,] 'I am the pure Soul' does not remain. So, you form opinions due to lack of awareness.

Questioner: So, I become *tanmay-akar* (one with the body and mind).

Dadashri: Yes, you have become *tanmayakar* with Chandubhai. So, that 'file' remains to be assessed again. No other karma has been bound, but the 'file' remains to be reassessed. When it comes on the 'table' again You will have to 'sign' it; You will have to settle it.

Lepayamaan Bhaav Arises due to Opinions

That is why we say, "I remain forever unanointed from all *lepayamaan bhaavo* (intents that tend to anoint) of the mind, speech and body." Various kinds of *lepayamaan bhaav* will continue to arise within, but it is due to your opinions. If there are no opinions, then there is no problem. One whose opinions have gone will not have any problem at all. Your past opinions still exist; you have no desire for them, yet they do not leave, do they!

The reason why we have said 'the pure Soul' is mainly because, you [your thoughts] may happen to get stuck in the wrong direction, and your opinion may change, however You are actually pure Soul. 'You,' the pure Soul, do not get

‘stained,’ You are indeed pure. You may have a doubt from within that, ‘I am not pure anymore.’ So that such a problem does not arise, ‘we’ have given the name ‘pure Soul.’ Otherwise, You are the Soul, You are pure in any condition, in any circumstance. That is why the adjective ‘pure’ has been added.

Now You Have Become Separate From Opinions

Nevertheless, if you happen to hurt someone’s ego, then you should ask for the energy [in accordance with this *kalam*] from ‘us.’ Therefore, with whatever happens, You keep the opinion separate, so You do not have that much responsibility. This is because Your opinion has changed. By asking for this [in the first *kalam*], the opinion that was there of hurting someone’s ego has become separate.

Questioner: What does it mean to become separate from the opinion?

Dadashri: Dada Bhagwan [the Lord within] has understood that, ‘Now, this poor fellow no longer has the desire of hurting anyone’s ego.’ ‘You’ do not have the desire, yet it happens. Whereas for people of the world, it happens in concordance with their desire. Therefore, by saying this *kalam*, what happens is that your opinion becomes separate. Therefore, you have become free in regards to that.

Therefore, you only need to ask for the energy (*shakti*). You do not have to do anything else; you just have to ask for the energy. This does not need to be brought into application.

Questioner: The point about asking for energy is fine, but what should I do such that I do not hurt another’s ego?

Dadashri: No, nothing like that needs to be done. All you have to do is say the *kalam*; that is all. Nothing else needs to be done. Right now, when someone’s ego is hurt, that result [in discharge] has already come. What has happened now had already been decided. That cannot even be stopped. To try to change that is just a headache. But if you say this [*kalam*], then the responsibility no longer remains.

Questioner: And should this be spoken heartily?

Dadashri: All that should indeed be done heartily. And whoever does it, does not do so insincerely, he does it heartily. However, now one’s opinion has become separate from this. This is the highest kind of Science.

Opinions can be Changed Scientifically

If one’s opinion changes that, ‘This is not suitable,’ then he becomes free. It is just that through *Gnan*, one changes his opinion. It is not an easy thing to change an opinion. It can be changed in this subtle way. If we tell him, “It is better to not steal. It is wrong to steal,” then he will understand, ‘I am stealing and they are needlessly telling me to not steal.’ He will not comply. This is all a Scientific discovery of ‘ours’.

A boy has become a thief; he steals. When he has the opportunity, he pickpockets. He does not even spare the

guests that come to his home. Now what 'we' teach this boy is that, "In this life, ask Dada Bhagwan for the energy not to steal."

Now what benefit does he get out of this? Someone may say, "What did you teach in this? He keeps asking for energy, yet he continues to steal!" Hey, if he steals, let it be. Does he or does he not keep asking for energies? Yes, he keeps asking for the energies. So 'we' know what work this 'medicine' is doing! How will you know what work this 'medicine' is doing?

So what is the significance of this? First of all, the boy is asking, "Give me the energy not to steal." So for one, he has changed his opinion. "It is wrong to steal, and it is good to not steal"; he is asking for such energy. Therefore, he has arrived at the opinion not to steal. The greatest thing is that his opinion has changed! From the point his opinion changes, he ceases to be the offender.

Then secondly, what happens? Since he is asking for energy from God, so the state of absolute humility (*param vinayata*) manifests. "Oh God! Give me the energy." So He immediately gives the energy. There is no choice, is there! He gives it to everyone; there should be someone to ask for it. That is why I am telling you; but in fact, you forget to ask for it! You do not ask for anything, you never ask.

Do you understand this point, about asking for energy?

Questioner: This is a very Scientific

explanation. His opinion has changed and he has asked for the right thing.

Dadashri: And he says, "Give me energy." When you say, "Give me," is it an ordinary thing? God becomes pleased and says, "Here, take it."

And secondly, his opinion has changed. Otherwise, you cannot change his opinion by force. It would reinforce his opinion that, 'Stealing should definitely be done.' Hey, you cannot give such 'medicine' by force! Bring him to Dada for the medicine. [Dada] Will nurture him and make him wise. A person who is knowledgeable about medicine is needed, isn't he! The *Gnani Purush* will find the cause of the 'disease' and he will even show you the remedies. All you have to do is ask him, "What is the truth? This is what I have understood." So when he shows you, immediately press the 'button' so things get started.

The greatest thing is that his opinion has changed. He says, "This has now become my [new] opinion, but now God give me the energy. Now all that I require is Your energy."

Questioner: And what is more is that the giver is sitting here so it is worth asking for.

Dadashri: Yes, I am ready to give whatever you ask for. I can make you like Me within an hour, that is the guarantee I have given. I have said everything, have I not given such a guarantee? I have been giving this guarantee for so many years! 'I can make you like Me in one hour but you have to be ready.'

Disagree With That Which is Wrong

Questioner: Do those who have attained Knowledge of the Self get marred by karma, or not? If there is some dishonorable karma, what then?

Dadashri: If there is dishonorable karma, then the one doing it is separate; it [the karma] is input-output. That karma comes and then goes. You are not connected with it through a perpetual relationship. If you are connected with it through a perpetual relationship, then it is considered to be yours. However, where there is no connection through a perpetual relationship, it does not belong to You, you should simply Know it, that is all.

Questioner: Such a situation arises that, I have to take part in the bad karma, then at that time if I ask for Dada's shelter, stand next to Dada and complete the obligation, then in this way can I be spared from being marred by that karma?

Dadashri: Yes, there is no problem. But in the mind it should be that, 'This shouldn't happen to me.' Your opinion should be contrary to that. If you agree with the opinion, then it will arise again.

Questioner: So, I should not agree with it.

Dadashri: If you agree with it, then you will have to face that circumstance again. [This is because] you have given yourself leniency [towards that thing]. Therefore, you should keep a boundary that, '[I do] not agree.' Yet if you become involved, then decide once again that, 'I do not agree with it.' You progress in that direction due to another reason however

to not agree with it is the main thing for You. It is the greatest 'brick'!

To have an *anvaya sambandh* is to have a permanent relationship. So, that which has to do with the permanent relationship to the Self; that is Yours, whereas the rest continues to input-output. That circumstance goes away in one or two hours, even twelve hours. But that is not Yours. That separation has been given to You, so You should remain separate. You should remain at the 'door' of *bhed Gnan* (the Knowledge that separates the Self from the non-Self), that, 'This is not mine.' Nevertheless, Chandubhai [reader should insert his or her name] is involved in it. Chandubhai, himself, has the nature of *pudgal* (the non-Self complex of input and output). If he is entangled in the *pudgal*, then You should keep Seeing it, and tell Chandubhai, 'It should not be like this.' The way I tell 'you', in that same way, You should tell Chandubhai.

Saiyami is One Who is Separate From Opinions

The *prakruti* (non-Self complex) will even have opinions and everything else, but You should become free of opinions. You are separate and the *prakruti* is separate. This 'Dada' has made that separation for You. Thereafter You have to play Your role separately. You should not get involved in problems of that which is not Yours.

When 'Chandubhai' is cursing someone, then Your opinion is completely different that, 'This should not be so. Why are you saying such things?' So when

it prevails as if there are two different individuals, that is referred to as *saiyam*. *Saiyam* means that even if 'Chandubhai' [file 1] is doing something that hurts someone, despite that, Your opinion is completely different.

When the *prakruti* becomes angry [without violent intent], the awakened One within does not like it. So when that opinion becomes different such as, 'It should not be like this, there should be no obstinacy,' such a person is *saiyami*. The *prakruti* will indeed continue to play its role. If one is *asaiyami* (one whose opinion is in agreement with the unfolding *prakruti*), he will become engrossed in the *prakruti* and then play his role. Whereas the One who is *saiyami* will continuously keep the *prakruti* separate. The one who becomes engrossed (*tanmayakar*) in the *prakruti* is different and the awakened One whose opinion differs from whatever the *prakruti* does, whatever work the *prakruti* is doing, is *saiyami*. No matter what the *prakruti* is like, the One who does not become engrossed in it is *saiyami*.

Questioner: Whatever the *prakruti* may be, is it necessary to have a contrary opinion to that, or is it necessary to be the Knower-Seer (*Gnata-Drashta*) of that?

Dadashri: It is necessary to be the Knower-Seer. The Knower-Seer is in fact considered the ultimate state. It is considered a high level; it is such a high level that it takes time to reach there. And what does it mean to have an opinion contrary to the *prakruti*? Dislike will keep arising that, 'It should not be like this.' He will progress further; then on that

side [of the Self] it [absolute Knowing and Seeing] happens when the Knower-Seer comes into 'full-sight'. But from the perspective of the Self (*Nischay*), we consider that as Knower-Seer indeed. It begins from here.

Continue to See the Opinions

Questioner: All of us stand by our opinions and insistence, but how can they dissolve quickly?

Dadashri: They will dissolve. This mind is formed from those very opinions and as long as there is a mind, how can they go away?

Questioner: How can we become free from them?

Dadashri: You are indeed free. You simply have to See those opinions. Just See what the mind is saying. You are to just See everything. It is *gneya* (the object to be known) and You are the *Gnata* (Knower). It is *jada* (inanimate) and You are *Chetan* (the eternal element that Knows and Sees). So the mind is made up of opinions; made up of your opinions. If opinions are destroyed, then your mind will come to an end.

What remains in your opinion right now? So, if the opinions exist, then the mind will be formed. So opinions no longer remain! No the only opinion that remains is, 'I want to follow Dada's *Agnas*,' so the mind will bind for *ekavatri* (a state in which one more life remains before attaining final liberation).

Do Pratikraman for Less Awareness

You are the Knower, therefore is

no fault on the part of the Knower. You, as the Self, Know what Chandubhai is doing. There is no problem with *kraman* (neutral activities), but when Chandubhai is scolding someone, then You (the awakened One) should tell Chandubhai, "That it is your fault." This is the [path of] *Akram* and on this path, if all [discharging] stock to be Seen is good, then there is no problem.

Questioner: If one is the *Gnyak* (remains continuously as the Knower), then what is wrong with even the bad?

Dadashri: But one does not have such awakened awareness (*jagruti*), does he! That is why 'we' tell you to do *pratikraman* (to confess, apologize and resolve not to repeat a mistake). The one who has a lot of awakened awareness does not need to do *pratikraman*. But to the one who has less awakened awareness, 'we' tell him to do *pratikraman*.

Questioner: Does the one who has less awakened awareness (*ajagruti*) have to do *pratikraman*?

Dadashri: Yes, in order to change the opinion that, 'This opinion is not mine. I am not part of this opinion. I was bound by that opinion, but I have let go of that opinion. I [now] have a contrary opinion. To hurl abuses at someone or to hurt someone is no longer my opinion. I became angry but that is no longer my opinion.' Therefore, You have made the subatomic particles pure and removed them.

What do the Pudgal Parmanus Say?

You have become pure and it is

your responsibility to make Chandubhai pure. What do the [*parmanu* of] *pudgal* say? They say, 'We were already pure. It is you who had spoiled us with your intent, and you spoiled us to such a state. We did not have blood, pus, or bones, or any such thing. We were pure. You have spoiled us. Therefore, if you want to free us, if you want to go to liberation, if you alone become pure, then it will not do. You will only become free if you make us pure.' Did you understand that?

Questioner: Yes, Dada.

Dadashri: So which *Agna* did 'we' put in place? To settle [accounts] with equanimity. Yes, and only See the pure [the Self] in everyone. And if Chandubhai happens to do something that the other person does not like, if he does *atikraman*, then make him do *pratikraman*. So what 'we' are saying is that You are in opposition to his opinion. You changed the opinion. You do not hold the past opinion anymore. They [the *parmanus*] becomes pure the moment the opinion changes. If the opinion had remained the same, then the impurity at the root remains. This [*pratikraman*] is to change the opinions.

Opinions Veil the Happiness That Arises Out of Gnan

You, yourself, are not the one giving opinions. The opinions that are given now are discharge opinions. When you were *ekakar* [one with Chandubhai], when you were Chandubhai, at that time you were giving opinions. Whereas now, when you say, "This mango is delicious," that is discharge.

Questioner: How long will the discharge come? What is the time frame?

Dadashri: Just as in a film, the seer goes to watch the film, when the film ends the seer gets up. In the same way, this discharge is a film. When one's film plays in the body for the final time and comes to an end, he dies. This film is discharge. What did you See? 'See' Chandubhai, what Chandubhai's mind is doing, what the intellect is doing, what the *chit* (inner component of knowledge and vision) is doing! It is the film and You are the Seer of it.

After attaining *Gnan* there are no opinions at all. Except that, '[I am] pure Soul' no other opinions remain. You like it [having opinions] through the mind, you do not like it through *Gnan*. Even our *mahatmas* have some opinions. There is a difference in the *Gnan*, there is no difference in the Vision. Opinions veil the bliss that arises out of *Gnan*. It prevails in one's *Gnan* that, 'All these opinions are wrong.' Yet he forms [those opinion], so bliss that arises out of *Gnan* become veiled. Opinions that were once very dense gradually become less dense and remain behind somewhat. Therefore, at that time bliss that arises out of *Gnan* prevails less, the purity of *chit* is that much less. There is no other difference.

Where There is the Elemental Vision, There are No Opinions

Questioner: As long as I only see the circumstances, I will keep forming opinions, won't I? If *tattvadrashtri* (elemental Vision) prevails, then opinions are not formed; is that possible?

Dadashri: No, elemental Vision exists, yet opinions are certainly formed, are they not!

Questioner: Then does a mistake remain in seeing through the elemental Vision?

Dadashri: No, there is not a dislike for *kashays* (anger, pride, deceit, greed).

Questioner: So, is it because of *kashays* that opinions are formed?

Dadashri: Yes, they are not 'living' *kashays*, they are 'dead' *kashays*, discharge *kashays*.

Questioner: How can opinions and elemental Vision both exist at the same time?

Dadashri: As long as all the 'files' have not been settled with equanimity, the elemental Vision does not manifest in its entirety. Once the files have been settled, *tattvadarshan* (elemental Vision) *tattvagnan* (Knowledge of the eternal elements) and *tattvacharitra* (Conduct while in the elemental state), all three will come together. One's worldly vision (*atattvadarshan*) leaves upon attaining elemental Vision, however he has not attained Knowledge of the eternal elements. The worldly knowledge (*atattvagnan*) has not yet departed.

Questioner: What does one see through elemental Vision?

Dadashri: The main element that, 'I am this [the Self].' Then he will have everything, but worldly knowledge has not left, has it! Once that knowledge departs, Knowledge of the eternal elements arises.

When the Knowledge of the eternal elements manifests, then Conduct as the Self (*Charitra*) is definitely also exists; One becomes complete (*sampurna*). Knowledge of the eternal elements extends all the way to absolute Knowledge (*keval Gnan*).

Questioner: [One has] Elemental Vision, but it has not resulted into the Knowledge of the eternal elements; so how can that be explained with an example?

Dadashri: Without purifying all the Knowledge that one possesses, he acquires elemental Vision.

Suppose someone comes here at six o'clock and we give him *Gnan*, then elemental Vision arises after just two hours. But he still has that same old stock, does he not? It's not as though the stock has changed, has it? Now that stock has to be cleared. The basis on which it was charging has all been removed. Now the discharge, the stock that has been filled, has to be cleared.

A State Free From Opinions by Following the Five Agnas

Questioner: If I make a mistake in worldly interactions, if I happen to give an opinion, then that opinion remains to be destroyed by this Vision, doesn't it?

Dadashri: One should have that much awakened awareness of this Vision, shouldn't he? One should know that giving opinions is a fault, shouldn't he?

Questioner: So do such beliefs still exist alongside it? So, despite having all

these beliefs and the past knowledge, does the Vision of this side become *niravaran* (free of veils of ignorance)?

Dadashri: Yes it does, when I give you *Gnan*. Thereafter, if you remain in the *Agnas*, then no such thing will remain. Then nothing will remain. No one will bind any opinions if they remain in the *Agnas*, but they do not remain in the *Agnas*, do they!

Questioner: The question again arises here that the knowledge acquired from the past, and the beliefs from the past will now not let one remain in the *Agnas*, will they?

Dadashri: If one remains in the *Agna*, then nothing is likely to remain; he will not have any opinions. This is because what does the *Agna* say? [It says that] 'He is not your nephew, he is a pure Soul. The nephew is just a discharging (*nikaali*) 'file'. So, do not form any opinions for him again, whether he is a thief or an honest person! Opinions exist as long as the intellect is there.

Causes are Bound by Opinions, Not by Actions

The causes of the past [life] now come into effect. However, giving opinions for the effect that, 'This is good or this is bad,' is what causes attachment-abhorrence to happen. Causes are not bound by actions, but causes are bound by opinions.

Questioner: Where I have no attachment-abhorrence, no self-interest, there is no direct influence on any individual, no personal opinions have

been given, then is there really a need to do *pratikraman* for that?

Dadashri: There is no need at all to give opinions that are not personal. However, if you want to give them, then you have to do *pratikraman*. Whether it is personal or not personal, you have no right to give an opinion whatsoever. That is to act according to your own will, and so you should erase that [opinion] by yourself.

Questioner: If an opinion is formed and it is not erased, then is new karma bound?

Dadashri: If one has attained this *Akram* Science, and the Self and the non-Self have been separated, then he will not bind any new karma. Yes, however if *pratikraman* for the opinions does not happen, then its effect will continue to remain on the other person, therefore he will not have positive feelings towards you. If you maintain a pure inner intent, then you will not bind any karma, and if you do *pratikraman*, then even the effect will go away. To divide by seven that which you had multiplied by seven is *Purushartha* (real spiritual effort).

Vitaraagata Exists Where There is no Opinion

The word ‘opinion’ entirely disappears [at that level]. The opinion that you should have is, ‘There is *pudgal*, *Atma*, and the rest; only these six eternal elements.’ There should be no other opinion. However an opinion will only be formed if there is attachment-abhorrence, otherwise an opinion will not be formed.

Where there is like or dislike opinions are formed.

Where there are no opinions a new mind stops forming. Where there are no opinions *vitaraagata* (a state totally absent from attachment-abhorrence) prevails.

Questioner: Do opinions destroy *vitaraagata*?

Dadashri: Yes, you should not have opinions. Opinion belongs to the non-Self (*anatma*). ‘You’ should Know that they are wrong, they are harmful. One binds opinions through his own fault, his own mistake and his own viewpoint. What right do you have to bind opinions? You have bound it through your own wisdom. If you had proceeded according to the wisdom of the *Vitaraags* (absolutely detached Lords), then you would have attained final liberation.

The Worldly Conduct of the Vitaraags

Your entire body, from birth to death is involuntary. Whatever attachment-abhorrence happens during that is the only karmic account that is bound. Therefore, the *Vitaraags* say is, “Become *vitaraag* and go to liberation.”

The *vyavahar charitra* that the Lord has referred to is a very great thing. [People who uphold] *Vyavahar charitra* know the viewpoint of the *Vitaraags* that, ‘What are the opinions of the *Vitaraags*.’ One’s own opinion is a different thing, but upholding the opinion of the *Vitaraags* and carrying out all the work accordingly is considered *vyavahar charitra*. One

does as much as he can, but he firmly maintains the opinion of the *Vitaraags* that, 'This is according to the opinion of the *Vitaraags*.' He indeed acts according to this, to whatever extent he can, and that is *vyavahar charitra*.

One Who Binds Opinions is at Fault

What is the Science of the *Vitaraags* like? If one binds an opinion that, 'This person is wrong, and that person is at fault,' then he will get entrapped.

Questioner: So, I should not bind opinions, should I?

Dadashri: Hey, not only opinions, but our vision should also not be spoiled.

According to the viewpoint of the *Vitaraags* the one who binds opinions is at fault. One who does foolish things is not at fault [right now, but when he gets caught, he will be at fault]. But he binds an opinion [today] that, 'He is like this,' that is his fault.

An opinion is when one says, 'This is good,' then he is stuck. If one says, 'This is bad,' even then he is stuck. They are both opinions. [If one says,] "None of this is of any use to me," then the opinions will leave, the good and the bad. The *Vitaraags* did let go of the opinions, and that is why they have become *vitaraag*. Therefore, these are only opinions. Take my message to a state of experience and go ahead and experience it!

Be Cautious About Giving Opinions for Individuals

There is not much problem in forming an opinion about inanimate

objects, it will not take long to get rid of it. But I am telling you to be cautious about forming opinions for *mishrachetan* (mixture of the Self and non-Self; human beings).

Each person has bound strong opinions for everyone in their family. Therefore, do not bind opinions at all for those *mishrachetan* whose faces tend to swing between sulking and smiling. Opinion itself is an obstacle. Demerit karma can be destroyed, but the obstacles created by opinions are only detrimental to one's self. They create greater entanglements with the very things they want to become free from. At home, if everyone got rid of their opinions for each other, then the home would become so heavenly!

Your own gestures [worldly interactions] indeed feel bitter to you, but they are of the *pudgal*. You have willingly piled up the stock of opinions. Each person's overt interactions are based on his opinion. The opinion one should have is, 'This body is a betrayal.' Any kind of opinion increases the burden. There is a burden for whatever there is an opinion for!

'I am Chandubhai' is itself an opinion, isn't it? You do not believe yourself to be who You are, and you believe yourself to be who you are not. The pure Soul is certainly there, but the opinion of the *pratishthit atma* (the charged relative self) has arisen, so the 'machinery' operates according to that. Except for the pure Soul, everything else is a 'machinery.'

When Opinions Leave One Can Attain the Path of Liberation

Attachment-abhorrence existed as long as there was [the wrong belief of] ‘I am Chandubhai’. But the moment the ignorance of the Self left, attachment-abhorrence went away. If You become Chandubhai, then the attachment-abhorrence is considered yours, otherwise how can it be called attachment-abhorrence? So one would ask, “Then what is this that is happening?” The answer is, all this that is happening, it is happening to Chandubhai, and You, the pure Soul, are the Knower of ‘what is happening’, and You are also saying, “This should not happen.”

Questioner: Yes, all that is correct.

Dadashri: Therefore, as Your opinion is different, You are *vitaraag* (free from attachment and abhorrence). That is why ‘we’ have said that Your tremendous *Purusharth* (real spiritual effort to progress as the Self) is taking place. After becoming a *Purush* (Self-realized), *Purusharth* can prevail; otherwise, the attachment-abhorrence cannot stop on its own, even for a moment. For whom does the attachment-abhorrence happen?

Questioner: It does not happen.

Dadashri: In that case, that is indeed the Self and it only keeps Seeing everything. If a bad thought has arisen in the mind, if a good thought has arisen, if something else has happened, a third thing has happened; it immediately Sees all that. No matter what speech

someone has uttered, whether someone spoke negatively or positively, even then attachment-abhorrence does not happen. When attachment-abhorrence does not happen, that is known as the Self. And when attachment-abhorrence happens, that is known as worldly life, the belief that, ‘I am the body’ (*dehadhyas*).

“Raag-dwesh, agnan e mukhya karmani granth, thay nivrutti jeha thi tej moksha no panth.”

“Attachment-abhorrence, ignorance is the main tuber of karma, to become free of it is verily the path of liberation”

— *Shrimad Rajchandra*

That which brings about freedom [withdrawal] from this attachment-abhorrence is the path of liberation. In this case, your attachment-abhorrence have retired.

Questioner: Yes, that happens through this *Akram* [path]. Therefore, *Akram* is a path to liberation.

Dadashri: Yes, that is indeed the path to liberation.

Now the opinion, ‘There is no happiness in worldly life,’ has set in, hasn’t it? And the opinion, ‘There is bliss in final liberation,’ that opinion has set in, hasn’t it? ‘The path Dada shows is the path of liberation,’ that has been decided, hasn’t it? That opinion has formed, hasn’t it? Furthermore, ‘Dada is the leader of the path,’ that opinion has been formed, hasn’t it? When those opinions set in, Your work is done!

~ **Jai Sat Chit Anand**

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

<i>Aagrah</i>	insistence
<i>Abhipraya</i>	opinion
<i>Agnanis</i>	those who have not attained the Knowledge of the Self
<i>Agnas</i>	five directives that preserve the awareness as the Self in Akram Vignan
<i>Ajagruti</i>	less awakened awareness
<i>akhand jagruti</i>	uninterrupted awareness
<i>Akram Gnan</i>	step-less path to Self-realization
<i>Akram Science</i>	step-less Science of Self-realization
<i>alochana</i>	heart-felt confession of a mistake
<i>anatma</i>	the non-Self
<i>asaiyami</i>	one whose opinion is in agreement with the unfolding prakruti
<i>atattvadarshan</i>	worldly vision
<i>atattvagnan</i>	worldly knowledge
<i>atkan</i>	major obstruction
<i>Atma</i>	the Self, the Soul

C

<i>Charitra</i>	Conduct as the Self
<i>Chetan</i>	the eternal element that Knows and Sees
<i>chit</i>	inner component of knowledge and vision

D

<i>dehadhyas</i>	belief that, 'I am the body'
<i>Drashti</i>	Vision
<i>dwesh</i>	abhorrence

G

<i>gaanth</i>	tuber
<i>Gnan</i>	Knowledge of the Self and who the doer is
<i>Gnani Purush</i>	one who has realized the Self and is able to do the same for others

<i>Gnata</i>	the Knower
<i>Gnayak</i>	remains continuously as the Knower
<i>gneya</i>	the object that being known
<i>granthi</i>	tuber
<i>gusso</i>	anger without violent intent

J

<i>jada</i>	inanimate
<i>jagruti</i>	awakened awareness

K

<i>kashay</i>	anger, pride, deceit, and greed
<i>keval Gnan</i>	absolute Knowledge
<i>khench</i>	subtle pull of insistence
<i>kraman</i>	neutral activity

L

<i>laksha</i>	awareness as the Self
<i>lepayamaan bhaavo</i>	intents that tend to anoint

M

<i>mishrachetan</i>	mixture of the Self and non-Self; human beings
<i>murchhit</i>	a state of unawareness due to illusory attachment

N

<i>nikaali</i>	discharging
<i>niravaran</i>	free of veils of ignorance
<i>Nischay</i>	perspective of the Self

P

<i>parakram</i>	extraordinary spiritual effort
<i>param vinayata</i>	state of absolute humility
<i>Paramatma</i>	the absolute Self
<i>parinaam</i>	result; effect
<i>parmanus</i>	the smallest, indivisible, indestructible particle of matter; subatomic particles
<i>Pragnya shakti</i>	the liberating energy of the Self
<i>prakruti</i>	the non-Self complex
<i>pratikraman</i>	to recall, apologize and resolve not to repeat a mistake

<i>pratishthit ahamkar</i>	instillation of the ego of the past life
<i>pratishthit atma</i>	the charged relative self
<i>pratiti</i>	conviction
<i>pratyakhyan</i>	to make a resolve to never to repeat a mistake and ask for the energies for the same
<i>pudgal</i>	non-Self complex of input and output
<i>Purush</i>	Self-realized
<i>Purushartha</i>	real spiritual effort, progress as the Self; real spiritual effort to progress as the Self
<i>Purushartha dharma</i>	efforts to progress as the Self

R

<i>raag</i>	attachment
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S

<i>samadhi</i>	a state free from the effects of mental, physical, and externally-induced problems
<i>sampurna</i>	complete
<i>shakti</i>	energy
<i>spashta vedan</i>	distinct experience
<i>sukh</i>	happiness
<i>swabhaan</i>	awareness of the Self

T

<i>tanmayakar</i>	one with the body and mind; engrossed
<i>tanto</i>	grudge that continues to be linked with a conflict
<i>tattvadarshan</i>	elemental Vision
<i>tattvadrashiti</i>	elemental Vision
<i>tattvagnan</i>	Knowledge of the eternal elements

V

<i>Vignan</i>	Science
<i>vitaraag</i>	free from attachment and abhorrence
<i>vitaraagata</i>	state totally absent from attachment-abhorrence
<i>Vitaraags</i>	absolutely detached Lords
<i>vyavasthit</i>	result of scientific circumstantial evidence



Exact Humanity in the Life Interactions!

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

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

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

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

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

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

Questioner: Who are they?

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

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

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

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

Watch Puja Niruma on T.V. Channels

- India** ✦ **Sadhna TV**, Every day 7 to 7:30 AM (Hindi)
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 ✦ **Arihant**, Every day 5 to 5:30 PM (Gujarati)
- USA-Canada** ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
 ✦ **'SAB US'** Every day 7 to 7:30 AM (Hindi)
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 ✦ **DD-Girnar**, Every day 10 to 10:30 PM
 ✦ **Arihant**, Every day 8 to 9 PM (Gujarati)
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- New Zealand** ✦ **'Colors' TV**, Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
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How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

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Satsang shibir for only "Hindi Speaking Mahatmas" in Haridwar

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

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

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

Instructions : 1) This Shibir is Specially for Hindi speaking Mahatmas (Other than Gujarati), who have taken Gnanvidhi. 2) Total cost of Shibir is 1200/- (Only Stay & Food charges). 3) Cancellation charge is 200/- 4) Mahatma who wish to attend this retreat must register his/her name at his/her local centre or call 079-39830400 / 9924348880 at Adalaj Trimandir (9 am to 1 pm & 2 to 6 pm).

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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Satsang & Gnanvidhi Programs in the Presence of Puja 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

Atmagnani Puja Deepakbhai's Dubai-Muscat-Kenya Satsang Schedule 2017

Date	Day	City	Session	From	To	Venue	Contact No. & Email
29 Sep	Fri	UAE	SHIBIR	Afternoon Session		Le Meridian Al Aqah Beach Resort, Fujairah	971-557316937 971-501364530 dubai@ae.dadabhagwan.org
30 Sep	Sat	UAE		All Day			
1 Oct	Sun	UAE					
2 Oct	Mon	UAE		Morning Session			
4 Oct	Wed	Dubai	Satsang	07:00 PM	09:30 PM	Grand Excelsior Hotel (Formerly Dhow Palace Hotel), Kuwaiti Street, Bur Dubai, Dubai, UAE	971-557316937 971-501364530 dubai@ae.dadabhagwan.org
5 Oct	Thu	Dubai	Satsang	07:00 PM	09:30 PM		
6 Oct	Fri	Dubai	Gnanvidhi	05:30 PM	09:30 PM		
7 Oct	Sat	Muscat	Satsang	07:00 PM	09:30 PM	Krishna Temple, Darsait, Muscat, Oman	968-95976870 968-99213820 dubai@ae.dadabhagwan.org
8 Oct	Sun	Muscat	Satsang	07:00 PM	09:30 PM		
9 Oct	Mon	Muscat	Gnanvidhi	06:30 PM	09:30 PM		
11 Oct	Wed	Nirobi	Satsang	07:30 PM	10:00 PM	Oshwal Centre, Ring Road, Parklands, Nairobi	254 733872387 254 724257078 info.ke@.dadabhagwan.org
12 Oct	Thu	Nirobi	Gnanvidhi	05:30 PM	10:00 PM		
13 Oct	Fri	Nirobi	Satsang	07:30 PM	10:00 PM		
14 Oct	Sat	Kenya	SHIBIR	All Day		Lake Naivasha Simba Lodge, Naivasha	254 733872387 254 724257078 info.ke@.dadabhagwan.org
15 Oct	Sun	Kenya					
16 Oct	Mon	Kenya					

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. Ph.:9426267365

Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this program must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir registration dept. (9am to 12pm & 3 to 6pm) by 21st October 2017.
- ♦ For any information or help, pl. contact +91 8155007500 or send email to info@dadabhagwan.org

Bhubneshwar

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 to be Announced.

Ph. : 9582088626

Freedom From Attachment-Abhorrence is Itself the Path of Liberation

If You become Chandubhai, then the attachment-abhorrence is considered yours, otherwise how can it be called attachment-abhorrence? All this that is happening, it is happening to Chandubhai, and You, the pure Soul, are the Knower of 'what is happening', and You are also saying, "This should not happen." Therefore, as Your opinion is different, You are without attachment-abhorrence (*vitaraag*). That is why 'we' said that there is tremendous *Purusharth* going on Your part. After becoming a Self-realized person, *Purusharth* can prevail; otherwise the attachment-abhorrence cannot stop on its own, even for a moment. If a bad thought has arisen in the mind, if a good thought has arisen, One continues to See all that. Whether someone spoke negatively or positively, even then attachment-abhorrence does not happen. When attachment-abhorrence does not happen, that is known as the Self, and when attachment-abhorrence happens, it is known as worldly life; the belief that, 'I am the body'. That which brings about freedom from this attachment-abhorrence is the path of liberation!

- Dadashri

