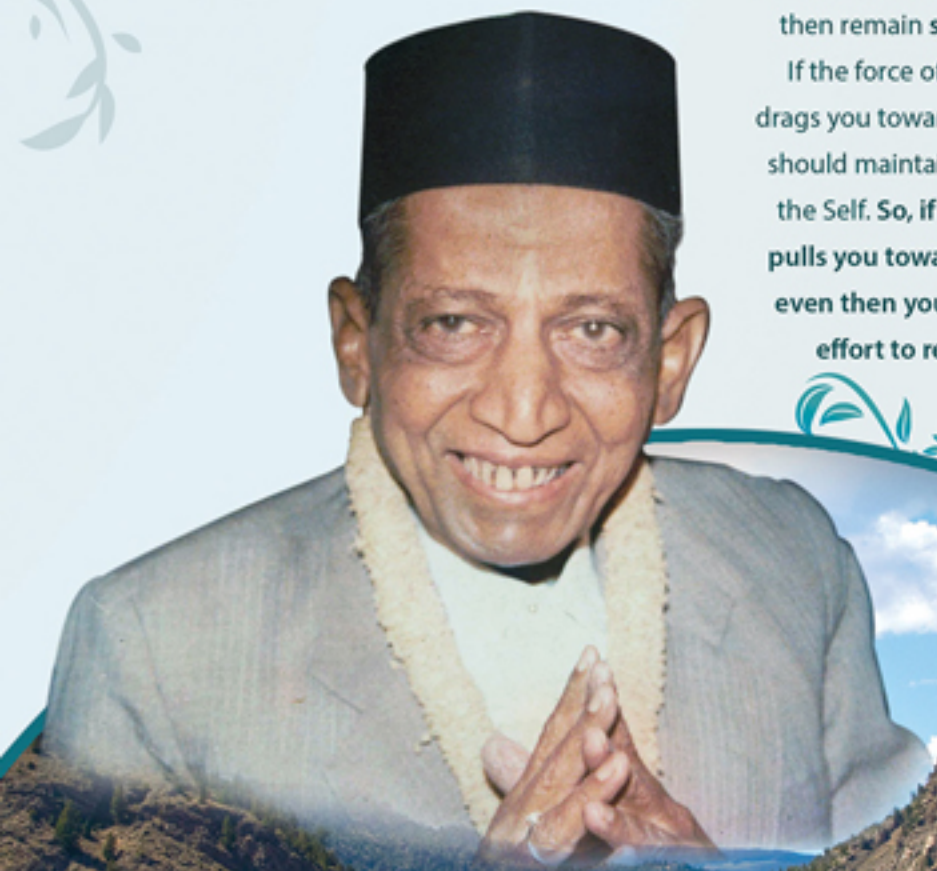


May 2018

# Dadavani

Now, if you want to attain **moksha**,  
then remain **sincere** to Pragnya.

If the force of unfolding karma  
drags you towards the non-Self, you  
should maintain sincerity towards  
the Self. So, if the river's current  
pulls you towards the other side,  
even then you should make the  
effort to reach the shore.



## EDITORIAL

Sincerity and morality are the causes that lead one to *moksha*. After attaining this *Akram Gnan*, both these attributes are such that they can completely manifest within. Now you should nurture the inner intent to remain sincere everywhere. One has to gradually develop this energy.

Now that You have become pure Soul, it is not worth protecting the ego. It is worth understanding that the ego is such that it causes loss in everything. The ego is such that it will protect itself. If you side with a fault just once, then you are not sincere. When you side with a fault, it means that you are not prevailing as pure Soul.

At the time of doing *vidhi* you say, "I am pure Soul, I am pure Soul," then should you protect the pure Soul, or should you protect the other side [the faults, the ego, Chandubhai]? You have not turned towards pure Soul and on top of that, you have deceived the *Gnani* as well. However, now that you want to attain *moksha*, You should remain sincere to *Pragnya*.

How can you remain sincere to Dada? By following the *Agnas*. The *Agnas* are actually a great thing. With the grace and the *Agnas* of the *Gnani Purush*, and your sincerity towards your goal, everything can change. You should put into application whatever Dada says, you should not keep a single opinion that differs from Dada. Actually, your own understanding should be burnt and destroyed, as your own understanding will indeed separate you from the *Gnani*. Sincere does not mean 'without mistakes'; rather a sincere person has unity of heart, he does not allow separation to arise [with the other person].

However much sincerity one has towards Dada, that much grace is bestowed upon him. Where there is extraordinary sincerity and morality that is referred to as absolute humility. There is no need to put in any efforts for this at all; through understanding, one simply has to make his resolve strong. For your goal, your constant inner affinity towards Dada, the inclination towards that direction is itself sincerity.

While explaining sincerity at the subtle level, absolutely revered Dadashri says if you continue saying, "*Dada Bhagwan Na Aseem Jai Jaikar Ho*," while carrying out worldly activities, then that is not considered sincerity. It is referred to as sincerity when one reads whatever is being said. And when You are the Knower of whether the reader is reading it properly or not, that means that, You prevail as the Self completely. And as a result, the distinct bliss of the experience of the Self prevails.

In the current compilation, Dadashri has given various explanations on how *mahatmas* can remain sincere to the *Gnan* and progress speedily. It is our ardent prayer that *mahatmas* find this helpful in their *Purusharth*.

~ 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 on [engvani@dadabhagwan.org](mailto: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.*

## **Sincerity With the Goal of Becoming Free**

### **'We' Remained Sincere to Religion and its Tools**

**Questioner:** Dada, how many years did it take you to reach the current complete state of Yours?

**Dadashri:** It happened on its own, 'but naturally'. It is as if one has received an award, this is how all of this is! I had not made any sort of effort. I had done so in the past, and I had remained sincere to it. I had remained sincere to it all day long. My *chit* was not in money, it was not in any kind of insistence (*mamat*). My *chit* continuously remained in religion and religion alone, and I had the desire that, 'How can I become free?' I had become weary of worldly life from all aspects. Despite having money, I had become weary in every way possible. I did not like worldly life at all. I did not find any sweetness in it at all; never have I felt any sweetness in it. I would eat mangos as long as I feel the sweetness in them. The mango maybe sweet, however if I personally do not feel it to be so, then I would realize, 'What use is it to me?'

**Questioner:** Before you attained this *Gnan*, had you taken the support of any tool to attain this thing, this *Gnan*?

**Dadashri:** Yes, many tools and I remained sincere to them. The tools that the *Tirthankar* Lords have talked about,

I remained sincere to them. I had a lot of affection for the *Tirthankar* Lords. I had never heard of such absolutely enlightened beings, or such absolute truth before. Therefore, I had a lot of affection for the speech and the *vitaraagata* of the *Tirthankar* Lords who had come into being. Therefore, I had held onto all the tools that they had mentioned.

### **Respectful Fear Arises due to Sincerity and Morality**

**Questioner:** You too had so much *gusso* (anger without violent intent) in the past; nevertheless, you have been able to reach this stage today?

**Dadashri:** Yes, [but] what kind of *gusso*? The kind of *gusso* that would burn down a village. Had anyone ever severely insulted me, then I would have burnt down the village. So, such a person would either go to hell, or if he were to rise, then he would reach the top! Hence, this was a very tough case. It is a good thing that people straightened me out by force. Would they or would they not straighten a person out?

**Questioner:** They would definitely straighten one out.

**Dadashri:** But they straightened me out by force! Therefore, I too straighten others out 'by force' [by explaining to

them]. Ultimately, people will have to straighten out, won't they?

At one place, the entire village had stood against me. Even though I did not have a stick in my hand, I told them, "Hey, why are you standing around like girls? Come on, fight!" I even called them, "Girls." I would say things that would cause a migraine. As those people came near me, their hands would tremble, they would be scared; such was the respectful fear (*taap*) they felt. Although my body was not of a hefty built, yet they felt such respectful fear. What was the reason behind that respectful fear? The one whose sincerity is extraordinary, the one whose morality is extraordinary; that is why respectful fear is felt!

### **'We' Have Never Been Insincere**

I am a very firm person. I had maintained firmness from the beginning. It was even difficult for Lord Rushabhdev to handle me. I had only held onto this one motive, "I want this. I want that which you have given Bharat; I don't want anything else. He is allowed thirteen hundred queens, while you turn the rest into ascetics, [why is that]?"

Although I was firm, everyone was happy with me. This is because it is very difficult to find someone as sincere as me. I was sincere from the beginning; I have never been insincere at all from that time. I also had an obliging nature, right from the beginning; not just from today, but from the time of Lord Rushabhdev. However, as I had spoken stubbornly, I wandered for all these lifetimes. By stubbornly, I mean to say that all these *kashays* had taken over at that time. The Lord had said,

"Maintain indifference (*upeksha*) towards them," but I did not follow that.

Even now, I would just say the truth, "You are like this, you have strong ignorance of the Self." I would just say that. These faults have set in due to that, which in turn have led me to this point. Then again, what rush did I have? One will only have value for pain if one has experienced some pain and happiness, isn't it? And only then would one realize the value of happiness! If we were to go there [*moksha*] just like that, then how would we realize the value for that? Thereafter, we might feel, 'Come on; let's make another trip over there.'

**Questioner:** But Dada, about this original thing [*Akram Gnan*] from Lord Rushabhdev; didn't any of the *Tirthankar* Lords after Him tell you, "Why don't you leave this botheration and come on up there with me, now?"

**Dadashri:** Well, 'They' were all in a rush. 'They' were all in a haste. So there, I had said, "Whatever is to happen to me, let it happen, but I want that very same thing."

**Questioner:** Dada, didn't any of the *Tirthankar* Lords tell you, "Forget about the *Akram* path, and come with us on the *Kramic* path?"

**Dadashri:** No, the other *Tirthankar* Lords did not have the *Akram* path at all. I could not put up with the *Kramic* path; that was something I could not put up with! If I do not find your goods appealing, and if you want to trade with me, then you should supply the kind of goods that I want. You should procure the goods from the market and supply them.

Imagine, that was the kind of person I was! I was obstinate unlike anyone else in the entire world!

**Questioner:** Sincerely obstinate.

**Dadashri:** Completely sincere. I remain sincere to even those who hurl abuses at me. I am sincere even to the one who has hit me. Yes... sincere in every way. Therefore, I have had to stay put until now, because of the instigation that I had done.

**Questioner:** Due to the instigation that you had done.

**Dadashri:** So now, 'we' do not instigate any more. Instead, in this life, 'we' now let people provoke 'us'. Provoke 'us' as much as you want.

### **This State is Attained Through Sincerity and Morality**

There was just this one problem, 'No one should speak ill about me.' And as soon as that left, this state came about! Yes, 'I' have just two things in the state that 'I' prevail in. Full sincerity and full morality! It is due to these two things that 'I' have attained this state, and God too has yielded to 'me'!

### **Only Then Will the World be Won Over and Liberation Attained**

This world has to be won over, only then will it let you go to *moksha*. Without conquering this world, no one will let you attain liberation. If you remain insincere to one person, then that person will catch a hold of you and claim, "Hey, where do you think you are going? You are not allowed to go." While if you remain sincere, then everyone will give you a green

signal, and they will also write you a 'no objection' certificate. Therefore, at least once, remain sincere; be sincere to even one person. However many things you remain sincere to, that many you have won over, and however many things you remain insincere to, those many you have not won over. Therefore, if you remain sincere everywhere, then you will win everything.

Two things have to be learned in the world. First, do not hurt anyone in the world, and secondly, if you have things, give them away to others. Maintain sincerity and morality. People are not remaining sincere, they have become deceptive and they are not observing morality.

### **Remain Sincere to the Established Principle**

In fact, there is no sincerity left in people any more. 'Our' *mahatmas* remain sincere to 'us'. This is because, they themselves feel, 'Where should I remain sincere? I should remain sincere wherever my best interest is taken care of.' So, a person can remain sincere there. How can a person remain sincere where his best interest is not being taken care of? Nevertheless, even there, one has to gradually develop that energy. The other person may use up his 'cheque' [merit karma] without a thought, but you should not use yours up. If you resort to 'tit for tat', then all your 'cheques' will get finished. When a person hurls an abuse at 'us' and if 'we' remain in equanimity, then that means that 'we' have not used up 'our' 'cheque'. That is considered as 'us' having remained sincere to 'our' Self. It is considered as 'us' having remained sincere to 'our' Self, to 'our' established principle.

## Nurture the Inner Intent of Remaining Sincere

**Questioner:** Everyone certainly remains sincere to you; however we should also remain sincere everywhere outside, shouldn't we?

**Dadashri:** You cannot remain sincere like that, all at once! As you have not done these inner intents previously, that is why you cannot remain sincere, all at once. So now, the inner intent to remain sincere everywhere, should be nurtured. Now, your purpose has changed. You should feel that, 'It should not be like this.'

If one had previously nurtured this inner intent and brought it with him, then he would be able to remain sincere. If he had nurtured the inner intent in the past life, then he can remain sincere. Now, the inner intents nurtured in this life, will certainly be received in the next life. However, in *Kaliyug*, one cannot instantly remain sincere and moral just like that.

### If One is Sincere, Then His Faults can be Overlooked

All 'we' make a note of is, 'Does this person have sincerity or not?' Then it does not matter even if he has a hundred mistakes!

If a sincere person has a hundred mistakes, even then I would overlook them. It is difficult to come across a sincere person! If I were to come across such a person, and if he had a hundred mistakes, even then I would overlook them. The reason being, if he gets 'repaired', then the poor fellow's work would be done, wouldn't it! If he were to come to 'us', then he might get 'repaired', most people get repaired!

A pillow has been placed for you and at bedtime, you check to see whether it is likely to move out of place or not. After having checked that, when you sleep on the pillow, it will not move out of place. Whereas, these living beings would actually move away. Instead, these pillows are better. Just as this pillow remains sincere, if a person were to remain that sincere, then there is no problem. And then, even if mistakes are made, there is no problem with them. Sincere does not mean 'without mistakes'. Sincere means that your heart and the other person's heart are connected with the same strand. That would not allow any separation to arise.

### Sincerity Without any Loopholes is Required

From now on, you will no longer be insincere, will you?

**Questioner:** No, I will not.

**Dadashri:** Yes... Remain completely sincere to Dada, then you will attain *moksha*. You will be happy here, as well as there.

**Questioner:** Please tell us, how can all of us remain sincere to Dada?

**Dadashri:** By following the *Agnas* and by putting into application whatever Dada says. [Put into application] Whatever it is that Dada says, then let whatever is to happen, happen. As far as possible, Dada does not say anything, and if 'he' does, then it should be brought into application. This is because, no such things exist in 'his' mind about whether something should be said or not. Hence, whatever 'he' says should be brought into application. Just follow it as though, 'The One saying this is my very own Soul.'



## Sincerity Dissolves Swachchhand

Why should you have separation with Dada? To remain sincere means, there should not be any separation with Dada. Only one single phrase, 'Not a single opinion different [from that of Dada's] should be kept.' 'We' are not separate from you, then why are you keeping separation with 'us'? Therefore, it is indeed one's own understanding that separates him from 'us', isn't it! That is what is referred to as *swachchhand* (to follow one's own intellect and understanding in spiritual matters)! That understanding of yours should be burnt and destroyed. In addition, You will receive the result of this effort. If one were to sit here every day, then he will receive all the result of his effort. However, if his point of view differs, then there will be a problem. God Sees one's point of view.

There are just a few people who have turned their inner perspective towards *Gnan* [towards the Real]. When the *Gnani* is sitting here, you should maintain *sanmukhta* (a receptive disposition) towards Him. *Sanmukhta* means that even though you are not sitting facing Him; however, you should have *bhaav sanmukhta* (the inner intent of sincerity towards the *Gnani*). Very few people have such *bhaav sanmukhta*. There are very few people who are at 'ninety degrees'. Some people are at 'eighty degrees' and some people are at 'eight-five' degrees. While some people are only at 'five' degrees, and they too take *Gnan [Vidhi]*, nevertheless there should be *bhaav sanmukhta*.

It is due to the state of gross unawareness caused by other tubers that one tends to forget. So afterwards, when 'we'

give him the understanding, he then says, "Yes, I have understood."

**Questioner:** Does that mean the *sanmukhta* is less by that amount?

**Dadashri:** No, although there is *sanmukhta*, however there are those many tubers that are obstructing, so even though there is *sanmukhta*, they cause a disturbance in it.

## Sanmukhta is Sincerity

**Questioner:** Dada, can *sanmukhta* be considered as *jagruti* (awakened awareness)?

**Dadashri:** Yes, that is relative awareness. As such, there isn't much *jagruti* (awakened awareness); however, *sanmukhta* is one's sincerity. One receives the *Gnan* that 'we' give; that is his sincerity. From where would people bring the awareness of the pure Soul (*Atma jagruti*)? As it is, humans already have worldly awareness. A living being is not devoid of awareness, however all his awareness prevails in worldly desires. His awareness has penetrated into his business dealings, his worldly interactions. Therefore, it is unlikely that *jagruti* would prevail over here [the Self], but there is sincerity. So, [during the *Gnan Vidhi*] when 'we' give *Gnan*, your sincerity lies in not missing out a single word of it, and all your focus is in repeating it in exactness. Some people fall asleep here, so I have to throw a flower at them to wake them up. 'Hey there, wake up!' It is on a rare day that this *Gnan* can be attained and at that time you fall asleep. When you attain this *Gnan*, you say, "I am pure Soul, I am full of infinite energy, I am full of infinite bliss." After saying this for a while, a little bliss

arises within and that is the reason why one dozes off slightly.

### **On What Basis is Sincerity Maintained in Worldly Interactions?**

**Questioner:** Dada, in trying to remain sincere on this side, if the sincerity in worldly matters decreases, will it do?

**Dadashri:** No, there is nothing like that. There is really no need to remain sincere in worldly matters. The world is itself sincere to you already; you are the one that makes it insincere. I will give you an example. If a person wants to jump in the sea and die today, then would the sea be insincere to him? Whenever, at whichever instant you jump, it is ready for you. In the same way, this worldly life is ready for you in every which way. Therefore, you certainly do not need to remain sincere there. It is the *parsatta* (authority of the non-Self) over there. Therefore, your sincerity that remains over there, it is remaining so, based on the authority of non-Self.

### **With Understanding Remain Sincere**

On such a path, where constant *samadhi* (a state free from the effects of mental, physical, and externally induced problems) prevails, why would one become agitated there? Yes, one should know it point to point. Otherwise on a winter day, you may [think that you] have turned on the light switch, but the fan turns on. Hence, one should understand everything point to point.

**Questioner:** However, one has to have the readiness to understand, doesn't he?

**Dadashri:** No, there is no need

for any other readiness. All he has to understand is whatever 'we' have said. In that, he should remain sincere to 'us', no other readiness is required. Readiness is required when one has to labor, when one has to do a job. Is there a need for readiness in this? Especially after the path of *samadhi* has been given to you in your palm. In fact, it is a previous habit. When your 'enemy' is shown to you, previously [before *Gnan*] you had considered your 'enemy' [the faults] to be a friend. Now, You should consider Your 'enemy' as an enemy. The ones who harm You are Your enemies; You should stay away from them. Instead, you become engrossed in them and because of that, things become slightly complicated once again.

**Questioner:** Dada, but I end up becoming stuck in them.

**Dadashri:** No, even then, there is no problem with that. If you become stuck there, then you will experience pain; that is all. Nonetheless, it does not obstruct *moksha*. The only thing is that, *samadhi* will not prevail. You [file number one] may end up becoming stuck, but why would You stick there? If you [file number one] happen to stick, even then You should pull [file number one] away.

**Questioner:** Thereafter, the awareness arises, but...

**Dadashri:** *Gnan* does not stick anywhere at all. *Gnan* does not stick anywhere at all, that is what is referred to as *Gnan*. *Agnan* (ignorance of the Self) becomes stuck here and there.

### **Sincerity Exists Where There is a Firm Determination**

Now, if You want to attain *moksha*,



then remain sincere to *Pragnya* (the direct light of the Self). However, if you want to experience pleasure and pain, then go over there [into the non-Self] for a little while. Right now, if the unfolding karma takes you there, then it is a different matter. Even if the force of unfolding karma drags you there, You should maintain it [sincerity] over here [in the Self]. Just like, when a river's current pulls you towards the other side, even then You should make the effort to reach the shore. Shouldn't You make the effort to reach the shore or should you get pulled in whichever direction it pulls you?

**Questioner:** So, if one's determination is firm, does it mean he will remain sincere?

**Dadashri:** He can remain so, only when it is firm! Otherwise, for the one who does not have a determination at all, what about him? He will flow in whichever direction the river pulls him; the shore will be left far behind! Hence, You should make an effort to reach the shore. The river may pull you in the opposite direction, but you should strive to swim against the current towards the shore. Then whatever little progress is made, is made. In so doing, you will find yourself on ground!

### Through Sincerity, the Codes of Conduct Become Apparent

What this Science of 'ours' says is that however much you are sincere to us [the Science] that much *jagruti* prevails for You.

**Questioner:** It is true, however much sincere one is, that much *jagruti* prevails, but what if one does not understand the meaning of the Science, the

Science itself is not being understood. Actually, it has remained in the form of *sutras* (a concise statement that usually requires elaborate explanations) itself, just as it has been given in the form of *sutras* in Ayurveda, is it that way? So now, for the clarity of the *sutra*...

**Dadashri:** Yes, 'we' are actually giving everything in *sutra* form. Everything is given with its clarity; 'we' explain it in such a way that even a small child would understand. Nevertheless, however much one is sincere to the Science, he has that much *jagruti*.

This is all a Science. However much sincerity, only that much is Yours. And through sincerity Your codes [of conduct] become apparent. The inner tendencies should be towards this [the Real]. Sincerity means one should not become engrossed [in the relative]. As this worldly life is not a path where activities need to be carried out in the state of engrossment, it is relative. Relative means 'superfluous' [superficial]. Do you understand the meaning of 'superfluous' [superficial]?

**Questioner:** Yes, everything is to be done on the surface level, everything done superficially.

**Dadashri:** With your own wife, you can maintain the relationship that, 'She is my wife.' While with all the other women, you can say, "*Jai Sat Chi Anand*," you can say "*Jai, Jai*," you can say all that, but it should be as though you are 'superfluous' [superficial]. Can you or can you not say it like that?

**Questioner:** I can say it like that!

**Dadashri:** You can say it like that.

Some women establish one [man] as their husband, and with all other men they say, “*Jai, Jai.*” Those who know how to remain ‘superfluous’ [superficial], they can do everything.

Therefore, this is *Akram Vignan!* This is not an ordinary thing. The one who attains this, his salvation is definite. Having attained this, if one remains sincere, then he will benefit to that extent. This Dada’s Science is such that, if you sincerely follow what ‘he’ says, then it will not take much time. The Science will give results instantly; this is because the entire Science is in accordance with the directives of the twenty-four *Tirthankar* Lords! This is certainly the directives of the twenty-four *Tirthankar* Lords. Just imagine, this means that the entire essence is encompassed in this, isn’t it! ‘Your’ work is certainly done, isn’t it!

### **The Inner Intent is Itself Sincerity**

**Questioner:** Dada, to be sincere, I only have to nurture the inner intent, don’t I? What should I do if I want to remain loyal and sincere to it?

**Dadashri:** Just nurture that inner intent, what else can you do? This inner intent that you have, that itself is referred to as sincerity. One’s [own] sincerity, goal, one’s constant inner affinity towards Dada. Sincerity means the inclination towards that direction.

If You become sincere to ‘us’, then in one hour You will become like ‘us’.

### **Through Sincerity, Grace is Attained**

Do you feel like believing everything Dadaji says?

**Questioner:** Yes, I do!

**Dadashri:** If right now ‘we’ were to tell you, “Leave, and go to your village,” then...?

**Questioner:** I would leave.

**Dadashri:** Yes, you would leave. Nevertheless, ‘his’ language is such; it is a sweet language.

**Questioner:** [An interpreter] He is saying, “I will do as you say.”

**Dadashri:** No, can such a thing even be said? ‘We’ would test him. If he leaves with all his luggage, even then ‘we’ would go to him and tell him to return. If he were to leave, then it would not benefit him, would it?

In fact, as he is ready to follow ‘our’ *Agna*, ‘our’ immense *krupa* (grace) is bestowed upon him.

Currently, so many people are sincere to ‘us’! They remain in ‘our’ *Agna* to such an extent. To remain in ‘our’ *Agna* day and night, cannot be considered as any less sincerity can it?

### **Then God’s Grace Will be Bestowed Upon You**

Any person who is sincere [to ‘us’], I have a lot of respect for him, regardless of whatever other qualities he may have. It will do if he is a little insincere to others. As long as he remains sincere to ‘us’, then that is more than enough! It may not be possible to remain sincere to some people. If someone is unbecoming from within, then how can one remain sincere to him? Otherwise, he would even pick your pocket! Nonetheless, I just make a note of whether he remains sincere to ‘us’. Then

the *krupa* of God will be bestowed upon him, otherwise it will not. 'Our' *krupa* is directly proportional to your sincerity. This is the measure of *krupa*.

*Krupa* means sincere every time. One cannot attain the Self unless he becomes worthy of the *krupa* of the One [Gnani Purush] who is instrumental in the process. Even on the *Kramic* path, the *krupa* of the One who is instrumental in the process is definitely required. 'We' actually shower special *krupa*. It is through absolute humility [on one's part] that 'our' *krupa* is bestowed upon one. The only thing required is complete sincerity.

### **Sincerity and Morality are Encompassed in Absolute Humility**

**Questioner:** Dada, please explain *param vinay*.

**Dadashri:** It is that in which extraordinary sincerity and morality exists. There is a complete mixture of these two: sincerity and morality. And there is oneness [with Dada], there is no feeling of separation; there the energy would also arise. Even at night, no separation is felt. One keeps feeling, 'Whatever is Dada's is the same as what is mine,' and this continues to increase. On the contrary, if you drive 'us' around in cars, if you drive 'us' around this way and that way, then nothing beneficial will result from it. Something will result, however it is not as beneficial as the other, *param vinay* is required. It is extremely difficult to understand *param vinay*. If one were to write an essay on its meaning, then it would be a very long essay. It is due to *param vinay* alone that all of this is functioning without any rules. In fact, there are so

many people here, but there has never been any rule. The only thing 'we' have mentioned is *param vinay*, that you should remain in *param vinay*. Thereafter, there has been no need for rules.

Through *param vinay* [on one's part], 'our' *krupa* is bestowed upon one. Complete sincerity alone is needed. Only sincerity is required, nothing else is required. 'We' are only looking for morality and sincerity. 'We' are only looking for these two things, [whether a person is] moral and sincere. I do not want anything else. Then no matter what clothes you wear, or what food you eat, I have no problem with that.

Yes, look at that, you have remained so sincere to 'us'! This person constantly remains sincere to 'us'. 'We' remain sincere to God and he remains sincere to 'us'. So with this, it is one and the same, isn't it!

### **As Sincere as One is, He is Protected to That Extent**

This is *Kaliyug*, how can a person live in this *Dushamkaal*? A person has difficulties in living life; even though he has money, he has difficulties living life. If you come across just one bad person, then he will not let you sleep soundly your entire life. Nowadays, one has to live among so many people! Who is there to save you? You have to live amongst so many people, don't you!

**Questioner:** It is the *jagruti*, the five *Agnas* that sustain me.

**Dadashri:** Yes, whenever such a thing [adverse circumstances due to the unfolding karma] arises, at that instant,

the Self manifests! It will not refrain from doing so! On a routine day, your *chit* may be involved in business. However, when all of a sudden, an externally induced suffering comes your way on account of someone else, You immediately become the pure Soul. This is because you cannot bear the external burning, therefore you remain still in Your [the Self's] 'own country' indeed. Therefore, in this world, when one comes across a death-like external suffering, then he will dwell in His [the Self's] 'home' for sure, such is this Science of 'ours'.

Therefore, it is very difficult to traverse through life smoothly; difficult times are coming. Once, a man said, "I have given you sixty thousand rupees, haven't I!" And immediately the other person said, "When did you even give me the money?" Along with asking this, he asked for a receipt as well. Imagine, what times have come about! So many such problems arise!

**Questioner:** Dada, this is a very simple and trivial matter.

**Dadashri:** You refer to it as a trivial matter, but there are so many other matters in this such that a large historic volume can be written down. So, in such times, remain safe!

**Questioner:** After coming to Dada, even though such things happen, one can survive due to the bliss.

**Dadashri:** I am sitting right next to Dada Bhagwan [the absolute Self], while you are seated next to me and Dada is protecting me so much, then why would He not protect You as well? He protects everyone. I tell Him, "Protect everyone."

And You remain protected, this Dada constantly protects You, twenty-four hours a day. However much You are sincere, that is how much You are protected. 'He' does not mean to say that You should be entirely sincere. If You want protection, then remain sincere to that extent.

### However Much the Sincerity, That Much the Confession

As people remain sincere and moral to 'me', they will all attain *moksha*. It is more than enough if you remain sincere and moral to even one person. Everyone actually tells 'us' the truth, they say it as it is. They tell 'us' even more than they know [about themselves]. Imagine how much is disclosed over here! Meaning that, everyone remains sincere to 'us'. When a person confesses, he tells 'us' everything. Now, if a person confesses clearly just once, he can become free from many 'diseases'. This is because, he has never done this in any lifetime. He has done everything, but he has not done this.

**Questioner:** Dada, initially when my son had come to you, he was very hot-tempered, and now he has calmed down.

**Dadashri:** Yes, now he has calmed down. And as he continues to come here, his wisdom continues to increase.

This is because he is a person who is true of heart. The poor fellow accepts and confesses everything to 'us'! He confesses all his mistakes to 'us', so when 'we' pat his head and assure him, 'I am with you; do not harbor any kind of fear,' that is when he calms down. They [his mistakes] are in fact due to some specific characteristic traits; otherwise, he is a good person.

## Sincerity is Required, Not False Pretense

**Questioner:** That is all Dada, just your *krupa*. Please bestow your *krupa* upon our home.

**Dadashri:** That is correct, these young men have served ‘us’ very well. They have pleased ‘us’.

These young men are all good, noble (*khandaan*)! ‘We’ look for nobility. What does nobility mean? One should be sincere. Not where one shows it on the surface, while there is no substance within. ‘We’ do not need it to show on the surface level; ‘we’ only need sincerity. So, each and every one of these young men should be sincere in everything.

If just these two exist, first, *rajipo* (when the *Gnani* is pleased with you) and second, sincerity, then it is possible to attain everything. Otherwise, there is no need to put in any efforts for this at all.

### The Result of Grace is Attained at the Feet of the Gnani

**Questioner:** What should I do to attain your absolute *krupa*?

**Dadashri:** Just this, what else is to be done? You should just do this much. You should forget the world and remain seated at the ‘feet’ of the *Gnani*. You have forgotten it right now, haven’t you! All of you have understood it. You indeed remain seated at His ‘feet’, isn’t it! That is exactly what you should do. Moreover, the *Gnani Purush* does not want anything and if he wants something, then he cannot be a *Gnani*. On the contrary, as you were miserable, that is why ‘we’ have come to eradicate your miseries. ‘We’ have not come to give you pain. Therefore, stay

put at the ‘feet’ of this *Gnani* as much as possible. Just look, right now you stay put here the entire day, how liberating is that! The bliss is felt within, isn’t it! If someone were to say to you, “Today, if you go to *satsang* over there, you will have to pay a fine of twelve hundred dollars.” Even then, you would say, “Hey mortal one, I will pay this fine, but this [*satsang*] comes first.” This is because, how can such a rare circumstance come about?

### The Greater the Sincerity, The Greater the Grace

**Questioner:** Dada, at the moment you are physically present here, in America, but when you go to India from here, you will not be physically present here. So, at that time, what should I do to remain at your ‘feet’, to attain your absolute *krupa*?

**Dadashri:** You should connect through the subtle inner intent.

**Questioner:** Dada how is that to be done?

**Dadashri:** You are already doing that, aren’t you! Whatever you are doing is correct. The greater the sincerity you do it with; as much as you do it with greater sincerity, that much is all right. This is because for those who have met ‘us’, for them, the subtle inner intent works. For those who have not met ‘us’...? Those who have met ‘us’ have gained ‘our’ *rajipo*, ‘our’ blessings have been bestowed upon them. They have seen the smile of ‘our’ *rajipo*.

**Questioner:** Dada, would remaining in the *Agnas* more, give more result?

**Dadashri:** That is indeed the best thing. If you remain in the *Agnas*, then you

do not need to do anything else. However, it is not possible to remain in the *Agnas* and that is why all these other tools are needed. It is not possible to remain in even one *Agna* completely, is it! Otherwise, in this *Gnan*, nothing at all of this world is actually required.

**Questioner:** Dada, when you are in India and at that time, we do *nididhyasan* (visualize Dada's physical form and His Real nature), or we get together and do *satsang*, and we read the *Aptavani*, is all of that considered as the subtle inner intent?

**Dadashri:** However, sincerity is required in that. It continues to increase with sincerity.

### A Scientific Explanation of Sincerity

**Questioner:** Dada, I should have the inner intent that, 'I want to say, *Dada Bhagwan Na Aseem Jai Jaikar*,' but, from within I feel that, 'I do not want to say it.' So in that case, how can I develop my sincerity?

**Dadashri:** What does sincerity mean? If a person is cutting vegetables and he keeps saying, "*Dada Bhagwan Na Aseem Jai Jaikar*," that is not considered sincerity. It is referred to as sincerity when one keeps reading whatever is being said, and He remains the Seer of, 'Whether that which is being read is being read correctly or not.'

**Questioner:** Dada, we should be reading it from within, thereafter what should we do about that?

**Dadashri:** 'You' should Know whether he is reading it properly or not. Therefore, there is the speaker, the reader and the Knower. The extent to which

You remain as the Knower, that much is sincerity, when you become the reader that is in second place, while this [being the speaker] falls in third place. People of these three 'classes' will reach the 'station'. However, the inner bliss varies for them. The first one is the bliss of the 'upper class'.

**Questioner:** If the one who Sees at the subtle level, the Seer, Sees, 'This one is not reading properly,' then what should be done?

**Dadashri:** No, You should not do anything. If You Know that he is not reading properly, then You are in the 'first class'. 'You' are the Knower of, 'Whether he is reading properly or not.' Then, if you are reading it and he is speaking it, that falls under the 'second class'. And when you are saying it but not reading it, then that falls under the 'third class'. All three of these 'classes' are going to reach the same 'station', but the bliss for all three of them will be different.

**Questioner:** So Dada, what are all these different [states of] bliss? In what way are these different [states of] bliss experienced?

**Dadashri:** In the first, the bliss of complete *samadhi* prevails. As You are the Seer, it means that You have become the Self in its entirety, and when you remain as the reader, that is sincerity, while when you don't even read, that is not sincerity.

### Purity Increases With Practice

**Questioner:** You just said that, "One speaks, then reads, and then Sees the one who reads." However, what if it is not

being read, but that which is being spoken is being heard and He Sees the listener. Then is that also considered sincerity?

**Dadashri:** This state as the Seer [of the reader] is much better. The overall design is correct, but it [Seeing the listener] is not as beneficial as this. If you can read it, then it is very good. Then later, once you are able to read it simultaneously and you become accomplished in the reading part, thereafter, You can engage in the activity of Knowing, 'How much is being read? How is it being read? What is being read?' And beyond this, there is no further accomplishment that remains [to be achieved].

**Questioner:** So Dada, when I am listening, at the moment, at this stage, there is more concentration while listening than while reading. Do I then need to progress from the stage of listening to that of reading?

**Dadashri:** Reading is very helpful. You have not actually tried to do that.

**Questioner:** Dada, when you are telling us to read, are you referring to reading in the mind? Are you saying that it should be visualized in the eyes; the words should be seen in the mind?

**Dadashri:** That which is being read here, is Seen. [So, when this is said] "*Namo Bhagavate Vasudevaya* (I bow to the One who has become the absolute Lord from a human being)," it is Seen in large letters, in legible letters.

**Questioner:** That would take a long time. Meaning that, in ten minutes I would be able to say, "*Dada Bhagwan Na Aseem Jai Jaikar*" only ten times.

**Dadashri:** There is no problem if it takes a long time. There is no need to rush, but purity is required. However much is Seen, that much the purity.

**Questioner:** Do I need purity to visualize these letters?

**Dadashri:** Yes.

**Questioner:** Dada, it is only when one has become pure that this happens, isn't it? It can only be read when it has become completely pure from within, isn't it?

**Dadashri:** No. Just See, how much is being read and as you gradually practice this, then it will begin to become pure within. Even if it has not become pure, if you do this, then it will become pure.

That which would be attainable after a hundred thousand lifetimes, is what we have to complete in one lifetime. The loss of infinite lifetimes has to be recovered in one lifetime. Therefore, you should conduct yourself more in accordance with what Dada says. Moreover, this is a straightforward, easily attainable, natural and spontaneous path!

### Everything Becomes Pure By Following the Agnas

**Questioner:** Right from the moment we are born, we bring the batteries of the mind, speech and body along with us, and they continue to discharge. So, the speech that comes forth is in accordance to those batteries that have been charged. Now what should I do if I want to make my speech pure?

**Dadashri:** That is correct.

**Questioner:** Dada, the solution



that you had shown for this was, 'If you maintain silence as per the *Agna* of the *Gnani*, then the speech improves.' So, how is that? I did not understand that.

**Dadashri:** That is due to the *Agna* of the *Gnani*. A *Gnani* is One who has no doership. So, the *Agna* of the *Gnani* is such a thing that everything can turn around with His *Agna*.

**Questioner:** Can that which has already been charged, turn around?

**Dadashri:** Everything can turn around. 'Ours' [the *Gnani's*] cannot turn around, but with 'our' *Agna* everything can turn around.

**Questioner:** This is a great point Dada, 'That which has been charged, can turn around.'

**Dadashri:** Yes. In fact, that which causes the charged part to turn around is verily referred to as the *Agna* of the *Gnani*.

**Questioner:** Hmm... that which has been charged, turns around; this is such a great point that has come forth!

**Dadashri:** It is a great point.

**Questioner:** Dada, that which has been charged, turns around. So, if the speech can turn around, then does the conduct also turn around in the same manner?

**Dadashri:** Everything indeed turns around, what cannot be attained with the *Agna*? However, it takes long for certain types of conduct. If there is awkward conduct, then it takes longer. Otherwise, everything else turns around. The *Agnas* are actually a great thing. This is because the *Agnas* are without ownership.

## Through the Power of Penance, There can be Improvement Even for One With Ego

Just as the 'tapes' [speech that had been charged in the past life] of a person with ego change slightly, [similarly] the 'tapes' of a person who is ignorant of the Self, will change in a state of ignorance.

**Questioner:** In a state of ignorance, can the 'tapes' turn around?

**Dadashri:** Of course. Even though he does things in ignorance, the 'tapes' would turn around, wouldn't they?

**Questioner:** Yes. Meaning that, as the ego increases the 'tapes' would turn around?

**Dadashri:** The 'tapes' turn around to a certain extent, not completely.

**Questioner:** They don't turn around completely?

**Dadashri:** In some cases, one can turn it around according to his will.

**Questioner:** Does he do that with ego?

**Dadashri:** Yes, he does.

**Questioner:** Does the ego have that much power?

**Dadashri:** It is in fact due to the ego that all this exists, in an entangled state! Whatever original 'tapes' one has, the ego does not leave them as they are, it entangles them giving rise to new ones. It ends up creating entanglements within.

**Questioner:** Does that happen due to one's ongoing conduct, or does it happen due to one's inner intent, due to the ego?

**Dadashri:** Due to the ego.

**Questioner:** So, if the ‘tape’ of one’s speech can change through ego, similarly, can the ‘tape’ of conduct be changed through ego?

**Dadashri:** Yes, that happens for sure! That is indeed why this worldly life perpetuates! Only in this case [after having attained *Gnan*], it does not change. Whatever remains to be discharged only that much changes for you. However, for the former [person with ego], it changes, but it does not completely change, it changes to a certain extent only. It changes to the extent of however much *tapobud* (the power of penance) he has.

**Questioner:** Dada, what does *tapobud* mean?

**Dadashri:** *Tapobud* means a person’s sincerity. It is when one has sincerity towards himself. Yes, for the one who is insincere towards himself, he will not attain anything.

**Questioner:** If such an ego arises that, ‘I definitely want to do this thing, that is it,’ then would it change?

**Dadashri:** If one does it sincerely, then he can wipe it out, he can change everything. However, since it has been changed with the ego, its seeds remain. They end up sprouting again and that is why all the difficulties have arisen. Its seed remains, while the seed of that which is done without ego vanishes.

### By Protecting the Mistake, Sincerity Breaks

It is like this, there is no problem with speaking. It is actually a ‘code word’,

which erupts and the speech continues to come forth, but there should not be any protection from your side in supporting it.

**Questioner:** Yes, there should be no protection. Do you mean to say, I should not have the inner intention that, ‘I am right’?

**Dadashri:** That is protection; this itself is considered as protection. ‘I am right,’ is actually referred to as protection. So, if there is no protection, then there is no problem at all. All the cannon balls end up exploding, but they do not even hurt anyone that much. Due to the protection, a lot of hurt is felt. With speech that is without protection, people are not bothered about being hurt.

**Questioner:** When I speak [the belief that] ‘I am right’ is so strongly confirmed within. So now, I will have to become separate from him and maintain the awareness that, ‘He [file number one] is not completely correct.’

**Dadashri:** You should proceed with [the awareness] that, ‘He is not correct at all.’ I often tell people, “I actually do not know anything,” and in this way, ‘we’ let things proceed. The moment you say, “I do not know anything,” how would people react? Would anyone oppose you?

**Questioner:** No one would. Nonetheless, there is still some confusion that, ‘As it is, I do not know anything,’ but then two situations arise. Either I am the responsible person at home, or I am the responsible person at the factory, and if I say such a self-disparaging thing, then I have the fear that, ‘My child will become unruly or the workers will become unruly.’ That is why; I am not able to speak in a

self-disparaging manner. And if I am not speaking in a self-disparaging manner, then I end up speaking to them using words filled with ego.

**Dadashri:** Yes, such speech may come forth. That too, is the ego. There is no need for the ego at all. The ego causes damage in all matters. When you get people to work by oppressing them, they all understand, 'For as long as he has come, for as long as he is here, we should do a lot of work.' However, when you leave, everything carries on as it was. And the one who is sincere, the one who has no ego, he is always sincere. The one who has morality, he is sincere for sure.

### **Take Positive Solutions, not Negative Ones**

You should not have ego. The ego causes everyone discomfort. For example, if there is a small child and you tell him, "Get out of my way you senseless, foolish, donkey," and such things, [then how would it affect him?] While if you were to tell him, "Hey little child, you are so well behaved," then he would immediately come to you.

**Questioner:** People who are at a higher position have such a tuber of the belief that, 'If I tell him, "You are so well behaved," then he will get spoilt.'

**Dadashri:** Yes, your point is correct. And if you call the child foolish, even then he will get spoilt! If you tell him that he is very good, even then he will get spoilt. This is because his ego has received encouragement. Whereas when you call him foolish, the psychological effect will be negative. If you tell a good person, "You are mad," twenty-five to fifty

times, then a doubt regarding, 'Am I mad or what?' will arise in his mind. In doing so, he will eventually become mad.

That is why, I even tell a crazy person, "There is no one as sensible as you." Say such things and move forward. Take everything in the world in a positive way; it will not do if you go towards the negative. A solution will come about for one who is positive. So, when I call someone good, I have that much energy to encourage him, and sometimes if he needs to be brought back to the ground, then I 'slap' him as well. However, you do not know how to 'slap' someone in that way.

**Questioner:** Yes, but if I do not learn that, then how will it work for me?

**Dadashri:** No, not like that. For that too, you should look at my [interaction]. When someone's ego has inflated, if I do not 'slap' him there, then he would go onto the wrong track, and if 'we' do not encourage him, then he will not progress.

### **It is not Worth Protecting the Ego**

**Questioner:** In your case, it is such that, You are without ego, therefore you only have to handle the other person's ego. Where as in my case, I am handling two egos in one shot. My own ego reacts positively and negatively, and I have to handle the other person's ego and guide it either positively or negatively. Therefore, there is double the problem on my part.

**Dadashri:** From the moment you come to understand, 'The ego causes a loss,' all the work will be straightforward. It is not a thing worth protecting. The ego is such that it will protect itself. There is no need to give any encouragement to the ego.

**Questioner:** Discussions take place at home, at the office, at the factory, don't they! Now in these discussions, every person has his own viewpoint, and that viewpoint is very strong.

**Dadashri:** What are these discussions for? They are for worldly life, aren't they?

**Questioner:** However, for me everything is inclined towards worldly life, isn't it! I want to come out of it. The problem lies in my worldly interactions, doesn't it!

**Dadashri:** All the problems are such that if you do not remain in 'level' [in the five *Agnas*], then all those problems will continue for you. Otherwise, these five *Agnas* of 'ours' are such that, they can be 'adjusted' [applied] to every problem. Nevertheless, if you do not find that way suitable, then you should certainly know other ways.

### Maintain Awareness During Worldly Interactions

What is the meaning of worldly interactions? To give and then take or else to take and then give; that is referred to as worldly interactions.

Worldly interactions means to give and then take. 'Our' worldly interactions are not like that. 'We' do not give, nor do 'we' take. Additionally, no one gives 'us' anything. I prevail in accordance to my worldly interactions, in every place. Now, change your worldly interactions such that you first give and then you take. Give, if you can afford to. When someone comes to give it back, at that time, if you can afford to, then give it [back].

If you go to a well and say, "You

are a rogue." Then it will tell you, "You are a rogue." So, if you do not like it, then you should say, "You are a king," then it will say, "You are a king." Then you will like it. When you say, "You are the Lord of the fourteen worlds," then it will tell you, "You are the Lord of the fourteen worlds." That is all; speak that which you like, just project that. Project in such a way that the karmic account gets arranged in a way that you like it. All of this is your own projection indeed.

### Where One Protects His Mistake, There is no Sincerity

Do you have the attribute of sincerity?

**Questioner:** Yes Dada. On top of that, I can see that, 'I am very sincere.'

**Dadashri:** That may be seen, but you are still protecting it [your mistake].

**Questioner:** Was that siding with it?

**Dadashri:** Yes, you are protecting it. The only thing You should Know is, 'He [the relative self] is siding with it. He is speaking after having covered it up.'

**Questioner:** So, in what matter does he not have the attribute of sincerity?

**Dadashri:** He is not sincere in anything at all. He is in fact covering things up, here and there. The reason that he cannot accept it is that he is siding with it, isn't it!

**Questioner:** Dada, I do not mean it in that way. My understanding is that, I may be sincere in one matter, but I may not be sincere in other matters.

**Dadashri:** No, you may not be sin-

cere in other matters, as that is dependent on your *prakruti*. It will be considered as you having no sincerity in that. As you do not have sincerity in other matters, that means you are not sincere at all.

**Questioner:** Does that mean that if one is sincere, then he is sincere in all matters too?

**Dadashri:** By [believing] ‘I am sincere’, you mean that you remain sincere in one matter, but you are not remaining sincere in all other matters. Therefore, it is only correct to say, “You are not remaining sincere.” It is incorrect to say, “I remain sincere.” Even in the instance where you do not remain sincere, there you are also saying, “I am sincere!” You feel, ‘I am sincere,’ isn’t it? In which matter? Are you sincere in some matters?

**Questioner:** It is not possible to be sincere in every matter, however in whatever one likes...

**Dadashri:** So then, it is also true that you are not sincere, isn’t it?

**Questioner:** Yes, that is true.

**Dadashri:** Therefore, you are certainly not sincere.

**Questioner:** Yes, I agree.

**Dadashri:** Therefore, you were feeling, ‘I am indeed sincere.’ After the talk yesterday, you came to understand, ‘I am not sincere at all.’ The one who sides with his relative self, is insincere, he has no sincerity whatsoever. And if one has a fault, and his mind accepts the mistake and he retracts from it; then that means he is sincere. Even before one’s own faults are

Seen, his mind has retracted from them, he starts to feel low. Whereas this one [with the belief of ‘I am sincere’] would not feel low, would he! Do you understand this a little bit?

### **The One Who Accepts His Own Fault is Sincere**

**Questioner:** Yes, I understand. If one is at fault, and if that fault is shown to the person, then the person who starts to feel low after accepting the fault, is sincere. Therefore, every time, whenever there is a fault, wherever it may be, if one accepts it, then one would be considered as being completely sincere, is it like that? If a person sided with their fault even once, then he is not sincere.

**Dadashri:** No, he is not.

**Questioner:** Therefore, one has to speak about his own things only, like, ‘This fault lies in me.’ One has to confess his own fault only.

**Dadashri:** If one believes that, ‘I am insincere,’ then he will progress further. This is because he is siding with the fault. Have you ever sided with Mangadi [reader should substitute his or her name here]?

**Questioner:** Yes, I have!

**Dadashri:** At that time, you are not prevailing as the pure Soul. If you are siding with Mangadi, then you are not prevailing as pure Soul.

**Questioner:** So, should I never side with Mangadi?

**Dadashri:** No. If you do, then you are not prevailing as the pure Soul. Then when I ask you, you say, “I am pure Soul.”

So, aren't you being deceitful there? Are you not being deceitful?

**Questioner:** Yes, yes.

**Dadashri:** To 'us', you say, "I am pure Soul," and You are not Mangadi and yet, you only want to remain in that [as Mangadi].

**Questioner:** Now, if I no longer want to remain as Mangadi, then how should I say it?

**Dadashri:** You definitely want to remain as Mangadi. If you did not want to remain as Mangadi, then You would immediately oppose Mangadi by saying, 'How have you become pure Soul?' You can say to her, 'Mangadi, you are still doing this?'

**Questioner:** Yes, so I should tell Mangadi, 'In all of this that you are doing, how have you prevailed as the pure Soul?' Is that so?

**Dadashri:** No, You should tell Mangadi, 'I have become pure Soul, but you have not become pure Soul. Therefore, you cannot say such a thing. You are being deceitful. What Dada has said is that I have become pure Soul, but on the contrary, by being deceitful you are making me impure.'

**Questioner:** Yes. So, I should say that to Mangadi.

**Dadashri:** Yes, tell Mangadi, 'I was constantly making this mistake. From now on, you and I will not get along. It is no longer suitable.' 'We' are not trying to say that you improve or become spoilt. 'You' should not side with file number one. 'We' will tell you to your face, "This is

what you are doing wrong." Why are you siding with file number one?' So, did you understand some of this or not?

### Let us Understand the Reality Through the Gnani's Vision

**Questioner:** Yes Dada, I understood. By saying, "I am pure Soul, I am pure Soul," the 'horse' started to compete...

**Dadashri:** [Dada addressing a female *mahatma*] You have understood. You had understood it at night, as soon as it was mentioned, and it prevailed [in your awareness] the entire night, didn't it?

**Questioner:** Yes.

**Dadashri:** [Addressing another female *mahatma* in the crowd] Have you somewhat understood this or not really?

**Questioner:** Yes Dada, I understood. I understood a little bit.

**Dadashri:** What is the reason for understanding only a little bit? When one keeps covering things up, that is when he can understand only a little bit. Did you understand this? What does one do?

**Questioner:** One keeps covering things up.

**Dadashri:** If someone says, "I have understood everything completely," then the person has stopped covering things up. Therefore, even the other, Mangadi, will understand that, 'He [*pote*; the developing 'I'] is not covering things up anymore.'

**Questioner:** So, I have understood this much, 'I should never side with Mangadi at all.'

**Dadashri:** Maintain a relationship as a neighbor with Mangadi. You should

not side with Mangadi. If it [the fault] is such that it cannot be disclosed, exposed publicly to the world, then you should seat Mangadi in a room and keep explaining to her. And if it [the fault] is such that it can be disclosed a little, then tell your husband, "Mangadi is actually like this."

**Questioner:** Dada, can I threaten Mangadi by saying, 'If you cause too many problems, I will announce it publicly?'

**Dadashri:** There is no need to say that. Mangadi herself will understand, 'If this is disclosed in public, then what will be left of my reputation?' She herself will become scared.

**Questioner:** Yes, but if she is getting out of hand, then should I reveal it in public once or twice...

**Dadashri:** No, if she is getting out of hand, then continue to talk to her at that time. So, there is no need to announce it in public. She will understand, 'This time, He [*pote*] will surely disclose it in public.'

I will give you an example as to what this is like. If the doctor has told you, "Do not drink tea." Nevertheless, from within, the mind says, 'Just drink it, and never mind what the doctor says.' So then, you drink it. Now after drinking it, you do not disclose it, you continue covering it up, so then will you or will you not continue to drink it?

**Questioner:** Yes, I will continue drinking it.

**Dadashri:** But if you tell the doctor, "Doctor, even though you told me not to

drink it, I drank it." So, the doctor will tell you again, "Do not drink it." Hence, if you disclose it, then your mind will understand, 'He [*pote*] will tell on me. Surely, He [*pote*] is a useless fellow.' Therefore, your mind begins to separate, the friendship decreases. Did you understand my example?

**Questioner:** Yes, I understood it.

**Dadashri:** Now, substitute Mangadi in place of the mind.

**Questioner:** Yes, I have understood. Substitute Mangadi in place of the mind.

**Dadashri:** Now, if you do not want to tell the doctor about your mind, if you do not have that much courage, then you should tell the mind, 'If you drink this again, then I will tell the doctor. And if you drink it, then you will not have any reputation left.' Therefore, the mind will understand, 'He [*pote*] has now separated from us. And there is no point in telling Him [*pote*] anything anymore.'

**One is Sincere Only if He Follows the Agna**

**Questioner:** I get *vidhis* (auspicious silent blessings at the feet of the *Gnani*) done saying, "I am pure Soul, I am pure Soul" while I keep prevailing as Mangadi. What sort of a fault is that? How much of a fault is it? How much loss have I incurred?

**Dadashri:** Yes.

**Questioner:** I have always got *vidhis* done, I regularly get *vidhis* done by saying, 'I am pure soul.'

**Dadashri:** With that, You did not



turn towards the pure Soul. You have sided elsewhere [with Mangadi].

**Questioner:** So Dada, if I say, “I am pure Soul,” then I should only be protecting the pure Soul.

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

**Questioner:** Because, if I am pure Soul and I am protecting Mangadi, then I will not stand anywhere; that is the deceit.

**Dadashri:** This is precisely what You should tell her, ‘You say such things [I am pure Soul] now and again, but why are you betraying me?’

**Questioner:** Yes, as I am pure Soul, if I follow the five *Agnas*, only then will the pure Soul be protected.

**Dadashri:** Only then will it happen, and that is when One is considered sincere.

**Questioner:** Now I have understood properly that I have to protect whatever it is that I am saying. Now, as Dada has made me a pure Soul, so I should protect the pure Soul only. If I protect Mangadi, then I am betraying myself [the Self] and I am also betraying Dada.

**Dadashri:** Yes... for me, when you follow the five *Agnas*, that itself is sincerity. That is all I mean to say.

The One who is not sincere to His own side, what will he achieve for the other side?

Around the *Gnani Purush*, You should devotedly worship [apply] his *Agnas*. That is the only solution; there is no other solution. To not destroy that which has been established [as worthy of

worship], is referred to as the inclination to worship devotedly. To not destroy that which has been established [as worthy of worship], with this kind of sincerity there is *moksha*.

### **The Determination to Solely Follow the Agnas Sincerely**

In fact, You say, “I am pure Soul, I am pure Soul,” over here and when there is a problem, you side with Chandubhai [reader should substitute his or her name here]. So, who are You really?

**Questioner:** I am Pure Soul

**Dadashri:** Then whose side are you taking?

**Questioner:** Chandubhai’s. I took Chandubhai’s side.

**Dadashri:** So, did you understand? Do you or do you not side with him?

**Questioner:** Yes.

**Dadashri:** If you were asked to sit in a car and told to get out of it, seven times around, then at that time your face would look as if you have ingested stale yogurt soup! You will have to be cautious, won’t You? What can ‘we’ do, thereafter? ‘We’ caution You. ‘Hey, be cautious, be cautious; beware, beware.’

**Questioner:** Yes, of course Dada, it is greatly necessary to understand all of this.

**Dadashri:** Remain in the five *Agnas* of Dada, however much You can. If You remain in them to a lesser extent, then do *pratikraman*, ‘Dada, because of these circumstances I am not able to remain in them properly.’ So then Dada asks, “How

many *Agnas* do You remain in?" To which one replies, "Dada, all of them." [To that Dada asks,] "How do you remain in all of them?" He replies, "I remain in however many I can, and for whatever I cannot remain in, I am doing *pratikraman*; after this what else is left for me?"

Yes, do give 'us' an answer. Even though it may be deemed rude but do give 'us' an answer. This is because 'we' have taught it.

However, you should not purposefully engage in illusive play from within. You should do everything naturally and spontaneously, with sincerity. If You cannot remain in them, there is no problem; if You cannot remain in them, then do *pratikraman*.

### With the Agnas, There is Speedy Progress

**Questioner:** The progress that is made by *mahatmas* after attaining *Gnan*, what is the speed of that progress dependent on? What should we do to speed up the progress?

**Dadashri:** If one follows the five *Agnas*, then everything will speed up, and the five *Agnas* are the very reason for that. As You follow the five *Agnas*, the veils of ignorance begin to break, and the energies begin to manifest. The energy that has not expressed begins to express. By following the five *Agnas*, *aishwarya* (the energies of the Self) begin to express. All kinds of energies manifest. It all depends on how much one follows the *Agnas*.

When One remains sincere to 'our' *Agnas*, then that is the greatest attribute. The One, who achieves a state beyond

the intellect by remaining in 'our' *Agnas*, becomes just like 'us'! However, as long as One is nurturing the *Agnas*, there should not be any changes made to the *Agnas*. Then, there will be no problem.

If One remains sincere to this *Gnan* of 'ours' for twelve months, then all the weaknesses will go away.

### Get Your Work Done by Sincerely Following the Agnas

If there is clearness [clarity] within, then you will not forget even one sentence of 'ours' your entire life, that is how power-filled 'our' speech is.

**Questioner:** How should it be, this clearness?

**Dadashri:** Clearness means sincerity. When you are sitting here in *satsang*, no other thoughts should arise at that time.

**Questioner:** Dada, we got to hear about all of this, about sincerity and morality, over here only. We came to hear about their entire meaning, over here only.

**Dadashri:** Yes, sincerity and morality is the cause for *moksha*. After attaining this *Gnan*, both these attributes are such that they can manifest completely. If you go ahead and understand the two words; sincerity and morality, in their entirety, then everything will be completed!

### Apart From the Attentive Awareness as the Self, Nothing Else is Desired

Now, You should not have the desire for anything outside of *Gnan*. While for Chandubhai, all the filled karmic stock in the non-Self complex, let it all be as per the Chandubhai's *vyavasthit*. 'I' do not

require anything. 'I' do not desire anything of this world. However, You should first decide, who this 'I' is, and then say it. Therefore, 'I am pure Soul and whatever desires Chandubhai has, let them be, I do not have a problem with that.' So, anything else that is desired, it is desired by Chandubhai and then there is nothing more to it! Whatever is to be in *vyavasthit* is correct, if it is not to be, then it is not to be. This is because it [whatever ends up happening] is exact *vyavasthit*. 'You' should not have a problem with that. Chandubhai can have thoughts arise within, however You should not have a problem with him having thoughts. Nevertheless, if You have the inner intent of, 'I do not want it,' then with that sincerity, no karma will stick to You. 'You' should say, "I have no desire for any temporary thing of this world," five times in the morning. 'I' meaning pure Soul. If One says, "I have no desire for any temporary thing of this world" five times and remains sincere to it, then he does not bind karma at all. No matter how messed up things are within, even then no karma gets bound. 'We' are giving a guarantee for this.

This Science is such that, if You remain sincere to Yourself, then You will not face any problems! The Science is in the form of absolute Knowledge! When You remain sincere [as the Self], then nothing touches You at all. Now, this is not a very difficult thing. Say it daily, five times in the morning and then remain sincere to it.

The One who remains sincere to his own Self will become the absolute Self, whether he meets a *Gnani* or not! One is considered sincere if he never goes against his goal under any circumstance.

### With Understanding, One can Climb the Ladder of Progress

This path is straightforward, it is very straightforward; but that is dependent on how much you put into application [set in your understanding]. And if someone happens to have any kind of unfulfilled desire for a taste, then let me know. There is no problem with that. Come and tell 'us' in private, "There is this thing within me that remains unfulfilled. I have no desire for anything, that is decided; however there is a sort of slight entanglement within that remains unfulfilled that, I want a little [of something]." If he tells 'us' this, then 'we' will find a way out.

It is correct, isn't it? It is possible to maintain the sincerity, isn't it? That is all. So, then what is the problem?

If he is remaining slightly deficient in his sincerity, then he should come and tell 'us' in private, what is the problem with that? When one has tried so many medicines, then what is [the harm in] one more 'bottle'. 'We' have all the 'medicines' in the 'hospital', but one has to open up to 'us' for that, doesn't he? Have You understood the Science properly?

**Questioner:** I have made a little effort to do so.

**Dadashri:** Yes, to understand everything and no other effort needs to be made. All You need to do is continue understanding this. You should continue to come here every day and understand this, so when the understanding 'fits' in place for You, then everything will have become all right.

~ Jai Sat Chit Anand

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

<i>Agna</i>	five directives that preserve the awareness as the Self in <i>Akram Vignan</i> ; a special directive given by the <i>Gnani Purush</i>
<i>agnan</i>	ignorance of the Self
<i>aishwarya</i>	energies of the Self
<i>Akram Gnan</i>	Knowledge of the Self through the stepless path
<i>Akram path</i>	step-less, direct path to Self-realization
<i>Akram Vignan</i>	step-less Science of Self-realization
<i>Aptavani</i>	a series of fourteen volumes compiled from Dadashri's speech
<i>Atma jagruti</i>	the awareness of the pure Soul

**B**

<i>bhaav sanmukhta</i>	the inner intent of sincerity towards the <i>Gnani</i>
<i>Bharat</i>	The first <i>Chakravarti</i> (king of kings) of the current half-cycle of time. He was the only one to attain <i>Akram</i> Knowledge through his father, <i>Tirthankar</i> Lord Rushabhdev

**C**

<i>chit</i>	inner component of knowledge and vision
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**D**

<i>Dushamkaal</i>	the current era of the time cycle characterized by a lack of unity in thought, speech, and action
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**F**

<i>file</i>	Dadashri's term for anyone or anything that takes one away from the Self and into worldly life
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**G**

<i>Gnan</i>	Knowledge of the Self and who the doer is
<i>Gnan Vidhi</i>	the original scientific experiment for Self-realization which can be attained within two hours, exclusive to <i>Akram Vignan</i>
<i>Gnani Purush/ Gnani</i>	one who has realized the Self and is able to do the same for others
<i>gusso</i>	anger without violent intent

**J**

<i>jagruti</i>	awakened awareness
<i>Jai Sat Chit Anand</i>	acknowledgement of the Knowledge and Vision of the eternal, which is bliss (Sat = eternal; Chit = Knowledge-Vision, Anand = bliss)

**K**

<i>Kaliyug</i>	current era of the time cycle, which is characterized by lack of unity in thought, speech, and action
<i>kashay</i>	anger, pride, deceit, and greed

<i>khandaan</i>	noble
<i>Kramic path</i>	traditional step-by-step path to attain the Self
<i>krupa</i>	grace

### L

Lord Rushabhdev	the first of the twenty-four <i>Tirthankar</i> Lords. He is also known as Rushabhdev Dada Bhagwan.
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### M

<i>mahatma</i>	those who have received Self-realization through <i>Gnan Vidhi</i>
<i>mamat</i>	insistence
<i>moksha</i>	liberation; final liberation

### N

<i>nididhyasan</i>	visualize Dada's physical form and His Real nature
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### P

<i>param vinay</i>	absolute humility
<i>parsatta</i>	the authority of the non-Self
<i>pote</i>	the developing 'I'; the Self
<i>Pragnya</i>	direct light of the Self
<i>prakruti</i>	inherent characteristic traits
<i>pratikraman</i>	to confess, apologize and resolve not to repeat a mistake

### R

<i>rajipo</i>	when the <i>Gnani</i> is pleased with you
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### S

<i>samadhi</i>	a state free from the effects of mental, physical, and externally induced problems
<i>sanmukhta</i>	a receptive disposition
<i>satsang</i>	spiritual discourse
<i>sutra</i>	a concise statement that usually requires elaborate explanations
<i>swachchhand</i>	to follow one's own intellect and understanding in spiritual matters

### T

<i>taap</i>	respectful fear
<i>tapobud</i>	the power of penance
<i>Tirthankar</i> Lord	the absolutely enlightened Lords who can liberate others

### U

<i>upeksha</i>	maintain indifference
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### V

<i>vidhi</i>	auspicious silent blessings at the feet of the <i>Gnani</i>
<i>vitaraagata</i>	total absence of attachment and abhorrence
<i>vyavasthit</i>	result of scientific circumstantial evidences



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## Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

### Special Shibir for Sevarthis at Adalaj Trimandir

**1<sup>st</sup> to 3<sup>rd</sup> June (Fri-Sun) -Morning - Various Activities, 4-30 to 7pm Pujyashree's Satsang**

**Note:** This shibir is specially arranged for the following mahatmas only: 1) Mahatmas who give regular seva at their satsang center throughout the whole year. 2) Or mahatmas who have given seva in 2 major events (e.g. Janma Jayanti & Pran Pratishtha). Details regarding the registration for this shibir will be given in the upcoming Dadavani Issues.

**8 July (Sun) - Celebration of Pujya Niruma's 50<sup>th</sup> Gnday in all centres**

**26 August (Sun) - Special Program on occasion of Rakshabandhan**

**1 September (Sat), 4 to 7 pm - Satsang & 2 Sep. (Sun) 10 am to 12 pm - Aptaputra Satsang**

**2 September (Sun), 4 to 7-30 pm - Gnan Vidhi**

**3 September (Mon), 10 pm to 12 am - Sp. Bhakti on occasion of Janmashatmi Celebration**

**5 September (Wed), 10 am onwards - Pujyashree's Darshan Program**

**6 to 13 September - Paryushan Parayan on Aptavani -13 (U.) Reading-Satsang**

### Vapi

**21 & 23 May (Mon & Wed) 7 to 10 pm - Aptaputra Satsang & 22 May (Tue) 6-30 to 10 pm - Gnan Vidhi**

**Venue :** VIA Ground, GIDC Char Rasta, Vapi, Dist. - Valsad (Gujarat). **Ph. :** 9924343245

### Patna

**9 June (Sat) 5-30 to 8-30 pm - Satsang & 10 June (Sun) 5 to 8-30 pm - Gnan Vidhi**

**Venue :** Ravindra Bhavan, Virchand Patel Path, Opp. Patna Circuit House. **Ph. :** 7352723132

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

**Venue :** Agrasen Bhavan Hall, Dadiji Mandir, Bank Road, Gandhi Ground, Patna.

### Varanasi

**12 June (Tue) 5-30 to 8-30 pm - Satsang & 13 June (Wed) 5 to 8-30 pm - Gnan Vidhi**

**Venue :** Shree Nagari Natak Mandali, Kabir Chaura Chauk, Varanasi. **Ph. :** 7905794250

**14 June (Thu) 5-30 to 8-30 pm - Aptaputra Satsang - For Venue Pl. Contact on 7905794250**

### Delhi

**16 June (Sat) 5-30 to 8-30 pm - Satsang & 17 June (Sun) 5 to 8-30 pm - Gnan Vidhi**

**Venue :** Talkatora Indoor Stadium, New Delhi. **Ph. :** 9999533946

### Pujya Deepakbhai's USA Satsang Schedule 2018

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

Date	City	Session Title	Contact No.
2-3 Jul	San Jose, CA	Satsang - Gnan Vidhi	Extn. 1024
7-8 Jul	Dallas, TX	Satsang - Gnan Vidhi	Extn. 1026
10-11 Jul	Austin, TX	Aptaputra Satsang - Gnan Vidhi	Extn. 1032
12 Jul	Johnston	Aptaputra Satsang	1-515-240-3494
18-19 Jul	Columbia, SC	Aptaputra Satsang - Gnan Vidhi	Extn. 1035
23-28 Jul	Jacksonville, FL	GP Shibir	Extn. 10
27 Jul	Jacksonville, FL	GP Day	
31 Jul-2Aug	Maryland/DC	Satsang - Gnan Vidhi	Extn. 1010
7-8 Aug	New York, NY	Satsang - Gnan Vidhi	Extn. 1021
10-11 Aug	New Jersey	Satsang - Gnan Vidhi	Extn. 1020



### **Sincerity is Required to Win the World**

Decide this in the morning, 'I have no desire for any temporary thing of this world,' and then remain sincere to it. However much as you remain sincere, that much awareness prevails for You. 'We' give this to you as an aphorism. However much sincerity you have in this, only that much becomes Yours, and this sort of sincerity leads you towards final liberation. Remain sincere at least once. However many things you remain sincere to, those many you have won over, and however many things you remain insincere to, those many you have not won over. Therefore, if you remain sincere everywhere, then you will win! This world is to be won over. If you win the world over, then you will attain final liberation. Without winning this world over, no one will let you attain final liberation.

- Dadashri

