

Dadavani

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The State of the absolute Self

Morality



Sincerity

If one starts walking towards the goal of sincerity, then he will become moral. Then the moment he becomes [completely] moral, he is ready to attain the state of the absolute Self (Parmatma pad) !

Therefore, sincerity is required first, morality comes later on.

Sincerity-Morality

EDITORIAL

What is the reason for misery in India? It is because sincerity and morality, which were once the greatest wealth, in abundance, have been 'exported'. Now, they need to be 'imported' once again. Had morality not been 'sold', there would not have been any misery.

Sincerity, itself, is religion (*dharma*). Religion actually teaches one to remain sincere to himself as well as to the entire world. Sincerity and morality are indeed joint to one another. The result of sincerity is that one comes into morality. Once one has become moral, he is ready to attain the state of the absolute Self (*Parmatma pad*).

While describing His inner state prior to attaining *Gnan*, Dadashri says, "[I was] Sincere all day long; the *chit* was not in money, it was not in 'my-ness', the *chit* remained occupied only in religion; the desire was to figure out how to become free." Regarding the complete inner state, He says, "Full sincerity and full morality; it is only because of these two things that I have attained this state, and even the Lord has yielded to me."

What is morality? It is to not have even a single attribute that any living being of the world would not accept; that is full morality. He is in that endeavor which does not harm anyone to even the slightest extent. He does not take away anyone's happiness, he does not hurt anyone's feelings, he enjoys that which is rightfully his, and that too, only that which comes to him naturally; that is morality.

To be moral means to not spoil your mind [intent] even slightly towards anyone. Neither in the pleasures of the five senses, nor in anger-pride-deceit-greed does the mind spoil even in the slightest. The vision should not spoil [with sexual intent] for any woman. By spoiling the vision, a seed is sown and many lifetimes are ruined. Therefore, Dadashri says, "As soon as the vision spoils, do *pratikraman* immediately."

When morality and sincerity are both combined, that is when one is considered to be *sheelvaan*. Once the egoism is eradicated, the state of *sheelvaan* manifests. When an obliging nature and honesty exist along with sincerity and morality, then everyone is pleased with such a person. The intellect of a moral person is excellent. Such an intellect drives away the miseries of worldly life, it removes all clashes from within the home, and it brings about a solution for divisiveness due to difference of opinions. Dadashri says, "*Moksha* can be attained after becoming moral."

What is morality? What is the boundary between what is rightful and illicit? How can this be attained? How should life be carried out to develop these attributes? All the answers to such questions have been compiled here from Dadashri's speech. Our only ardent prayer is that this compilation be helpful for *mahatmas* to achieve progress along the path of *moksha*.

~ Jai Sat Chit Anand

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani 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.

Sincerity-Morality

The 'Basement' of the World is Sincerity and Morality

Questioner: Of the different types of work we have, one type of work is for the male farmers. Please explain or discuss with everyone something about our agriculture, the culture of agriculture. People, students are indeed taught everything [about] agriculture in their colleges.

Dadashri: It is such that in everything that was taught, the sincerity behind it has gone.

Questioner: Yes, so please discuss that this sincerity should be gained. One should maintain trust in nature.

Dadashri: Yes. It is because sincerity has gone that this is our condition. Whereas now sincerity is beginning to come. We have 'exported' sincerity and morality to foreign countries. Now it is being 'imported'. I have started importing it. This is because people should certainly have sincerity. A single boy from India is such that he can carry out salvation of the world! This is because what is our culture like? A wife may quarrel every day,

however she stays with her husband for eighty years. Our culture is of a different kind. Actually, our other attributes are very honorable, even though [we] seem to be underdeveloped. It is because sincerity and morality have gone that this state exists, yet it will return in a little while.

The 'basement' [foundation] of entire world is just these two things: sincerity and morality. If these two become rotten then everything will collapse. If sincerity and morality exist in the current era of the time cycle, then that is considered the greatest wealth. India used to have a plethora of this, but now these people have exported it to foreign countries, and do you know what they imported from the foreign countries in exchange? These 'ghosts' of etiquettes have seeped in! It is for that reason that these poor people do not have any peace. For what do we need that 'ghost' of etiquette? That is for a person who does not have the aura of brilliance (*noor*), we are people with the aura of brilliance of the *Tirthankars* (*Tirthankari noor*), we are the progeny of *rushimunis* (the sages of ancient India who had great spiritual power)! Even if

you were to wear a torn cloth, your aura of brilliance would tell them who you are.

It is Worth Remaining Moral Even in Immorality

If double the amount of sincerity and morality that has been 'exported' to foreign countries is 'imported', then progress can be made.

Questioner: All those attributes are only prevalent in foreign [countries].

Dadashri: No, they certainly do not have those attributes. If you were to say, "Cows and buffaloes possess those attributes," then they [foreigners] would also be considered to have similar attributes. They do not have those attributes; however, they possess natural and spontaneous intent (*sahaj bhaav*). That is not [a result of] their inner effort (*purusharth*). And if you remain moral even for a while in worldly interactions, then it is considered as great accomplishment. If you remain moral for a short while in the face of such immorality, then it is very substantial.

In foreign countries, people have natural and spontaneous intent. So there, those who are sincere are sincere, and [those] who are insincere are insincere. Whereas, people here [in India] are all insincere!

The Presence of Kashay Breaks Sincerity

Here, if someone were to go to his uncle's place and tell his cousin, "Dada is coming to my place and I want to take him to Gandhinagar. You have a car, so please let me use it for the day after tomorrow."

Those people have a lot of awareness in worldly life; there, they have increased awareness. This is because it is awareness with anger, pride, deceit and greed, isn't it! So what comes in the cousin's awareness is, 'It is twenty miles to go there, twenty miles to come back, forty miles altogether, and I cannot ask for money for the petrol.' He immediately calculates all that, and he knows that there will be an unnecessary expense of twenty to twenty-five rupees. So, he replies with, "I would have given it to you, but my boss is going to come," or some such excuse.

So why is that? He does this on the basis of his development; it is because he is developed. If there is a good foreign man and you ask him the same thing then he would say, "Yes, yes," and he would take you everywhere at his own expense. This is because he is natural and spontaneous (*sahaj*). The cows and buffaloes here [in India] are natural and spontaneous. The cows and buffaloes are natural and spontaneous as animals; however, these foreigners are natural and spontaneous as human beings.

Questioner: So, all of this interference belongs to the intellect, the wrong intellect!

Dadashri: The intellect has increased; this is the interfering intellect (*aantarik buddhi*), the one with anger, pride, deceit and greed. As the interfering intellect increases, internal burning increases. It is a counter weight. What is the counter weight of an interfering intellect? The answer is, there is certainly that much internal burning. Foreigners do

not have an interfering intellect, they have external intellect (*bahya buddhi*), worldly intellect.

If you go about on the streets, then you would not even see a cigarette stub, nor would you see a piece of matchstick. Such a country resides on the peak of material pleasures.

Questioner: But many times, such material pleasures gives rise to agitation.

Dadashri: It will certainly give rise to agitation, what else can happen? Material pleasures always cast aside sincerity. This is because the heart shuts down. The matter regarding the heart is cast aside. It is what our people refer to as, ‘My heart is set on something!’ Now, if one’s heart were to be set on me, then his work would indeed be accomplished.

In sincerity, the heart is necessary; whereas, in morality, the intellect is necessary. These two statements have so much value, that all the scriptures are encompassed in these two statements!

Worldly Life Awareness is Based on Development

Questioner: So, how can I be secure against the intention that promotes insecurity? How can I secure that which is mine? To protect mine and to destroy that of the other, that is being nurtured verily because of this.

Dadashri: That is all there is in the worldly life; anger, pride, deceit and greed, do you understand? ‘This much is mine, and for others it does not matter,’ that awareness always prevails within.

And these merchants of Ahmedabad remain forever aware with regard to their wives, ‘If she asks for more in this way, then I will tell her this...’ They would lie in this way. They all lie to each other. There is only deception [going on] within all around, due to this development. In foreign countries, there is sincerity. Those who are sincere are sincere, and moreover, those who are insincere never become sincere. That is what is referred to as being natural and spontaneous. Over here, even those who are insincere become sincere. They know how to do all that.

Where There is Complete Sincerity and Morality, There is Charitrabud

Questioner: A statement may be spoken by renowned people and a statement may be spoken by me, and it may even be better than theirs, yet the impact of my statement will not be as much as their statement, why is that?

Dadashri: Words have power. This is because the extent of one’s *sheel* (the highest state of conduct in worldly interaction), his *charitra* (pure worldly interactions, especially purity regarding sexuality), that is the extent of his power and energy! Complete morality, complete sincerity; that is referred to as *charitra*. Complete morality, not lacking by even one percent. Complete sincerity, not lacking even by one percent. That is referred to as *charitra*. Where such *charitra* exists, everything is indeed acceptable.

Here, the guru will say, “Be moral and be sincere!” But there is no need to keep saying that. Every day, they have

been saying, “Be moral and be sincere.” My ears have worn away just listening to that again and again. Now, show us practically how we can become sincere and how we can become moral. Show us by becoming that. People say, “Our ears have worn away listening to religious lectures, yet the knowledge of God has not been attained.” But what can people do? When there is scarcity of food, one would go and acquire whatever wheat he can, be it from the rations, even if they are rotten wheat. On top of that, he will say, “This wheat is better than the other one.” People need ‘food’ to subsist on, isn’t it! So, he goes to wherever one says, “Be moral and be sincere.” Even I used to go there as well. However, I used to say, “Sir, you do not need to tell me. When I observe that in you, I will become like that just by observing you.”

Hey! Why don’t you become moral first? If you become moral yourself, there will be no need to tell me to become so. If you tell me after becoming moral yourself, then I too will become moral. I will become moral immediately upon seeing you. We end up becoming what we see, but he [the guru] himself has not become moral.

If I have *vitaraagata* (total absence of attachment and abhorrence) within me and you see that, then once you see that, it will develop in you. As I am showing you by example, therefore it adjusts [clicks] within you. Meaning that, only if I am pure can the other person become pure. Hence, there should be complete purity.

One Can Become Moral by Observing a Moral Person

I do not keep telling you to become moral, I am just showing you the way to become moral. I am not saying, you should do this, you should do good, or become like this. I am actually telling you how to become moral, I am showing you the way; whereas, what have people done? “Here is the question and here is the answer.” Hey you, why don’t you teach the method! The question and its answer are already written in the book so why don’t you teach the method! But, no one has emerged who can teach the method. If there had been a person to teach the method, then India would not be in such a state. Just look at the state of India today! What a state it has come to!

Show me such a person who is moral and sincere. So, this is what is needed in India, ‘Be sincere and be moral.’

There must be some value of sincerity and morality, mustn’t there? ‘We’ place a lot of emphasis on both of them. Yes, a hundred percent sincerity and morality is in ‘us’.

Therefore, if one has both of these things in this era of the time cycle, then it is more than enough. I have them from the beginning. *Kaliyug* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action) must have affected me to a more or less extent, that too, between the age of eighteen to twenty-five. In those seven years, there was some effect of *Kaliyug*. Yet I realized that I was trapped in this terrible *Kaliyug*. However, it did not affect

me for too long. It was very little, such that only the 'skin' would 'burn', the 'bones' would not 'burn'. Whereas, people would be so insincere that the 'bones' would 'burn'! [With immorality] Not only would the 'bones burn', the entire 'body' would continue to 'burn'. Even if one has millions of rupees, the 'body' would still continue to 'burn'.

One Who is Sincere Can Remain Fault-Free

The Lord says, "Remain sincere." The One who is sincere cannot be deemed at fault whatsoever. This fault that one incurs, he incurs it even though he remains within the rules. This is because he is not sincere. I had told the Lord, "It is not as though I am bound to you?! I am sincere, but I am not bound to you. I am bound to the one who I am married to. However, I am sincere to you."

There was a businessman who had twenty thousand rupees in his bank account. His wife wanted to go on a pilgrimage, however for the past seven years, he had not been giving her any money saying, "There is still nothing [no money] in the bank." So, he deceived not only his wife, but he also deceived himself! Why is that? Shouldn't he keep faith at least within his own home? But even there, his focus is on something else!

Sincerity is Itself Religion

Yes, sincerity is itself *dharma* (religion). Then whether you maintain it with your wife or with God; remain sincere wherever you find it suitable.

Religion is referred to that which

becomes effective in the form of *dharma* (right action). When someone hurls an abuse at you or insults you, at that time the *dharma* that helps you; that is referred to as *dharma*. Even though you have climbed the steps of so many of temples, *dharma* does not remain at hand. Why is it that *dharma* does not help you? It is because one has never remained sincere to *dharma*. In fact, one does not remain sincere to his own brother, does he! One does not even do *darshan* (devotional viewing) of the Lord sincerely. When he is doing the Lord's *darshan*, he remembers his shoes that he has left outside or he remembers his shop. Religion tells you to be sincere to yourself and to everyone else, otherwise you will not attain religion.

Questioner: Dada, what does it mean by 'one will not be attain *dharma*'?

Dadashri: *Adharma* (unrighteousness) means he does not attain happiness. *Dharma* means he does not incur pain. *Adharma* is pain and *dharma* is happiness. If one remains sincere to his own self and to everyone, then he will attain happiness. Otherwise, he will not attain happiness. As happiness arises through *dharma*, that is why our people consider that to be happiness. Through *adharma* pain arises.

Sincerity is Followed by Morality

Sincerity takes you towards *moksha* (liberation). The result of sincerity is morality. Yes, you may be slightly sincere, but once you have the goal of sincerity in mind, and you start moving on that path, then you will become moral. The moment

a person becomes [completely] moral, he is ready to attain the state of *Parmatma* (the absolute Self)! Therefore, sincerity is required first, morality comes later on.

Questioner: Does that mean sincerity and morality are linked to each other?

Dadashri: Yes, they are indeed joint! If the morals break, then what else is left with you?

The Definition of Morality

Questioner: Dada, what is the definition of morality?

Dadashri: When one does not possess even a single vice that is unacceptable to any living being of the world; that is full morality. Then comes partial morality, which can be acceptable. Just as in school, one passes at thirty-three percent!

Questioner: Dada, does that just mean being *vitaraag*? It means being completely *vitaraag*, doesn't it?

Dadashri: Yes.

Questioner: Does morality mean being civilized?

Dadashri: No, no, it is easy to be civilized. The one with morality does not become immoral, while the civilized one may become uncivilized.

The Exactness of Morality

Questioner: Dada has defined morality as, 'To enjoy that which is rightfully yours, which comes to you naturally.'

Dadashri: Yes, that which is rightfully yours, and moreover, to take only that which comes to you naturally; that is considered morality. If that which is rightfully yours does not come to you naturally and you have to get it by asking for it, then that is not morality. Rightfully yours, yet if you have to ask to get it, then that is not morality. Only that which comes naturally is acceptable.

You have understood the meaning of moral, haven't you? What did 'we' say? Enjoy everything that is rightfully yours and comes to you naturally. What 'we' are saying is, there is nothing in this world that you should not enjoy. You can enjoy everything. However, it should come naturally, and it should be rightfully yours.

Questioner: Dada, can you give an example of, 'That which comes naturally'.

Dadashri: You should not reprimand someone in order to obtain a greater amount of a sweet dish. If he gives you a little bit, then accept it, or if he gives you a lot, then accept it. You can eat however much you want, but it should come naturally.

Instead, people actually take that which is rightfully theirs by hurting others, don't they! It may belong to a person rightfully, but he takes it by filing a claim, by resorting to any means, and even by hurting others. Whereas, what did I say? That which is rightfully yours and is acquired naturally, that is the first moral. That is not to say the other morals go away. This is the first moral, then comes the second moral, the third moral. All these [levels of] morals exist, don't they!

The Discriminative Intellect That Demarcates Between the Rightful and the Illicit

Questioner: One keeps the inclination to take even that which is not rightfully his, so then where is the line of demarcation for this? Otherwise, every person actually believes that, 'I am only taking what is rightfully mine;' so where is the line of demarcation in this? Where is his discerning intellect (*vivek buddhi*)? Where is the line to be drawn that, 'Is this rightfully mine or is this illicit?' This does apply to a layman, doesn't it?

Dadashri: Well, how can one differentiate between what is rightfully his and that which is illicit in the present times? Currently, people do not have such knowledge regarding the line of demarcation. So, suppose you study this another way, at the gross level, then you would realize that, 'This plaintiff of mine is suffocating from within.' So, you place him in such a situation whereby he doesn't feel suffocated. When he comes to you, you ask, "Are you all right?" Then he would reply, "Yes, I am all right." He may not be all right from within, but because he is noble, he would indeed say, "I am all right." So, you should study minutely, in great detail that, 'This person's feelings are not being hurt in any way, are they?' If that is the case, then know that it is rightfully yours. Otherwise, the knowledge of what is rightful and illicit remains with the *Gnani*, not everyone possesses it. The *Gnani* would certainly realize that, 'This is illicit.' Therefore, evaluate [the feelings of] the other person.

If you take in accordance with the law, then it is not considered illicit. However, the Lord has said to use common sense along with the law; [use] the discerning intellect (*vivek buddhi*)! Therefore, He says, "Use the discerning intellect." This is because, say there is a very straightforward person who has money problems. Say he has no choice but to file a case. Then you should tell him, "I charge everyone else twenty rupees for this notice [filing a case], however, I will charge you five rupees. Will you be able to afford that?" Then he would reply, "Yes. I will be able to afford that." A doctor had taken *Gnan* from 'us'. Now what that doctor does is, he normally charges forty rupees, [but for those who cannot afford it], he charges five rupees and forgoes the rest. If that person gives him more, he returns it saying, "No, you keep it." He realizes that this poor person is in misery! So, if the poor person pays more money, then he returns it back.

This is because, if he [the doctor] causes agony to someone, then he cannot attain salvation. You should follow the laws, however, with a discerning intellect. According to the law, charging twenty rupees is rightful, yet on account of that, agony is still caused, isn't it! That is why, what 'we' are saying, settle it with equanimity. Equanimity meaning that the other person leaves happily; settle it in that way.

Morality means that one's mind is set on not causing a loss to anyone even to the slightest extent. To not take anyone's happiness away, to not cause anyone a loss. Today, human beings are such that they

wouldn't take anyone's happiness away, would they? People are indeed such that they wouldn't take happiness that is not rightfully theirs, would they?

Questioner: Let's just say that they are such that they would take it!

Dadashri: You have only taken that which is not rightfully yours. The money itself that you had taken was not yours rightfully. Whatever has happened until today is fine, whatever is done is done; however, if you now remain moral in that as per what we have said, then 'we' will have Lord Krishna forgive you for that, but only if you are willing to become moral once again. So then, you may ask, "Will I be forgiven?" To which 'we' reply, "Yes, you will be forgiven. Why can't you be forgiven? There is nothing in the world that can't be forgiven." All that is required is morality and sincerity.

For the Mind to Not Spoil in Kashay or Sensory Pleasures, That is Moral

To what extent can one remain moral to his wife, in the relationship with his wife? To the extent that you remain sincere to her! She should not be hurt to the slightest extent. That is when one is moral with his wife! One roams around with his wife, does everything, but he does not have illicit [sexual] thoughts about anyone else. He does not have illicit thoughts for anyone whomsoever, with regard to sensual pleasures. Moral means that, your mind does not spoil with sexual intent even slightly, for anyone. With reference to the pleasures of the five senses or even in anger, pride, deceit and greed, when the mind does not spoil even

slightly in any of that, that is referred to as moral.

Furthermore, morality means, the number of feelings that arise towards your daughter in your entire life are only such that would befit a daughter; no other intents arise. Additionally, only feelings that befit a daughter-in-law would arise for your daughter-in-law. If other intents arise, then morality would be considered to have been broken.

Remain Sincere to the One Whom You Have Married

It has been said to get married as a last resort and if one does, he is told to practice monogamy (*ek patnivrat*). If in this *Dushamkaal* (an era of moral and spiritual decline), one practices monogamy and does not spoil his vision [have a sexual intent] towards other women, then that is considered *brahmacharya* (practice of celibacy through the mind, speech, and body).

Questioner: Say a man has two wives; why is that wrong?

Dadashri: Go ahead and have two wives, there is no problem with that. There is no problem in having even five wives. However, if another woman passes by and your vision spoils [with sexual intent], then that is considered wrong. Shouldn't there be some principles or rules?

Questioner: I do not have any principles.

Dadashri: So then, should you behave like an animal? If you behave as animals do, then you are not tied down.

Do whatever suits you. This arrangement has been put in place so that human beings can retain their humanity (*maanav dharma*), otherwise, one is certainly headed for a life-form as an animal! Otherwise, he becomes compatible to live amongst animals, doesn't he? This is because, another person has a sister and daughter the way you have a sister and daughter, so don't you need some kind of 'safe-side' for that reason? Someone's sister and daughter are just like your sister and daughter.

There is no problem in having several wives. In the Muslim community there is a rule that one is allowed to have up to four wives! However, one's vision should not spoil, have a sexual intent towards other women. One should not provoke others. If you are not satisfied with one wife, then have two. But your [first] wife should not be hurt.

Where Vision Spoils With Sexual Intent, Morality is Broken

Questioner: She [the first wife referred to above] would be naturally unhappy.

Dadashri: One's conduct should not be such that it hurts anyone. And the first thing that you should ensure is that, your wife does not get hurt. This is because you have brought her home in return for your trust. You have become bound through marriage. You have given her a promise. If after giving a promise you betray her, then you cannot be considered as a cultured Indian, but rather an uncivilized one, isn't it!

Questioner: So then, why does one have four wives?

Dadashri: For the Muslims, it is written in the Quran that a Muslim cannot drink alcohol. True Muslims are those who will cut off the part on which even a drop of alcohol has fallen. A true Muslim is one whose vision does not spoil with sexual intent towards other women. If need be, he will marry a second, a third, and even a fourth wife, but his vision does not spoil [elsewhere] with sexual intent. What a wonderful arrangement! But what can one do when people have become this way! Wherever they look, they spoil their vision through sexual intent.

Questioner: Is there any guarantee that one's vision will improve after having four wives?

Dadashri: No, what they are trying to say is, "Do not spoil your vision, then it does not matter if you marry four wives." You, yourself, have decided that you have to remain within this limit. Whereas here, it has been decided that, 'I only get one wife!' So, [does that mean] he has the freedom to look elsewhere! What happens when one looks upon someone with sexual intent? Nothing happens overtly, but by spoiling his vision, he plants a 'seed' and from that 'seed' grows an entire 'tree'. That is why 'we' tell everyone, "If your vision spoils, then do *pratikraman* and so you will not sow any 'seeds'. Do *pratikraman* the instant your vision spoils."

What does the Lord say? Enjoy, but enjoy what is rightfully yours, do not enjoy that which is illicit [not rightfully yours]. Even if you make subtle gestures of going towards the illicit, then many lifetimes will be needlessly ruined. Now,

your eyes will not wander elsewhere, will they? They will never wander, will they? In the current era, greater value has been placed on this [monogamy]. This is an era of great testing and therefore, not even your vision should change [spoil]. If it does change, then you have been given [the tool of] *pratikraman*. Clean it up with *pratikraman*.

Today, due to the influence of *Kaliyug*, the sincerity and morality of India has disappeared. There is no sincerity whatsoever, yet things are okay due to the society. It is due to societal pressure that everyone remains loyal to his partner, otherwise, he wouldn't remain so at all. These women would not remain [loyal] and nor would these men. It is because of the societal pressure that you are staying in line.

Sincerity Breaks Where There is Deceit

Where there is morality, there is no crookedness, there is no deceit. When morality and sincerity prevail, there is a complete lack of deceit.

‘We’ have even seen such men, who, even though you have seen something with your own eyes, he will have you proven wrong. He will lie like that. What should you do in that situation? Should you file a claim against him? Even though you have seen it yourself, he will prove you wrong! Then ‘we’ investigated, ‘Is he lying on purpose?’ No, he has simply forgotten that matter.

Questioner: Is it that it had slipped from his mind?

Dadashri: Yes. And if women

would have known about that matter, even then they would speak incorrectly, they would lie. Yes, even though they know, they would lie. [Whereas,] Men lie because they have forgotten. Now, even that is a type of insincerity. Women lie knowingly. It is because their heart is that callous. To lie knowingly like this is not something that men can endure. Men have a soft heart!

Questioner: To lie knowingly, is that categorized under insincerity?

Dadashri: Then, under what else can it be categorized? And in fact, it is worse, it is double insincerity!

Generally, a wife is sincere to her husband and a husband is sincere to his wife, nonetheless, neither of them are truly sincere even to the slightest. That is a puzzle, a big puzzle!

The Value Lies in Being Moral, Therefore Preserve Morals

The entire value lies only in being moral. Everything is encompassed in being moral. In your life, why do you let go of your morals? The life is yours, you are the owner of it. Then someone says, “People are letting go of it, aren’t they!” So, do you want to be like those people? Do you want to remain ordinary or do you want to become special? There are two types of people: ordinary and special. If you want to remain ordinary, then continue to do what others are doing. Whereas, if you want to be special, then you need to be ‘with moral binding’ [bound with morals].

When the *kashays* become milder, that is also referred to as morality.

Currently, there is morality to a certain extent, but further on, when complete morality is achieved, then *moksha* will be attained. Therefore, sincere and moral, just these two [are needed]! If morality prevails as per the complete guidance of the guru, then you're all set.

Exclusive Loyalty, That is Indeed True Devotional Worship

It is when sincerity and morality both come together that exclusive loyalty (*eknishtha*) arises.

Questioner: Lord Krishna has said, "I am pleased with devotion that is exclusively loyal." Then, is *bhaktiyog* (cultivation of a devotional relationship with the Lord through prayer) considered even higher than yoga, knowledge, religion and studying of the Vedas?

Dadashri: Exclusive loyalty is itself devotion (*bhakti*). The devotional worship (*bhakti*) that these people do is not considered exclusive loyalty. If it were exclusive loyalty, then even today God is ready [to be pleased]. Where is exclusive loyalty to even be found? People's loyalty is not reliable. If such exclusive loyalty were to exist, then that would be a completely different matter, wouldn't it!

Questioner: However, *nisvaarth seva* (selfless service) comes in the way of devotional worship; so, which one should I choose?

Dadashri: Devotion and selfishness-unselfishness have nothing to do with each other. Devotion means to approach nearer and nearer to God. Where does the topic of selfishness-unselfishness arise in

this? It does not come up [here] at all, does it! It is just an approach. However, by devotional worship, which devotional worship are you talking about?

Questioner: If some *seva* work were to come up, if some difficulty were to arise, and if I were doing devotional worship of the Lord, then I would have to discontinue that and go, wouldn't I!

Dadashri: The Lord does not have a problem with that. Then again, you may even have to leave that [service work] and come, don't you? Just like you leave this [*bhakti*], there you should also leave that and come. The Lord does not have any problem with that. What does He say? "Some work has come up for you; go, discontinue what you are doing, and go. Do not interfere in that."

If you remain sincere to the Lord, then He is not offended at all. If you were sitting here to do devotional worship, and someone were to come call you [saying,] "My son is in a lot of pain at home, he needs to be taken to the hospital. Let's go immediately." So then, you tell the Lord, "It is time for me to leave. I am going. Please close the doors." Yes, so no one can enter. Then you can leave, but you should return. And at that time, you should say to Him, "Please open the doors. I have come back early." But sincere! Meaning, be sincere.

Honesty is the Greatest Devotional Worship

Questioner: If there is bodily pain, then it is not possible to do devotional worship of the Lord, is it?

Dadashri: Do devotional worship of the Lord to whatever extent you can. However, more importantly, you need to remain honest. [On one hand,] You do not want to be honest and on the other hand, you want to do devotional worship of the Lord. Instead of that, just remain honest! There is no greater devotional worship of the Lord like honesty. Honest, sincere and moral; when these three things prevail, everything is accomplished. The Lord does not expect you to praise Him by playing cymbals. It is not as though He is crazy. There should be some honesty, sincerity and morality within you. And is that not possible? What do you think?

Questioner: That is possible Dada.

Dadashri: He is not looking for such devotional worship where cymbals are played. In fact, people do wrong things, yet in the morning they sit to do devotional worship of the Lord. The Lord does not take into consideration that type of devotional worship.

While Doing Devotional Worship, Take Care of This Much

Questioner: Dada, if other person's soul (*atma*; self) is not hurt, then that is considered devotional worship, isn't it?

Dadashri: Yes, if that much is taken care of, then it is great. If you take care of that much, then it is more than enough. That is considered morality; that is considered sincerity.

Questioner: He [the relative self] believes what you have said about, 'Honesty is the best devotional worship'.

However, while the devotional worship is being done daily, there is peace of mind when he [the relative self] plays the cymbals, so that is a good thing, isn't it?

Dadashri: No, but the mind has spoilt because you did not maintained honesty, and because the mind has spoilt, this commotion arose. Instead of that, you should just maintain honesty from the beginning!

Nishkaam Bhakti is Beneficial for Salvation

Questioner: Dada, would there be a result of *nishkaam* karma (karma that is done without the expectation of a reward)?

Dadashri: What does *nishkaam* mean? That which is of a clean intention. No one can be *nishkaam* at all. Until one does not attain *Gnan*, he cannot become *nishkaam*. However, a clean intention means it is with the intent to remain sincere, a strong intent and without an inclination (*spruha*).

Questioner: But 'to not have desire', isn't that considered *nishkaam*?

Dadashri: That cannot be considered as *nishkaam*. *Nishkaam* is actually a deep word. However, these people have taken it to a lower level. Lord Krishna has talked about *nishkaam bhakti* and it is a deep word. A lot of things are encompassed in *kaam*, all sections are encompassed in desires. Anger, pride, deceit and greed, they are all encompassed in *kaam*. Sexual pleasures and all that too. *Nishkaam* (without anger-pride-deceit-greed-sexuality) is a deep concept, but

people use it after having brought it to a lower level. That is referred to inclination (*spruha*).

With a Clean Intention All Work is Completed

Questioner: What is meant by having a clean intention (*danat*) and not having a clean intention?

Dadashri: If the intention is clean, then there is not any work in this world that will remain without bringing benefit to all (*shreya*); the work gets completed. If the intention is clean, then worldly work gets accomplished and spiritual work also gets accomplished. Good intention is like a clear railway line! On the other hand, the one whose intention is not clean, cannot complete his work. There is no telling where such a ‘train’ will go! Nothing good comes out of it when the intention is not clean.

Clean intention means it is with complete morality along with sincerity. That is truly exceptional, isn’t it! If the intention is clean, then nothing in this world is difficult.

Questioner: If I am forced to do some work, then how can I be sincere in that? If I have to do some work by force, if I am compelled to do it by someone else...

Dadashri: Then it cannot be done without being sincere.

Questioner: Do I have to become sincere?

Dadashri: You certainly have to.

Questioner: One should be sincere

in whatever he does, regardless of whether someone is insistent.

Dadashri: Whatever it may be, you should remain sincere. Even if it is done with insincerity, you still had to do it, so then why not do it sincerely?

Questioner: How can I know whether I am doing it sincerely or not? I feel that I am already sincere, but the other person does not feel that way.

Dadashri: No, if your intention is clean, then do it sincerely, what is the problem with that? The moment your boss comes, you start doing the work and then, when he does not come, you slack off. It should not be like this. It should not be done to please someone.

Just With These Two Words, One Remains Protected

You should continue to do all the work whole-heartedly and sincerely. Then even if a great God were to come from above, you should not be afraid of Him.

The one who is sincere and moral does not need to protect himself. Just those two words protect him, in every lifetime! By remaining sincere, it is not possible for any sort of fear to arise. By remaining sincere, no sort of fear will arise in worldly life and one will go to *moksha*.

Remain Sincere to Your Boss

In the mill, ‘we’ asked the secretary, “Where has the boss gone?” Then he replied, “Sir, listen to one thing I have to say.” ‘We’ said, “What do you want to say?” Then he says, “It is fine that you call him a boss (*sheth*), but he is worthy

of getting rid of the 'e' [in *sheth* (boss)] and changing it to an 'a' [as in *shath* (swindler)]." 'We' said, "You should not say such a thing. Mortal one, as long as you are accepting wages from your boss, you should not say such a thing." As long as you are accepting wages from someone, how can you say this about him? After you leave the job, you can say whatever you want, however, you are currently accepting wages from him. Don't you need to have sincerity? How can you spoil your intent for the one whose offerings you have taken? But in fact, people are not sincere at all. That is why, 'we' said, "You should not say such a thing, even if the boss has become a swindler."

Lack of Sincerity Produces Misery

Had human beings not 'sold' their morality, they would not have had any pain (*dukh*). But in fact, people have sold out on morality and sincerity. That is the reason for all this pain.

With sincerity and morality, pain would not arise here at all. It is because there is pain here that people are seeking God. Otherwise, they would just continue to rejoice in imaginary pleasure. There is no pleasure in this at all. True pleasure (*sukh*) certainly does not exist anywhere; it is imaginary pleasure. Had that imaginary pleasure been without pain, then it would be worthwhile. If pain does not arise the entire day, then that is more than enough. Yet, pain does not refrain from arising. This is because our people speak negatively. Haven't you ever seen someone walking along the road and his foot bangs against something and he stumbles? Does

he stumble or not? When one's foot stumbles, what do our people say? They say, "Something bumped into my foot." Now, what is the truth here? You have stumbled into something. This is because, that thing was already in its place. You went that way and bumped into it! Yet our people speak incorrectly, don't they! Meaning that, they do not say, "I bumped into that thing." This is how they have remained insincere and that is why there are only pains. This generation is suffering in tremendous pain. Something will have to be understood, won't it?

The result of sincerity is pleasure only. There is pain because sincerity has not been maintained.

Morality has Gone Down So Much!

Sincerity and morality have gone down to such an extent that, if the gate at the entrance of Mama ni Pol [the place where Dadashri resided in Vadodara] were to be removed, then even the metal water jug [used for cleaning oneself] would not be found near the toilets. If brass water jugs were placed there, then those jugs would not remain there. It is because of this gate that some things have remained. What 'we' are saying is that, these are people of such high caste, such great thoughts, such cultural values; but currently, even they have become like this!

What would happen if these gates were removed all over our country? Hey, people would even steal the clothes that have been hung up to dry. This is because these days, the very mentality of all people from the higher to the lower caste has become spoilt. [The belief that,] 'I am

this, or I am a *Jain* (a devotee of Lord Mahavir), or I am a *Vaishnav* (a devotee of Lord Krishna),’ no longer remains. The minds are such that they have become spoilt. It is only because of the gate that they are afraid, and it is because of this fear that they stay in line.

What is Valuable, Material Object or Morality?

How many hundreds of thousands of people exist who would forgo the golden opportunity to benefit from the black-market? Would there be hundreds of thousands of such people?

Questioner: Hardly anyone would forgo it.

Dadashri: A very small number of people! If gold biscuits were kept lying in a house and there was no one to guard it, and if people were told to simply go look at it and return after seeing it, then how many people would return without taking some in their fist? Just look, look at our morals! They have gone down so much! Hey, you spoilt your mind for a gold biscuit? Do you know which type of ‘biscuit’ your mind is? It is not of gold, it is made of matter that cannot be envisioned. Yet you spoilt the mind for this gold? Yes, because there was no one to guard it, there was no one to reprimand, and there was also no one to complain. Therefore, one would say, “I’ve taken it, let’s go.” Hey, wouldn’t there be a consequence for that or not? Doesn’t everything have a consequence? There may not be anyone to guard it here, but wouldn’t there be some other authority figure? Or would it be just like that, baseless? Can it really

be baseless? You cannot take even a slightest thing! You cannot take anything that is illicit. Compared to gold, how much more value does the matter of the mind hold? It is such matter which cannot be envisioned! It’s just that people have no value for morality.

One’s Inferiority is Proportional to the Extent of His Immorality

Why has morality gone down so much? It is by imitating people! ‘He is a well-known lawyer and he is doing this, so then what is the problem if I do it? If this person in high position is doing this, then as a collector, what problem is there for me?’ When ‘big people’ do this, then wouldn’t collectors also do this?

Questioner: It happens by imitating others, doesn’t it!

Dadashri: And people think, ‘He is an esteemed person!’ Hey, how can he be an esteemed person? How can one who does not have morals be considered esteemed? It doesn’t matter if people say so in worldly interactions, but why are you believing him to be esteemed? It doesn’t matter if he is recognized as such in worldly interactions, but isn’t it under one’s control to not believe that? Why didn’t you say anything?

Questioner: Yes, that point is true.

Dadashri: Morals are required, aren’t they! Without morals, how can one be referred to as a human being?

Questioner: But how do those people even understand the concept of morals?

Dadashri: Yes, that is the reason we do not have value for it, isn't it! On one hand, you may say that he is an esteemed person [big man], yet he is not moral, so you have no value for him. Therefore, upon seeing him, an inferiority complex does not arise within you. He is inferior and you are superior, you are a person with morals. Actually, he feels uneasy upon seeing you. When an immoral person meets a moral person, then he feels uneasy. So, he feels uneasiness. In fact, this is the 'law' of the world. Therefore, it is worth increasing the value for morality, and as far as possible you should turn people towards becoming moral. You should give an example of being moral. [Tell him,] "Why are you unnecessarily feeling inferior?" He may say, "Esteemed one, big man!" Hey, just look at his morals and you look at your morals! Are your morals higher, or are his? Therefore, look at the morals. What do you prefer, morals or these things? Or do you prefer the [so-called] big man?"

However Much the Inferiority That Much is the Immorality

A person had asked 'us', "Dada, have you never had an inferiority complex?" 'We' replied, "Not with anyone in the entire world. 'We' are moral, 'we' are completely moral. Even God would exclaim, 'How can such morality be maintained in this time cycle!' Nonetheless, 'we' are that moral. So then how can an inferiority complex arise?"

What does 'inferiority complex' mean? Immorality! There is as much inferiority as there is immorality. One

becomes dumbfounded even before he approaches me. Can one attain *moksha* without morals? Can one go to *moksha* without being moral?

Questioner: One cannot go. But what about those who do not believe in *moksha*?

Dadashri: Those people don't believe in it at all, do they! They are not bothered about *moksha*, are they?!

Morality Shines Through Attributes Like Saumyata and Prataap

People have 'sold' their morality. What is a moral person like? He is such that upon seeing him you feel a respectful fear (*taap*). There are many people for whom you always feel a respectful fear. You would not have the courage to say anything [to them].

Questioner: They possess an aura of their presence and influence (*prabhaav*)!

Dadashri: It is considered the silent aura of sternness and purity (*prataap*), not *prabhaav*.

Questioner: *Prataap*, yes, *prataap*.

Dadashri: *Prataap*. There are many people with *prataap* in India. However, there cannot be *prataap* on one hand and tranquility (*saumyata*) on the other hand; the two cannot exist simultaneously in a person. Tranquility is an attribute of the moon and *prataap* is an attribute of the sun. The two do not exist together as they are contradictory. Yet both of them have manifested together within the *Gnani*. Tranquility and *prataap* both exist to the same extent, at the same time. Whereas in

worldly interactions, if there are *mahatmas* who are tranquil, then they are simply tranquil, they do not have *prataap*. If an immoral person were to enter [in a room], then he would not feel a respectful fear, whereas here, he would not even be able to enter. He would climb the stairs [towards the door] but then turn back. 'We' tell all these people [*mahatmas*], "He is climbing the stairs, but he will turn back, he feels a respectful fear."

Sincerity-Morality Give Rise to Sheel

When morality and sincerity both exist together, then *sheel* is considered to have manifest.

Questioner: What does *sheel* mean?

Dadashri: Everything is included within *sheel*. Nothing is left out. What do we specifically refer to as *sheel*? The primary aspect of *sheel* is in reference to conduct related to sexual interaction with women. And in the true sense, morality and sincerity, all of that should be included as well.

Questioner: As far as I know, *sheel* means *sadachar* (virtuous conduct).

Dadashri: No. *Sadachar* and *sheelvaan* are very different. *Sadachar* is an ordinary thing. If a room were full of snakes and one who is *sheelvaan* was to enter the room at night, in the dark, then they would not touch him. Then all the snakes would climb onto each other, but they would not touch him. That much respectful fear would be felt of one who is *sheelvaan*. Wicked people will feel internal burning, virtuous people will feel at peace; that is *sheelvaan*.

Questioner: Is there egoism in *sheel*? Can *sheel* be attained through egoism?

Dadashri: Egoism is the enemy of this, yet *sheel* begins with egoism. As one gradually becomes *sheelvaan*, the ego eventually becomes dull. When the egoism is destroyed, then the state of *sheelvaan* becomes evident. Everything happens step by step.

Questioner: So then, is *sheel* something to be developed?

Dadashri: *Sheel* is something to be known. What is included in *sheel*? What combination of things have to come together for it to be considered *sheel*? Just as *kadhee* (yogurt soup) is not only one thing, it is a mixture of many things; similarly, *sheel* is not a single thing, it is a mixture. Each and every attribute should be encompassed in it. And in English, 'we' are telling you two words, 'morality and sincerity'; everything is encompassed in that.

Questioner: That is true, but is this *sheel* a subject that requires study?

Dadashri: At the most, studying helps you to become a C.A. but not to achieve *sheel*. You can attain *sheel* by sitting in the company of and proximity of a person in whom the attributes of morality and sincerity are apparent.

All the Attributes are Encompassed in Sheel

Questioner: The *sheel* you spoke about, in that in addition to morality and sincerity, are other attributes necessary?

Dadashri: *Sheel* is a very exalted thing. Morality and sincerity are encompassed within *sheel*, but *sheel* does not consist of just morality and sincerity. A small vessel can be easily contained within a large vessel. However, the goal of morality and sincerity is *sheel*. Rest assured, with that one can understand what is encompassed in *sheel*!

A *sheelvaan* would have morality, sincerity, *brahmacharya*, and all that. Such a *sheelvaan* will not even have a thought about women. In addition, he has natural and spontaneous humility (*sahaj namrata*). Natural and spontaneous means he does not have to make an effort to be humble. He naturally and spontaneously talks to the other person with humility. Then he has natural and spontaneous straightforwardness (*sahaj saradta*), he does not have to make an effort to be straightforward. As you direct him, he will follow. He is naturally and spontaneously content (*sahaj santosh*). Even if we were to give him a plate with a little rice and *kadhee* he would not lift his head. Natural and spontaneous contentment! Even his forgiveness is natural and spontaneous (*sahaj kshama*). His acquisition and renunciation (*parigraha-aparigraha*) are natural and spontaneous.

Through the Gnani's Vision, Everyone is Clean

Questioner: You see everyone as clean indeed; is that because your vision (*drashti*) is like that, isn't it?

Dadashri: All people are clean indeed, aren't they! Are all people actually filthy?

Questioner: No, but you are clearly saying this, you are specifically saying, "This person is indeed clean."

Dadashri: If 'we' say that this person is clean, then 'we' have to say that this other person is filthy. Attachment and abhorrence would arise within 'us'. Therefore, 'we' only maintain a balanced generalized view.

Questioner: No, but just now, were you not saying that Naginbhai is a very clean person? Why are you specifically saying that?

Dadashri: Actually, 'we' say it in a generalized way; 'we' have to say it as an example, so 'we' say it to explain that, as an exception. Otherwise, 'we' See everything with a common view.

Questioner: But from which viewpoint is he clean? Through which viewpoint are you Seeing him as clean?

Dadashri: Clean means moral and sincere. Where there is no sincerity, then what is there? And where there is no morality, there is nothing.

Questioner: There is a statement, 'Loss of sincerity is loss of power.'

Dadashri: Yes, loss of sincerity is loss of power. Sincerity is itself power.

Maintain an Obliging Nature and Honesty

Questioner: How can I please everyone? How can I satisfy everyone's mind?

Dadashri: Will you be able to maintain an obliging nature and honesty?

Questioner: Yes!

Dadashri: And these two should be embellished, shouldn't they? An obliging nature and honesty should be embellished with sincerity and morality. If you do this much, then everything of yours will succeed. So, you don't need the topmost sincerity and morality, maintain however much is possible according to your energy. 'We' cannot use the word 'topmost'. The one who becomes topmost, becomes God. Your question is a good one, that is why 'we' have mentioned this point. If that is suitable to you, then do it, otherwise you should tell 'us', "Sir, do it for me. I cannot do it."

There are two types of intellects: the misguiding one (*vyabhicharini*) and one that is not misguiding (*avyabhicharini*). If it is the one without misguidance, then you will become happy with that intellect. Suppose you ask, "Now, where can I get that from?" Then, 'we' would reply, "You do not need to go and get it. Practice an obliging nature and honesty, then dress them with the 'clothes' of with sincerity and morality."

Questioner: Then beyond that, you say to remain 'dramatic' [as one would in a drama, not real], don't you?

Dadashri: Yes, if you do this much, then your wish to please everyone will be fulfilled. Only then can the joyful state of the *chit* (*chit prasannata*) arise; otherwise, how can it arise? Whereas this other is indeed the misguiding intellect, isn't it? It is indeed selfish, isn't it? People do things out of self-interest all day long, don't they?

Questioner: Yes, they indeed do things out of self-interest.

Dadashri: Would all the judges be going to court for the welfare of others? They are concerned about their self-interest all day long, aren't they? There may be some people, there may be a few in a hundred.

Questioner: Very few. Otherwise, every person is concerned about his own self-interest.

Dadashri: Yes, how many people must there be, who live for others?

Moral Means Being Sincere Everywhere

[A person with] Sincerity and morality has [sincere and moral] relations with everyone. Whereas [a person with] sincerity has [sincere] relations only with some people. To however many people he is sincere, he remains sincere to them, and to the rest, he is insincere. Whereas the one who is moral, means he is moral! Morality holds a great value. Morality definitely consists of sincerity, but morality is completely sincere, that is, to the entire world. Morality means no bad attribute exists at all. So then such a person would indeed be considered to be sincere to the entire world! That is morality. One may be sincere to five to fifty people, but may not be sincere to others. Suppose a husband is sincere to his wife but quarrels with others, yet he is still considered sincere, isn't he! He can be considered so, can't he? Sincere means sincere. Did you understand?

Questioner: Yes, Dada.

Dadashri: Whereas a moral person is

[sincere] everywhere, and there is no question about it whatsoever! If one becomes sincere first, he will then become moral. But if he has not become sincere, then how can he become moral? If he even slightly accepts a person with a true heart, then he will become moral. Did you understand that? Which one do you prefer? Moral or sincere? Speak up, what do you say?

Questioner: Moral.

Dadashri: Moral, yes.

Amongst the Attributes, Morality is Precious

It will do if one remains less sincere, but he certainly needs to be moral, doesn't he! If one person remains insincere to the entire world yet he remains completely sincere to his wife, then he is still considered to be sincere. Therefore, the attribute of sincerity is breakable whereas this one with morals is 'bound' [unbreakable] everywhere, there is no option. Moral means moral.

Questioner: Dada, I did not understand that, please explain it again.

Dadashri: Moral means moral. Just as in stones, there are precious stones, like that, out of all attributes, the morality is precious. Sincerity is breakable, while this is unbreakable. When one is completely moral, he becomes God. In this way, morality certainly extends everywhere. Therefore, maintain the vision to go towards morality.

The Intellect Does Not Let One Become Moral

Now the intellect does not let one

become moral. Once the intellect leaves, one becomes moral indeed.

Questioner: How does that intellect interfere in that, in morality?

Dadashri: When it shows you profit, you go there, don't you? There is no profit, yet it shows you profit. Furthermore, it knows all such things.

It cannot be removed by anyone. So, is that a blunt intellect or a sharp one? When a person has done something wrong, his sharp intellect will dissect everything and remove [amend] it; whereas the one with a blunt intellect gets entangled in it, the entire night.

Therefore, the right intellect will definitely inform a person that this mistake is happening, whereas this wrong intellect will unnecessarily make him restless the entire night. This is referred to as a 'monkey-like intellect'. One stays up the entire night and, in the morning, there is nothing [no solution]; he has simply stayed up the entire night. How can that be considered as intellect! The sharpness of the intellect hurts him. One will immediately realize, even before he uses it that, 'Time is being wasted, how did I get involved in this externally induced problem?' Mine used to cut me from within. My [intellect] was like that, sharp. Upon 'touching' it, it would immediately make one 'bleed'.

Is yours blunt or what is it like?

Questioner: It is still blunt, Dada.

Dadashri: Yet sometimes it makes one 'bleed', doesn't it?

Questioner: Yes, sometimes it does. Dada, how can the blunt intellect be converted into a sharp intellect?

Dadashri: The one who has a lot of honesty and all that, one who has morality, he possesses an excellent intellect. That intellect is such that it discards all worldly pains. It is like the *Gnan* of the *Gnani*. On the contrary, this current intellect causes pains and does not give any benefit. This is considered the intellect of a foolish person. A foolish person also has an intellect, doesn't he? He lives in fool's paradise.

The intellect is a very beneficial thing; however, the intellect should be sharp. It should be sharp-edged. If the intellect works until the late night, then it is making a fool of you. That is why, you certainly have to sleep, don't you? As the total cannot be figured out, as none of the numbers tally, you then have to go to sleep due to fatigue. What is the point of that? How can this be considered intellect? It is just that you believe it in your mind. What should the intellect be like? It figures out solutions promptly.

A Sharp Intellect Brings an End to Divisiveness

The intellect makes one suffer all of this. The intellect puts him in the 'mortar' and then continues to 'pestle' him. One person told 'us', "This intellect of mine is wonderful, it functions so well in worldly life and business; but why is the intellect harassing me?" 'We' asked him, "Is it 'crushing' you?" Then he answered, "Yes, yes." Thereafter, 'we' said, "Mortal one, that is precisely the intellect of a foolish person. Why are you believing it to be

correct?" Don't entertain it at all. This is the intellect of a foolish person! Even a foolish person is certainly intelligent, isn't he? How can it be possible for a foolish person to not be intelligent?

Questioner: It has been used elsewhere, in the wrong place, then...?

Dadashri: No. The right intellect is a sharp-edged intellect, it in fact removes all the clashes from within the home. It brings about solutions for all *matbhed* (the divisiveness that develops due to difference in opinions).

Questioner: Yes, so does that mean a sharp intellect is the right one?

Dadashri: Yes, a sharp-edged one. Besides, if all these *matbhed* exist, and all such inclinations are all foolishness. In fact, they were already there to begin with.

Now, all of your *matbhed* are getting solved, aren't they?

Questioner: Today the greatest thing happened, Dada. I understood two things. The one thing you said about pointing out others' mistakes is that, they already realize [their mistake], but even then, people point out their mistakes; that is considered a great offence.

Dadashri: Yes, once one realizes that mistake, then what is the point of pointing that out? If he does not realize that mistake, and if you point it out, then he will be obliged. Now, all these interferences (*dakha*) at home are precisely due to that, aren't they! The wife feels that he [the husband] is a faultfinder who simply keeps on pointing out faults such as, "The yogurt soup is salty." "Don't I

already know that?" she concludes. The mortal one keeps on pointing out faults like this, "Oh! This has happened and that has happened."

Questioner: And the second thing is that, I should direct the intellect towards morality, not towards profit and loss. Those are the two things.

Dadashri: Yes, you have understood correctly.

Questioner: The sharp intellect that you spoke of; that when morality increases greatly, that is when the sharp [edged] intellect emerges from it.

Dadashri: Yes, as morality gradually arises, the sharpness increases. And secondly, when there is a lot of honesty, that is when the intellect sharpens.

All the Attributes are Encompassed in Morality

Questioner: Does the intellect sharpen with morality?

Dadashri: Yes, it becomes very keen.

Questioner: So, in what way should such morality be practiced? How should life be lived?

Dadashri: With ethics such that regardless of what happens, no one should not be harmed; honesty. All the other attributes are encompassed in morality. Just as it is said, 'Honesty is the best policy.' That is indeed the best; that is all.

In reference to morality, of all the positive and negative attributes that exist in the world, when not even a single of those negative attributes remain, that is when it is called morality. That is known as 'moral binding'.

Questioner: How hard is that?

Dadashri: Yes, but however many attributes you have, you are morally bound through just those number of attributes. All the other attributes are not required right now, so how is that difficult? It can happen in just two lifetimes, when everything is completed.

Become Moral in the Company of the Gnani

One can go to *moksha* after becoming moral.

Questioner: So, should I continue to ask for energy to become moral?

Dadashri: It will start to happen rapidly, as your debt starts to decrease!

Questioner: Dada, I want to progress higher, but it is 'dark', so grant me the energy so that there is 'light'.

Dadashri: Yes, that is correct, 'we' are continuing to give that energy. You should continue coming here! Take complete advantage for as many days as 'we' are here. Therefore, if you take this opportunity, then your work will be done. So, just remain sincere to Dada for this one lifetime!

~ Jai Sat Chit Anand

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Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai**Adalaj Trimandir**

- 7 November** (Wed), 8-30 to 10-30 pm - **Special Bhakti program on the occasion of Diwali**
8 Nov. (Thu), 8-30 am to 1 pm, 5 to 7 pm - **Darshan-Pujan on the occasion of the Gujarati New Year**
2 December (Sun) **Special program on Pu. Niruma's Birthday celebration**
 6-30 to 8-15 am - **Procession, Vidhi & 8-30 to 10-30 pm - Bhakti**
23 to 30 December - Spiritual Retreat (Parayan) on Aptavani-13 (U) & Aptavani 14 Part 1
 10 am to 12-30 pm & 4-30 to 7-30 pm - **Satsangs - Samayik**

Chennai

- 8 December** (Sat), 6-30 to 9-30 pm **Satsang & 9 December** (Sun), 4-30 to 8 pm - **Gnan Vidhi**
Venue : Anna Auditorium, Association of Surgeons of India, Opp. T.V. Tower, Chepauk, Chennai.
10 December (Mon), 6-30 to 9-30 pm - **Aptaputra Satsang** **Ph. :** 6369138166
Venue : Uma Suraj Palace, Angalamman Koil Street, Choolai, Chennai. **Ph. :** 7904394945

Watch Pujya Niruma / Pujya Deepakbhai on T.V. Channels**India**

- ✦ **Sadhna TV**, Every day 7 to 7:30 AM (Hindi)
- ✦ **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
- ✦ **DD-National**, Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi)
- ✦ **DD-Bihar**, Every day 7 to 7:30 AM, Mon to Thu 6:30 to 7 PM, Fri 5 to 5:30 PM (Hindi)
- ✦ **DD-Uttar Pradesh**, Mon to Sat 8:30 to 9 PM (Hindi)
- ✦ **Odisha Plus TV**, Every day 7:30 to 8 AM (Hindi)
- ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- ✦ **DD-Chandana**, Monday & Friday 7:30 to 8 PM (Kannada)
- ✦ **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
- ✦ **Arihant**, Every day 3 to 3:30 AM & 5 to 5:30 PM (Gujarati)
- ✦ **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
- ✦ **DD-Girnar**, Every day 10 to 10:30 PM (Gujarati)
- ✦ **Arihant**, Every day 8 to 9 PM (Gujarati)

USA-Canada

- ✦ **'SAB US'** Every day 7 to 7:30 AM (Hindi)
- ✦ **'Rishtey-USA'**, Every day 7:30 to 8 AM (Hindi) EST
- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

UK

- ✦ **'Venus' TV**, Every day 8 to 8:30 AM (Hindi)
- ✦ **'SAB UK'** Every day 7:30 to 8 AM - Western European Time (6:30 -7am GMT)
- ✦ **'Rishtey-UK'**, Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT)
- ✦ **'Venus' TV**, Every day 8:30 to 9 AM (Gujarati)

Singapore

- ✦ **'SAB-International'** Every day 8:30 to 9 AM (Hindi)

Australia

- ✦ **'SAB-International'** Every day 11:30 AM to 12 PM (Hindi)

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- ✦ **'SAB-International'** Every day 1:30 to 2 PM (Hindi)

CAN-Fiji-NZ-Sing.-SA-UAE ✦ **'Rishtey-Asia'**, Everyday 7 to 7:30 AM (Hindi) - UAE time - (9-9:30am IST)

Africa-Aus.

- ✦ **Aastha**, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10-30 PM

The 'Basement' of the World : Sincerity and Morality

The 'basement' of the entire world is just these two things: sincerity and morality. If these two deteriorate then everything will collapse. If sincerity and morality exist in the current era of the time cycle, then that is considered the greatest wealth. A person who does not remain sincere to others, does not remain sincere to his own Self. One should never be insincere to anyone even to the slightest extent, that is what breaks his own sincerity. It is when one enjoys those things that are rightfully his and that which comes naturally and spontaneously. Sincerity and morality; if these two things are present in this era of the time cycle, then that is more than enough. Oh! Even if one of them prevails, it will indeed take one to final liberation! However, it should be held onto. It is possible for all work to be successful with the multiplication of these two: the Gnani Purush's rajipo (the Gnani being pleased by you) and sincerity!

- Dadashri

