

Dadavani

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One protects anger, pride, deceit and greed and ends up 'feeding' it; that is lack of awareness. You 'feed' the very things you want to remove, that is why they will stick around. If they are not given 'food' for three years, then they will not remain.



Purusharth Against Protecting Kashay

EDITORIAL

What is the summary of *Akram Vignan*? It is that, 'I am indeed the pure Soul, I am absolutely the Knower-Seer only and whatever is happening in my life is the unfolding of karmic stock filled in the past; and I should continue to See that.' Now, what mistake is made there?

1) If You do not Know that it is the filled stock, then that is a complete loss.

2) If You Know that it is the filled stock, but You don't See it as separate, then there is a partial loss in that. If you let the mistake continue, you protect it, you defend it and you do not oppose it, then there is no telling when You will overlook Seeing and Knowing it.

3) Besides being, 'I am the pure Soul' whatever unfolds is the filled stock unfolding. Not only should You See and Know it as separate, but along with that, You should also have a strong opposition from *Pragnya* at every moment that, 'This is wrong, this should not be so,' then You have won and the filled stock departs.

First of all, one does not realize that he has become angry. That is why he does not repent after getting angry, that is referred to as *ajagruti* (lack of awakened awareness), *bebhaanpanu* (a state of gross unawareness). If there is *ajagruti*, then One acknowledges that anger has arisen. Then repentance starts, he does *pratikraman*. Now in spite of doing *pratikraman*, if someone points out his mistake, then he is provoked, and he defends [the mistake] and sides with the *prakruti* (non-Self complex). But as the *ajagruti* of separation increases, when the mistakes arise he will be able to pacify them. Then going forward, he will quell the anger before it arises, and then as *ajagruti* increases, he will not let anger arise at all.

By attaining Knowledge of the Self from the *Gnani* One becomes impartial. Until one does not become impartial, he cannot see the mistakes of becoming one with the body and mind. But due to the pressure of circumstances the *prakruti* gets entangled. There Dadashri says to remain *vitaraag* (absolutely detached) towards the *prakruti*, do not have attachment or abhorrence, do not defend it either. To not become one with the mistakes of the non-Self complex is certainly true *Purusharth* (real spiritual effort to progress as the Self).

In the current edition, keys are attained to begin *Purusharth* against the protection of *kashay*. For example, how to See with separation in different circumstances, to not become one with the body and mind, to do penance etc. By defending [mistakes] the *prakruti* will be protected and by following the five *Agnas*, the Self will be protected. That is why *mahatamas* should now remain in the attentive awareness of the Self and oppose the *prakruti*. That which cannot be attained in tens of millions of lifetimes has been attained easily. Therefore, You should now protect the state of the Self that has been attained by grace.

~ Jai Sat Chit Anand

Purusharth Against Protecting Kashay

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.

Kashay Persist Due to the Instillation Done by the Relative Self

Questioner: Dada, in which way are these *kashay* (anger, pride, deceit and greed) protected? Through which understanding do they stop?

Dadashri: Suppose a person beats his child after becoming very angry. Then his wife says, “Why did you beat the poor child like this?” Then he would respond, “You do not understand, he deserves to be hit.” So then the anger understands, ‘Oh, he has given me my food! He does not realize his mistake, but he still gave the opinion, ‘He deserves to be hit.’ So he is feeding me.’ This is considered as ‘feeding’ it. When you encourage anger, when you consider it to be good, then that is considered as ‘feeding’ it. When you know anger to be wrong, then that is not considered as feeding it. When you insist on defending anger, when you take its side, then it gets its food. So it is living on that food. People actually take its side, don’t they?

When the weaknesses of anger, pride, deceit, and greed exist, how can problems be confronted? All the subjects of the world are included in anger, pride, deceit and greed. Anger and deceit are actually the defenders.

It has originally arisen from greed. A person filled with pride has the greed for pride. Moreover deceit protects that [greed].

From where do anger, pride, deceit and greed originate? From the instillation done by the self.

Anger and Deceit Are the Defenders of Pride and Greed

There are anger, pride, deceit and greed, and amongst these, anger and deceit are the defenders of pride and greed. Deceit is actually the defender of greed and anger is actually the defender of pride. However, deceit is used to some extent to defend pride. One will use deceit even to gain pride.

Say you slap someone out of anger, and then in your mind you feel bad, ‘What I did was wrong.’ Then if someone comes and asks you, “Hey, Chandubhai [reader to insert his or her name here] how can you slap him in public like this?” Then what would you say? “He deserves to be slapped, how would you know?” So internally, you know that what happened was wrong, yet why would you say that to that other man?

Questioner: To preserve my own pride.

Dadashri: Yes, you entered into that

fault again. You accepted, made an affidavit, that what you are doing is wrong. So just tell him, “What I did was wrong, it was bad.” But that is when you justify yourself. So what happens? This is all so-called effort! This world is in limbo due to such effort! Must people be making such effort, mustn’t they?

Questioner: That is precisely what we are doing; contrary indeed.

Dadashri: That is *purusharth* in the wrong direction.

One Defends the Tuber of Greed

One person was so greedy that he simply stopped coming to our place and when others started to donate money for the temple [Trimandir] he said, “Dada does not accept any money, so why are you taking him on the wrong path?” I understood that this person is very greedy. He cannot spend even four *annas* [worth about 15 rupees today], nor should you have the desire to drink tea at his place. If he serves it to you, then that is acceptable. It is not that man’s fault. There is no reason to have abhorrence towards him. That tuber [stock of greed within] is bothering the poor man. It is not the fault of that man. A greedy person is one who continues to defend it [greed] from all sides. He continues to defend it the entire day through thoughts; that is referred to as a greedy person. What does he keep on defending? Not his Self (*Atma*), rather he continues to defend only greed. From the time he was born until he dies, until the last station. Even at the time of death, he talks about greed.

The Way to Break the Tuber of Greed

An egoistic *prakruti* (non-Self complex) will always be in egoism whenever you see

it, whereas a greedy *prakruti* will be in greed from the moment he is born up to the time he goes to the final station [on the funeral pyre]; he still has greed. If the wood has been prepared for his final station, then he will say, “Brother, use that wood, and only this much wood for me, okay. The rest is for our house.” He actually explicitly states all this and then dies. This is because he has greed! So that is the nature of his *prakruti*.

Questioner: Does that *prakruti* diminish?

Dadashri: Even when it diminishes, you are not the doer of that. It does not diminish with his *purusharth* (independent effort), it diminishes on the basis of scientific circumstantial evidence, or it may even increase. Depending on the evidence, it may even increase or diminish. The *prakruti* is not under Your control. So, You should See, ‘Wow! Since it is such a greedy *prakruti*, it is not going to let up for this entire life.’ So, the intention (*bhaavna*) you should have is, ‘However possible, may whatever wealth I have be used for the salvation of the world.’ If you have such intention, then as a result of that intention, in the next life your mind will be noble. This one is done with; this life is spoilt, but now at least improve the next life! Therefore, by observing this *prakruti* improve the new [next] one. This *prakruti* is cautioning you that if you do not like the current one, then improve the new one, and if you like it, then keep it. Therefore, all you have to have is the intention, nothing else needs to be done.

After Becoming Separate the Seer Recognizes Greed

The opposite word for greed is satisfaction (*santosh*). In the past life if

one had understood some knowledge, not Knowledge of Self, but if he understood worldly knowledge, then satisfaction arises for him, and until he has not understood this, greed continues to remain.

If one has indulged for infinite lives, then he has the satisfaction that, 'Now I don't want anything,' and if one has not enjoyed (*bhogvelu*), then all kinds of greed will seep in! Then the feeling, 'I want to enjoy this or that or the other thing' persists.

Our Science (*Vignan*) will let everything be Known, that, 'This is greed which has arisen or something else has arisen.' This is because the Seer exists after separation, does He not! So, Chandubhai's greed will not let up, but You will understand that Chandubhai's greed is not letting up. So, then You can provoke it! Somehow or the other, make him understand and get him to give five to twenty-five thousand rupees for a good cause!

Illusory Attachment and Deceit Defend

So now, what must deceit 'feed' off on? Say a person trades in the black market everyday, but when the topic of deceit comes up, the mortal one will claim, "I do not trade in the black market." On the contrary, he will show his dignity; that is itself the 'food' for deceit.

Questioner: What is deceit (*kapat*)?

Dadashri: It is that which tries to hide something. All of this is indeed considered deceit, is it not! It is just deceit that makes you do the wrong thing everywhere. This happens when deceit and the ego get together, doesn't it! Who takes you on the wrong path? When anger, pride, deceit and greed get together, they take you on the

wrong path. The entire basis is the ego. And what does one have greed for within? He harbors the 'taste' within.

Before *jagruti* (awakened awareness) results in experience (*Gnan*), not a fraction of deceit should remain. There should not be even a fraction of any kind of deceit left; there should not be any fraction of sexuality left. That means, even a thought of sex should not arise.

Questioner: You said, "*Maya* means deceit," therefore are sensual pleasures included in deceit?

Dadashri: No, it is not that sensual pleasures are included in deceit, but one uses the weapon of deceit to enjoy sensual pleasures! The *laalach* (allurement) to enjoy sexual pleasures even more is greed and in that process if someone were to ever come in between that greed, then one would end up engaging in deceit. The protector of greed (*lobh*) is deceit (*kapat*) and the protector of pride (*maan*) is anger (*krodh*). So anger is the bodyguard of pride and that deceit is the bodyguard of greed. Primarily, there are only two, but [the other] two are their bodyguards!

There is no deceit in pride; if there were deceit in pride, then awakened awareness (*jagruti*) would never arise. Deceit means curtain! Whatever is veiled cannot be seen; one is blind towards it.

People try to destroy anger, don't they? Some people decrease greed by 'beating' it. Then what does *maya* (Self-ignorance) say? *Maya* says, 'I have six sons: anger, pride, deceit, greed, attachment and abhorrence. Those are my six children and I am the seventh. No one has been able to eliminate us. Yes, only a *Gnani Purush* is

able to eliminate us. Otherwise, no one has been able to eliminate us. No matter how much you destroy my anger, you destroy greed, but as long as my son named 'pride' is alive, everyone will come back to life.'

Kashay End up Feeding in This Way

The forces of anger, pride, deceit and greed are sitting within. They will say, 'When will he let go of Dada so that we can grab him.' They are always ready to entice you one way or another and make you let go of Him. This is because as long as they are present within, as long as there is evidence of their existence within, they cannot be eliminated. Until then it is not worth saying anything [to others about this *Gnan*]. Such speech will be blown away in the air without any effect. Hence, it is not worth saying anything.

If pleasure is experienced when a fault unfolds, then that is considered as having received 'food'. Anger, pride, deceit and greed get food. Then they use their forces in full fledge on the other [relative] side! Actually, they had not been given food so they had remained hungry for a few days, and because of that they became weak. However, our people continue to [feed] them a little at a time; they are very compassionate, aren't they! They will say, 'Here, take some lentil soup and rice. Hey, take this treat from Dada.' So, they keep feeding it a little. If they are starved completely, then they would not persist for more than three years. Once they leave, the entire kingdom comes into Your hands.

Do you realize that these *kashay* are being fed? Are you able to tell which has been fed? The *kashay* are being fed all this. If they are fed just twice a month, then

once again, they become as strong as they were before.

They have never been fed by 'us'. Thereafter, they all left, didn't they! Once it has been decided that, 'I do not want to feed them,' then they will not be fed. So, awakened awareness (*jaग्रuti*) is needed.

All those *kashay* still remain; they have not left. Nor have I 'killed' them. I am not at all violent. Therefore, they have not left. Nor it is the case that 'we' want to starve them. They remain at bay because of the *prataap* (silent aura of sternness and purity) of the *Gnani Purush*, so what can 'we' do in that? We should not deliberately invite them. Do they ever come to you to get fed?

Questioner: They come, Dada.

Dadashri: If you feed them raw food today, then tomorrow they will eat cooked food. Therefore, you should just not have the worldly interaction of feeding them. Simply no worldly interaction of feeding them. Whereas all people feed anger, they feed pride.

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

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

In fact, anger, pride, deceit and greed are all suppressed. Where there is a chance, then they will still flare up. So, if you want to bring them to an end, then the only way is to let them die.

When all these 'lineages' decrease, your work will happen. It is a very difficult task to reduce these lineages. All the filled stock of infinite lives! All these attributes [*kashay*] have become dormant. Now from that some of them will 'sprout up'. And some of them will sprout up in the next life, however that is not a problem. Your next life will actually be very systematic and orderly, but if they sprout here, then there would be a terrible predicament. On the contrary, they would not let you proceed further from here at all!

By Lack of Nourishment the Tubers Will Dissolve

These tubers (*gaantho*) are actually veils! As long as these tubers exist, they will not let one taste the bliss of the Self. After attaining this *Gnan*, these tubers will gradually dissolve, they are not going to increase any longer. Yet you have to only See the tubers that bother you, that trouble you, you don't have to See all the tubers. It is like the vegetables that all are displaced in the market, but the vegetable that your eyes keep getting attracted to, that is the only problem. That tuber within is big!

Which tubers are large for you?

Questioner: The one of sexuality is large, then comes that of greed, then comes the one of respect-insult. Then in regards to deceit, when I try to defend and protect myself, deceit arises.

Dadashri: There is no deceit for anything else, right?

Questioner: Either for the fear of being insulted or if I have made a mistake.

Dadashri: Yes, but besides that, there is no deceit for anything else, is there? All

these tubers indeed have deceit in them. It is only if you resort to deceit that will you get the result of it!

If this tuber is big, one will have many thoughts and he may end up stealing. And he even says, "I stole so astutely!" When he says that, the tuber of stealing is supplied with food. It gets nourished, so new seeds continue to be sowed, and the tuber of stealing continues to increase. Whereas another thief steals, but within, it bothers him, 'This stealing is very wrong, but what can I do, I have to do it to feed my stomach.' He continues to repent heartily, therefore his tuber of stealing does not get any nourishment. And for his next life he sows the seeds of, 'One should not steal' so he will not steal in the next life.

As more and more *satsang* happens, it will continue to empty. It has now started to empty. In the past, those tubers were getting nourishment, and they were getting bigger and bigger. On the one hand, they were sprouting up, and on the other hand, they were getting bigger. The charging (*puran*) was taking place, and the discharging (*galan*) was also taking place. Now [after *Gnan*] only the discharging is taking place. Thus, you have decided that you do not want to leave even a single tuber within your fenced area. So the *Gnani Purush* says, "Dear fellow, dig them up and remove them. Wherever you see a vine, there is a tuber. Where you see a vine of squash, there is squash there, and where you see a vine of bitter melon, there is bitter melon there. Dig them up and remove them." Then if you come and tell me, "Sir, I have removed all the tubers. I will not get more vines now, will I?" Then I will tell you, "No, check again next year! If there are some tubers left

behind, then you have to look out for them for up to three years. That is all. Thereafter, they are gone. Then you become *nirgranth* (devoid of tubers)!”

Food Is Given Due to Ajagruti

If this anger, pride, deceit and greed do not get food for three years, then they will indeed run away on their own, you will not have to say anything at all. This is because everything is alive on the basis of its own individual food, whereas what do the people of this world do? They continue feeding anger, pride, deceit and greed every day. They feed them every day, and then they become stout and roam around.

Anger, pride, deceit and greed are all indeed *ajagruti* (lack of awareness). If someone were to ask me, “Please explain how they are *ajagruti*?” Then ‘we’ would ask him, “Do you want to remove anger, pride, deceit and greed, or not?” Then he would say, “Yes, I want to remove them.” As long as he says, “I want to remove them,” that is *jagruti* (awareness). But to end up feeding anger, pride, deceit and greed, that is *ajagruti*. If you feed the very things you want to remove, then they will stick around. If they are not given food for three years, then they will not remain.

When You are able to See your own faults, then know You have awakened; otherwise, everyone simply carries on in ‘sleep’ [spiritual slumber]. Whether your faults have come to an end or not isn’t worth being so worried about; nevertheless, *jagruti* is required first and foremost. After attaining *jagruti*, new faults no longer arise and the old faults will continue to empty out. ‘You’ have to See how these faults arise!

Getting angry or becoming greedy is

ajagruti. However much *ajagruti* decreases and *jagruti* increases, that much anger, pride, deceit and greed gradually decrease. *Ajagruti* means to not repent even after becoming angry. Such a person is *ajagrut* (lacking in awareness) even more. One who repents after becoming angry has a little *jagruti*. If one realizes after becoming angry, and then he ‘washes’ it, then that is considered as having some degree of *jagruti*. But if one does not at all realize that he has become angry, then that is a state of *ajagruti*! *Jagruti* that gives rise to the weakness of anger, how can that even be referred to as *jagruti*? It should be the case that anger does not arise anywhere. The *jagruti* that ceases anger is good *jagruti*. Real *jagruti* is one that pacifies the anger that is going to arise. People do not have *jagruti* at all.

To Side with the Pudgal Is Ajagruti

Questioner: Due to *ajagruti* the settlement of ‘files’ does not happen and I end up getting angry with the file.

Dadashri: That anger will arise; it is the filled stock of karma within. ‘You’ should know that Chandubhai [reader is to insert his or her name here] is getting angry. That is in fact the filled stock of karma within, isn’t it! ‘You’ should tell Chandubhai, ‘Dear fellow, why are you doing this?’ But it is good if this filled stock of karma empties out. If the filled stock empties out completely, then everything will be resolved.

Anger, pride, deceit and greed are attributes of the *pudgal* (the non-Self complex); the Self does not have such attributes. Meaning that, those are not ‘our’ attributes, so why should ‘we’ take on the responsibility for them? That which

increases and decreases are all simply attributes of the *pudgal*. Whereas that which does not increase, does not decrease, does not become fat, does not become skinny, does not become short, does not become tall, does not become heavy, does not become light, those are the properties of the Self. Everything else is the *pudgal*.

Questioner: Dada has given us *bhed Gnan* (the Knowledge that separates the Self from the non-Self); He has separated us. I am separate, exactly separate. But Chandubhai [the relative self] still remains, does he not? He is going to remain for however many years are left, will he not? Chandubhai's *pudgal* will remain, will it not?

Dadashri: It will remain, that *pudgal* will remain. 'You' have surrendered the *pudgal*. Now the *pudgal* is subject to *vyavasthit* (scientific circumstantial evidence). It will go on according to its *vyavasthit*. You have to continue to See that. 'You' have to See what that *pudgal* is doing. This is your *Purusharth* (real spiritual effort to progress as the Self).

Questioner: I should continue to See, but should I also occasionally caution the *pudgal*, right?

Dadashri: Yes, You should caution it! But You should do that when a mistake is made.

Questioner: He [file one] makes mistakes most of the time.

Dadashri: No, the unfolding of karma makes one do all this. You should just go around with Your 'eyes open' [with *jagruti*] and be vigilant, that is all. You should not misuse it. Otherwise, that awakened awareness of Seeing will become dim. If

You See, then nothing has to be done to him. The One who remains in the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) is Seeing Chandubhai for sure, so nothing remains to be said to him. But, if he is not Seeing, then You have to caution him.

Questioner: The *jagruti* You spoke about, about remaining in *jagruti* and heeding caution, that is what we are discussing here.

Dadashri: Yes, that is correct. This talk is not for the One who can remain as the Knower-Seer (*Gnata-Drashta*). Whereas for the one who cannot remain in *jagruti*, You should tell him, 'Go about with Your 'eyes open' and do not become negligent.' Although *vyavasthit* is going to manage you, there still should not be any negligence. While for the One who remains as the Knower-Seer, who has no negligence, nothing remains. Then that is part of your karmic account. 'You' are the Knower-Seer of what Chandubhai is doing.

Questioner: So Dada, in any situation, instead of Seeing Chandubhai, if I become Chandubhai, then is that considered being negligent?

Dadashri: Yes, that is considered being negligent. In any situation instead of Seeing Chandubhai, if you become Chandubhai, then that is negligence. Then what 'we' are saying is go about with Your 'eyes open' there.

Questioner: Yes, but after it happens, sometimes 'the eyes open'. Dada cautions [within], 'This has happened, now start Seeing it.'

Dadashri: Yes. Therefore, 'we' have

said to remain with Your 'eyes open'. You have to maintain that *jaग्रuti*. That ends up happening, does it not? Dada does not have to come to tell you, does He? The Science is doing all the work. You do not have any kind of problem. The work is happening naturally and spontaneously. It also cautions you. People say, "We have not experienced the Self." Hey mortal one, does it not caution you from within all day long? Yes. So that Itself is the Self, who else would come? Would he be some outsider who has snuck inside?

Anger, pride, deceit and greed do not remain after 'we' give the Knowledge the Self. But you will have to recognize them here! This is because the pure Self that 'we' have given You never becomes engrossed (*tanmayakaar*) with the non-Self complex. Nonetheless, because one lacks the understanding, because he gives up his true identity, there is a small interference (*dakhal*) which results in an effect (*dakho*). Interference arises simply as a result of leaving the 'seat'. You should not leave Your 'seat'. The harm that results from leaving Your 'seat' is that the bliss of the Self is obstructed and it is felt as an interference. However, the Self 'we' have given You does not move away even in the slightest. It remains exactly the same, in the form of conviction!

After Becoming a Purush, Begin Purusharth

Questioner: So when one becomes *tanmayakaar* according to *vyavasthit*, at that time one should not let him become *tanmayakaar* with it. Now to maintain this separation....

Dadashri: That 'action' is verily

Purusharth (real spiritual effort to progress as the Self).

Questioner: Who keeps this separation?

Dadashri: 'You' have to do that. What do you mean by who has to keep it? The One who keeps the separation, will keep it. But You should decide, 'I want to remain separate.' When You are *Pragnya* (the direct light of the Self), You will 'do' this [keep the separation], while when you are *agnya* (ignorance) you will do that [become *tanmayakaar*]. But You should decide. If it happens on this side, know that *Pragnya* has done it, if it happens on the other side, know that *agnya* has done it. You just have to decide that, 'I want to only do *Purusharth*. I have become a *Purush* (the Self). Dada has made me a *Purush*. He has separated the *Purush* and the *prakruti*. I have become a *Purush*, therefore I want to do *Purusharth*.' That is what You should decide.

In fact, for the most part, it [the awareness] drains into the *prakruti* the entire day; the 'water' just goes to waste flowing this way!

Understand the Subtle Talk of Seeing and Knowing

Questioner: So then there is no need to bother about getting rid of the ego. It will unfold automatically in an orderly manner and all we have to do is See it.

Dadashri: No. 'You' still have to do *Purusharth*. Do not take the approach, 'I do not have to do anything.' Now, actual *Purusharth* remains to be done. From the moment you come to understand, 'The ego causes a loss,' all the work will become 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: What does the *bavo* (the internal one with beliefs and *kashay*) have to do in order to end the existence of the *bavo*?

Dadashri: It is no longer possible for that existence to arise at all. If You do not side with the *bavo*, then the *bavo* will not have any ‘children’. If someone hurls an abuse at you, if at that time You do not protect the self, then no new ‘children’ will ever arise.

If you protect Mangaldas [the reader to insert his or her name here], then you will indeed remain as the *bavo*, and if you protect the *bavo*, then you will become Mangaldas once again. They will keep receiving whatever karmic account is due to them, You have to continue to See. To See what is happening, that is precisely our [the *Akram*] path.

Questioner: But what other *Purusharth* is there besides continuing to See?

Dadashri: You should continue to See, but such Seeing does not happen. It is not so easy to See. ‘You’ have to do *Purusharth*. If You do *Purusharth*, then You will be able to See.

Questioner: So what kind of *Purusharth* should to be done?

Dadashri: The only *Purusharth* to be done is [to See] what is ‘burning’ within and how it is happening.

Questioner: That is the Seeing, is it not?

Dadashri: But it is not easy to See. A person cannot See. A person is not able to See. If He does *Purusharth*, then He will be

able to See. Only if one becomes a *Purush* and does *Purusharth* is it possible to See, it will not let him become *tanmayakaar*. Instead, one becomes *tanmayakaar* and then sees; there is no point of that, is there! It is meaningless, isn’t it!

Questioner: So in which way can I become separate and See?

Dadashri: By doing *Purusharth*! If, on the basis of *vyavasthit*, you happen to become *tanmayakaar* with it, then You should not let it become *tanmayakaar* and You should remain in the Self. To keep that separate and to See it separate is *Purusharth*! Now such Seeing and Knowing does not remain, does it!

Mahatmas (those who have received Self-realization through *Gnan Vidhi*) just say, “We See and Know.” All our *mahatmas* say, “We See and Know everything.” I told them, “That is very good.” But how are they to See and Know? Even when everyone says this, I simply let go. I know that the first standard is precisely like this.

Questioner: But the unfolding of karma will continue for twenty-four hours [a day], will it not?

Dadashri: There is only unfolding of karma all day long. Yes, and along with that, there is also the state of being *tanmayakaar* with it. And to not let it become *tanmayakaar* is *Purusharth*; that *Purusharth* is also working. However, that *Purusharth* is weak in many places. Most of the time one automatically continues to remain *tanmayakaar*. The entire day passes without one realizing it! Then he says, “I See and Know!” Hey! What did you See and Know? What is he referring to? Did you see ‘ghosts’?

What is to be Seen? It is that when *vyavasthit* is making you become *tanmayakaar*, then You should Know that *vyavasthit* is taking You in that direction. So, You should pull it back into the Self, and while keeping it there, See. 'See' the suffering that has begun; *Purusharth* is somewhat like that. That *Purusharth* is on the basis of [the state as] a *Purush*.

Can it be so easy to See and Know? However, all the *mahatmas* say, "Dada, we only See and Know the entire day." I told them, "Very good." This is because they do not understand the subtleness of it and I will have the problem of explaining it to them. I am discussing these subtle matters just because of you. Otherwise, subtle matters cannot be discussed.

Where There Is Liking One Becomes Engrossed

Questioner: There is a lot of friction in Knowing and Seeing. So, whatever circumstances I come across, I get swept away by them.

Dadashri: Who is the one getting swept away? You are actually the pure Soul. How can the pure Soul be swept away? It is the *pudgal* by the name of Chandubhai that gets swept away into it.

Questioner: Stillness (*sthirata*) should remain in Knowing-Seeing, shouldn't it?

Dadashri: No, such stillness does not remain. On the contrary, if stillness were to remain, a problem would arise. What are you going to see if the movie film were to become still? It should in fact continue running.

Questioner: No, it does continue but I should not move along with it, I should remain still, that is all.

Dadashri: No, You should continue to See. The Seer is always still. The Seer never gets swept away. It is because You do not See that it becomes a wrong practice within. When you stay in the state of continuous Knowing (*Gnayakbhaav*), then You will never be swept away, whereas if you become overcome by emotions, then you will be swept away. When people get overcome by emotions they get swept away even while watching a movie. They even cry! Hey! When you were just supposed to be watching, why are you crying? The fool cries when he is supposed to watch. Does he actually cry? And would you enjoy watching a film if it was the same throughout?

Questioner: No, I would not enjoy it, Dada.

Dadashri: Yes. In the film, in one scene there is a wedding, then after some time there is fighting, then after some time there is a kidnapping; that is when you will enjoy seeing it, isn't it! And if the entire film only had a wedding going on, you would not enjoy it, would you? So you have to see this whole film. The bliss never leaves even in the slightest that is our *Vignan* (Science)!

Complete energy indeed lies within, but it remains in an unexpressed state. Why does it remain incomplete? You still like all of this [the relative]. Nevertheless, after attaining this *Gnan* it has decreased a lot, has it not? As it decreases, the energies will express accordingly. That does not mean that you have to start having contempt for things you like. But, when one becomes engrossed in it, he forgets Himself, he forgets about His own energy and becomes engrossed in it; so that means he likes it. Eat and drink, but do not become engrossed. Look, while you watch a movie,

when you see a good-looking woman or a good-looking man in it, do you hug them? And if you see someone being beaten in a movie, do you shout out, “Hey, why are you beating him?” Is it as if anyone says, “Don’t hit him”? You understand that you are just to see what is going on, you are not to say anything.

How many years ago did you watch movies? But you have seen them in those days, have you not? So it is not as if you said, “Why are you hitting him?” Yes, you just have to see what is going on! The movie is not telling you, ‘Take me along with you’. The movie says, “See me and leave.” Now what can the poor movie do if you do the opposite? But what happens when you go out coated with ‘glue’ [attachment-abhorrence]? Therefore, you have to go after washing off the glue. It is because you apply glue when you go out that whatever is out there affects you and sticks to you!

Your Illusory Attachment Makes you Engrossed

You have to settle the circumstances of weddings and other occasions of worldly interactions. I too am settling these worldly interactions and you are also settling these worldly interactions, but you settle them by becoming *tanmayakaar* in them, whereas I settle them by remaining separate from them. So, You just need to change Your ‘location’; nothing else needs to be changed. Lord Mahavir too, was in the worldly interaction for a short while. He was a *Gnani* from the time He was born; despite this, He was in worldly interaction with His brother and His parents. He even lived with His wife and He even had a daughter. In spite of being in worldly interaction, He completed the status as a *Tirthankar*. You also have that much

energy but that energy has not become free from the veils; it remains veiled.

Therefore, we go to weddings, but no one says, “You should remain *tanmayakaar*.” Your illusory attachment (*moha*) makes you become *tanmayakaar*. If you do not become *tanmayakaar*, no one will scold you saying, “You are not remaining *tanmayakaar*!” ‘We’, too, go to weddings, but no one scolds me. They in fact say, “You have given me salvation!” If you remain engrossed, you may make a mistake, then people will have problems with you.

There is no problem with worldly interactions, the problem lies in becoming one with (*ekroop*) the worldly interactions. A person should become one with His real Self (*swaroop*), while worldly interactions should remain superfluous [superficial].

So who is more beneficial? Those who do not remain *tanmayakaar* are more beneficial to the world. They are beneficial to themselves and they are also beneficial to others. They are beneficial in every way. ‘We’ have also given you a path such that you will not become engrossed. Our Knowledge is such that You will be able to remain in Your own ‘location’ and not wander off to another’s location. ‘Another’s location’ refers to Chandubhai.

To Not Become Engrossed Is Itself Purusharth

Who here becomes *tanmayakaar*? Raise your hand. Only seven or eight of you! Tell me what do you experience at that time?

Questioner: I do not become *tanmayakaar* (engrossed), but I become *tadaakaar* (the form of the object of enjoyment in discharge).

Dadashri: You become *taadakaar!* To become *tanmayakaar* means it is like a waterfall. So now he becomes *taadakaar*. Some of the intellect has now departed. When even more intellect departs, bliss will increase greatly. What I have given to You is the abode of bliss itself; I have given You liberation (*moksha*) itself. The intellect that used to help in worldly life; now after attaining *Gnan* that intellect causes interference.

Questioner: This is not a reactionary happiness; it is a higher bliss here.

Dadashri: ‘Higher’ meaning the embodiment of bliss that originally belongs to the Self is precisely the bliss that You have been given! But the intellect that exists, it was making you superior in worldly life; the intellect that used to show false heights, that intellect no longer remains.

Having attained so much bliss, so much *samadhi* (a state free from the effects of mental, physical, and externally-induced problems) prevails, yet if the intellect ever misbehaves, then You should tell the intellect, ‘Oh intellect, I will go put you in Andaman Island!’

By Becoming Engrossed the Self Is Left Unattended

Questioner: So now One has to See all that the *prakruti* is doing, right?

Dadashri: ‘You’ certainly have to See that, but many times one becomes the *prakruti* itself. He is in the *prakruti* all day long. So, what does He have to do at that time? He has to ‘keep an eye’ on the Self just as a mother keeps an eye on her child. This is how the Self should not be left ‘veelo’ (unattended).

If there is a woman twenty-five years old, would she or would she not have a baby?

Questioner: She would.

Dadashri: Would she leave the baby unattended?

Questioner: She would not.

Dadashri: She has to leave him when she goes for a bath, but she does not leave him unattended. It is indeed in her awareness, ‘He must be crying, he must be cold,’ or whatever must be happening to him. ‘What must he be doing? He must be doing this.’ Similarly, the Self is not to be left unattended. In this world if there is someone who does not leave something unattended, then it a mother who does not leave her child unattended. Even while taking a bath or while eating she will not leave him unattended. ‘The baby is crying, this happened, he moved, he is going to fall.’

Questioner: Actually Dada, if she leaves him in the care of her husband, even then she will not leave him unattended.

Dadashri: Even then she will say, ‘He is foolish. He is not reliable!’

Questioner: Her heart is only in that child.

Dadashri: That is how it should be! ‘We’ have not let the Self be unattended even for a moment. For two to five years prior to attaining this *Gnan*, ‘we’ have not let it be unattended. That is indeed why I have given the example of a young mother; would she leave [her child] unattended? Go ask any mother, ‘Do you leave him unattended?’ Otherwise, if you yourself are a mother, then you can check as to how you would leave him, then you will know that you would not leave him unattended!

Questioner: In fact, if one looks at any mother's behavior he will realize that immediately.

Dadashri: In the same way, the Self is not to be left unattended. So what is difficult in that? Even if she has many children she does not leave them unattended, yet she does not earn a great prize. But here, You are going to receive a great prize. 'You' will receive the result in the form of liberation. Therefore, for one lifetime do not leave the Self unattended.

Questioner: Dadaji, when a mother keeps an eye on her child, she is doing it for his safety, so that he does not get hurt anywhere, he does not burn himself anywhere, he does not do anything wrong; so what kind of attention do we have to pay with reference to the Self?

Dadashri: One keeps an eye on a child [by telling him], "You can't do this, you can't do that," similarly You have to pay attention to the Self. The Self is obviously not going to get burnt. To pay attention only to the Self means that the *jagruti* of the Self should remain like that; it should not lapse in any situation.

Questioner: Dada, in the other [situation] the child's needs are in the mother's attentive awareness (*laksh*), but in this [situation] I do not have the attentive awareness of, 'Where do I lapse to remain in the Self?' Where is it that I do not pay attention to the Self? Where do I slip? If You tell me, then it will remain in my awareness (*khyal*).

Dadashri: Just the way a child is looked after that is how this should be maintained. The Self should not be left unattended. And why does that happen? It

is because you have a habit of indulging in the worldly pleasures. 'I want this and I want that,' and all such materialistic desires. One should not have any desires at all, should he? All these desires should end and, 'Whatever comes is fine'; that is how You should live.

Questioner: So, when I become *tanmayakaar* in other things, is that considered leaving the Self unattended?

Dadashri: 'It' is indeed left unattended, what else? But You should not have other desires, should You! Enjoy whatever comes to you. What I am saying is that you can sit here and eat ice cream, it is not as though I am saying no! But it is wrong to ask for a second and third [serving]! But you will not let go of what is in your hands, will you! If the Self remains in Your attentive awareness, then go ahead and eat ten such dishes! However, the Self does not remain in Your attentive awareness, then how can you afford to eat all those dishes?

Questioner: Dada, is it because I have not understood Its value, that I am not able to pay attention? Why does this attention not remain at present?

Dadashri: If you understand the value of a diamond, then your *chit* (that which takes 'photos' within the *antahkaran* and sees previously registered scenes) will only be wherever the diamond has been placed. If a diamond worth a billion rupees is misplaced somewhere, it [the *chit*] will go there again and again to see it, but what if it is worth five hundred rupees? In the same way, you have understood the value of It, but the old habits do not leave. They are habits of the non-Self (*paudgalik*), are they not!

The 'file' has to wash and bathe, or he has to go to work, doesn't he? Even while working, You should not leave the Self unattended.

Questioner: So, should the attentive awareness of, 'I am pure Soul' prevail?

Dadashri: Yes, You should not miss out on that. When you are working, You should not miss out on the awareness of, 'I am indeed the Soul.' 'It' cannot be left unattended.

Questioner: So when I go away from Dada, I leave Dada, but I do not leave Dada unattended.

Dadashri: Yes, that remains naturally for all of You. 'You' are not leaving Him unattended. That much is remembered, that is considered as remaining in it. The other, ['I am pure Soul'] has to be kept.

Questioner: I can remember Dada because He is present. But after You give us *Gnan*, I should remember, 'I am the Soul,' should I not?

Dadashri: 'I am pure Soul' is certainly in Your attentive awareness. Naginbhai [reader is to substitute his or her name here] will know that he is Naginbhai. So, he does not need to remember that he is Naginbhai. It is in his memory, isn't it? It is definitely there.

Questioner: Then the question about leaving It unattended does not even arise, does it?

Dadashri: Yes. But up until now, you had believed yourself to be what you are not; and what You are, you have not believed, so because of this change, You have to keep it [in awareness].

Questioner: So, does that mean that old practice interferes in the middle?

Dadashri: That is certainly what comes in the middle, isn't it! It is because of that that It is left unattended. Moreover, this is something that multiplies. If You attend to It for just one day, then that will give rise to two days worth of energy. If You attend to It for two days, then that will give rise to four days worth of energy. And if You do not take care of this, then it will surely continue to leak!

To Defend During Penance Means That a Bribe has Been Taken

Our *mahatmas* do only about five percent worth of penance. Penance should be done, shouldn't it? Currently, You have to settle 'files' with equanimity, at that time, are You not doing penance?

Questioner: I indeed have to do it, Dada.

Dadashri: Those ones are small ones, but afterwards, greater penances should be done. If your son were to pass away, or if someone on the street were to rob your jewelry worth one-hundred thousand rupees, even then, You do not become affected; You remain completely unmoved; that is Dada's Science! If you act according to what your intellect tells you, then you become as you were before! Do penance there. What would you do if you were robbed on the street?

Questioner: I would not make a big fuss over it, I would not be bothered whether I get it back or not, but, 'He robbed me,' that would continue in my mind.

Dadashri: How would that benefit you? You should evaluate how helpful that is! He is not robbing it from you; he

is taking back what was his. No one can take that which belongs to you.

Questioner: How does penance arise within? What should I do internally after being robbed?

Dadashri: As that inner core heats up, you cannot tolerate the penance. Therefore, the mind starts ‘screaming’, it too heats up. There, You should do penance with *Gnan*. At that time, the heart [inner core] heats up and that cannot be tolerated. Thought after thought, all sorts of whirlwinds form. At that time, You should keep Seeing that which has heated up. At that time, the mind should not spoil towards the other person. If the mind spoils even to the slightest, then how can it be referred to as penance? When *samata* (the prevalence of equanimity) is maintained under any circumstance, that itself is invisible internal penance (*adeethh tapa*)! What else? Everything is indeed your own, it is not anyone else’s. If it were someone else’s then You would never have to suffer it. Therefore, remain pure in that. You have to become pure; impurity should not remain. All the garbage will be removed! Everything is removed in Dada’s presence. Dada makes everyone God. Have you not seen that change?

These external penances are visible to others, whereas only we can see the internal penance (*antar tapa*). Become still where something is not of your liking. When something is not to your liking, remain in peace such that no one is troubled. Whereas people will lash back when penance arises, they will defend themselves. You are not to defend [yourself]. When the inner intent to defend arises, You did not take full advantage of that penance. You took a bribe there.

Questioner: When we do invisible penance, that is considered as having settled with equanimity, isn’t it?

Dadashri: Everything has been settled. If you take a ‘bribe’ in that, then some of it is left unsettled. However much of a bribe you take, that much remains unsettled. And when You settle, then it has left. At that time, the worldly self (*vyavahaar atma*) becomes light, so there is only bliss. What do you do when it heats up a lot? Do you create an uproar? Have you had quarrels? The anger of one person is then taken out on another. Whatever ‘file’ it is, you should settle it then and there. This ‘file’ and the other ‘file’ have no connection, otherwise one takes his anger about someone out on another person.

‘You’ should keep ‘him’ [the one who slips from Knowing into suffering] separate. Generally, ‘You’ remain separate from ‘him’, but when someone says, “You caused me five thousand worth of damage,” then at that moment, you become one with ‘him’. Penance is to be done at that time. At that time, he feels a jolt, ‘I have not done it.’ Why is this jolt felt? The mind will show that, ‘This man has accused me.’ So then would ‘I am the pure Soul’ prevail or what else would prevail? At that time, the awareness of ‘I am the pure Soul’ should prevail after doing penance.

To Repay That of the Past Without Taking a Loan Is Penance

The Lord [Lord Mahavir] had said that in this current era of the time cycle (*Kaliyug*), do the penance that presents itself while you are sitting at home. Who would let go of this penance that comes for free? Say someone picks your pocket while

you are sitting in the bus. You had five hundred rupees in one pocket and eleven hundred in the other pocket. If the person picks the pocket with the eleven hundred rupees, then the inner tendencies (*vrutti*) will immediately start screaming within, 'Three hundred need to be given to that person, five hundred need to be given to that other person.' When you are settling with equanimity, what do the inner tendencies say? 'No, no, why are you settling with equanimity?' At that time, You should do penance. At that moment, the *hridaya* (inner core, heart) will become red [hot] within; keep Seeing that. There will be agitation within. You will Know that this Penance will be over in some time, but the inner core (*hridaya*) will get heated. And when it 'heats' up for the people of the world, they cannot tolerate it. Therefore, they attack the other person. 'You' do not attack and allow it to get heated. Does that happen or not? When you attack, the 'heating' stops. So it is like taking out a new loan to pay off the old one. And this Penance means to pay off the old loan without taking out a new one. It becomes difficult, doesn't it? It becomes difficult.

Now what Penance do you have to do? However many penances you can see with your eyes, hear with your ears, all those penances are 'fruitful'. Fruitful means they have fruits, they are in the form of seeds. So, they will bear fruit. Therefore, if you want to become free, penance that bears fruit will not do, you will need Penance that does not bear fruit. That which does not bear fruit and requires heating up. Therefore, in all these rituals of penance that are going on in the world, merit karma gets bound for the next life. You have taken this *Gnan*, so You want to remain only in Your *Gnan*

(experience as the Self), but if someone harasses you by saying, "You sir, why have you ruined things for us," and this and that, then there is no longer any entanglement for You because of this *Gnan*. 'You' can find a solution for that, but it does affect 'Chandubhai' ('file' number one) to some extent. So 'Chandubhai's' own inner core (*hridaya*) starts heating up. Before, you used to become *tanmayakaar* (one with the body and mind) during such an occasion, and now, to not do so is Penance (*Tapa*). Before, when the inner core started heating up even slightly, you became *tanmayakaar*, but to not become *tanmayakaar* in this is Penance. Therefore, this Penance is what will lead you to liberation (*moksha*).

To See Parparinati as Separate Is Penance

If you do not see *parparinaam* (effects of the non-Self) by remaining separate, if you become *tanmayakaar*, then the fourth pillar [Penance] is dismissed. Now the fourth pillar has to be made strong.

Everything besides the Self is *parparinati* (to believe 'I am doing' in what are results of the non-Self), and to remain in *Swaparinati* (the natural state of the Self) is indeed the distinguishing sign of *Gnan*. Having a thought is also *parparinaam*.

You should continue Seeing what the mind is doing. The mind is neither worth rejecting nor worth acquiring.

What is Penance? To continue to See what the mind shows is Penance. And Penance will indeed continue happening within. At that time, You have to do Penance within for a while. When You cannot remain as the Knower and Seer, You have to do Penance.

Whether One is God or a *Gnani*, no

one can attain liberation without these four pillars: Knowledge, Vision, Conduct and Penance. These four pillars should exist. The Penance that the Lord does is not 'hot'. That Penance is 'cold'; it does not burn. Penance means to burn, [however], the Lord's Penance is 'cold'. So if people have ever said otherwise about [His] Penance, then it is their mistake in writing [in the scriptures]. What is that Penance? *Gnan*, first of all, refers to the awareness of 'Who I am'. Next *Darshan* (Vision as the Self), its conviction, the conviction remains permanently. Then is *Charitra* (Conduct). Conduct means to act according to that state [as the Self]. Knowledge and Vision are there, whereas in Penance, 'I am doing it' does not arise in the *pudgal parinaam* (effects of the non-Self), that is all You should continue to See. You should maintain *jagruti* (awakened awareness). The Lord has referred to not 'falling asleep' [losing the awakened awareness] as Penance. So, *jagruti* should not go away.

'Our' Penance is such that it does not let 'us' stay in worldly life even for a moment. It does not allow 'us' to remain in worldly life for even a split second; that is 'our' Penance. Penance means it will never go from the 'home department' [the Self] to the 'foreign' [the non-Self]. It will call out from within even before it tries to enter the foreign in the slightest. So 'our' Penance remains at the junction between 'the home' and 'foreign. That is why *parparinati* does not arise even for a second for 'us'.

'We' do not have to get rid of any *parparinati*. *Parparinati* does not arise nor does it even exist [for 'us'], whereas all these people have to get rid of *parparinati*. *Parparinati* does not arise, 'we' remain only in *Swaparinati*, but the effects of *parparinati*

that arise have to be gotten rid of, they have to be moved away.

Questioner: One has to remove them, he has to push them out and remove them.

Dadashri: By repeatedly pushing them out. This is because the payment of infinite lifetimes has to be repaid within one lifetime.

The Understanding During Penance

Questioner: What should the understanding be during Penance?

Dadashri: 'This is happening for my benefit. Whatever Dada says is all mine, and whatever He says no to is not mine.' Such separation is to be made within.

Questioner: There is so much burning within, and it feels like I will not be able to tolerate it. Yet within the feeling that, 'It is for my benefit, it is of use, this is not to be put out,' all of this remains.

Dadashri: The *Gnan* will not burn; the part that is ignorance (*agnan*) will burn. Therefore, take care and go to sleep. Let it burn, it is fine if it all burns. That which belongs to *Gnan* will not burn, I give you that guarantee.

Internal penance (*antar tapa*) makes one God (*Bhagwan*). When there is internal penance, then know that the four pillars of Knowledge-Vision-Conduct-Penance are present, that becomes confirmed. When there is only Knowledge and Vision, then the four pillars are not complete. Therefore, you are the bearer of tremendous merit karma (*punyashadi*) that internal penance remains for you. It cannot arise at will. Would it arise if you were to instigate it? If someone were to grab your hand and say, "Where are

you going, come with me,” then internal penance would arise.

‘We’ are constantly in Penance. Your penance is gross penance, ‘ours’ is very subtle penance. But after this gross one burns, it will go from the gross to the subtle penance, and then it will go from the subtle to the subtler penance. Thereafter, your penance will come close to that of my Penance.

So, you will understand all this the more you listen to it. Where do you have to do Penance? In fact, where Penance is needed, you retaliate! You make others do penance! Then the other person ends up doing penance. Just settle it with equanimity! ‘We’ actually have nothing but Penance night and day. You have not done any Penance at all; you sleep soundly until the morning!

Now, if ‘Chandubhai’ scolds someone then in his mind he takes the satisfaction, ‘I was right in scolding him,’ therefore penance no longer remains for him. When someone tells you off and you scold him, then at that moment, for you, no Penance is left to be done. There, you should not scold, so then there will be Penance indeed! The mind will continue to get irritated!

If Food Is Given to the Mind, Then Penance Is Broken

Your penance should be such that it should heat up; let the mind get heated. Therefore, when the time [circumstance] comes, and the mind begins to get hot, it needs some ‘food’. At that time, you tend to provide it with the kind of ‘food’ that it finds sweet. If you recall some item from the home and stick the mind into it, or divert it with something else, then that is not considered Penance. It is Penance when You

stick to the Self, when You maintain pure awareness as the Self (*shuddha upayog*); that is called Penance.

I ask these boys, “Hey, what do you do when worries or external problems arise?” They tell me, “We tide over the time by going to a movie or something like that.” So they exchange something valuable for something with less value. When the time has come to do Penance, they go and have fun at the movies. So, they give away a hundred rupee note in return for two rupees. Rather, you should do something that would make the hundred rupee note become a thousand rupee note. Therefore, when that happens, See the pure Soul (*Shuddhatma*) in everyone, See the next thing, See something else, or otherwise do *pratikraman* (apology coupled with repentance) for everyone in your home, your neighbors, your relatives. All kinds of interferences have definitely happened with the relatives, haven’t they? So do it for them, then your neighbors... See [faults done towards] the second home, the third home, fourth home, fifth home, homes on this side. Arrange it all so that, you do *pratikraman* for all of those in your free time. When you clean all that, it will be cleared. You will have to do it; no one will help you, will they? Would others help with that? Is it as though your wife would help with that? Would she do hers or would she do yours? So something like this would have to be arranged, that is when it is considered Penance. Penance means to not give the mind what it likes or to divert it in another direction. You give the mind what it likes, don’t you?

Questioner: Sometimes it needs to be given.

Dadashri: That is fine. There is no problem once in a while. But otherwise,

Penance like this cannot be found. So, if you make the mind happy by taking it to a restaurant, then that will not do.

When It Is in Opposition to the Goal, There Penance Exists

Only if Penance takes place will experience (*anubhav*) happen! Otherwise, how could experience take place? Therefore, when our inside heats up with regard to any matter, we try to remain separate from it, so we indeed do get the experience with regard to that matter.

Questioner: So in whatever matter Penance arises, does One then become free from that matter?

Dadashri: ‘You’ will become free from it, and You will get the experience of that. That is precisely the experience of the Self! Bliss and the light [of the Self] continue to increase, that is all.

Questioner: What is it that arises, that One has to do Penance?

Dadashri: When You try to do anything against the mind, intellect, *chit* and ego, at that time they increase their force. At that time You have to do Penance; it burns at that moment.

Questioner: But if it is in accordance with our goal, then Penance will not arise, will it?

Dadashri: It will not happen there. If it is against Your goal, then Penance will arise, and it should certainly happen. It is not permanent, but there should be Penance. If Penance is not there, then the foundation is wrong. All four pillars should be present.

One does not like sexuality. If a person has decided the goal that he wants to remain

as a *brahmachari* (one who wants to follow celibacy through mind, speech, and body), then when he sees a woman, does he not have to do Penance? If at that time he does the right Penance, he does not get tempted at all, then he would immediately have the experience. That is referred to as Penance.

Questioner: Therefore, where pleasure is felt, One’s Vision arises that, ‘This is not me.’ So the Penance starts there. Then if pleasure is felt there once again, the penance goes away.

Dadashri: No. When he cannot bear it, he slips back into the pleasure. The strength of firm resolve (*nishchay bud*) is needed for Penance. One man told me, “Hold out your thumb.” I said, “Here it is.” So he tells me, “I am lighting a cigarette.” I said, “Go ahead and light the match [to my thumb].” He lit two matches and I just stood there! On what basis is this penance? It is the ego within. ‘Whatever is going to happen; let it happen,’ the same determination has to be there too, ‘whatever is to happen, so be it.’ ‘I will no longer become trapped with you [‘file’ number one; the relative self]. I have been trapped for infinite past lives, I will no longer become trapped; there is such firmness as the Self (*nishchay*). Now, I am not out to destroy that goal [of *moksha*].’ If the firmness as the Self is not present, then the sweetness will immediately sweep you away.

The One Who Does Wrong Is Responsible

If there is a strong wind which can blow a person away, then if that is your determination, then you will give in. However if you have the determination, ‘I do not want to be blown away, nothing is going to happen,’ then you will be spared.

Whereas the other person who says, “Hey, I will get blown away, I will be blown away,” he will easily be blown away. He will fly in the sky!

Questioner: In that situation, the wind will blow him away, who blows us away here?

Dadashri: This is also a whirlwind, by which you get pulled away in the current of attraction. You used to like the attraction; that is why attraction continues to happen. If you want to realize your goal, then you will have to let go of what you like, and as long as the goal wavers, nothing will be achieved!

Questioner: It is because of the habits of infinite lifetimes, isn't it?

Dadashri: Chandubhai's habits. What else then? All these problems are due to these habits that have formed! If there are no habits, there is no problem at all. But he defends it whenever he can; he becomes subject to the *prakruti*. You were saying that you experience pleasure there. He does not do Penance, he does not do invisible inner Penance. He indulges in the pleasure that arises from doership and enjoys it and on top of that, he wrongly says that, “I am indeed the pure Soul. So why should I bother? ” Therefore, ‘we’ warn all the *mahatmas*. Then whoever does something wrong, that is their responsibility!

Infinite energies are lying there, but you are protecting Chandubhai, so all the energies remain veiled. You are protecting Chandubhai, aren't you? You are doing it in broad daylight, aren't you? That is precisely why the energies are not blossoming. If one remains in the *Agnas*, then *samadhi* (a blissful state that comes about when one

becomes free from mental, physical and externally induced suffering) will not leave. You sit on Your seat while Chandubhai keeps sitting on his seat. The trouble is that you are trying to sit on Chandubhai's seat. It is a past habit that has formed!

Remove the Beggary of Infinite Lives

Does anyone have the desire of doing Penance? Raise your hand. You look brave. Have some braveness. You are not going to keep having this opportunity. You are not going to get this *darshan* (live connection with an enlightened One through eye contact) again. You will not meet this Dada again!

Questioner: What should we understand by, ‘You are not going to encounter this Dada again?’

Dadashri: ‘You will not meet Him again’ means as you have met Him, learn and get as much out of Him as you want. No one will ever teach you a word of this again; who has the time to do so? Who has such time? Who will have the time to make you do Penance like this?

‘We’ do not disclose much on the topic of penance. Man does not have the capacity for it. Otherwise, it is only occasionally that we talk about this. What capacity does a man have! In fact, if the vegetable curry tastes bad one will complain the whole day. What does settling with equanimity mean? It means to do Penance. It gives rise to so much divinity in return! ‘You’ attain a huge empire! Whatever you let go of on this side, you attain that much of an ‘empire’ on the other side. And what do You have to let go of in this? It was not Yours to begin with! You will inevitably die despite your pomp and prestige, then they will immediately carry you out and

leave you [on the funeral pyre] with four coconuts [a ritual done in the death rites]; no one even cares about you. That is why You should get Your work done. In this very life, you have found a place where You can get Your work done, so why don't You get Your work done! Don't You want to get it done? Then stand up and say so, say it bravely; why are you saying it like that? Do You want to get Your work done or not?

Questioner: I want to get My work done, Dada.

Dadashri: Yes, so get Your work done now; instead of dying uselessly despite your pomp and prestige. No one will even come to visit you. And suppose they do, they will see the body, is it as though they are going to see the Soul? Unnecessary worry! For infinite lives, you have been begging in your own world. 'We' cannot say this to those who have not attained *Gnan*, not even a word of it. That [worldly life] is precisely everything for them. This can be said only to those who have attained *Gnan*, and only they can do Penance, no one else does it, do they!

Discussion about Penance has only unfolded today, so grasp this Penance once. Start the *Purusharth* of Penance. Lord Mahavir has referred to this Penance.

When There Is Partiality Towards the self, Authority of the Self Is Veiled

One is still partial towards his self; he is completely partial. If one does not remain partial to the self, then he can discover his own mistakes! Do you understand what is meant by partiality? The belief that 'I am Chandubhai' no longer exists, but when the unfolding of karma happens, one becomes one with the unfolding karma

(*uday swaroop*)! And when one becomes one with the unfolding karma, the awakened awareness becomes veiled and one is not able to See his own mistake. But if one keeps coming to *satsang*, that foundation softens and the applied awareness as the Self (*upayog*) is able to set deeper. When there is less *satsang*, the awareness as the Self continues to become veiled.

If a thief enters your home, you will be able to understand right away because of the presence of the Soul within. But why is it that you are not able to understand? It is because there is a partiality that, 'Nothing will happen to us' that is why this aspect is being veiled and it does not let you Know all this. Otherwise, it is such that it can be understood immediately.

Upon hearing the question, "Whose ring is beautiful?" one will immediately raise his hand. This is because there is partiality of 'my ring is beautiful'!

Similarly, one is partial to the self, and so it will not refrain from making him *moorchhit* (enter a state of unawareness arising from illusory attachment). Moreover, it will not let him know that! 'We' have destroyed the belief that 'I am Chandubhai', and the Self that you have received remains, but in the whirlwind of unfolding karma, you do not realize, 'What mistakes am I making. Where do my mistakes lie?'

Everything is entirely a web of mistakes, isn't it! It is because of this that the authority of the Self is veiled. 'We' have given you the Self, but the authority remains completely veiled! That is why the power of speech and the power of the mind do not blossom; otherwise the power of speech would blossom so well! There

is still partiality for sexuality, partiality for deceit, partiality for the ego. Therefore, maintain applied awareness as the Self (*upayog jagruti*) and keep the drive to attend *satsang*. Then You will be able to See all the mistakes in your worldly interactions and *upayog* will be applied everywhere. What happens if you do not attend this *satsang*? The *upayog* will be halted. What is the reason for that? Partiality! Even You [the awakened One] will not realize it.

When One Becomes Impartial, the Faults of the self Are Seen

Without Self-realization, mistakes cannot be seen. This is because [the belief prevails that,] ‘I am indeed Chandubhai, and I have no faults, I am well-behaved.’ Whereas after attaining Self-realization, You have become impartial, You do not have partiality towards the mind-speech-body. That is why You are able to see your own mistakes. The One who Sees his own mistake, the One who Sees his own mistake each and every moment, wherever a mistake arises, He is able to See it, wherever it does not arise, He does not See it, He Himself has become the absolute Self! ‘He’ has become Lord Mahavir! After attaining this *Gnan*, one has become impartial. This is because it is only after it is understood that ‘I am not Chandubhai, I am pure Soul,’ that One can become impartial. When no one’s fault is seen in the slightest, and when all of one’s own faults are Seen, that is when it is considered that Your work has been accomplished. Before, [the belief that] ‘I am indeed this’ used to prevail, that is why you were not impartial. Now You have become impartial, so You have begun to See all of your own faults, and the *upayog* is directed inwards, so the faults of others

are not seen! When one’s own faults begin to be Seen, this *Gnan* begins to give result. When one’s own faults begin to be Seen, other’s faults are not seen. In this flawless world, no one is at fault at all, so who can be blamed? As long as there are faults, the faults are part of the ego, and as long as that part is not washed off, all the faults will not depart, until then the ego does not become eradicated. Faults are to be washed off to the extent that the ego becomes eradicated.

If we were to tell an *agnani*, “Why are you making such a mistake?” Then on the contrary, he would say, “This boy is not likely to behave.” When one cannot realize his own mistakes and he sees only the mistakes of others; that is a sign of an *agnani*. He constantly binds [karma] and, as a result, continues to suffer. However, what is the sign of a *Gnani*? Who has received the grace of the *Gnani*? Such a One has the *jagruti* to see his own mistakes immediately, and has a constant inner intent of wanting to become free from them.

The One Who Accepts the Faults is Sincere

Questioner: Yes, I understand. If there is a fault, and if that fault is shown to him, and he accepts it and loosens up then he is sincere. Therefore, every time, whenever there is a fault, wherever it may be, if one accepts it, then he would be considered as being completely sincere? If a person sided with their fault even once, then he is not sincere.

Dadashri: Then he is not.

Questioner: Therefore, one has to speak about only himself, such as, ‘This fault lies in me.’ One has to confess only his own fault.

Dadashri: As one is protecting the fault, one will progress further only if he

believes, 'I am insincere.' Have you ever sided with Mangali [reader should substitute her name here]?

Questioner: Yes, I have indeed!

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

Questioner: So, should I never side with Mangali?

Dadashri: No. Then you would not be prevailing as the pure Soul. Then when I ask you, you say, "I am pure Soul." So, aren't you being deceitful [doing *kapat*] there? Are you not being deceitful?

Questioner: Yes, yes.

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

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

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

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

Dadashri: No, You should say, '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 covering me with dirt.'

Questioner: Yes. So, I should say that to Mangali.

Dadashri: Yes, say, '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 defend [Mangali]. 'We' will tell you to your face, "This is what you are doing wrong. Why are you protecting [Mangali]?" So, did you understand some of this or not?

Protection of Mangali Leads to Betrayal

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 Mangali. 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: You did not turn towards the pure Soul. You have sided with the other side [with Mangali].

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: This is because, if I am pure Soul and I am protecting Mangali, then I am nowhere; 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, and as far as 'I am

pure Soul' is concerned, only if I follow the five *Agnas* 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, I should protect only the pure Soul. If I protect Mangali, 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?

Except 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 Chandubhai's *vyavasthit*. 'I' do not want 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 wants Chandubhai has, let them be, I do not have a problem with that.' So, whatever else that is wanted, it is wanted 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 happens] 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,' with sincerity, then 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 karma is not bound at all. No matter how messed up things are within, even then no karma get 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, there is nothing very difficult in that. Say it daily, five times in the morning and then remain sincere.

If One remains sincere to this *Gnan* of 'ours' for twelve months, then all the weaknesses will go away. One is considered sincere if he never goes against his goal under any circumstance.

Remain Exact in the 'Business' of the Self

Questioner: Lord Mahavir had told Gautam Swami [Lord Mahavir's first disciple], "*Samayam goyam ma pamayaye*," meaning do not have spiritual apathy even for a moment. Is it really that harmful?

Dadashri: Of course there is harm! What do You gain by sticking your hand in other's business? 'Your' 'income' stops, doesn't it! 'You' have to remain meticulous in Your own business. A greedy person is always very meticulous in his own business; similarly, greed should be kept for *shuddha upayog*.

Questioner: For My own *upayog*?

Dadashri: Yes. A greedy person is very meticulous in his own business, I have noticed that. Even when he is sitting here

[in *satsang*], when it is time, coaxes and cajoles and leaves. He is very shrewd. I would not even feel bad! On top of that, he will say something like, “My back has been hurting all day,” and goes to his business yet you would think he has gone home to sleep. He would do anything to protect his greed. Similarly, anything can be done for the greed of this [*shuddha upayog*].

Questioner: How can one comprehend the exactness of that *upayog*?

Dadashri: Suppose you have to repair a machine, you will recall the parts and everything about that machine. This is how *upayog* goes on within, and if it goes to some other place, then that *upayog* gets completely ruined.

Questioner: But how does one know that the *upayog* was maintained in exactness? How is it in this?

Dadashri: ‘You’ have to see that the *chit* (inner faculty of knowledge and vision) does not wander from there. ‘Our’ *chit* sits still like when a flute is playing, like a cobra does when a flute is playing. It should remain still like that. Then *upayog* will not drift away.

When a rush of circumstances come, then the *upayog* will be pushed away. It will go far off. Then one will feel in the mind that, ‘Alas, the *upayog* has lapsed. The *upayog* is being lapsed.’ That, too, the Knower Knows.

Questioner: The Knower Knows that; is that why that connection is regained?

Dadashri: Yes. It is joined together once again. The ‘boat’ may get diverted depending upon the unfolding karma, but ultimately One will steer it back on His

intended path. Sometimes that happens, does it not? It will turn according to the unfolding of karma. If the wind is such, then it will turn!

Now the Goal of the Pure Soul Should Not Be Overlooked

Leave anything that interferes in the path of liberation and proceed forward. That is considered, as following the goal, isn’t it! You should not overlook your goal no matter how difficult the circumstance you encounter, that is how it should be.

Do you ever act according to your goal? Nothing goes off track? It has all become natural and spontaneous, has it not?

Questioner: Well, I have to keep ‘turning the handle’ within.

Dadashri: Do you have to keep turning it? But do the ones within listen to you? Right away?

Questioner: Right away.

Dadashri: Right away? It takes no time? That is good. However much they listen to You, that is the sign of becoming separate. That is the sign that You are separate from them by that much. The Self does not have any bribery. Where there is bribery, they [the ones within] do not listen to anything. When You are taking its bribe, it will not accept Your view. When it ‘tastes’ that, then it will not listen to You.

You do want to move away from the bitter and sweet state of the ego, do you not? Then why do you keep your foot in it? After having come to a decision, is it acceptable to keep your feet on both sides [the Self and the non-Self]? It is not acceptable. When is it that a person sulks? It is when someone serves something bitter. During the time of

vidhi one says, “I am pure Soul.” So then should one protect the Self or the other side [the relative self]? To make the ego’s interest insipid by yourself is a very difficult task. Instead, if someone makes it insipid [for you], then it is very good. With that, the ego remains ‘dramatic’ [superfluous] and everything within functions very well. If it is so ‘profitable,’ then in order to make the ego’s interest insipid, why wouldn’t you just drink [the bitterness] with a smiling face? Once the ego becomes completely insipid, the Self (*Atma*) is complete. Just decide, ‘I definitely want to render the ego’s interest insipid.’ Then it will keep becoming insipid.

The Self Is Protected by the Five Agnas

To remain sincere to ‘our’ *Agnas*, 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 change made to the *Agnas*. Then there will be no problem. On one hand, You say, “I am pure Soul, I am pure Soul,” but when there is a problem, you side with Chandubhai [reader should substitute his or her name here]. So, who are You really?

Questioner: Pure Soul.

Dadashri: But whose side are you taking?

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

Dadashri: So, did you understand? Do you or do you not defend 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 very necessary to understand all of this.

Dadashri: If a person from a low social caste has been made king, and after sitting on the throne, he says, “I am from a low social caste,” how would that appear? After attaining the state of pure Soul, One does not have anything else. For that, the ego will have to be cleansed. When You put forth great effort and have a firm resolve, it will certainly be cleansed.

You already say, “I am pure Soul,” so then You should remain in that state, should You not? Such a state has not arisen in the scriptures, then how can one attain that state? This is the very state that You have received; it is a wondrous state that has been attained. Therefore, guard it accordingly, because such a state has not arisen anywhere in the world at all!

In fact, this state that You have attained is such that if you were to gather all the saints, Jain and Vaishnavs and tell them about Your state, then they would say, “Such a state is not possible.” This did not exist even in *Satyug* (era of the time cycle that is characterized by unity in thoughts, speech, and action). ‘Your’ state is such that no one can fathom it; that is how magnificent that state is, it is a high state!

That which cannot be attained in tens of millions of lifetimes, You have attained naturally and spontaneously! Therefore, you should protect it now.

~ **Jai Sat Chit Anand**

Know a Mistake as a Mistake and Do Not Protect It

We are bound by our very own mistakes. If you destroy your mistakes, then You are indeed the absolute Self! The One who does not have even a single mistake is precisely the absolute Self. What do these mistakes say? 'Know me, recognize me.' It is just that people had considered their mistakes to be their virtues. So the nature of a mistake is that it overpowers you. But once you recognize a mistake as a mistake, then it flees. Thereafter, it does not remain; it starts to leave. However, what one does is firstly, he doesn't Know his mistake as a mistake, and moreover, he continues to defend it. That is how he 'feeds' the mistake himself. In order to destroy a mistake, one has to accept it as a mistake. If your mistake happens to be defended just once, then that mistake's 'life' is extended by ten-twenty years! No mistake should be protected.

- Dadashri



Pujya Deepakbhai's Satsang & Gnan Vidhi Programs

Adalaj Trimandir

21 to 28 December - Advance Satsang (Parayan) on Aptavani-14 Part-1

10 am to 12-30 pm & 4-30 to 7-30 pm

29 December - 10 am to 1 pm - Pranpratistha of Small Idols of Lord Simandhar Swami

Important instructions for those who want to attend above programs:

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

Live Telecast of Aptavani-14 Parayan on 'Arihant' - In Gujarati language

4 January (Sat) 4 to 7pm Satsang & 5 January (Sun) 10am to 12pm - Aptaputra Satsang

5 January (Sun) 4 to 7-30pm - Gnan Vidhi

19 March (Thu) Special program on occasion of Pujya Niruma's 14th Punyatithi

20 March (Fri) 4 to 7 pm Satsang & 21 March (Sat) 10am to 12pm - Aptaputra Satsang

21 March (Sat) 4 to 7-30pm - Gnan Vidhi

Kolkata

14 January (Tue) 5-30 to 8-30 pm - Satsang & 15 January (Wed) 5 to 8-30 pm - Gnan Vidhi

Venue : Vidhya Mandir School, Moira Street, Near Minto Park. Ph. : 9830131411, 8777084640

Shikharji

22 January (Wed) 2-30 to 6 pm - Gnan Vidhi

Ph. : 9924344456

Venue : Opp. Tamilnadu Bhavan, Taleti, Post-Shikharji (Madhuban), Dist.-Giridih (Jharkhand).

Vadodara

31 January - 1 February (Fri-Sat) 7 to 10 pm - Satsang

2 February (Sun) 5-30 to 9 pm - Gnan Vidhi

3 February (Mon) 7 to 10 pm - Aptaputra Satsang

Venue : Shalin Complex Ground, Patidar Chokdi, Nr. Iva Mall, Manjalpur. Ph. : 9825010984

Dahod

4 February (Tue) 7-30 to 10-30 pm - Satsang 5 February (Wed) 7 to 10-30 pm - Gnan Vidhi

6 February (Thu) 7-30 to 10-30 pm - Aptaputra Satsang

Venue : Tena plot, Govindnagar, Ambawadi, Dahod.

Ph. : 9427013319

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2020

20 to 24 May - Spiritual Discourses & 23 May (Gnan Vidhi)

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