

Dadavani

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Lord Simandhar Swami
sits in glory in Mahavideh Kshetra.
His idol is going to be placed here.
The idol of the living God gives so much benefit!
The temple of Simandhar
Swami is a temple of the amurt (the Self).



Recognize the Self Through the Darshan of the Idol

EDITORIAL

After Lord Rushabhdev, the entire descending half of the time cycle until now has passed by, and during all that time, people have dwelled in entrenched opinions. Religion will exist only as long as the reign of Lord Mahavir lasts. After that, not even an iota of religion will exist. There will be no temples, no religious scriptures, nothing at all. Therefore, if people take heed within the span of eighteen thousand years, and become free of the entrenched opinions, then the impartial approach of Lord Rushabhdev will appear once again, and people will attain salvation.

To eliminate these entrenched opinions, absolutely revered Dadashri [referred by many as Dada Bhagwan] has taken a revolutionary step in the great mission of the salvation of the world. To remove the divisiveness due to differences of opinions (*matbhed*) between religions, He has consolidated the mantras of the three major religions of India. Along with that, He has established a grand *Trimandir* (non-sectarian temple), eliminating the divisive view. In which, on one side, there is Lord Krishna, on the other side, there is Lord Shiva, and in the middle, there is the present *Tirthankar* Shri Simandhar Swami. People from every religious sect will be able to enter this *Trimandir*, without any feeling of separation due to class or caste; each individual who enters the temple should feel that this is my God. The purpose of the construction of the *Trimandir* is to make people impartial, to make them turn towards the Self, that is the message of Shri Simandhar Swami.

While explaining the science of the temple, Dadashri asks, why has this idol been placed? He elucidates that there is a prayer to God behind it, 'Sir, You have eternal bliss and I have temporary happiness. I, too, desire eternal bliss.' God actually resides within; He is to be sought out. However, one does not have awareness of that; that is why the *Gnanis* have placed an idol on the outside, so that people do *darshan* of God in the form of an idol. People do not have awareness of the Real, so they attain awareness in the relative, and from there, they enter the Real.

Now after attaining *Gnan*, along with following the five *Agnas*, the ultimate goal of *mahatmas* should be to develop exclusive worship for the living manifest *Tirthankar* Lord Shri Simandhar Swami, form a connection with Him and attain His exclusive shelter in Mahavideh Kshetra. On the day songs praising Simandhar Swami are sung in every home, when there is heartfelt devotion, and when temples of Simandhar Swami are constructed everywhere, then the state of the world will be something to behold!

Dadashri used to say that I have attained liberation (*moksha*), yet I remain seated near Simandhar Swami. That shows just how much importance there is of worshipping the living God! On account of merit karma, we have encountered the good circumstance of devotion towards the *Tirthankar* Lord along with having Knowledge of the Self (*Gnan*). Taking care to not bolster spiritual apathy, we commence on the progress as the Self (*Purusharth*) with applied awakened awareness (*upayog*), we nurture the causes right from here of doing *darshan* of Simandhar Swami in Mahavideh Kshetra in the next life; that is the ardent prayer.

~ Jai Sat Chit Anand

Recognize the Self Through the Darshan of the Idol

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.

A Scientific Tool of India: the Idol

Questioner: Dada, what do you have to say about idol worship (*murti puja*)?

Dadashri: Idol worship is a scientific tool of India. The entire world practices idol worship; however, they do not place an idol with a face and there is some other construction that is created. The Muslims have constructed a big sacred structure [the *Kaaba*], they keep [praying] facing the *Kaaba* [holiest shrine in Islam, located in Mecca]. So, they keep doing all this facing something. Visible things; that which can be seen with the eyes are all visible representations. That which can be seen through the eyes, that which can be heard through the ears, all of those things are considered to be visible representations (*murti*). Our people have placed a person who had good qualities [as an idol]. They have placed Lord Mahavir, Lord Krishna [as an idol].

[To worship] An idol (*murti*) is a path. The people of India have a great need for idols. What is the reason for that? If one crosses all the way from here to another road, to the highway,

and if there are no temples along the way, then our people would walk all the way from here to there, but they would not remember God. Along the way, if a Hindu or Jain temple or an idol appears, then they would bow down. Wherever they see something, wherever a temple appears, then they remember God. So, all of these arrangements are for the purpose that these people remember [God]. So this is the greatest science of ours. It is referred to as indirect worship. When you do *darshan* (devotional viewing) of an idol, it reaches the *amurt* (the invisible; the Self). Whom does it reach?

Questioner: It reaches the *amurt*.

Dadashri: Yes, this is because the idol does not accept it at all. The idol is itself *vitaraag* (without attachment and abhorrence), it does not take anything nor does it give anything. It sends it along to whomever it belongs. So, idol worship helps a person.

The Discovery of Our Scientists

Questioner: When we bathe an idol, isn't that a meaningless ritual? What is the purpose of that?

Dadashri: One bathes an idol, moreover he puts clothes on the idol. When the foreign scientists see this, they will say, “These people are mad, mental! Why are they bathing an idol? What is the point of that? It is meaningless. And they put clothes on it.” Whereas what discovery did our scientists make? The *chit* (inner faculty of knowledge and vision) of these people will not remain steady elsewhere, the *chit* will go in the wrong place; instead, keep it in the right place. This is the discovery of our scientists. Foreigners would not understand this. It will go elsewhere, it will go in the wrong place, provided it is not given the right place. So, they bathe an idol, they put clothes on it, they do this, they do that.

So, all these rituals are scientific! Our method was scientific, but it has currently become undone. Currently, it has become degraded; it is not in the original state. Therefore, one does not reap the benefit he seeks. This is because those people have become insistent on that. Not only insistent, they have become unduly insistent. They have become unduly insistent, strongly insistent on their opinion, they insist on their own belief knowing that it is wrong, they are obstinately insistent. As everything became like this, on the contrary, it turned to poison. Now instead of that, it is better to let go of it. If one is insistent on something that is good, then it becomes poison.

The idol is a great science of ours, it is a science of India.

The Chain of Illusory Attachment Breaks In This Way

Questioner: Dada, there is a

scientific reason behind the science of idols, please explain a little about that.

Dadashri: One becomes humble by taking the support of an idol.

Questioner: One becomes humble?

Dadashri: Yes, the idol is our scientific result. Scientific result means that if these people did not have temples, idols, then people would prevail in so much illusory attachment (*moha*), they would not remember [God], would they! Upon seeing a temple, they remember God. Over here, there are temples within short distances of each other, so then one remembers God.

A person tells me, “India is full of nothing but temples. This street has two temples. What is the need for that? One temple is needed in the entire city.” So I explained to him, go and ask people. People have so much illusory attachment, they have so much illusory attachment, where does their illusory attachment lie? It is in the *kashay* (anger, pride, deceit, and greed).

These people of India have come to understand reincarnation. Therefore, they dwell only in anger, pride, deceit, and greed. Where do they dwell? They dwell only in anger, pride, deceit, and greed. And foreigners do not dwell in anger, pride, deceit, and greed; they dwell only in sensual pleasures! Whereas our people do not have illusory attachment for sensual pleasures. Where does their illusory attachment lie?

Questioner: In *kashay*.

Dadashri: In pride; I am great and I am like this and I am like that! They

have so much illusory attachment that when they walk two miles from here, they would not remember God. And wherever one sees a temple, he bows down to God. Do you think that these people become immediately aware upon seeing a temple?

Questioner: No.

Dadashri: They don't?

Questioner: They don't become aware upon seeing it.

Dadashri: In fact, they become aware upon seeing it.

Questioner: But they are aware to the extent that, 'We have come in front of God, so we should do *darshan*.' It is simply the intent to pay an observance.

Dadashri: No, it is not like that. One may not have the awareness, but [if there were no temples, then] one would not remember God at all. So upon seeing a temple, one remembers God.

Questioner: So he becomes aware to a certain extent.

Dadashri: So, the foundation of illusory attachment breaks to that extent. So, the entire chain of connection breaks through that. The entire chain of connection of illusory attachment breaks into two pieces. Therefore, there is a great need for this. At the preliminary stages, the Lord had said, "Until the *darshan* of the invisible (*amurt*) happens, do not forgo the idol (*murt*)."

So, this is all a scientific method. Even putting clothes [on an idol] is a scientific method. One cannot say that this is wrong.

Do Not Believe an Idol to Be Inanimate

Questioner: It has been said that if one believes that which is lifeless to be living, then one is considered to be deluded (*mithyatvi*). This idol is lifeless (*jada*). So, if we believe it to be living, then is it not considered deluded?

Dadashri: If you perceive an idol as lifeless, then stop bowing down to it. What I am saying is, if you feel that an idol is lifeless, then stop doing *darshan*, but do not say that an idol is lifeless. Otherwise, you will go to hell.

There is no problem if you do not want to believe in an idol. The idol does not say, "Come and do my *darshan*." If you don't believe in it, if you don't have faith in it, then do not say anything else about it.

You cannot call anyone lifeless; a terrible fault is committed through that. The ignorance (*jadapanu*) will not leave for infinite lifetimes, and one will have to live as a berry tree for five hundred or so years! So beware.

Religion of the Murti Versus Religion of the Amurt

I had met a high-ranking monk (*maharaj*) of one religious sect. I asked him, "*Maharaj*, may I bring up one point? Will you like it? May I bring up a point you will not like? You have renounced everything, so have you attained the energy to listen to something that you will not like?" The *maharaj* replied, "Tell me! What's the problem with discussing something?" So then I told the *maharaj*, "*Maharaj*, once anger-pride-deceit-greed have departed, then you may forgo the

idol. You refer to the idol as lifeless (*jada*), but you cannot refer to an idol as lifeless. For that matter, you are all lifeless, aren't you? You have not Known the *Chetan* (the Knower-Seer that is eternal; the Self), you do not Know the *Chetan*. So what's left? Tell me, have you known the *Chetan*? As long as you have not attained the realization of the *amurt* (the invisible; the Self), you too are a *murti* (visible form only), aren't you! This *Navkaar mantra* is a *murti*. What you are reciting is also a *murti* and you too are a *murti*!"

The idol is actually an indirect (*paroksh*) level; it is indirect worship. As long as you dwell in the visible (*murt*), worship the visible [idol]. As long as the *amurt* (the invisible; the Self) has not been attained, the visible (*murt*) idol cannot be referred to as lifeless. Everything that is visible to the eyes, that is all *murti* (visible forms). Everything that is visible in the world can be seen; the invisible cannot be seen.

I told the *maharaj*, "Where do you see the *Chetan* (the Knower-Seer; the Self), that you are referring to the idol as *jada* (lifeless, that which does not have ability to Know and See)? If you find this offensive, then *maharaj*, I will stop." The *maharaj* replied, "No, I am not offended. However, this is the principle that has been established for us." I responded, "*Maharaj*, you can keep your principle, but why are you preaching this to others? If this is your principle, then you should keep it to yourself, but why are you preaching this to others? Let people make spiritual progress through certain means. Infinite *chovisi* (total time cycle of twenty-four *Tirthankar* Lords) have come and gone. Idols have

been around since the beginning. This is because where else would people who are still at a primary stage of spiritual development go? Idols are meant for those who are at a primary stage of spiritual development. It is not for those who have Knowledge of the Self. The idol facilitates concentration of the *chit*. These idols are of the Lord who has no attachment or abhorrence (*Vitaraag Bhagwan*), and people have faith in them. In addition, there is tremendous power of the celestial deities (*Shaasan dev-devi*). They protect it. It is not worth pointing a finger at it. There is the establishment (*sthapana*) of God within it." Then even if someone were to simply utter the name of Lord Mahavir, that would be enough, because it is the name of the *Vitaraag* Lord. Rather than saying the name of some person, it is certainly better to say the name of God! Along with saying the name, one should know who God is and what He is like. In the past, there was an *aacharya* (high-ranking monk) who noticed that given the strangeness of the era, the importance people had for the guru was decreasing, and it was increasing towards idols. So, to increase the importance of the guru, he conceded that as idols have helped people attain focus in their meditation, it is fine if the establishment of idols continues, but a guru is also necessary. Instead, people have now completely done away with idols and a religious path has been established in which only the guru is worshipped.

How can one make remarks like, "Here goes the procession of the lifeless (*jada*) one?" Are such comments appropriate? How can there be scornful rejection towards the idols which

people have tremendous reverence for? Nevertheless, you had to push aside the idols in order to increase awareness of the guru. However, for those who have not attained concentration on the idol, the idol is indeed befitting. Those who have not Known the *amurt*, have not Seen the *amurt*, have not heard the *amurt*, the *amurt* is not even in their awareness, where will those people go? Where will those people who are at a primary stage of spiritual development go?

Maharaj, you are calling this idol lifeless, so show me one living entity (*Chetan*) that you have seen. Where have you seen the *Chetan* that you are calling the idol lifeless? You yourself are lifeless; you yourself are the mechanical self!" The *maharaj* replied, "The guru is considered *Chetan*, isn't he?" I said, "No, everything that is seen, heard, through the five senses is certainly non-living (*achetan*). People have tremendous faith for the idols of the *Vitaraag* Lords! Therefore, do not look at them with abhorrence." The *maharaj* responded, "But our principle does not believe in idols." I told him, "*Maharaj*, think it over a little. If what I am telling you is wrong, then I will accept it as such. If you are hurt, then I will do your *pratikraman* (apology coupled with repentance), but think it over a little! Let the people who are at a primary level of spiritual development continue on [with their idol worship]. You do what suits you." The *Maharaj* replied, "I am not able to accept what you are saying." I said, "*Maharaj*, how could you believe what I am saying? I am even willing to accept that you find what I am saying is wrong. This is because whatever a person

is doing, he certainly believes that to be the right thing. Even a butcher does not feel that what he is doing binds demerit karma. This is because whatever activity one does, a veil of ignorance (*avarana*) of that comes over that person. The discretion between what is the eternal (*Sat*) and temporary (*asat*) gets lost in that. So what would happen? When a person loses the discretion between what is eternal and what is transient, then no matter what he does, he will not understand the truth even within a hundred thousand lifetimes."

Why have these people pushed idols aside? By worshipping an idol, spiritual apathy (*pramaad*) sets in. An idol would not rebuke a person, would it! The idol would certainly not say, "Why did you not do *samayik* (introspective analysis)," would it? Whereas if a guru were to be present, then he would certainly rebuke the person. However, the meaning of this has been taken in the wrong way entirely, and people began referring to the idol as lifeless! There is a need for idols, temples. As long as the *amurt* (the invisible; the Self) is not realized, this 'rope' cannot be let go. If there is an idol, then there will be a temple, and if a temple is constructed, then there will be people who come to worship.

The Lord has said to do *darshan* of an idol as long as one has *aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others). This is because until then, *Darshan* of the *amurt* cannot be done, *Darshan* of God, who is *amurt*, *Darshan* of the pure Soul, cannot be done.

Questioner: An idol is a piece of stone, what can be gained by doing its *darshan*?

Dadashri: But is helpful to many other people, isn't it! The Lord has said that one should not adhere to a single viewpoint. Maintain a universal perspective. From an all-encompassing perspective, if a small child were running around naked, then no one would tell him off, no one would reprimand him. Whereas if a fifty-year-old man were running around naked, then people would reprimand him. The fifty-year-old man may respond, "Why are you reprimanding me, and why are you not reprimanding this small child?" To which we would tell him, "Dear fellow, you are much older. What this child is doing is appropriate according to his age. Whereas what you are doing is inappropriate according to your age." In this way, it is necessary to look at everyone with a universal perspective.

Some people say, "These people are worshipping a lifeless idol." However, the mortal ones who say this are themselves lifeless, they do not have awareness of that. Those who have not realized the Self are all lifeless (*jada*). An idol is actually for discovering the Self. An idol is not a stone, it is Lord Mahavir, it is Lord Parshwanath.

Worship of the Idols in the Course of Development

The entire world worships idols; that is what I have told everyone, I am ready to give proof of that. The entire world is worshipping idols. If someone says, "We are against idols," then that is wrong. But

our *Tirthankar* Lords! That is a different matter altogether; it is a wonder! If you ever learn how to do it, then it is such that it would get your work done! You should do *darshan* of an idol...do not believe an idol to be lifeless. An idol is considered to be a wonder!

A person said, "What is the need for these idols?" Then I explained to him that when a person graduates, suppose he says to remove the first standard, second standard, matriculation, he says to remove all those standards. You are talking foolishly like him. This is because those in the primary standards need idols. They worship idols at first, then they gradually progress. They gradually advance. And then they begin worshipping the *amurt*. From the point of worshipping an idol, development is continuously taking place.

Faith Certainly Gives Results

Questioner: What is there to see in an idol?

Dadashri: What is there to see in an idol? Is the stone worth seeing? Are the eyes worth seeing? This is actually for the purpose of instilling internal devotional feelings; 'This is the idol of Lord Mahavir! How wonderful was Lord Mahavir! What *vitaraagata* (state of absolute detachment) He had!' Nowadays, such internal devotional feelings do not arise, and so they have resorted to decorating the idols! Through alluring decorations, the *chit* becomes focused. And even then, if the *chit* does not remain focused, then they ring bells to drown out the music and other noise from outside. Moreover, they light incense sticks so that people remain engrossed in the fragrance. In whichever

way possible, they keep the five senses concentrated here. So if they remain focused for even the smallest fraction of a second, at least they will reap that much benefit!

Questioner: An idol does not speak, it does not listen, it does not see, so what is the benefit of bowing down to it?

Dadashri: Say there is a photograph of your mother, does it say anything, does it hear anything? Nevertheless, does it affect you or not? Why is that?

Questioner: I know that this is my mother.

Dadashri: She is your mother and you have faith in your mother. So, the idol in which you have faith, that idol will affect you. If you do not have faith, then it will not. So the idol does not do the work, your faith does the work. If there is faith, then it is of use.

So, idols are not wrong. There is no point of keeping an idol of the one you do not have faith in. If you have faith in it, then you can keep it.

Then what else were you asking?

Questioner: Why are everyone's idols different, when there is only one absolute Self (*Parmatma*)?

Dadashri: An idol is indirect worship. God actually resides within. So when one sees an idol outside, he remembers God. Now, why are the idols all different? It is because everyone's viewpoint is different. One worships the idol he likes. And if someone has made a vow of abstinence (*baadha*) to Shrinathji (a worshipped form of Lord Krishna) and

it reaps benefit, then faith towards Him will set in for the person's entire life.

Questioner: The idols of God that are at all these places of pilgrimage, is God present there or is it simply our faith?

Dadashri: No one is present there, no one is free to remain seated inside the idol. This is because the living God resides within his own realm. And this is an idol that has been placed by us.

Questioner: We have placed it?

Dadashri: Yes, but the idol will produce results for one who has faith in it. The idol will not produce results for one who does not have faith in it. To have faith in an idol, it is when there is faith that is deeply entrenched in the heart that the faith will remain!

Establishment of an Idol: Naam-Sthapana-Dravya-Bhaav

Questioner: The idol is a type of symbol, so what is the actual significance of idol worship?

Dadashri: An idol has a name (*naam*); it is not an idol alone. An idol means an establishment (*sthapana*). However, any establishment does not exist without a name, such as this is Lord Krishna, this is Lord Mahavir, this is Amba Mataji; any establishment has a name. So, the idol has two aspects, name and establishment, and when there are four aspects, name (*naam*), establishment (*sthapana*), living form (*dravya*), and view as the Self (*bhaav*), that is considered God. When the view as the Self prevails, that is considered God. The One who continuously remains only as the Self is

God, whereas this idol is considered an establishment. What is the benefit of an establishment? As it comes along with a name, people remember the attributes of the Lord, 'Oh! Lord Mahavir had nails hammered in his ears, and more!' Just as if your grandfather had beaten up a bunch of bandits and thrown them out, and you have a photograph of your grandfather in your house, then upon seeing that photo, your internal state would change. Would it not change? In the same way, the state changes through this.

When you say, "Om namo Bhagavate Vasudevaya," you should be able to visualize Lord Krishna. Now, regardless of the image you have of Lord Krishna, whether He is with a flute, or whatever else it is, but upon saying this, you immediately visualize Him. You say this and simultaneously visualize him. What is the point if you say it and do not simultaneously visualize him?

If you say His name alone, then you will only get the benefit of saying His name, but if you simultaneously look at His idol, then you get the benefit of both. If you get the benefit of both name and establishment, then that is more than enough!

Questioner: Along with name (*naam*) and establishment (*sthapana*), you said two other things, the living form (*dravya*) and the view as the Self (*bhaav*), so please explain that.

Dadashri: The name and establishment is all done for the sake of concentration. The name is gross; it is *bhakti* (to approach the goal, worship) at a gross level. Then, the establishment [of

an idol] is subtle *bhakti*. Then *bhakti* of the living form is subtler, and lastly, the view as the Self is the subtlest. These are the four types of worship. If one simply keeps saying, "Mahavir," then that is gross worship. And if there is an establishment, meaning if a photo of Him is placed, and one keeps saying, "Mahavir," then that is subtle worship. If people were to place a photo of Me and worship; instead of that, if I am actually physically present and people worship Me in My physical presence, then that is considered subtler worship. And then if one only follows my *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), then that is considered the subtlest worship. What I mean to say is, if My *Agnas* come into one's *bhaav*, then that is worship through *bhaav*. That gives results immediately. The other three types of worship give worldly benefits, whereas this alone is "real cash". That is why 'we' say, "This is the cash bank in the world." And the reason why 'we' say it is the cash bank is that the ultimate worship through the *bhaav* happens here.

Even worship through saying the name of the Lord is not wrong. There is no rule when it comes to saying the name of the Lord. In terms of the name, it is fine if one says 'Rama', and it is fine even if one keeps saying 'neem' [the name of a tree]. It simply needs to be said. Whatever one speaks, his awareness is utilized (*upayog*) in that, and so it is not diverted elsewhere. The Self is such that it should not be left unattended for even a moment; therefore, one must always maintain some kind of applied awareness (*upayog*) for it. So, when people recall the

name of God, that is not wrong. There is nothing that is wrong in this world. However, name, establishment, and the living form, all three fall under worldly interaction (*vyavahaar*), whereas the view (*bhaav*) as the Self alone falls under the Self and its realm (*Nishchay*). These very things have been done in worldly interaction for infinite lifetimes, and one has kept on wandering! One has become a high-ranking monk, a male ascetic, a female ascetic; one has kept on wandering meaninglessly, but one has not found the path [to liberation].

It Is Pratishtha of the Living, a Representative of the Manifest God

Questioner: Dada, please explain the establishment of idol worship in the *Akram* path!

Dadashri: We never establish idol worship. This is because from [worshipping] an idol we have to become the *amurt*. Establishment [of an idol] is carried out by other people; however, we do not carry out the establishment of an idol. So what is it that we do?

Questioner: Please explain that, Dada.

Dadashri: For whom is idol worship carried out? When we establish an idol of One after His departure, that is considered idol worship. Currently, you have a photograph of Me at your house, so when you worship it, that is not considered idol worship. I am here, living. This is actually considered as having created a representative of the manifest God.

Questioner: A representative of the manifest God! I got true clarity on this. A

doubt would sometimes arise that, 'What should idol worship be like afterwards?' This is good clarity that has been given, that this is a representative of the manifest God.

Dadashri: 'We' would not do that, would 'we'! Would 'we' ever make such a mistake? It has become fixed in people's minds that, 'Why does Dada make us do idol worship after becoming the Self?' However, to worship My photo is not idol worship. The One who is present, His photo is a representative of Him. We are to do *darshan* of the One who is present.

Otherwise, if we do not place a photo [of Him], then what can be done? 'I am doing *darshan* of Simandhar Swami,' that too is words only, isn't it? Words too are visible (*murt*), aren't they! How would you be able to do His *darshan* without using words? How could you do *darshan* of the *amurt* without the words?

These words are considered an establishment (*sthapana*). An idol is referred to that after One has departed; after Lord Mahavir departed, it was referred to as an idol of Lord Mahavir. What do you think? There is no separation in this. If One is present, and one takes a photo of Him and worships Him, then is that considered indirect worship (*paroksh*) or direct worship (*pratyaksh*)?

Questioner: If the person is present, then it is direct.

Dadashri: It is considered direct worship. It is considered indirect worship when One is not around at all, that is idol worship. For the one who has not attained the Self (*amurt*), he has a need

for idol worship. That is for one who has not attained the Self, whereas you have attained the Self; idol worship should not be for you. However, this Simandhar Swami gives a lot of result.

Should His *darshan* be done or not?

Questioner: It should be.

Dadashri: Should He be worshipped in name or not?

Questioner: Yes, He should be, Dada.

Dadashri: We have to go over there to Him, so what is wrong with creating a connection with Him right now?

Questioner: Where we have to go, we have brought Him over here in the form of a representative, Dada.

Dadashri: No, if we say, “Lord, if You do not give us direct *darshan*, then we will go ahead and establish You and do your *darshan*. We will not let go.” No, but if people are worshipping a photo of Dada, then would you feel bad?

Questioner: No.

Dadashri: And if you are worshipping other idols, then you would feel that you are able to do *darshan* of this idol [of Simandhar Swami; photo of Dadashri] with ease. Yet, ‘we’ are not saying no to it [idols of other Gods] for the sake of worldly interaction. In worldly interaction, *darshan* of everyone; through the Real viewpoint, [*darshan*] of the Self.

The Scientific Significance of Indirect Worship

Questioner: In the *Gita*, the Lord

says, “Oh, Arjun! You cannot see me through your eyes. I am giving you extraordinary eyes, the divine eyes. Through which you will be able to do My *darshan*.” If it is not possible to do *darshan* of God with these [physical] eyes, then whose *darshan* does one do in the temple?

Dadashri: That of God, the idol of God, *darshan* of the idol is done through these physical eyes. *Darshan* of the idols of Lord Krishna and Lord Mahavir can be done; *darshan* of the *amurt* cannot be done.

Questioner: What benefit can we get by doing *darshan* of an idol?

Dadashri: The mind becomes focused. Peace prevails for that much time. And the idol itself does not accept it. When you do *darshan* of Lord Krishna, He does not accept it. This is because He Himself is not present over there. So what He does is He dispatches it. He dispatches it to the God who resides within you. That is referred to as indirect worship. You are not [doing *darshan* of] the living One. You do not know the God within you, that is why you have to take the help of idols outside. So, the idol sends it right back [to the God within], saying, ‘Here, your devotee has come to give this to me, this is yours.’ That is referred to as indirect worship (*paroksh bhakti*). Worship that happens within is referred to as direct worship (*pratyaksh bhakti*).

What does an idol made of stone allude to? Recognize the eternal element of the absolute Self, which is just like Me, that resides within. Worship the One in whom Knowledge of the Self (*Gnan*) has manifested.

The Wonder of the Idols

If a person understands this principle, then it reaches him at the same moment. The only difference is that it goes from here to there and then it comes here. So bravo to this discovery! Do any of you feel awe towards this discovery of the idol? You have grown weary of this worldly life... you have seen happiness, you have seen sensual pleasures, you have seen happiness from fame, you have grown weary of it all, and now the intention that you nurture, 'Give me the right Vision (*samkit*),' that intention that you nurture over there [directed towards the idol,] it itself does not accept it, because it is *vitaraag*. What is the function of an idol? It is *vitaraag*. So, the intention that you nurture here, that is an indirect intention, it [the idol] itself does not accept it. So it sends it directly to your Self (*Atma*). What a marvel, these idols of India!

The Idol Teaches Vitaraagata

The idols are a tool to bring people into awareness. And secondly, there is so much science that has been placed within an idol. Not just that, He [God] is sitting in this pose. Which one?

Questioner: In the tranquil (*samadhi*) lotus pose (*padmasana*).

Dadashri: One leg on top of the other leg, one hand on top of the other hand. It [the idol] says that if you want to go to *moksha*, then it is not worth doing anything.

If you want to go to *moksha*, then at least in this life, sit with your arms and legs folded, meaning sit with the machinery [mind-speech-body] turned off, even then everything will run on its own.

Questioner: Nothing else needs to be done to go to *moksha*.

Dadashri: Everything is scientific circumstantial evidence (*vyavasthit*); You continue doing Your work! It is not worth even moving your legs, and it is not worth doing anything with your hands. This is what the *Vitaraag* Lords imply. And They don't have a female consort beside Them, there is no Lakshmi (female deity) or anyone else placed next to Them! They don't have a sword or a spear. There is no snake wrapped around Them! How awe-inspiring the Lords are! This is the final stamp of going to *moksha*; it is considered the final pose. It is not worth doing anything at all. They sit with one leg on top of the other leg, implying that it is all *vyavasthit*. I have merely given you two to four reasons, but there are many reasons. There are many reasons for having idols.

What do the *Vitaraag* Lords state? 'We do not accept anything, and whatever you offer is returned to you with thanks. If you offer twenty-five cents, you will get many more in return. If you offer a flower, you will get many more flowers in return, and if you curse at us, even then you will receive many more curses directed at you in return.' Just once, give an offering with the inner unity of the mind-speech-body! Only the idol of the *Vitaraag* Lords is like this; have you seen an idol like this of anyone else? This is actually referred to as the *Vitaraag mudra* (posture of the absolutely enlightened Lords)! Whatever the level of one's spiritual development, one's idol [visible form] will be in accordance with that.

What is the benefit of worshipping idols? This is our science of the idols. Up to what point should one worship idols? As long as *Darshan* of the *amurt* is not done [as long as Self-realization is not attained]. So, the Self is *amurt*. Until you realize it, you should hold on to this. You need support, don't you? As long as you don't find a steamer, if you find a wooden plank in the ocean, then you should remain afloat with the support of the wooden plank, shouldn't you! When the steamer comes, you should let go of the wooden plank. An idol is required in the same way.

Experience of the Murt and the Amurt

Questioner: What is the difference between visible knowledge (*murt gnan*) and invisible Knowledge (*amurt Gnan*)?

Dadashri: That which can be understood through these senses is visible knowledge. That which can be understood through the help of the five senses, through the help of the intellect, through the help of the mind, that is all visible knowledge.

It is worth doing *Darshan* of the *amurt*. All the religious scriptures are for the purpose of doing *Darshan* of the *amurt*. However, all the knowledge contained within the religious scriptures is visible knowledge, whereas the *amurt Gnan* (Knowledge of the Self) is in invisible language. That which can be seen through the senses is all visible knowledge.

On the day 'we' give *murt Gnan* (Knowledge of the Self in the form of words), God bestows grace upon the person, that of the *amurt* (of the Self). The God within bestows grace upon him, because he remained in Dada's *Agna*.

Questioner: What does experience of the *amurt* mean?

Dadashri: People know up to the extent that sugar is sweet. People know that even through the religious scriptures. However, if we were to ask them, "What does sweet mean?" Then they wouldn't have words for that. So what would I have to do? I place a small piece in your mouth, so you understand it for yourself. Then I don't need to explain what sweet means. This is what the experience of the Self is like. When 'we' give you *Gnan*, you automatically experience the Self.

The *amurt* should be illuminated. The *amurt* certainly exists in every living being, but it is when it is illuminated that it will be of use, isn't it!

An Idol Will Take One Towards Attaining the Right Vision

Questioner: Is there a need for idols to awaken the Self?

Dadashri: Idols are very necessary. The Lord has clearly stated that eternal God (*Satdev*), eternal religion (*Satdharma*), and eternal guru (*Satguru*) are necessary. However, as long as the right Vision of 'I am pure Soul' (*samkit*) has not been attained, as long as the eternal God, eternal religion, and eternal guru have not been attained, there is a need for the God of worldly interaction. After attaining Self-realization, there is a need for the God of the Self. However, if someone says, "There is no need for God," then that is not acceptable. God in worldly interaction is in the form of an idol, God in the realm of the Self is *amurt*.

Questioner: Can an idol not lead to salvation of the Self?

Dadashri: As long as the Self has not been realized, worship the idol. The idol will take you all the way to *samkit*. Do not dismiss the idols with contempt, because they represent the *Vitaraag* Lords. The establishment of the *Vitaraag* Lords has taken place there, and the protecting celestial deities (*Shaasan dev-devi*) protect the [influence of] idols.

Illusory attachment (*moha*) towards the *Vitaraag* Lords, *moha* for all things that lead to *vitaraagata*, that is called *prashasta moha* (beneficial illusory attachment). So why not have *moha* towards an idol of God; it is something that leads to *vitaraagata*.

Through the Support of the Amurt, the Amurt Is Attained

Questioner: To what extent is it possible to attain Self-visualization (*Atmadarshan*) through worship of an idol of the God of one's faith? Please explain the process of that.

Dadashri: By an idol of the God of one's faith, do you mean an idol made of stone, or the living idol?

Questioner: No, that which is made of stone.

Dadashri: No, Self-visualization is not possible through that. That will give you worldly benefit. Worldly benefits and merit karma get bound through that. However, if you don't do that, then you will go on the wrong track. So what do we actually say? By doing *darshan* of an idol, you will one day attain the *amurt*. This is because by doing *darshan* of an idol, the veils of ignorance continue to dissolve, and the

veils of ignorance covering the *amurt* shift aside. So someday, one will come across other circumstances, that of the *Gnani Purush* and others, then one will become *amurt*; otherwise, one would not become *amurt*.

Without meeting the living idol (*sajeevan murti*; the *Gnani Purush*), one cannot become *amurt*. Dependence upon an idol (*murti*) will make one *murt* (with a visible form, with a body), whereas dependence upon the *amurt* will make one *amurt*.

When the relative does *darshan* of the relative, it indeed remains relative. Only when the *amurt* does *darshan* of the Real, does it go into the Real.

Questioner: You have certainly said that, haven't you? That as long as *Darshan* of the *amurt* is not done, attraction that attaches (*aasakti*) towards the idol remains!

Dadashri: Yes, as long as *Darshan* of the *amurt* does not happen [as long as Self-realization is not attained], maintain attraction that attaches towards the idol. However, once *Darshan* of the *amurt* happens, there is no need for an idol.

As long as *Darshan* of the *amurt* does not happen, idol worship is the goal. After doing *Darshan* of the *amurt*, that no longer remains the goal, thereafter, the *amurt* is the goal.

The one who understands the *amurt* has entered the realm of spirituality (*adhyatmi*). From the point the conviction of the *amurt* has been established, one has entered the realm of spirituality.

Darshan of Both the Murt and Amurt Happens in the Gnani

Besides the *Gnani Purush*, no one has awareness of the *amurt*, the *amurt* has not separated [from the *murt*, the visible]. Until then, one with a physical body is considered as a *murti*, whereas in Him [the *Gnani Purush*], it has become separate, so He is *murt-amurt* (has attained the Self, yet has a physical body).

It has become separate in the *Gnani Purush* Himself, so it has been written [that He is] *murt* and *amurt*, and for whomever it has become separate, He is considered *murt* and *amurt*. 'He' is *murt* and *amurt*, too; the two are separate.

Questioner: So are the pure (*shuddha*) and impure (*ashuddha*) are completely separate?

Dadashri: No, not pure and impure. There is nothing about impure there.

Questioner: So then are even these *parmanu* (the smallest, most indivisible and indestructible particles of matter) pure?

Dadashri: There is no question about the purity of the *parmanu*. He is in a visible form (*murt swaroop*). Visible (*murt*) means that it comes in use to do His *darshan*, so His *darshan* can be done through the [five] senses. And *Darshan* of the *amurt* (the Self) can also be done, by those who have received *Gnan* through the *Gnani Purush*. It is possible to do *darshan* of both. Whereas in this worldly interaction, in the relative, *darshan* of the visible alone can be done. Right now, when they do *darshan* of Simandhar Swami, then *darshan* of the idol alone is done,

darshan of the *amurt* is not done. *Darshan* of the *amurt* cannot be done without the divine eyes through which the real and the relative are Seen as separate (*divya chakshu*). Therefore, for those who have received the divine eyes, they are able to do *darshan* of the *amurt* as well as of that which is visible. Through these physical eyes, *darshan* of the visible is done, and through the divine eyes, *darshan* of the *amurt* is done. So *darshan* of both happen simultaneously.

Questioner: This is Known and that is also Known.

Dadashri: Yes, both happen. The One who has had *darshan* of his own Self; You have Seen the Self within You, so You have Seen it in everyone. The One who Knows his own Self Knows the Self of others too. Upon Knowing one, He Knows all. The One who Knows the Self Knows everything. There is nothing left to be Known.

Questioner: 'Upon doing *darshan* with *abhedta* (oneness), the *amurt* was ultimately found.'

Dadashri: You did *Darshan* of the *Gnani Purush* with oneness, that is why You attained the *amurt* state. For infinite lives, one worships God in a form only (*murt Bhagwan*). One believed the body to be 'I', that is all entirely gone, and 'I' has taken [a permanent] seat in the state of the *amurt*.

The pure Soul is *amurt*, that is why attentive awareness of the Self (*laksh*) does not set in. Attentive awareness of an idol sets in, attentive awareness of the *amurt* does not set in. Attentive awareness of the

pure Soul never sets in, and the attentive awareness that 'I am Chandubhai' [reader to insert his or her name here] never leaves. It is, in fact, when 'we' give *Gnan* that the attentive awareness of the pure Soul sets in. The *Gnani Purush* alone brings about the experience of the *amurt*.

In fact, 'we' actually do *pratishttha* (instillation of eternal life) within you. That is certainly why you spontaneously exclaim, "I am pure Soul"! The *Gnani Purush* performs *pratishttha* within an idol. When the *pratishttha* that the *Gnani* performs even in an idol of stone gives results, then would it not give results when it is performed in a living person?

[People without *Gnan*] Sing songs of devotion, worshipping God as if He is separate from themselves. If you worship an idol of God, then you will get a body, you will get a human body with a higher level of development, you will get cars and bungalows. However, as long as *Darshan* of the *amurt* does not happen, as long as the *Gnani Purush* does not have you do *Darshan* of the *amurt*, worship an idol of God. And when One worships the *amurt*, that is when *moksha* happens. You have actually been worshipping the idol for infinite lives, haven't you! The *amurt* as well as the *murti* is within the *Gnani Purush*. The *Gnani Purush* is *murt-amurt*, so by worshipping Him, *moksha* happens.

What Kind of Darshan Should Mahatmas Do?

Questioner: For someone like me who has taken *Gnan*, what should be done when going to the temple?

Dadashri: Now if the intent (*bhaav*)

arises within, then you should just tell 'Chandubhai' to worship, and if it does not, then there is no problem. But there should be no aversion towards it, no dislike should remain towards it. It is relative. There is no problem with the relative. In the relative, *darshan* can be done even when you go to a mosque.

Therefore, [there should be] impartiality in the relative, and in the Real, the pure Soul alone. Real worship is of only one type.

God resides within one's own self, but one does not have that awareness. That is why the *Gnanis* have placed idols on the outside, so that those people without awareness look at the idol. They see God and do *darshan*. One does not have awareness of the Real, so awareness arises in the relative, and from there they come to the Real. By singing praise of an idol, one becomes soft-hearted.

Why have idols been established? What is the intention behind them? 'Sir, You are eternally blissful, whereas I have temporary happiness. I, too, desire eternal bliss.' God is eternally blissful, that is why even as an idol, He appears more attractive than us. We feel as if we just want to keep looking at Him!

Purity Is Required for a True Pratishttha

Questioner: Is there a difference between different idols?

Dadashri: There is a lot of difference. When 'we' do *pratishttha*, it gives you results. *Pratishttha* means to instill *Chetan* into it. The idols of India are not false.

Questioner: When I see some idols, I instantly feel joy.

Dadashri: Yes, joy arises.

Questioner: It doesn't arise for others.

Dadashri: Yes, it may not arise for others, but joy arises for some idols.

Questioner: So must a better *pratishtha* have happened there, is that why joy arises?

Dadashri: Yes, it has happened.

Pratishtha Continues to Happen Where People Do Darshan

Questioner: These idols are human creations; people make them. So then how can God exist within them?

Dadashri: God [exists] for those who have the faith, His *Pratishtha* has been performed. We place God within it. We continue doing *pratishtha*, we repetitively instill and plant Him in it.

When we do *pratishtha*, it gives results. However much *pratishtha* we do in it, the *pratishtha* gives that much result. And then it gives results and exhausts. So *pratishtha* has to be done again. Then when people do *darshan* again, *pratishtha* continues to happen. People do *darshan* and *pratishtha* continues to happen. When a living person worships an idol, that idol continues to acquire life.

Now, whose idol gives results? The idol that has been instilled with eternal life. *Pratishtha* is done of an idol [visible form, stone or living], when it is instilled with the *Atma* (the Self). Who can do that

pratishtha? The One who does not have even an iota of intellect can do *pratishtha*.

When *pratishtha* of God takes place, God comes to life. The *pratishtha* should be done at the hands of the *Gnani Purush*. People's salvation takes place! There should be trust; there should be faith. Your faith and God, both; if 'we' have done *pratishtha*, and there is faith alongside, then one attains salvation.

The Murt-Amurt Gnani Makes One Attain the Amurt

Questioner: After *praan pratishtha* (life-instillation ceremony) is performed on the idols in a temple, does the power within the idol increase?

Dadashri: Yes, it does! If I perform *praan pratishtha* in a *hookah*, then the energy within even that will increase. Whereas an idol carries projected feelings of every worshipper. When *praan pratishtha* is performed there, it gives results. However, true *praan pratishtha* does not occur in these times. 'We' perform true *praan pratishtha*, but 'we' do not do so unless the unfolding karma arises. 'We' do the *pratishtha* for people's salvation. People perform *praan pratishtha* according to the energy they have. And with what kind of inner intent (*bhaav*) do they do the *pratishtha*? With the presence of anger, pride, deceit, and greed (*kalushit bhaav*). Anger, pride, deceit, and greed have not left, and they do *praan pratishtha*. There is the presence of tremendous anger, pride, deceit, and greed. They retaliate at the slightest provocation; if these type of people perform *pratishtha*, then what kind of result would that give?

Who has the right to perform *praan pratishtha*? The One whose anger, pride, deceit, and greed have left completely. Not only that, but such a person must not be an instrument (*nimit*) to incite the slightest anger, pride, deceit, and greed in others. He is considered part of the *Panch Parmeshti* (five levels of enlightened beings, ranging from those who have attained Self-realization to those who have attained final liberation) and *praan Pratishtha* should happen through Him. Nevertheless, as the saying goes, ‘An adopted uncle who is present will do if the real uncle is not.’ Besides, the *pratishtha* should be done such that the idol speaks out loud, smiles! Wherever ‘we’ perform *pratishtha*, the idol speaks out loud, smiles! ‘We’ have a tremendous desire that *pratishtha* is performed in all the temples, but it is not in ‘our’ hands, is it! It is all in the hands of *vyavasthit*, so ‘we’ do it according to the unfolding of karma.

Pratishtha Took Place at the Birla Temple in Jaipur

Once when ‘we’ had gone on a pilgrimage, there were one or two places over the span of thirty-eight days where there was the unfolding for ‘us’ to do *pratishtha*. And at one place, it happened at a Jain temple. *Praan pratishtha* took place in [the idol of] a *Vitaraag* Lord, ‘we’ played the role of an active evidence (*nimit*). ‘We’ had done the *pratishtha*. However, ‘we’ do not do it unless it unfolds. It had unfolded in the two temples of Birla. Was it in Ajmer or in Jaipur?

Niruma: In Jaipur and Ayodhya.

Dadashri: We had gone to Jaipur.

There was a Jain person there who was related to Kaviraj, so when we went there, he said, “There is a temple of Lord Ram here built by Birla.” I responded, “How many years has it been here?” He replied, “It has been here for two years.” It was very nice; it was a modern temple. It was not very big, but it was modern and there were idols of Lord Ram, Sita, and Lakshman; all three of them were made of marble and they were huge! All thirty-five of us went and sat there. This is because we go everywhere. We are impartial! So, if there is a big temple of Lord Shiva, we would even go there, we go everywhere. We are impartial, so we sat down there. Then the unfolding to do *pratishtha* of Lord Ram came; from within, it came that, ‘Do *pratishtha*.’ So then *pratishtha* happened. Dada did *pratishtha*. All those people [the *mahatmas* with Dadashri] were reciting something. They were singing something, meanwhile I did *pratishtha* while sitting down for a span of about ten minutes; it was of an elevated kind. Then, after I finished the *pratishtha*, the priest who was standing there said, “This idol has been here for the past two years, but today it smiled. Bravo!”

Niruma: “I have never seen [any idol] smile so much. What did you do today that Lord Ram is smiling so much?”

Dadashri: “Today ‘we’ have done *pratishtha*; ‘we’ have done *pratishtha* for the sake of the salvation of these people.” So, upon seeing God smiling, the priest started crying, “Oh! What happened? This God has never smiled in the past two years!” So, he immediately took the garland that was placed around the [idol of] God and came here and he placed it

on me. I asked, “What is it, dear fellow, why did you do this?” He replied, “What did you do that this God has never smiled and he smiled today? I saw it for myself!”

I said, “I did *pratishtha* today. Now he will smile every day, if you know how to look for it, he will smile every day. Otherwise, you will find him unattractive.” For the one who does not know how to see it, how would it appear?

Questioner: Unattractive.

Dadashri: Yes. So then the same thing happened in Ayodhya. They were all surprised. They all said, “We are getting everyone in the town together.” I replied, “No, do not get everyone together. ‘We’ do not have any free time today.”

Now people say, “Do [*pratishtha*] in every city.” However, I am not free, mind you. Why would I bother so much?

Questioner: Dada, how can we know whether true *pratishtha* has been done in an idol?

Dadashri: That priest placed a garland on me, how could he have done that? One would realize immediately. Did you understand? For the one who has a pure heart, when he faces an idol, he will see the idol smiling, provided *pratishtha* has taken place. And how can one who has an impure heart see that? It needs to be pure within. If the eyes are slightly weak, then it will do. Put glasses on and look, but it needs to be pure within.

When *pratishtha* is done by the *Gnani Purush*, then that is the ultimate thing! It comes to life. Everything is accomplished!

The Trimandir Is a Subtle Sign of the Salvation of the World

So I had the thought of building a temple later on. As it is, I don’t believe in building even ashrams [a set of buildings with a temple and homes for worshippers defined by a boundary]. I have not built any ashram. ‘We’ sit anywhere and conduct *satsang*.

Questioner: The Jain religion says absolutely no to creating an *ashram*, doesn’t it?

Dadashri: Yes, but that is fine for them. So, ‘we’ are against ashrams. This temple came to be built because of all the subtle signs (*sangyna*). This is ‘our’ subtle sign for the salvation of the world!

Otherwise, I am not a person who would construct such buildings. Of those that have been constructed, people have done so needlessly. But from this, whether you consider it an entrapment or whatever else, but this entrapment has arisen. Otherwise, ‘we’ are not a person who would construct such things.

Then, alongside, the thoughts arose that it would be nice if this temple of Simandhar Swami gets built. It is beneficial to people. However many people do *darshan* of Lord Simandhar Swami, it will give that much special result. This is because He is a living *Tirthankar*. It is very helpful!

So, the time of constructing this has come for ‘us’. Otherwise, with ‘our’ *Gnan*, there was no concept of constructing this!

Therefore, many people say that Dada too has started constructing temples! However, ‘we’ have been placed under such circumstances.

When Entrenched Opinions Leave, That Which Benefits the Self Comes Forth

So, 'we' had to build a temple out of unfolding effect (*farjiyat*), so that the entrenched opinions (*matarth*) of people would leave! Three temples are being built. One is being built for Simandhar Swami, who is currently living. Lord Krishna is living; His temple is being built. And Shiva symbolizes the embodiment of salvation, the *Gnani*; He too is living. So all three temples are being built. People will come to do *darshan*. Through that, all of their entrenched opinions will go away. I will do such a *pratishta* in these idols! The idols will converse with you! The idols will speak! The celestial beings will protect religion.

Questioner: There are many temples, so what is the need to build a new one?

Dadashri: This is actually for the purpose of removing entrenched opinions. Instead of focusing on that which is beneficial for the Self, people have gotten involved in entrenched opinions. When those entrenched opinions leave, they will come towards that which benefits the Self. Entrenched opinions should not remain in India. The one who worships Lord Krishna should also worship Simandhar Swami and Lord Shiva. Such an assemblage is being built.

Questioner: In the past, you had said that there are going to be twenty-four such temples, is that correct?

Dadashri: Yes.

This Is 'Our' Desire

'We' wish to reduce the divisiveness due to differences of opinions (*matbhed*)

in the world. It is when people become distanced from the divisiveness due to differences of opinions that they will begin to understand the truth. People have created so much divisiveness due to differences of opinions that they have even separated the observances of fasting; there is an observance of fasting for Lord Shiva, and an observance of fasting for Lord Krishna! There, I have brought together the mantras [which people have divided]. Keep these mantras together. This is because the mind should always become peaceful, shouldn't it? Yet, people have divided these mantras. Whereas I have brought them together, and I will do such a *pratishta* that gradually people will forget all the divisiveness due to differences of opinions. This is 'our' desire; 'we' have no other desire.

Creation of the Non-Sectarian Trimandir

This is an impartial religion. The entire *avasarpini kaal* (descending half of the time cycle) has gone by. Everyone has carried on in divisiveness due to differences of opinions until now! Religion will exist only as long as the reign of Lord Mahavir exists. Thereafter, there will be no sign of any religion. No temples or books will remain. Therefore, if people take heed within the next eighteen thousand years and come out of divisiveness due to differences of opinions, and if the impartial approach as prescribed by Lord Rushabhdev comes about again, then the salvation of people will take place! There should not be any animosity towards one another. When the mantras are recited together [the *Trimantra*], it works. If there is no separation with anyone in your mind, then nothing is actually separate.

Therefore, if these three temples come together, then the entrenched opinions will disappear from India and peace will prevail! 'I follow this path and those people belong to the other path'; those are entrenched opinions. People will not find peace there. Would someone who has gotten involved in partisanship ever be happy?

If a sweet potato were to be placed in a scorching furnace, then from how many sides would it get roasted? From all the sides. Similarly, people are being roasted from all sides. Just look at what is going on in Ahmedabad, in Mumbai! Here, in Khambhat, the 'roasting' is to a lesser degree. This is because the power of *moha* (illusory attachment) is less, so there is less 'roasting'! Just look at the power of *moha* over there! Despite having tens of millions of rupees, people are writhing about like fish that writhe [when taken out of water]! So this is a way out. Do you have any problem with this? You will also give your agreement to this, won't you? You will display your willingness, won't you?

Questioner: Yes. Now Lord Krishna and Lord Shiva have been placed alongside Simandhar Swami! Simandhar Swami is considered *vitaraag*, isn't He?

Dadashri: Yes, He is indeed considered *vitaraag*, and the others are *Shalaka Purush* (human beings with extraordinary, super human energies and accomplishments). Simandhar Swami is actually living. See the benefits you receive from Him! The entire world takes benefit from Him. Everyone is going to take benefit. And Lord Krishna

is referred to as a *Vasudeva Narayan*. He had transformed into God (*Narayan*) from a man (*nar*). He is one of the sixty-three *Shalaka Purush*. And those that have become *Shalaka* are all definitely going to become *Tirthankar* Lords. And He [Lord Krishna] is going to become a *Tirthankar* in the next *chovisi* (the next set of twenty-four *Tirthankar* Lords). He is a future *Tirthankar*. Therefore, you should do His *darshan*.

There are three types of *Tirthankars*: *Tirthankars* of the past, *Tirthankars* of the present, and *Tirthankars* of the future! The *Tirthankars* of the past are gone. By remembering Them, we bind merit *karma*. In addition to this, adherence to the instructions (*agna*) of the One whose spiritual reign currently prevails, gives rise to religion. It leads to *moksha*.

However, it is an entirely different matter when you invoke the living *Tirthankar*! All the value lies in the One who is living, the value lies in cash on hand! Money that is yet to come is future income, and that which is gone is gone. So what we need is cash! That is why I am introducing you to the cash on hand! And all of this talk is also cash on hand. This is the cash bank of divine solution! Cash on hand is needed, on credit will not do. And we also continue to pay obeisance to the twenty-four *Tirthankars* [of the past], don't we!

Besides, what did the ascetics say about the twenty-four *Tirthankars*? They referred to Them as *Tirthankars* of the past. They had become *Tirthankars* in the past, so seek out the living *Tirthankar*. We make progress in worldly life by

worshipping the *Tirthankars* of the past, but it does not give any benefit towards *moksha*. Benefit towards *moksha* is given by the One who is living today.

This Simandhar Swami is the present *Tirthankar*. No living being in India has attachment or abhorrence towards Him.

The Trimandir Is a Big Place of Pilgrimage

Therefore, a collection of all the religions is being established here, and it is going to become the greatest place of pilgrimage, and that is why the people's salvation will take place. When you see the idols in these three temples, you will experience the grandeur.

Questioner: Dada, You are going to place the idol of Lord Krishna, Lord Shiva, and Simandhar Swami together. They have been placed like that in the other temples. So, why have you decided to place the three idols together? Did You receive some kind of a message, or how did You decide on this?

Dadashri: When that message is revealed, then you will get to know the message. Over there, there will be Lord Krishna, along with Balaji and Shrinathji, on this side Lord Shiva, Ganpati, Hanumanji, and Ambaji Mata, Bhadrakali Mata, Simandhar Swami, Lord Mahavir, then Lord Parshwanath, Lord Ajitnath, Lord Rushabhdev; when you come to see all of them, then you will realize that this is a marvelous thing!

Questioner: So, did you get a message within to build a temple like this?

Dadashri: See it all on that day.

Don't delve so deeply into it. Otherwise, the intellect will start multiplying over this the all night long; it will make multiplications in this way and that way. It will make multiplications the entire night.

The intellect always creates separation, 'this is mine' and 'that is yours'. It gives rise to divisiveness due to differences of opinions and partisanship. The truth is, this *Tirthankar* Lord Simandhar Swami is currently living, He is a present *Tirthankar*. Therefore, one should do His *darshan*. And Lord Krishna is also living and Lord Shiva is always living, so one should do their *darshan*. In doing this, people's entrenched opinions will be destroyed.

The Temple Is a Subtle Sign of Salvation

This temple has been built because of all the signs (*sangyna*). This is 'our' *sangnya* for the salvation of the world.

Questioner: There is already another temple of Simandhar Swami somewhere else, so what is the need to build another one?

Dadashri: The other temples of Simandhar Swami that are out there are not accepted by all people. The *Vitaraag* Lords should be accepted by everyone. There should be no partisanship. Therefore, within this temple of Simandhar Swami that is being built, there will be four idols of the *Tirthankars* of the past. The first and the second, Lord Rushabhdev and Lord Ajitnath, and the twenty-third and the twenty-fourth, Lord Parshvanath and Lord Mahavir. And there will be a large idol of Simandhar Swami, twelve feet, just like the one in Mehsana. And along

with that, there will be a temple of Lord Krishna and on this side, a representation of Lord Shiva.

Ownership of the Pudgal Cannot Be Found Here

Questioner: Please tell us something about Lord Simandhar Swami so that faith arises for Him within us, so that we get some inspiration.

Dadashri: He is the present *Tirthankar*. What does *Tirthankar* mean? The One who does not have ownership of the entire *pudgal* (non-Self complex of input and output) at all, and there is only separation. He keeps Seeing what the *pudgal* is doing. And it is in the form of absolute Knowledge, He has absolute awakened awareness (*jagruti*) entirely. What is it like?

Questioner: Absolute.

Dadashri: Absolute. There is nothing else besides *jagruti*. *Keval Gnan* is nothing else, it is only complete *jagruti*! Complete *jagruti*, He can see everything. Now what do our people understand by 'He can see'? That He must be seeing the way one sees with the eyes.

The One Who Is Present Gives Instant Results

The purpose of these temples is to acquaint people with Simandhar Swami, so that they can recognize who Simandhar Swami is. When photos of Simandhar Swami are worshipped in every home and *aarti* are performed, and when temples of Simandhar Swami are constructed everywhere, then the state of the world will be something to behold!

Temples of Simandhar Swami should be built, then this country will prosper tremendously.

Questioner: How would it prosper from that?

Dadashri: It is because He is a *Tirthankar* at present. The *parmanu* of the *Tirthankar* who is present move about. There is tremendous benefit to be gained from a *Tirthankar* who is present.

Simandhar Swami, who is a *Tirthankar* at present, is worshipped in the form of an idol. Suppose we were around during the time of Lord Mahavir, and He could not come to us and we could not go to Him, then if we were to invoke Him while sitting here, then would we not benefit just as much? Would there be a benefit or not?

Questioner: There would be. If I sit at home and remember Simandhar Swami, and if I go to the temple and remember Him, is there a difference between the two?

Dadashri: There is a difference.

Questioner: Is it because *pratishtha* has been done there, *praan pratishtha*?

Dadashri: *Pratishtha* has been done, and there is more protection of the celestial deities over there! There is a certain atmosphere over there, so the effect is greater there. There is a difference between contemplating on Dada in your mind as opposed to being here, isn't there?

Questioner: Dada, you are actually living.

Dadashri: Just as this [Dada] is living, [the idol too] is equally alive. For

those who are ignorant of the Self, this [body] is living, for the *Gnanis*, that [the *amurt* in the idol] is equally alive. This is because the part that is visible is all certainly an idol (*murti*). There is nothing besides a visible idol only. That which is known through the five senses; there is no question of the *amurt* within that. All of that is visible, and there is no difference between [that and] this idol (*murti*). However, the *Gnani* has done *pratishtha* within this idol, and it is an idol of the living God.

Questioner: But the *amurt* dwells within You, whereas in the other case, the *amurt* does not exist within the idol; that is what people believe, don't they?

Dadashri: The *amurt* does not exist within [the idol,] but *pratishtha* of that has been done. It all depends upon the energy of the *pratishtha* done! *Pratishtha* done by the *Gnani* is a completely different matter altogether! That which concerns the manifest *Gnani* is a different matter altogether! In the absence of the manifest *Gnani*, is there any telling of what would happen?

Questioner: And for many an era, there is no manifest *Gnani*...

Dadashri: And if He is not around, then the *Tirthankar* Lords of the past, our twenty-four *Tirthankar* Lords are certainly there!

If there are photos of Simandhar Swami in every home in India, then everything would be accomplished. This is because He is living. It's fine if My photo is not there, but keep one of Him. Even if people are unfamiliar with Him and

still do His *darshan*, it's fine; even then there will be benefit. Very good pictures of Simandhar Swami have been made, and they will reach many places. If they reach the homes of Vaishnavs, Jains, and everywhere else, then the work will be done. This is because He is present; that gives instant result!

The Temple Is Built to Recognize the Aриhant

Questioner: Can *darshan* of Simandhar Swami be done from here?

Dadashri: You cannot do it. A medium for that is needed, isn't it? Dada Bhagwan can be that medium. Or else if a temple of Simandhar Swami is built, then it is possible. This is because He is a living *Tirthankar*; He is currently a *Tirthankar* at present. If His temple is built, then *darshan* can be done directly. Do you want to build a temple? You probably don't have that many tens million rupees to do so, do you? How can we build His temple?

Questioner: We can do so after we earn enough money.

Dadashri: It is good if people earn the money and build it. Even if you cannot pay for the entire thing, you can still make some contribution, such as making a contribution towards one step [of a set of stairs].

That is my only 'propaganda', that you learn about the *Tirthankar* Lord. 'Who is the *Aриhant* (living *Tirthankar*)?' If you know about Him, then your 'disease' will decrease. Only the *Aриhant* alleviates the disease of this world, the *Siddha* Lords (absolutely liberated Lords who have attained ultimate liberation) do not.

Questioner: The living *Tirthankar* is beneficial.

Dadashri: Otherwise, a *Gnani Purush* like me is beneficial. Therefore, a big temple is being built to recognize the living *Tirthankar*.

The Formless Does Darshan of the Formless

Questioner: Dada, have you seen Simandhar Swami?

Dadashri: I have seen Him, but everyone's language...your language is different, these people understand a different language, they think that I must have seen Him with the eyes! It is not like that.

Questioner: Then how did you see Him?

Dadashri: The formless (*aroopi*; the Self) saw the formless from over here.

Questioner: The formless saw the formless?

Dadashri: The formless was seen; how was It seen? Only the *Gnani* Knows that.

Questioner: Please tell us a little about it.

Dadashri: Right now you should understand through experience that the Self is within, I am the Self. Currently, you understand the experience of that to a limited extent. In continuing to do so, you will understand it one day. The Self is formless.

Questioner: So is Simandhar Swami formless?

Dadashri: The Self is formless and

Simandhar Swami himself is an embodied form (*murti*), but He is formless within; He is an embodied form as He has a body. But what is the use of looking at the body?

Questioner: Did you see the body?

Dadashri: There is no fun in delving too deeply into all of this talk. People imagine different things with regard to that; they keep on imagining with regard to that. Do not delve too deeply into that. Do you have a connection or not? That is all you have to ask. It is because of that connection that all of this work carries on. 'We' have a connection with the head office.

Questioner: So Dada, this intellect questions that how can a person live for one hundred and twenty-five thousand years?

Dadashri: But tell the intellect, 'Be quiet, stop asking these things right now.' Just look, He is going to live for another hundred and twenty-five thousand years. Yet how can the intellect accept that!

Questioner: It does not, that is why I am asking you, Dada.

Dadashri: But tell it, 'Sit quietly. Just look whether Dada here or not.'

Questioner: Yes, that's true. It's just that I was frequently telling it to be quiet, so then I thought I should ask once.

Dadashri: No. When the intellect goes beyond the limit, tell it to sit quietly. Tell it, 'This Dada is here, isn't He?'

The Darshan of the Tirthankar Lord Through Swabhaavik Bhaav

Questioner: When you go to do *darshan* of Simandhar Swami, does He

look the way He does in this photo, or does He look different?

Dadashri: There is a difference between this picture and the actual appearance. But do not concern yourself with the difference in the picture; we should only be concerned with the original element [the Self within]. Pictures will vary. And for 'us', *darshan* was not done of a photo, 'we' had done *darshan* through the natural view as the Self (*Swabhaavik bhaav*). We want to do the *darshan* of the *Tirthankar*, of the One who dwells within Him! Within that, we understand that this God that is visible is a *keval Gnani* (the fully enlightened One). What lies within? Absolute Knowledge (*keval Gnan*); that's all, in short we only need to understand this much.

The Gnanis Can Go There, But Not With This Body

Questioner: Simandhar Swami is there in Mahavideh. You actually go there every day to do His *darshan*. How is it done? Please explain this to us.

Dadashri: 'We' go there, but 'we' cannot go there every day to do *darshan*. For 'us', the *Gnani Purush*, there is a light that springs forth from here [from the shoulder], and it goes to where the *Tirthankar* is. It obtains the solutions to questions and returns. Whenever any clarification is needed, it goes there and returns with the answers. Otherwise, Mahavideh Kshetra is not such that I can [physically] go back and forth!

'We' have a direct connection with Simandhar Swami. 'We' ask Him all the questions and He gives the answers. To

date, 'we' have been asked hundreds of thousands of questions; 'we' have given the answers to all of them. However, they are not answered independently, 'we' have gotten all the answers from there. It is not possible to give all the answers, is it! Is it an easy thing to give answers? Not a single person can answer even five questions! By the time he answers, it starts up an argument. Whereas He actually gives exact answers. That is why we worship Simandhar Swami!

Darshan, Not of an Idol, but of the Living God

Questioner: Dada, there will be an idol within the temple of Simandhar Swami that is being built. Now, how should *mahatmas* do *darshan* of that idol?

Dadashri: What do you mean by how?

Questioner: I mean, while giving *Gnan*, You have had us do *darshan* of the *amurt*. Now, through the Real viewpoint, we are *amurt*, and now the *darshan* of the idol that we do, do we have to do *darshan* in the same way other people do it, or do we have to do *darshan* in some other way?

Dadashri: No, the *darshan* ordinary people do, they do it only in the general sense. They do it in the general sense, they do not have *jagruti*. Whereas when people do *darshan* of My photo, with what intent must they be doing it?

Questioner: They do *darshan* with the understanding that Dada is present.

Dadashri: He [Simandhar Swami] is also present, there is nothing else to it. He

is certainly present. This is not considered an idol. When is it considered an idol? It is considered an idol after a person has died. This cannot be considered an idol. After I pass on, My photos will be considered as idols. Whereas He is not going anywhere! He is not going to go for a long stretch of time. So, the question of an idol does not remain for Him, does it? He is going to live for a long stretch of time, isn't He! His presence will not leave, will it?

Questioner: Presence means that we are certainly doing *darshan* of the One who is directly in front of us (*pratyaksh*).

Dadashri: So He is certainly directly in front of us! Even over there [in Mahavideh Kshetra,] He is an idol, just like this [stone idol]. There is an idol over there [the physical body,] just like the [stone] idol we have here. But in that case [in His physical presence,] we have the internal feeling that, 'No, this is certainly Him.' In fact, He is completely separate [from the body] within.

The Correct Method of Doing Darshan

If you have the desire to go to a temple of God and do *darshan* in the right way, then I will teach you the correct method. Tell me, do you have such a desire?

Questioner: Yes, we do, teach us, Dada. We will start doing it that way from tomorrow onwards.

Dadashri: Go to the temple of God and say, "Oh *Vitaraag* Lord! You certainly reside within me, but I have not attained this realization, that is why I am doing Your *darshan*. The *Gnani Purush* Dada Bhagwan has taught me this, so I am doing Your *darshan* in this way. So please grace

me so that I may realize my own Self." Wherever you go, do *darshan* in this way. These are just different names that have been given. Relatively, they are different, but really all the Gods are indeed one.

When people go to temples, they do not think about religion, they think about their shops! Many people have a habit of going to temples every day. Hey, you have formed a habit, is that why you are doing *darshan* of God? *Darshan* of God should actually feel entirely different every day, moreover when you are on your way to do *darshan*, the joy within should be ever 'fresh'!

An Idol Starts Talking When Darshan Is Done With Applied Awareness

No one does *darshan* with applied awareness (*upayog*). Otherwise, an idol would certainly start speaking. Hey! This 'tape record' [taped record] is speaking, so why wouldn't an idol speak? However, these people do *darshan* out of habit. They do *darshan* because they have formed a habit. If they were to do *darshan* with applied awareness, then an idol would not refrain from speaking. When one goes to meet a king, he does so many preparations beforehand and then goes to meet him, whereas one goes to do *darshan* of an idol simply because he has formed a habit. When 'we' go to do *darshan* of an idol, the idol certainly talks to 'us'.

Darshan Is Beyond the Intellect

Questioner: Dada must be worshipping Simandhar Swami. The connection Dada has with Him, what kind of a connection is that? How does Dada worship Him?

Dadashri: There is no method to it.

Questioner: What kind of *darshan* is that?

Dadashri: *Darshan* is something that is beyond the intellect, so where is the question about it? There is no point in talking about it, is there?

Questioner: But what is it? We can at least understand a bit....

Dadashri: No, it is beyond the intellect, so you will not be able to understand it. It is pointless talking about it! If you do it through [the medium of Dada Bhagwan], then it will work.

Questioner: No, if there is some clarification, then we would understand.

Dadashri: There cannot be any more explanation to it. When it is beyond the intellect, clarification is of no use, is it! That which cannot be seen (*adrashya*), that which cannot be seen or known (*agneya*); there is no use talking about it.

God Is Present Where Aarti Is Done

Questioner: What is the purpose of doing *aarti* (ritual of waving lit lamps in front of an idol of God while singing a hymn) in our temple?

Dadashri: All these people are doing *aarti* of the Lord that is currently present in this universe. They are doing it through Me [as a medium], and I send this *aarti* to Him. I, too, do His *aarti*. I send it to the Lord who has been present for the last one hundred and fifty thousand years.

All the celestial beings are present during *aarti*. The *aarti* of the *Gnani*

Purush reaches all the way to Simandhar Swami. The celestial beings say that they are present wherever there is an assembly of the *Paramhansa* (the One who separates the Self from the non-Self; the *Gnani Purush*). No matter in which temple you sing our *aarti*, the Lord will have to be present there.

Darshan Done During Brahmamuhurt Reaches Immediately

The time between four-thirty to six-thirty in the morning is considered the most auspicious time for spiritual practice (*brahmamuhurt*). Within that [time period,] those who remember the *Gnani Purush*, the *Tirthankar* Lords, the protecting celestial beings, all of that gets accepted first. This is because thereafter, the number of 'patients' increase, don't they! The first 'patient' comes, then the second 'patient' comes. Then the crowding begins, doesn't it! The crowding begins from seven o'clock onwards. Then, at noon, there is a lot of crowding. Therefore, the first patient who arrives gets 'fresh' *darshan* of the Lord. Upon saying, 'With the live presence of Dada Bhagwan as my witness, I bow to Simandhar Swami,' it immediately reaches Simandhar Swami. There is no crowd at that time. What can even God do when there is a crowd? Therefore, the time between four-thirty and six-thirty is considered exceptional. Those who are young should not miss this opportunity.

Whatever You Do for Simandhar Swami, Your Benefit Is Encompassed in That

However much you do over here for Simandhar Swami, everything for you is

encompassed in that. That is more than enough. It's not that this is less. Give however much you wish to give, so it is all encompassed. Then, there is no need to do any more than this. Then, if you build hospitals or something else, that is a different matter. That too is [binding] merit karma, but that only keeps you in worldly life, whereas this is merit karma that binds more merit karma (*punyanubandhi punya*), which helps in going to *moksha*!

Giving money for the temple is as good as [giving a donation towards] knowledge. This is because it is for Simandhar Swami. It is even greater than a donation made towards books. Yes, anything done for Simandhar Swami is a different matter altogether. No value can be placed on it. Idols of the twenty four *Tirthankar* Lords exist, but those *Tirthankar* Lords are now gone, whereas this is a *Tirthankar* who is present. Tradition was such that we did not make idols or temples of a *Tirthankar* who was alive. In our country of India, a temple of Lord Parshwanath was built even while He was alive.

Questioner: Therefore, does He help as long as He is in this body and is moving about?

Dadashri: People will benefit for however much of His lifespan remains. And 'we' will also do such a nice *pratishtha*. So, people will attain salvation.

Questioner: What do you mean by benefit? Will awakened awareness (*jagruti*) arise within these people?

Dadashri: They will get on to the

path of religion. The Real religion, they will get on to the path to *moksha*.

Awakened awareness and everything else will increase. They will keep receiving the greatest benefit. However, it is my desire that India should not remain in its current state. People should not remain in this state.

A Solution Will Come When the Desire to Be Worshipped Departs

Mahatmas in India told me, "We want to place an idol of You in the temple." I replied, "No, an idol is not to be placed. If I allow that, then it will send the wrong message to those who come in My succession. Then they will then have their own idols placed!" Likewise, those who succeed them will then place their own.

Therefore, I put an end to this right from here, so then there will be no problems later on, will there! The greed-laden temptation would no longer remain there, would it! Then how could anyone else have his idol placed there?

Questioner: The main goal would get bypassed.

Dadashri: Therefore, there is no need to place My idol. I certainly am visible (*murt*), whenever you look. All these idols are of the Ones from the past. Our people have placed idols of the Self-realized Ones, the *muda Purush* (the One who realized the absolute completely). And what will happen after I am gone? Then it will start a tradition. Then the one after me will place [an idol] of Dada. That is why I said, "If you want to place

an idol of Me, then place one in which I am kneeling down in front of Simandhar Swami.”

Questioner: If there is no choice but to place an idol, then it is acceptable to have one that is like what you are describing, isn't it?

Dadashri: Then there is no problem. Then people will feel that Dada has no desire to be worshipped, He has the desire to worship. This Simandhar Swami is for the purpose of worshipping, and we are to worship Him; [the idol of Dada] demonstrates that!

I have been worshipped far too much. I have become content from infinite lifetimes, from being continuously worshipped! No beggary of any kind remains for Me. The need to be worshipped is a type of beggary of pride! It is only when all desires are abandoned that there will be a way out.

The Intention for People's Salvation Is Nurtured

Simandhar Swami is a living *Tirthankar*, so there is especially a need for His idol in India. The idols of Simandhar Swami that are in our temples [in the Trimandir] are so helpful, they are exceptional.

In this era of the time cycle, in the absence of the manifest *Gnani Purush*, who comes in second place? *Darshan* of Simandhar Swami.

That is why this temple of Simandhar Swami is being built; it is worldly interaction. It is for the sake of the salvation of the future generations.

And it will be helpful as long as Simandhar Swami is around. And that which we are doing, it just happens! It is happening naturally! If we worship Simandhar Swami, then India will become transformed. Otherwise, how would there be a transformation?

Questioner: Dada, if we look at India right now, we see the deadly [effects of] *Kaliyug* (current era of the time cycle, characterized by strife and discord).

Dadashri: Let it remain deadly! As long as Simandhar Swami is pleased, as long as all the celestial beings are pleased, what more remains?

Are Mahatmas Going to Mahavideh Kshetra?

Questioner: So all the *mahatmas* will be going to Mahavideh Kshetra, won't they?

Dadashri: Some may have to come here for one more life and then go there! One will have to settle all the karmic accounts that remain pending, won't he? The karma that has been charged will have to be cleared. If there is ten to fifteen years' worth of karmic stock, then they will clear that off and then go. The karmic account would have to be settled in between, wouldn't it! Prior to attaining this *Gnan*, if some sort of bad karma has been bound, if a penalty has been assessed, that penalty will need to be suffered, won't it! One is released upon suffering it, the penalty of one lifetime.

Questioner: So after taking *Gnan*, does anyone ever slip up and go astray?

Dadashri: No, one does not.

Questioner: After taking *Gnan*, does anyone go astray forever?

Dadashri: No, but if the *Gnan* does not set in, and then the person goes off on the wrong path, if he keeps speaking negatively about others, then there is no telling what will become of him!

Questioner: Do all those who do Simandhar Swami's *darshan* attain *moksha*?

Dadashri: Merely doing His *darshan* does not lead to liberation. His grace must be attained. When the heart becomes pure, then His grace flows in. As it is, people go to listen to Him and it sounds so delightful to the ears. So after listening to Him, they remain as they were. They simply like the 'chutney'. They won't eat the entire platter, they sit around only for the sake of one 'chutney'.

Questioner: So if we go to Mahavideh Kshetra and do Simandhar Swami's *darshan*, then will we attain *moksha* or not?

Dadashri: It certainly will happen! This is because you have taken this *Gnan*. Therefore, when you go to Mahavideh Kshetra, then the circumstances come together, then things will fall into place. This is because the two or three or four lives that will remain for you are going to be the result of following the *Agnas* which I have given you. This yields tremendous merit karma (*punya*), so when you go there from here, you will not need to build a bungalow; once the bungalow is ready, you will be born to

the owner of the bungalow. Those with such merit karma do not have to put in any hard work at all. It is actually the poor parents who keep doing all the hard work.

Questioner: Now, for the one who has taken *Gnan* and wants to go to *moksha*, who wants to reach there to do *darshan* of Simandhar Swami, what should he do?

Dadashri: Nothing needs to be done. Follow 'our' *Agnas*. The *Agnas* themselves will take you to *moksha*. Nothing else is worth doing. And the fact that you are following the *Agnas* means that you will come across the circumstance of meeting Simandhar Swami. Even that does not need to be sought out.

After taking this *Gnan*, this very lifetime of yours is being molded for Mahavideh Kshetra. I do not need to do anything. It is a natural law indeed.

The Results of Following the Agnas

Questioner: How can one go to Mahavideh Kshetra? Through merit karma?

Dadashri: When one follows 'our' *Agnas*, merit karma is indeed being bound through that. That is what takes a person to Mahavideh Kshetra. By following the *Agnas*, *dharmadhyana* (virtuous internal state of being) arises. That will give all the rewards. Merit karma is bound in proportion to however much 'our' *Agnas* are followed. It will then have to be enjoyed over there, in the presence of the *Tirthankar*.

Questioner: Will Simandhar Swami

agree to keep us near Him upon seeing our rubbish conduct?

Dadashri: At that time, your conduct will no longer be like this. Right now, you are following My *Agnas*; the result of that will present itself at that time. And as for the rubbish stock that currently exists, you had filled it without asking Me; that is emptying out.

Questioner: Dada, by remembering Simandhar Swami, does it become definite that we will be able to go to Simandhar Swami?

Dadashri: It certainly is definite that you will go there. There is nothing new in that, but with constant remembrance [of the Lord], nothing new will creep in. If there is constant remembrance of Dada or of the *Tirthankar* Lord, then *maya* (illusory attachment) will not creep in! *Maya* would not come here right now.

Lord Simandhar Swami Is the Full Moon

For time immemorial, meaning the hundreds of thousands of lifetimes that have passed, there was no moon. No moon! Since time immemorial, everyone has been living only in 'darkness' [in the form of ignorance of the Self]. They have not seen the light [in the form of Knowledge]. They have not seen the 'moon' at all! So, when 'we' give this *Gnan*, the moon becomes present. Initially, there is light similar to that of the second day of the lunar cycle. And when 'we' give the complete *Gnan*, it manifests within. How much? It is comparable to that of the second day of lunar cycle. Then You

should progress to the full moon stage in this life. From the second day of the lunar cycle to the third day, fourth day, from the fourth day progress to the fifth day... and when it reaches the full moon stage, it has become complete!

Questioner: The full moon will happen in this very life, won't it?

Dadashri: No, it is not possible for it to become complete in this very life. But there will be one more life, that will be completely full of splendor! You will sit next to Simandhar Swami. This is because 'we' are not the full moon, it is the fourteenth day, whereas Lord Simandhar Swami is the full moon. Until then, it is the interim government, and then it is the full government! Independent! Not dependent! Independent!

Then, at later stages, we do not have a big need. In our college, there is no standard beyond this. In our college, the final year is left pending, so why bother about it needlessly?

Questioner: But Dadaji, give us the final degree in any life.

Dadashri: You will certainly be given the degree. Right now, the final year is left pending. So upon going to the Lord, it will be completed.

With the Awareness of the Pure Soul, It Is Possible to Reach Mahavideh Kshetra

The One for whom the awareness (*laksh*) of the pure Soul has set in over here, such a person would no longer be able to remain in Bharat Kshetra. It is a natural law that the One for whom the

awareness of the Self has set in, such a person certainly reaches Mahavideh Kshetra! Such a person would not be able to remain in this *Dusham kaal* (current era of the time cycle). Once the awareness of the pure Soul has set in, one spends one or two more lives, goes to Mahavideh Kshetra, does *darshan* of the *Tirthankar*, and goes off to *moksha*. That is how easy and straightforward this path is! Remain in 'our' *Agnas*. The *Agnas* themselves are the religion (*dharma*), and the *Agnas* themselves are the penance (*tapa*)! Files should be settled with equanimity. Of all the *Agnas* that have been given, remain in them as much as you can. If You remain in them completely, then it is possible to remain [in a state] similar to that of Lord Mahavir! If You go on Seeing the Real and the relative, then your *chit* will not go anywhere else. However, during that time, if something arises in the mind, then you get entangled.

After attaining this *Gnan*, if You follow 'our' five *Agnas*, then it is possible to remain [in a state] comparable to that of Lord Mahavir! 'We' too remain in them! 'We' have shown you the same path that 'we' have walked upon. And the *gunthanu* (stage of spiritual development) which has manifested within 'us', that very same *gunthanu* has materialized for you, too!

Questioner: Dada, 'we' get the touch of Your speech, Your divine liberating speech, and we send our obeisance to Simandhar Swami with Your pure Soul as a witness.

Dadashri: When 'we' give you *Gnan*, 'we' sit [take a permanent place]

over there, in your pure Soul. Therefore, your obeisance definitely reaches Him. Whoever who has attained *Gnan*, whoever remains in 'our' *Agnas*, his obeisance definitely reaches Him. Then whether You are able to remain in 'our' *Agnas* more or less is a different matter. Even then, You are still following the *Agnas*, aren't You? Some people may do so to a lesser extent.

After taking *Gnan*, now you will not bind *karma*. The one who was doing the *karma*, the 'doer' is now gone. So, *karma* does not get bound. Therefore, a state free of inflow of new karma (*samvar*) will always remain. Discharging of karma goes on constantly without inflow of new karma (*samvarpurvak nirjara*). Karma will only get bound for one or two more lifetimes. This is because You are following My *Agnas*. And You will have to go from here to Simandhar Swami. You will get pulled to Mahavideh Kshetra. This is because the One for whom *aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others) have ceased, such a person cannot remain here in this *kshetra* (location). Mahavideh Kshetra itself will pull him there. There is no one to take him there, the *kshetra* itself will pull him.

'We' Take Responsibility for the One Who Follows the Agnas

'We' have a connection with Simandhar Swami. 'We' have taken on the responsibility of *moksha* for all *mahatmas*. 'We' take responsibility for those who follow 'our' *Agnas*.

After attaining this *Gnan*, one can become *ekavatari* (attain final liberation after just one more life), and go to Simandhar Swami and go to *moksha* from there. For some people, there may even be two more lives, but there will not be more than four more lives, provided one follows 'our' *Agnas*. *Moksha* is experienced here. 'We' say, "If even a single worry arises, then file a lawsuit." This is actually *Vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence)! It is the collective Science of the twenty-four *Tirthankar* Lords!

The Trimandir Is a Temple of the Amurt

An idol is the cause of the *amurt*; therefore, do *darshan* of the idol without fail.

Lord Simandhar Swami sits in glory in Mahavideh Kshetra. His idol is going to be placed here, the idol of the living God! How much benefit would it give? The temple of Simandhar Swami is not a temple of an idol; it is a temple of the *amurt*.

His picture or idol does all the work. Therefore, our *mahatmas* should simply keep doing *darshan* there, they should remain seated in front of Him. If you remain seated near Simandhar Swami, if you remain seated near an idol of Him, even that will help.

I, too, remain seated there, don't I! Otherwise, what do I need from Him? I have attained *moksha*, yet I remain seated near Him. This is because He is still My superior. When we do His *darshan*, whose *darshan* are we doing? The embodiment

of liberation (*moksha swaroop*). The One whose Real state is *moksha*, while having a body. When His *darshan* is done, that is when *moksha* happens, otherwise *moksha* would not happen.

Simandhar Swami Is Dada's Dada

'We' are actually visible over here, but 'we' only remain seated in front of Simandhar Swami. And 'we' have you do *darshan* over there. We are acquainted with Him, Simandhar Swami is our Dada's Dada. What did I say? He is Dada's Dada. The ultimate is needed, isn't it? We have a need for that which is missing.

So, what do you think? Do you think you will meet Simandhar Swami? You certainly will have to go there. Only He can free you. When you do the final *darshan* of Him, you will become free. You have reached the point of doing *darshan* of the *Gnani*, but now you have to do the ultimate *darshan* of Him, then you will become free. All the signatures have been done; this final signature remains. When the *Gnani* signs off, then know that now there is a 'safe-side' [safeguard]. There is permanent 'safe-side'. However, if you want to become free, then it is when you get the final signature.

Questioner: Dada, now the station is coming closer for us.

Dadashri: Yes, it comes closer! Everything is going to come closer! We remain at the very same place; the station comes closer! We are sitting in the train on the very same seat, but the station comes closer. Similarly, this comes closer even for you.

It Can Only Be Attained Through the Idol of the Arihant

You too can go there after one lifetime, and you will even be able to touch His body.

Questioner: Yes, Dada. We will get that chance, won't we?

Dadashri: You will get everything. Why wouldn't you? You hail praise in the name of Simandhar Swami. You pay obeisance in the name of Simandhar Swami. We certainly have to go there, that is why we say to Him, "Sir! You may be sitting over there, we cannot see You, but we have established an idol of You over here, and we keep doing Your *darshan*." We even establish this twelve foot idol and do *darshan* of Him, we remember Him by talking about Him. However, if it is an idol of the living God, then it would be favorable. The signature of the One who has departed is of no use, of what use is it to create His idol? This Simandhar Swami will be helpful. He is actually the Lord who has annihilated all internal enemies of anger-pride-deceit-greed (*Arihant Bhagwan*)!

Questioner: That is correct. Now, when we finally reach the royal court of Simandhar Swami, then at that time, will this become completely pure?

Dadashri: The thing is, this *darshan* that You view in Dada, it is of the second to last station. What is it like?

Questioner: That is correct.

Dadashri: So, the train has reached up to that point, then it will not go further. Then when *darshan* of Simandhar Swami

happens, the absolute state (*purmahuti*) has been attained, that is it! There is simply a need to do His *darshan*, then the 'stamp' of *moksha* has been given, it is complete. When 'we' give the visa over here, then that *darshan* can happen, otherwise it cannot.

Questioner: But after going to Mahavideh Kshetra, what guarantee is there that we will definitely get to do *darshan* of Simandhar Swami?

Dadashri: You will get it through the natural law. This is because you have become acquainted with Him from here. You sing praise of only Simandhar Swami every day. And after the temple is built, you will go daily to do *darshan*...you will go every now and then, won't you? Over the span of a year, you will go at least once to do *darshan*, won't you? So, you have become acquainted with Him from here, and you certainly keep photos of Him at home. Therefore, if you become acquainted with Him from here, then He is certainly the One you will meet over there, you will not meet anyone else.

Questioner: Even then, do we have Dada's guarantee?

Dadashri: Yes, there is a guarantee of it, all the guarantee! All of this stock is of guarantee. If you become wayward, then it will become spoilt. If you are straightforward, if you do according to what I say, then there is no problem at all.

Questioner: But if we become wayward, then straighten us out. That is your responsibility.

Dadashri: Yes...that will be done.

~ Jai Sat Chit Anand

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Ahmedabad

22-23 November (Fri-Sat) 8 to 11 pm - **Satsang & 24 Nov.** (Sun) 5-30 to 9 pm - **Gnan Vidhi**

25 November (Mon) 8 to 11 pm - **Aptaputra Satsang**

Venue : Municipal Ground, Opp. Poojan Bunglow, Shukan Char Rasta, Nikol. **Ph. : 9327081075**

Vijapur

26 & 28 November (Tue-Thu) 7-30 to 10-30 pm - **Aptaputra Satsang**

27 November (Wed) 7 to 10-30 pm - **Gnan Vidhi**

Venue : Rambag Radha Krishna Mandir, T.B Hospital Rd., Dist.-Mehsana. **Ph. : 9879227227**

Morbi

10 December (Tue) 8 to 11 pm - **Satsang & 11 December** (Wed) 7-30 to 11 pm - **Gnan Vidhi**

12 December (Thu) 8 to 11 pm - **Aptaputra Satsang**

Venue : Sardar Society 1, B/h Satkar Party Plot, Besides Kandla - Rajkot By pass. **Ph. : 9374284391**

Rajkot

13 & 14 December (Fri-Sat) 7 to 10 pm - **Satsang 15 Dec.** (Sun) 5-30 to 9 pm - **Gnan Vidhi**

16 December (Mon) 7 to 10 pm - **Aptaputra Satsang**

Venue : Parijat Party Plot, Shital Park BRTS Bus Stop, 150 ft. Ring Road. **Ph. : 9499558183**

Adalaj Trimandir

2 December - **Special Program on completion of Pujya Niruma's 75 year**

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 centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 6pm) by 8th Dec.
- ♦ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

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, Kolkata. **Ph. : 9830131411**

Shikharji

22 January (Wed) 2-30 to 6 pm - **Gnan Vidhi** **Ph. : 9830131411**

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

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, **Adalaj**, Dist.:Gandhinagar-382421,

Guj, India. Ph. : 079-39830100 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG

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Australia: +61 421127947, Kenya : +254 722 722 063, Germany : +49 700 32327474 (0700-dadashri)

Ultimately, There Is Freedom Through the Darshan of the Tirthankar, the Embodiment of Liberation

If you remain seated near an idol of Simandhar Swami, even that will help. There is liberation by doing His darshan, otherwise there would be no liberation. When we do His darshan, whose darshan are we doing? The embodiment of liberation. The One whose Real state is liberation, while having a body. After My stamp of approval is given, all there is left is to see the Tirthankar ! And upon seeing Him, there is liberation! The Tirthankar, the absolutely detached Lord, upon doing the darshan of the ultimate state, there is liberation! Everything else has been prepared here by the Gnani Purush. Now, all that is left to do is to apply the final decoration! Who makes the confection and who applies the decoration? This Simandhar Swami will bring salvation to the entire world. This is because He is living.

- Dadashri

