

Dadavani

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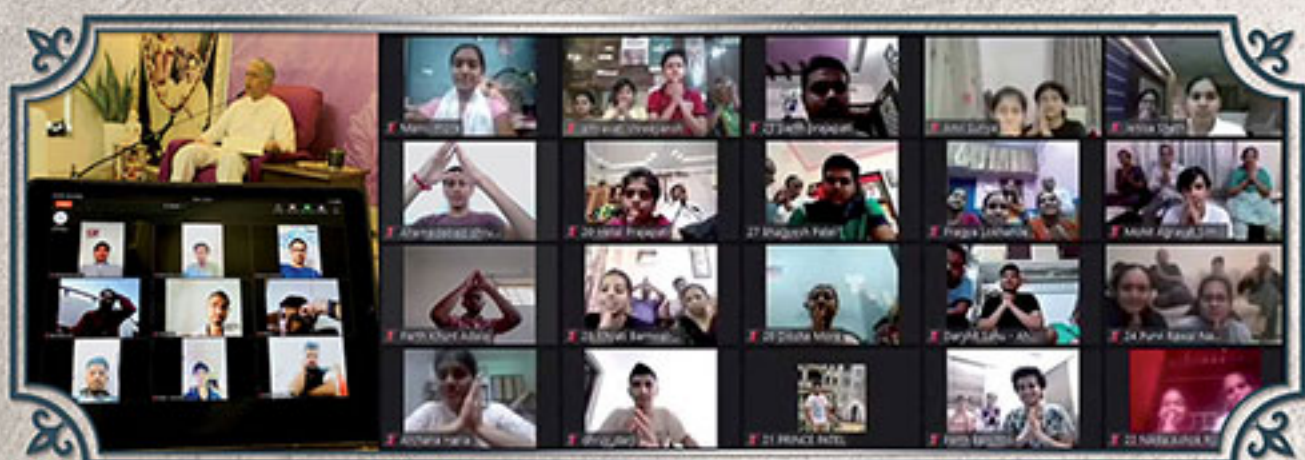


The Gnani Purush is actually considered to be transparent. He is in fact a mirror. They have all indeed manifested in the Gnani Purush. In this mirror, if one perceives Guru Nanak, then he sees Guru Nanak. If he perceives Lord Krishna, then he sees Lord Krishna. Whichever God one wants [to see] will be seen in the Gnani Purush. Even Allah can be seen in Him, even Lord Mahavir can be seen in Him. Whatever perspective one wants to see with, he will see accordingly.

Adalaj : Online Hindi Shibir : Dt. 28 to 30 May



Adalaj : Online Youth Shibir : Dt. 6-7 June



Adalaj : Online UK Shibir : Dt. 12 to 14 June



The State of the Gnani Is Beyond Purity, It Is Transparency

EDITORIAL

It is very easy to attain liberation (*moksha*), but it is extremely difficult to meet a *Gnani Purush* (One who has realized the Self and is able to do the same for others)! And it is difficult many times over, to truly recognize Him! If such a *Gnani Purush* who bestows *moksha* is recognized and a connection is made with Him, then instant *moksha* is attained! In the current era of the time cycle, the *Gnani Purush* Dadashri [referred by many as Dada Bhagwan], the One who is liberated and can liberate others, has manifested; that is why through *Akram Vignan* (the step-less Science of Self-realization) instant *moksha* has been attained!

What is the inner state of the pure conduct of such a *Gnani Purush*? Dadashri used to say that 'we' do not want anything in this world. 'We' do not have anger, pride, deceit, and greed. 'He' prevails in a state that is completely free from attachment and abhorrence. 'He' is beyond the state of doing or not doing. 'He' constantly prevails in the present, He constantly prevails in the effortless state, He does not have any 'I-ness'; that is why He lives the way in which nature accommodates Him. There is no interference and any of its reactions. 'He' is innocent like a child. A state that is free from the ego and the intellect can be seen here, in Him. No circumstance obstructs Him nor does He get bound by any circumstance. Where there is no beggary for pride, money, fame, sexuality, there is complete purity. And that is certainly why there is the constant spiritual dignity of independence.

In the current edition, while elucidating on the purity of the *pudgal* (non-Self complex of input and output), Dadashri says, "What is purity?" There is no attachment and abhorrence in the smallest particle of matter; anger, pride, deceit, and greed come to an end; that is why purity arises. The entire world rests on sexuality and anger, pride, deceit, and greed; when the state that is free from sexuality and anger, pride, deceit, and greed is attained, purity arises.

Now, when does such purity arise? As one understands the intentions of the *Gnani*, as he comes into His acquaintance, as he recognizes Him, one can understand His pure conduct. For *mahatmas* (Self-realized ones in *Akram Vignan*), purity is the process of dissolving discharge anger, pride, deceit, and greed. In the ultimate goal, when one realizes one's original Self, anger, pride, deceit, greed, and sexuality come to an end and purity arises. And beyond that, as the discharge ego and intellect come to an end, purity will increase and transparency will come about.

Keeping in their attentive awareness the state of the *Gnani*, which is beyond purity, the state of transparency; *mahatmas* should maintain the goal to reach that state and they should progress as the Self with awakened awareness, so that purity increases and eventually they reach transparency in this lifetime. Now, after meeting the *Gnani Purush*, *mahatmas* should not waste even a moment as such an opportunity will not come again and again. It is our ardent prayer that in this very lifetime, *mahatmas* advance in the progress of becoming pure for the sake of salvation.

~ Jai Sat Chit Anand

The State of the Gnani Is Beyond Purity, It Is Transparency

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.

Progress Through Clean Intentions and Honesty

Questioner: What should one continue doing to make progress towards the Self?

Dadashri: He should move forward with adherence to honesty (*praamaanikta*). When adherence to that leads to being put in a difficult situation, the energies of the Self manifest. Honesty is the only way.

Besides, it is not as though anything will happen through devotional worship. If there is no honesty, and we engage in devotional worship, then there is no point in that. Honesty is definitely needed alongside. Through honesty, a human returns to the human life-form. Whereas people who sell adulterated goods, people who forcibly take that which is not rightfully theirs, who enjoy that which is not rightfully theirs, all of those people will go from being two-legged to four-legged, and in addition, they will receive a tail! No one can change this even slightly.

There should be honesty in

everything. For how long have you lived an honest life? Where any single person lives an honest life, lives a moral life, all twenty-four *Tirthankar* Lords reside there. So, if one starts this much, then it is more than enough.

The extent to which it is clean within a person, that many of the external circumstances will be favorable! If it is tainted within, the external circumstances spoil accordingly.

If the intention is clean, then worldly work gets accomplished and spiritual work also gets accomplished. A good intention is like a clear railway line! On the other hand, the one whose intention is not clean cannot complete his work. There is no telling where such a 'train' will go! Nothing good comes out of it when the intention is not clean. Clean intention means sincerity that is accompanied with complete morality. That is truly exceptional, isn't it! If the intention is clean, then nothing in this world is difficult.

Freedom Through Pure Science

Questioner: I have the intention of

going to *moksha* (final liberation), but what should I do if there is something lacking in that path?

Dadashri: What is lacking?

Questioner: There are karma, aren't there? We continue binding karma.

Dadashri: You should know how karma are bound, shouldn't you! One who does not harbor auspicious (*shubha*) intents nor inauspicious (*ashubha*) intents does not bind karma. The One who has pure (*shuddha*) intents [as the Self] does not bind karma. Demerit karma is bound through inauspicious intents and merit karma is bound through auspicious intents. The result of merit karma is sweet and the result of demerit karma is bitter. You have a bitter experience when someone hurls abuses at you, don't you? And what about when someone places a garland around you? It feels sweet. The result of the auspicious [intent] is sweet, and the result of the inauspicious [intent] is bitter, and the result of the pure [intent] is *moksha*!

Questioner: When does a living being attain liberation?

Dadashri: One attains liberation upon becoming pure. Nothing at all touches purity, but it touches the auspicious. This [step-less path called *Akram*] is not the path of the auspicious at all, it is the path of purity. So, it is a path where nothing touches You.

This is Science! Science means that it liberates in every way. If You become

pure, then nothing will touch You, and where there is the auspicious, the inauspicious will affect you. Therefore, the one who gets involved in the auspicious has to follow the auspicious path. So, whatever those who follow the auspicious path do is fine, but this is the path of purity! Everyone has pure applied awareness as the Self! So, there are no other problems.

The Grace of the Gnani Is Required to Attain Purity

Questioner: What should be done to attain the state of purity?

Dadashri: If you try to do it, then you will bind karma. Over here, you should simply ask for what you want. By doing, karma gets bound. Whatever you do; if you do auspicious things, then you will bind auspicious karma, and if you do inauspicious things, then you will bind inauspicious karma, whereas in the state of purity, there is no such thing. *Gnan* (Knowledge of the Self attained through Self-realization) works on its own, one does not have to do anything.

One is the Self just like Lord Mahavir, but he has not realized this, has he! This realization comes through *Akram Vignan* (step-less Science of Self-realization). Then, the worries stop and one becomes free! Complete *jagruti* (awakened awareness) arises with this *Gnan*. This is the Science of absolute Knowledge (*keval Gnan*); it is not something ordinary. Therefore, your work will be accomplished.

Questioner: How can one attain as much Knowledge as you have as a *Gnani* (One who has realized the Self and is able to do the same for others)?

Dadashri: You should sit with ‘us’. You should attain ‘our’ grace. That is all, you don’t have to do anything else. Everything happens simply through the grace of the *Gnani*. Absolute Knowledge is attained through grace. If you set out to do anything, then you will bind karma, because you have not realized ‘who You are.’ When You realize ‘who You are,’ then You will realize who the doer is. *Moksha* cannot be attained as long as the state of purity does not arise. To attain the state of purity, the realization of ‘who am I’ should happen.

In Akram, the External Conduct Is Not Seen

What the *Kramik* path (traditional step-by-step path of spiritual progress) says is that the external conduct changes, then the intent changes, then one becomes free. While remaining at home, when can you attain the absolute state, and when can your external conduct change? How can external conduct change there? So, this path is completely *Akram* (step-less), and it is Scientific, and it is possible to get Your work done with minimal effort! ‘We’ have Seen in ‘our’ *Gnan* that the external conduct is a neutral thing. ‘We’ have established this path after having Seen that in ‘our’ *Gnan*, and ‘we’ have established it after taking the Lord’s permission. Therefore, ‘we’ have eliminated

the external conduct. The inner conduct starts, which will spread on its own and then express externally. In the *Kramik* path, one has to start with the external and make his way towards the internal, whereas in the *Akram* path, One commences with clearing internally and works his way towards the external. So, the external conduct is not to be seen [minded]. The external conduct will not change. This is because it is an attribute of the *prakruti* (non-Self complex), isn’t it!

In that [the *Kramik* path], the external had to be cleaned and then one had to go inwards. Yet, the external does not get cleaned and nothing is achieved. That is why one wanders for infinite lives. In this [*Akram* path], One must clear it off internally and make One’s way towards the external. That is easy; the external will continue to get cleaned automatically. ‘You’ don’t need to do anything, it continues to happen automatically. When the Self [developing I] comes into Its nature, when it comes into the Knower-Seer (*Gnata-Drashta*) state, that is true Conduct (*Charitra*). Without this Conduct, there cannot be *moksha*.

This is the manifestation (*avatar*) of *Akram* Knowledge! It is such that ‘we’ can give you the state of Godhood in just one hour! But your complete readiness is required.

Akram Vignan Cleanses From Within

Questioner: This *Gnani Purush* showers *Gnan* over everyone equally. But if mine is a neem tree and someone else

has a [*prakruti* of a] mango tree, then there is a difference in the seed, isn't there? So how can the same result be attained?

Dadashri: Here [in *Akram Vignan*], there is no problem with the seed. Here, you should ask me with humility, "Sir, please help me attain salvation." Here, there is *moksha* through absolute humility.

This is the decay of the *pudgal* (non-Self complex of input and output) of the fifth era of the time cycle, which can never be repaired. If you repair it from one end, then it will break down at the other end. And if you repair it from that end, then it will break down at this end. Instead, this *Akram Vignan* cleanses from within and keeps You separate!

With the Vision of the Pure Soul, the Internal Becomes Clean

Pudgal means our house. I have given the example in this way; when you whitewash and paint your house, it becomes clean. Similarly, Dada has given You the understanding that You are the pure Soul. So, Your belief has changed. Therefore, it is definite that You have become pure. But now everything within remains to be cleaned!

So now, You get rid of all this inner garbage. "I am pure." Every day he says, "I am pure Soul" at my big toe, but he has not become that. He asks, "What is it that still remains?" I reply, "There are cobwebs stuck underneath the furniture." He removes all of them. Then he says,

"Now I am pure." To which I say, "No, there are still these utensils, when they are cleaned, only then it can be considered clean, then it can be considered pure." So he does that. Then 'we' tell him, "There is still some dirt stuck on the utensils." When all that is done, then You become the pure Soul. So, 'I' am the Self and this *pudgal* has become pure. So you [the *pudgal*] have become pure and 'I' have also become pure, so we are both free!

The Thermometer That Shows That One has Become Pure

From the moment One Knows that nothing touches the pure Soul [*mool Atma*, the original Self], from that point on, the 'I' [*Hu*] starts to become the pure Soul. But as long as he believes that it touches the pure Soul, he remains in the state of *jeevatma* (the embodied self). Now, after becoming the pure Soul, the pure Soul indeed remains pure constantly, forever. 'You' can See that state on the basis of other people that, 'Wow! No one feels hurt, no one feels that way. Therefore, we [the Self and the non-Self] have become pure.' However much impurity there is, that much difficulty there is; not just for the other person, but also for the self. When does one's own difficulty come to an end? It is when this *Gnan* is received. And when the other person's difficulty comes to an end because of you, then You have become absolute (*purna*).

Awakened Awareness In Face of Removing the Garbage

Questioner: That is correct. So,

[after attaining the Knowledge of the Self] I have to remain attentive to the internal only.

Dadashri: ‘You’ have to continue to See how much of it has actually become pure and how much of it still remains [to be purified]!

Questioner: Now all the garbage has to be removed meticulously.

Dadashri: Were you not removing the garbage meticulously until now?

Questioner: No, I must not have removed it like that.

Dadashri: You say, “I must not have removed it like that,” but you have not removed it at all. Not a single word will go unchecked by me. This is a different kind of scale! Do You have to remove the garbage or do I?

Questioner: I will remove it with your grace.

Dadashri: But You should keep Seeing everything in this way. After Seeing everything meticulously, come and tell me, “Now I have become pure.” If the external beautification gives You so much bliss, then what will happen when You purify everything internally?

Questioner: There will be even more bliss.

Dadashri: Complete bliss, a state of absolute bliss! One can remain in *samadhi* (a state free from the effects of mental, physical, and externally-induced

problems). So now You should See everything meticulously. It is such that if You place me [to See everything within], then an entire Ramayan [epic] can happen! A whole book can be compiled. I have explained all this to you very briefly, in just five minutes.

Questioner: Is it possible to still attain this meticulous vision or not?

Dadashri: Now that you have spoken about it, the Vision will become meticulous for sure.

Continue Seeing the Mistakes of the self at All Times

Questioner: Dada, you have truly awakened us.

Dadashri: Yes, You have become awakened, but you should write all this down, and read it every day. The utensils still remain [to be cleaned] and some other things too.

Questioner: Now I will look at them meticulously.

Dadashri: Yes, so You should not clean them, You simply have to give the order, ‘Chandubhai, that is still left, now do that. Hey Chandubhai, that is left, go and do it. It will not do if you just whitewash the house from the outside.’ So, You should tell him. ‘You’ should give the order to Chandubhai, ‘What is this? Do you think that everything is fine just by whitewashing and painting [the house] from the outside? You still have to remove the garbage!’ ‘Hey Chandubhai,

what are you doing?' 'You' should say that now. So, You should make Chandubhai do it in this way. So, as You go on telling him and as it becomes clean, You too will become clean. There is no mistake in the Science that I convey, is there?

Questioner: Not at all Dada.

Dadashri: The furniture will be cleaned. Even the utensils that were stinking get cleaned. 'You' will know as You go on Seeing everything. But once the furniture is cleaned, one goes to sleep. He will say, "I will rest now." That will not work well. So 'we' do try to make him understand, but he does not understand, does he!

All day long, You should only maintain Your *jagruti* over, 'What is it that Chandubhai is doing?' 'You' should continue speaking to Chandubhai, You should See what Chandubhai is doing, and if he does not do it, then You should tell him, 'All these utensils remain unwashed. This and that still remains pending.' When he finishes doing one thing, You should immediately show him something else. As You can See those mistakes of Chandubhai, You should tell Chandubhai, 'You are making these mistakes, but now correct them.' Only then, will things straighten out for him; otherwise, they will not straighten out.

That Which Makes You Overlook Upayog Is Garbage

Questioner: Now, this garbage, what garbage is it?

Dadashri: There is nothing but garbage that lies within. That which does not let You keep *upayog* (applied awareness) on the Self, on 'I am pure Soul' is certainly all garbage.

Questioner: Garbage means the mind, speech, body, *chit* (inner faculty of knowledge and vision), intellect and ego, doesn't it?

Dadashri: The ego, mind, speech, and body are all the same thing indeed. Yes, they are made up of the same thing. However, in that, a little bit of mixture is Yours, the power of the Self has entered into it. Just the power alone! Just as a battery is made of only one thing, into which external power has entered and therefore it gives light. There is nothing left once the power leaves. It is indeed the same thing.

Questioner: So is everything that does not allow *shuddha upayog* (pure applied awareness as the Self) to be maintained all garbage?

Dadashri: Yes, so how long should I keep pointing this out? Now it remains for You to See. When the dishes reek, it is because fungus has grown on them that they reek. Can you eat out of such reeking dishes? It should be purified to that level. So for once, purify it completely. For how long should I keep telling you this?

Questioner: No, Dada. I have written down that all the garbage is to be meticulously cleaned out of the home.

Dadashri: Do you understand this

talk is so subtle that your mind is not able to grasp it? Are you able to follow this subtle talk? That is a job for the *Gnani*, isn't it! So that is worth writing down. Then it will do all Your work! [This talk] Should not be forgotten, that is what was said. If it is written down, then it will be read daily, then the *jagruti* will be maintained of what remains, You will inquire about that. Upon inquiring, it will be found. The Lord within has said [to Dada], 'Just tell everyone. How long will you carry the responsibility?'

'We' will surely not come to point it out. 'You' have to point it out on Your own. So now, 'we' will not have to tell You this again, will 'we'? Now, make sure that 'we' do not have to come and tell You this. 'You' should indeed tell him, 'Chandubhai do this, do that.' This garbage will not allow You to remain regular. Therefore, since garbage exists in the home, You should tell him, 'Look Chandubhai, there is still garbage here.' To which Chandubhai will reply, 'What do I gain from You becoming pure?' So tell him, 'When I become pure, then your settlement will certainly come about, that is for sure, that is a guarantee!'

Questioner: It is only Chandubhai that 'I' have to purify, isn't it?

Dadashri: Yes. 'You' are indeed pure. 'You' are indeed the pure Soul. Now, what Chandubhai says is, 'I too have become pure.' So tell him, 'No, as of yet everything has been cleared from the outside, but there is still all this garbage

that lies within. If you sweep that away, then you will become pure!'

Internal purity itself will bring about external purity. Surely it is from the inside that it comes out.

When There Is No Attachment - Abhorrence in the Parmanu, There Is Purity Indeed

Questioner: Dada, what does purity mean?

Dadashri: There is no attachment in any *parmanu* (the smallest, most indivisible and indestructible particle of matter). There is no attachment or abhorrence, it is pure.

Questioner: How does purity begin?

Dadashri: This itself is the beginning, isn't it! Do you yourself feel that the purity is happening?

Questioner: It feels as though it is happening. So, is purity the result of the amount of sincerity that one has towards Dada?

Dadashri: One becomes pure by remembering a pure person, and one becomes impure by remembering an impure person.

Questioner: Dada is pure, so by worshipping Him, does one start to become pure?

Dadashri: One starts to take on that form. Whoever one worships, one takes

on that form. If one worships a pickpocket, then one ends up becoming a pickpocket. He becomes a 'first class' pickpocket. He does not have to be taught, there is no college for that. In college, the professor himself would not know how to do that, would he!

Only Internal Purity Brings About External Purity

Questioner: You said that there is not even a single *parmanu* of attachment; this is in fact a very important point!

Dadashri: Yes. If there is even a single *parmanu* of that, then how can it be considered as the right belief [right Vision] of 'I am pure Soul' (*samyak drashti*)? Yes, so then! 'You' are the One with *samyak Darshan* (right belief of 'I am pure Soul').

'I' have given *samyak Darshan*, that is a hundred percent correct, and what is written here is also correct. So whose mistake is it, figure that out. Now are You 'Chandubhai' or are You the pure Soul?

Questioner: The pure Soul.

Dadashri: So not a single *parmanu* of attachment or abhorrence remains in the pure Soul. Therefore, 'we' have made You the pure Soul completely. The knowledge and vision that the world has is with attachment and abhorrence. It is impure, it is with attachment and abhorrence, and pure Knowledge is considered as that which is without attachment and abhorrence.

There Is Always a Pull Towards Pure Dada

Questioner: Before I met Dada, I did not know how to live. Now, after meeting Dada I am learning how to live.

Dadashri: Yes, after meeting me, things have turned out great. This is because the *Gnani Purush* is immaculate. He is pure, so affection certainly arises for Him.

Questioner: Yes, affection arises for Him.

Dadashri: He is pure, after all!

Questioner: Yes, after observing Dada, no one feels content. When one leaves from here, his legs pull him back here.

Dadashri: That is true, but all that remains naturally and spontaneously. This is all pure, isn't it! There is purity in every matter!

Questioner: Yes, pure. Pure in every matter, Dada.

Dadashri: He is considered to be free from sexuality and anger, pride, deceit, and greed (*kashay*), isn't He! That on which this world is standing; He is considered to be free from that, isn't He! So, He is transparent!

Transparency Is Higher Than Purity

Questioner: What is the difference between purity and transparency?

Dadashri: Beyond purity, one

becomes transparent. When purity increases, one becomes transparent.

So, the mind does not have any thoughts. It does not have any thoughts of harming anyone, of causing even the slightest violence towards any living being. Even the intellect runs smoothly. Even the discharge ego runs smoothly. However, the discharge is there, it gradually empties and when it empties completely, one becomes transparent.

Questioner: It does not happen all of a sudden, Dada?

Dadashri: That cannot just happen suddenly to anybody, can it!

‘Our’ mind is such that it carries the load of the universe. If you sit with me, then your mind will become like that. But you don’t sit with me, do you! Shrewd people! You go home to build a wall to earn dollars! You build a wall [become restricted, confined] to earn dollars. When your mind becomes like Dada’s mind, then your work is done. ‘He’ takes on [can handle] the load of the entire world!

With Transparency, It Can Be Seen As It Is

People ask me, “How do you know everything? So then we can see it.” If you say, “That day we had gone on a pilgrimage and such things had happened, is that correct or not?” Then I would reply, “That is correct.” But ‘we’ speak from what ‘we’ See whereas you speak from your memory. ‘We’ See it while speaking, ‘we’ See it exactly as it is.

Questioner: Does everything come into your *Darshan* (Vision)?

Dadashri: Not in *Darshan*, ‘we’ See it exactly.

Questioner: How is it Seen in *Darshan*? Is it through the *chit*?

Dadashri: It can be Seen completely clear. It is completely transparent. It is completely pure!

The *Gnani Purush* is considered to be transparent. He is in fact a mirror. All of them have manifested in the *Gnani Purush*. In this mirror, if one perceives Guru Nanak, then he sees Guru Nanak. If he perceives Lord Krishna, then he sees Lord Krishna. Whichever God one wants he will see in the *Gnani Purush*. One can even see Allah in Him, one can even see Lord Mahavir in Him. Whatever perspective one wants to use, he will see accordingly.

Even if you do not read books or do not know anything, I do not have any problem. But you should become *nikhaalas* (candid, open, pure-hearted), become truly *nikhaalas*. Subsequently, Knowledge that is befitting of a person who is *nikhaalas* will arise on its own.

Nikhaalas Means Completely Pure, Transparent

Questioner: Please explain *nikhaalas* more clearly.

Dadashri: A *nikhaalas* person is completely pure. He is not just a human, he is a superhuman; only then can he

become *nikhaalas*. A *nikhaalas* person is completely pure, he is transparent. He does not have even a single impure thought. That does not exist anywhere, does it? After attaining the Knowledge of the Self, one gradually becomes like that.

Questioner: In worldly interactions, people take advantage of a person who is *nikhaalas*, don't they?

Dadashri: No. Someone who has come to take advantage of him would not be able to come within a hundred feet of him. He would lose his strength, it would become fractured.

Questioner: Does *nikhaalas* mean to remain as the Self?

Dadashri: When 'we' give *Gnan*, even You remain as the Self. But that is not considered to be the state of *nikhaalas*. One who is *nikhaalas* does not have a single thought about worldly life, his heart is completely pure. You still have thoughts and you become engrossed in them. As long as you have thoughts about your home, your business, sexuality and all kinds of other thoughts, you will not become transparent.

Questioner: What thoughts does a *nikhaalas* person have?

Dadashri: He does not have any thoughts at all. His mind is constantly moving with each and every *samay* (smallest unit of time), therefore it has become *samayvarti* (prevailing in the awareness of the smallest unit of time).

A *nikhaalas* person has infinite spiritual powers, but he does not use them. Ultimately, even you will have to become *nikhaalas* like that, won't you?

If one becomes *nikhaalas*, then there is no need to be afraid of anything in this world. Such a person will automatically be protected. No one can destroy him. After attaining the Knowledge of the Self, the absolute state will arise, then no one will be able to hurt or destroy You; no one will be able to bother You at all.

Questioner: Being *nikhalaas* in worldly interactions can cause many problems.

Dadashri: No one at all can be *nikhaalas*, can they! It is only after attaining the Knowledge of the Self that one can become *nikhaalas*.

Questioner: If we became *nikhaalas*, then we would be considered to be fools in worldly interactions.

Dadashri: Fools can never be *nikhaalas*; people [mistakenly] refer to foolish people as *nikhaalas*. One who is *nikhaalas* is different altogether. He is *nikhaalas* in every subject, not just one or two subjects.

Become an Extraordinary Person

How long will you remain as an ordinary person? At the age of thirteen, I had thoughts of becoming an extraordinary person. To me, being ordinary was comparable to vegetables. All the difficulties an ordinary person faces; none

of those are faced by an extraordinary person. An ordinary person cannot help others. Whereas an extraordinary person is only there to help others. That is indeed why the world accepts him.

Questioner: What is the definition of an extraordinary person?

Dadashri: Extraordinary means one is helpful to everyone, to every living being of this world. When one becomes independent, when one transcends the *prakruti*, that is when one becomes extraordinary. An ordinary person undoubtedly experiences helplessness. If he is kept hungry for three days, then he will experience helplessness. Therefore, aim to be extraordinary. And then, there is no end to one's own bliss.

Right now, if you see an important person, an inferiority complex arises within you, you become dazzled. Hey, he is indeed an ordinary person, so why become dazzled by him?

There Is a Pull Because of His Purity of Renunciation

Questioner: Many times, I feel that do you have some kind of a spell? Do you have some kind of a power that you use to keep everyone drawn to you?

Dadashri: No, I don't have any powers at all. I have to take laxatives. I do not have any powers. It is that this has become transparent! There is not any kind of *mohanidra* (loss of awareness due to illusory attachment) nor is there any kind of renunciation left. So, whatever one

wants to renounce, he can do so in the shelter of Dada. This is because it is only if He [Dada] Himself has renounced that the other person can renounce. As long as there is no renunciation, if it even exists in the mind, until then the other person will fall short. Whereas here, complete renunciation prevails through the mind, speech, and body, He is completely transparent and that is the reason for all of this attraction.

The state of renunciation prevails to such an extent in this Dada that all kinds of living beings will get pulled here. Each and every part of Dada is characterized by renunciation, each and every part is pure. So, on account of that, everyone is bound to get pulled.

Samadhi Prevails in the Presence of Dada

Questioner: By sitting near Dada, we feel at peace and worldly desires vanish, how does that happen? It is the energy of Dada, isn't it?

Dadashri: It is not the energy of Dada. When you sit next to a large slab of ice, then you will feel cold due to its nature; that is not the energy of the ice. Otherwise, even the ice slab would claim, "See, I cooled you off!" Hey, how were you cooling us off, that is actually your nature! So, this happens through 'our' nature.

'We' do not have a single *parmanu* of sexuality, 'we' do not have a single *parmanu* of 'my-ness' (*mamata*). So where

there is no 'my-ness', there is no ego, what else is there? So, the one who sits with 'us' has attained salvation, hasn't he!

The Gnani Purush Alone Is Transparent

In this world, only [the *Gnani Purush* has] a pure body. It is the purest body in the entire world, transparent. No person can be transparent. The *Gnani Purush* alone is transparent.

There is nothing in this world that you can give to the *Gnani Purush* that will be useful to Him. This is because he has no beggary at all for anything. 'He' does not have beggary for money, He does not have beggary for fame, He does not have beggary for sexuality, He does not have beggary for respect. The One who has no beggary for anything is referred to as *nirvaasnik* (One who is free of worldly desires). The *Gnani Purush*, who is free from all desires, merely through His *darshan* (live connection through eye contact) demerit karma get washed away! By sitting near Him, endless peace is experienced.

A person who wants something will interfere. 'We' do not want anything at all. One person asked me, "Why do many people constantly remember Dada Bhagwan?" It is because He is completely transparent. Anything that is transparent allows something to go through and through. All the *Gopi* [female cowherd devotees of Lord Krishna] constantly remembered Lord Krishna, didn't they? It is like that over here! Over here, there is a minimum of thirty thousand people

who continue to remember Dada day and night. It happens automatically, they do not have to make an effort to remember Him!

Even if they have only met Him once, they still remember Him all the time.

Although you have always lived with your father, you still do not remember your father. This is because what does one remember? Only the One who is transparent is remembered. No one else would be remembered. It is a great difficulty to be remembered! It is only if One is transparent that He will be remembered [naturally], otherwise one has to strive to remember him.

To remember means to recall that which has been forgotten, whereas the One who is transparent is certainly remembered. There is a need to become transparent. The entire world is ready to give you whatever you ask for, but on that day, you are not going to ask. This is because you will not have any beggary. When you are a beggar, it will not give anything to you. It is when you do not have any beggary that it is ready to give it you; at that point, there is no beggary!

Dada is flawless, He is clean, He is transparent, so everyone feels love for Him.

Every day, *mahatmas* keep asking from Lord Simandhar Swami, that which is of Dada [the absolute Self]; that too is love! That which is bound by love does not leave.

‘Our’ mind is pure, the intellect is pure, the ego is pure. ‘We’ are at the epitome of purity. You too will have to become pure, won’t you?

Now, you constantly remember Dada, don’t you; so it’s settled. There are no problems, are there!

Questioner: Yes, yes, the One who is pure remains in our awareness to a greater extent.

Dadashri: Now, there will be a pull towards the One with purity. You may or may not remember wealthy people; ‘There are many influential people over there, but they do not remain in my awareness much. I actually know the One who is pure.’

Questioner: They remain drawn, they remain drawn towards the One with purity.

Dadashri: Now what else do I want? If someone wants to give something, they give so that they can get that [in the] next life; I do not want that. My own Self does not want that. That means I do not want anything at all!

The Gnani Lives for the Benefit of Others

I do not do it for myself, for any personal reason; it is for you. What I had decided was, ‘May others attain the same bliss that I have attained.’ In fact, it is I who has the need of, ‘May these people attain bliss and go to *moksha*.’

When one is not concerned about

his own happiness, but rather he remains continuously preoccupied with [thoughts of], ‘How can the difficulties of others be eliminated?’ It is from this point onward that *kaarunyata* (unconditional, constant compassion) begins. Since childhood itself, I had always been concerned with eliminating the difficulties of others. When not even a single thought arises about one’s own self, that is referred to as *kaarunyata*. *Gnan* manifests with this alone.

Questioner: We have seen that Dada does not have even the slightest *potapanu* (‘I-ness’), and He is always attentive only towards the other person’s convenience.

Dadashri: Gradually your *potapanu* will also leave.

Questioner: We have seen this of the *Gnani Purush*, so will our *potapanu* leave?

Dadashri: The ego has gone, hasn’t it! As long as there is ego, *potapanu* is protected. One sees that the *potapanu* of the *Gnani Purush* has gone.

Questioner: Does *potapanu* mean to protect one’s own *prakruti*?

Dadashri: It is to protect the *pudgal*.

Questioner: Dadaji has never seen his own convenience, He has always looked only at the other person’s inconvenience and has adjusted with him. Every person always looks only for his own convenience. Then no matter what inconvenience arises for the other person

but, 'My convenience should be taken care of. Where is my bed? Why isn't there food for me?'

Dadashri: This *potapanu* exists, so what does one do? He does not listen to anyone if he has to go from here, he makes others do as he says.

He Never Believes Things of the Non-Self to Be His

Now You should tell the body, 'If you want to leave, then leave, I will stay in my home.' Do not worry too much about it. For infinite lives, one has done nothing but continuously taken care of the body. Now, for one life if the body is surrendered to the *Gnani Purush*, and no further pampering is done, then it becomes clear. 'We' have not looked after this body even for a single moment. Not even for a single moment have 'we' believed, 'This body is mine.' After the manifestation of this *Gnan*, it is not 'ours'; it belongs to the non-Self. This thing [body] that belongs to the non-Self will not remain in our hands and we do not want it either. That which belongs to You is Yours and that which belongs to the non-Self is the non-Self's.

The Pudgal Becomes Transparent With Purity

Questioner: How much purity is this considered?

Dadashri: This is purity indeed; You as the Self are indeed pure. Otherwise, it would never come to memory. Otherwise, it would have to be recollected. That which is recollected gets forgotten. Whereas this

never gets forgotten at all, it always comes to memory. So, as much purity as there is, that much will be remembered. A person who remains pure comes to reside in the hearts of people and always remains in memory, he protects them. One constantly remembers him on the basis of that purity, the energy that is transparent! The *pudgal* becomes transparent.

Questioner: If that enters the other person's heart, then does it transform his heart?

Dadashri: It is only when transformation has taken place that He enters there. When will He be remembered? It is when a transformation happens.

In Akram, There Is Transparency at 356 Degrees

Questioner: Dada, in *Akram* you are at 356 [degrees], yet you are transparent.

Dadashri: Transparent, completely, one hundred percent transparent! It is 360 internally and it is 356 externally. In that [the *Kramik* path], it may be 360 within, but if it is 359 externally, even then it would not remain like this. Whereas here it is 356, yet it remains.

Questioner: Those people may be at 359, but they have never touched 360. Whereas here, 360 was reached and then it descended.

Dadashri: That can only happen if 360 has been touched. There is no ego here. Both the ego of doership and the ego suffering are not present at all.

So, this is a wonder! This is the wonder of the world! Each and every word is remembered. One would not remember the words of a [*Kramik*] *Gnani* who is at 359, one would have to make an effort to remember them. This is because the purity is lacking. This [Dada] is considered transparent, even at 356, transparent at 357, transparent at 358, transparent at 359 and when it reaches 360, then they are certainly both one. Until then, they will remain separate. Did you understand a little? It is such a wonder! And you have all attained it, that is such a wonder!

Jagruti of the Gnani Against Mistakes

‘Our’ *jagruti* is at the top [highest level]. You would not even realize it, but while talking to you wherever ‘we’ make a mistake, ‘we’ immediately know it and ‘we’ immediately wash it. For that, ‘we’ have placed a ‘machine’ [in the form of *pratikraman*] by which it immediately gets washed. ‘We’ have become flawless and ‘we’ See the entire world as flawless. The ultimate *jagruti* is that no one in the world is seen at fault. After attaining *Gnan*, ‘we’ began to See thousands of faults every day. As the faults are Seen, the faults decrease, and as the faults decrease, *jagruti* increases.

Now only the subtler and subtlest faults remain for ‘us’, which ‘we’ Know and See. These faults do not hinder anyone, but they remain because of the current era of the time cycle. And that is why the absolute Knowledge of 360 degrees has not been attained and it has

halted at 356 degrees! In this era of the time cycle, it is not possible to attain the ultimate state in the relative, but ‘we’ have no problem with that, because endless bliss prevails within!

Purity Through Pure Worldly Interactions

Questioner: Dada, after coming here to you, my vision (*drashti*) has been corrected.

Dadashri: It becomes corrected. All the impurity leaves. This is because I am completely pure. By coming into contact with me, purity must arise. And where purity does not arise, then one ends up becoming trapped here and there, and he realizes, ‘I have not become pure because of him, so he seems to be impure. Otherwise, why wouldn’t mine leave?’

Questioner: No one is at fault. I am indeed at fault, this is what the vision becomes.

Dadashri: That is correct. If you understand one of word of Dada’s, then it is more than enough. And if it comes into your conviction, then you are eternally blessed. First, it comes into understanding, and then it comes into conviction.

The Lord had Seen everyone as faultless. He had never Seen anyone as at fault. And when your vision becomes clear like that, that is when the atmosphere will become clear.

Unity Exists Where the Heart Is Pure

When there is unity, it is considered

purity of the heart. I have unity with everyone, because my heart is certainly pure, isn't it! I feel oneness with everyone. And when one writes an 'affidavit' [a confession letter], one does not leave out a single fault. He discloses all the faults to me from the age of fifteen all the way to the age of forty. All these boys and girls disclose them, what is the reason for that?

Questioner: It is your purity.

Dadashri: It is the purity. When they disclose that, I look at it, do a *vidhi* (silent auspicious blessings performed by the *Gnani*) and return their letters to them.

What did the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) say? *Alochana* (heart-felt confession of a mistake), *pratikraman* (asking for forgiveness for a mistake) and *pratyakhyan* (making the firm resolve to never repeat the mistake). When *alochana* is done to Me, then that is all. Thereafter, there is no superior at all who can accept it. This is the final acceptance. After it has been accepted, you should do *pratikraman* on your own and maintain an intent that you do not want to repeat this mistake.

Purity Leads to the State Free From Fear

Questioner: Dada, you had said that the one who is completely pure, not even God can frighten him in this world.

Dadashri: On the contrary, God remains wary. This is because who does

God look for? He looks for a person who is pure and He cannot find anyone who is pure. So when He sees two to four pure people, He says, "If I ever become very strict, then they will leave," so on the contrary, He would continue to remain wary. So, become pure. What do I mean to say? There is no need to become God; become pure. Even God remains wary. I have seen them remain uneasy around me. How many times have you seen them remain wary?

Mahatmas: Many.

Dadashri: This is because you should become pure. What is it like for me, for whom every single minute is open to sky? Hence, there is purity in me, complete purity, where one cannot find even the slightest [of impurity]. So, what is there to even look for? You should also make an effort and nurture the intent to become like that.

Questioner: I should nurture the intent?

Dadashri: Yes. If someone tells you, "I have become like this [pure]," then if you have that intent in your mind, then you can also become like that. Everything is possible after attaining this *Gnan*. If you have not attained *Gnan*, then you will not become like that. This is because after attaining *Gnan*, one's belief [vision] changes. And after the belief changes, progress as the Self (*Purusharth*) commences, actual progress as the Self begins. Therefore, progress as the Self to whatever extent possible.

Pure Vitaraagata Can Be Recognized Through the Eyes

What I mean to say is, as much purity as one maintains, that much more the world will benefit from it. I do not have any desire at all in my mind. If my *dhoti* (loose lower garment which Dada used to wear) is torn, even then it will do. But I have brought a karmic account from the past and so my clothes have not changed since childhood. They become ready automatically. I have brought that stock of karma from the past. The cloth is always decent too. It is not excessively expensive, but it is decent. The cloth is washed and folded properly, not like that which ascetics wear. It is decent, like a businessman. No one would realize that this is a *Gnani*; it is like that. When I sit in a car, would anyone realize that?

That is why Shrimad Rajchandra [*Gnani Purush* who lived between 1867-1901] had said, what is the *Gnani Purush* like? [He is] The One who does not have a 'board' [signboard], does not wear orange cloth, does not wear white cloth. If He wore orange cloth, then people would bow down to Him out of reverence and they would address him with honor. Even if He wore white cloth, people would address him with honor. An ordinary person would certainly not be able to recognize the *Gnani Purush*; no unique features would be discernable! He would not see any change in His face, would he! If he has the ability to recognize Him from the face, then he would recognize Him. When he looks into His eyes, then

complete *vitaraagata* (a state characterized by total absence of attachment and abhorrence) can be seen in them. No one has such eyes in the entire world; there is such *vitaraagata*. This is because we can recognize the eyes of a thief too; we can recognize that his eyes are different. Ask the police officers.

Once I asked a police officer, "How would you know whether or not I am a thief?" He replied, "Even if you have stolen something, we would not call you a thief. This is because the look in your eyes is not that of a thief at all. We immediately recognize it. Just as a cat can smell a mouse, we too can sniff that out." Your vision is such that you would even recognize everyone at the income tax office, whereas 'we' are completely *vitaraag* (free from attachment and abhorrence). 'We' have never had the slightest abhorrence for someone who has done something bad. Even if someone has done the worst thing possible, I still give him blessings.

The Liberating Laughter of the Liberated One

Questioner: I have seen your laughter, it is laughter that is absolutely free from attachment and abhorrence.

Dadashri: That itself is referred to as liberating laughter (*mukta hasya*).

Questioner: We have encountered the circumstances to attain liberating laughter, so how come it remains obstructed?

Dadashri: It remains obstructed because there are all kinds of ‘ghosts’ within you. No one other than the liberated One can remove that. Through the liberating laughter, the liberated One will bring you into the state of liberating laughter. All kinds of insistence lies within, that is why he does not cry when it is appropriate to cry, and he does not laugh when it is appropriate to laugh.

Why does this elderly gentleman laugh so much? It is because he is innocent, he is straightforward. Straightforward means he can be molded in whatever direction you mold him, just like gold. He can be molded in any way that is desired within an hour.

The *Gnani Purush* is constantly in a state of liberation, and because of that, others also become free from within! ‘Our’ mind remains free; it does not get bound even for a moment in any circumstance. Everyone becomes joyful just by doing *darshan* (live connection through eye contact) of the *Gnani Purush* and so many karma exhaust through that.

Except for the completely *vitaraag* Lord, there is no laughter that is free from karma. That has arisen in the current era of the time cycle, it has manifested in the *Gnani Purush* of *Akram Vignan*. It is such that it can get your work done and it can reduce all karma to ashes! No matter when you look at the *Gnani Purush*, even if you look at Him at two o’clock at night, even then He will have the same liberating laughter! Whereas the laughter of other

people is choked off because of anger-pride-deceit-greed.

Questioner: While talking to you, sometimes I laugh freely; is that considered to be liberating laughter?

Dadashri: Yes, at that time it is free. In this way, you get practice. Otherwise, why do ‘we’ need to [make you] say, “*Dada Bhagwan Na Aseem Jai Jaikar Ho*”? At that time, the garbage that lies within comes out and You become free.

Keep ‘Us’ Pure

Now, what happens as one becomes free from the bondages of the home? A state that is comparable to living in a monastery arises [a state in which there is no sense of ownership]. When a state that is comparable to living in a monastery arises, good stock comes out from within. When one is living in the house, there is some bondage of the house, isn’t there! When I live there on the third floor in Santa Cruz, there is bondage of the house, isn’t there?

Questioner: Yes, there is.

Dadashri: So the stock [of *satsang*] would not always come out as necessary. That is why the Lord had said to live in solitude. That is the only reason for it, isn’t it! That is the purpose of maintaining a distance from worldly life, isn’t it! I maintain a distance here, so it is comparable to living in a monastery, isn’t it!

Questioner: Yes.

Dadashri: Now this room itself is the monastery, isn't it! There is no bondage here, is there! People come here to talk about our business and leave, those are the past karmic ties, but there is no bondage of any sort, is there!

That is why the *satsang* currently taking place is of a high level, like before. This is because things are Seen with purity, aren't they! And whenever there is any discussion about worldly matters, the purity [becomes clouded], and things are Seen unclearly. So it does not give the desired result. My own bliss does not decrease, but others do not get the benefit. If you want others to get the desired benefit, then 'we' have to be kept pure. 'We' have to be kept at a distance from worldly interaction. And so nature has kept 'us' at a distance, it has kept 'us' away from home, hasn't it! Nature has fractured 'our' leg and kept 'us' away from home, hasn't it! And even Hirabaa [Dadashri's wife] says, "You should stay wherever your health is best served, wherever it is convenient for you."

So then words that are of a high level come forth, the ultimate speech comes forth. The speech that comes out is of a very high level! All the speech that currently comes forth is extraordinary speech! Each and every sentence facilitates many people to get their work done!

Upon Becoming the Smallest of the Small, He Attained the Highest State

Questioner: You say that you have

become small (*laghu*) in the relative; please give an example of that!

Dadashri: I will explain to you what it means to become the smallest of the small (*laghutam*) in the relative. Suppose someone is giving you a ride in a car and one of his acquaintances comes along, so he tells you, "Get out of the car." So you should get out without being affected at all. After a little while, he tells you, "No, no. Come back." He tells you to sit again, so you sit [in the car]. Again, another acquaintance of his comes along, so he tells you, "Get out of the car." Then you should get out without being affected at all. And you should sit in the car without being affected at all. If this were to happen eight to ten times, then what would happen? What would happen to these people? They would fly into a rage. They would go off just as milk goes off.

Questioner: They would go off the very first time it happens.

Dadashri: And if someone were to do that to me twenty-seven times, even then I would remain the very same! And I would get out and get back in too. If he says, "No, no. Come back." Then I would come back too. This is because 'we' have become *laghutam*.

To whatever extent you become inferior of the inferior in the relative, you will attain that much superior of the superior (*gurutam*) in the Real. 'We' have become smallest of the small, and that is why 'we' have attained the state of ultimate superiority. The path is not

difficult, it is difficult to understand this. By the relative viewpoint, I am everyone's disciple, I am the smallest of the small. By the Real viewpoint, I am the most superior. Therefore, from the viewpoint of worldly interaction, there is no one inferior to me, everyone is superior to me. I am the disciple of everyone. And through the Real viewpoint, through the viewpoint of the Lord, there is no one superior to me.

One who becomes the smallest of the small becomes pure, completely pure! You have certainly started becoming pure. However much you become pure, you have become the smallest of the small to that extent, that is how pure you are.

The Pure 'Photos' of Dada Will Grant Salvation

Questioner: The purity we have seen in you, people totally surrender to you, yet you have not taken advantage of anyone even through the mind. We personally experience this.

Dadashri: For you, Dada's 'photos' have been snapped within. Those 'photos' have been taken by just seeing Him once. The 'photos' that have been taken, those 'photos' will do the work.

Questioner: The 'photos' are doing the work. And it is when this is present that one can attain ultimate salvation.

Dadashri: Yes, otherwise, one who has not attained salvation himself, how would he do it for others?

I Yield to God, God Yields to Me

Questioner: It is the result of our merit karma of infinite lifetimes that we have met God in this life; we have met the complete *vitaraag*!

Dadashri: I have also met God and you have also met Him! I am sitting next to this God. I am actually a *Gnani Purush*; I am not Dada Bhagwan. Dada Bhagwan resides within, I bow down to Him with reverence, like this. And He is actually God. You will not encounter this Dada Bhagwan again, such a pure God! That is why change happens, doesn't it! Otherwise, change would not happen, would it! If I had established myself as God, then separation would remain in people's minds. I am not such that I would establish myself as God, am I! I have no need for it. What is the use of becoming God [like that]? I am actually considered to be a devotee of God, but moreover, He has yielded to me.

He has yielded to me. So I told Him, "Go, go to another place." To which He replied, "No, there is no other place like this." A correct place is needed like this one, a pure place! Impurity will not do at all.

Purity Is a Different Matter

Questioner: What is the difference between an *Atma Gnani* (One who has realized the Self and is able to do the same for others) and God?

Dadashri: There is a lot of difference. An *Atma Gnani* still remains

in a body. God has become completely separate, He has become totally separate. There is a lot of difference between the two. An *Atma Gnani* can certainly be considered God, but He is considered to be God with a physical body. Whereas this God is considered God, meaning He is pure, there is no impurity at all. To be pure is a different matter, isn't it! There is the possibility of spoilage where there is impurity. In fact, there will not be any spoilage [where there is complete purity], will there! There is not a big difference, but the only difference is that there is spoilage indeed! The actual God has become separate, and He is God! As an *Atma Gnani*, He is considered to be God, but there is impurity. It does not give the desired 'taste'. You will acquire the path ahead, but that bliss and 'taste' that should arise, you will not experience the joy of that, you will not feel content. Whereas that [where there is complete purity] makes one feel completely content. Where there is a slight shortfall in the purity, that is the state of the *Gnani*, and where there is complete purity, that is the state of God.

You Will Not Meet Such a Pure God Again

'Dada Bhagwan' is God and Dada is the *bavo* (the *Gnani bavo* is one who is progressing further towards absolute Self).

Questioner: For us, we feel that not only is Dada Bhagwan God, but also Dada seems to be God too.

Dadashri: 'You' should definitely

feel that, and 'we' are just telling You what is pure [exact]. No one at all would speak purely, would they? 'We' do not have any such desire at all to make a name for 'ourselves'. 'We' just simply say, "I do not have any worth left in me!"

'You' will not encounter this Dada Bhagwan again, such a pure God! This is because other [so-called] Gods will actually say, "I myself am God and I am indeed the doer of this and the One who makes it function." But 'we' are not saying any such thing, are 'we'?

Questioner: No, no.

Dadashri: 'We' refer to the One who is at that stage, "This One is the one hundred percent God." The talk of the other Gods is not wrong. What they say is completely correct, but as they call themselves 'God', we do not get the full benefit. Whereas here, there is no telling what wonder will arise!

That is indeed why everyone can see Dada Bhagwan! Otherwise, Dada Bhagwan would not be seen at all, would he! Why does Dada Bhagwan remain in people's awareness for all twenty-four hours? No one has remained like that [in people's awareness] up until now. The other [Gods] have to be recalled in memory, whereas Dada Bhagwan comes to memory of His own accord. In fact, He is never forgotten, whereas those other [Gods] have to be recalled in memory.

Questioner: This actually starts to function by itself.

Dadashri: It functions by itself indeed. Do people not say, “What an amazing thing this is! ‘He’ still remains in our awareness even if we say no!”

Only the Pure One Becomes a Representative of God

This world is indeed of our ownership, but the authority [over it] is not attained. In fact, however much becomes cleansed, one receives authority in accordance to that.

When is One considered to be the representative of God? When the Knowledge remains pure. When one does not have beggary for women, not a single thought arises about women. There is no beggary for money; he does not even touch money. He does not touch gold, money, or any other thing. Beggary for pride does not increase. There is no beggary for fame. When someone insults him, he blesses him. That is when God elects him as His representative. God gives him His power. ‘We’ have such power. What kind of power? ‘We’ possess all the power! This is because not any kind of beggary remains in ‘us’. And if there is beggary, then what is there? One remains absorbed only in that. And eventually, the beggary itself has to be removed, doesn’t it! This respect and insult is all beggary of the *pudgal*. Do you still have some beggary? Don’t you have beggary to any extent now?

Questioner: But Dada, the worldly interactions of ‘files’ [Dadashri’s term for anyone or anything that takes one away from the Self and into worldly life] remain.

Dadashri: You will have to settle worldly interactions, won’t you! ‘We’ have already settled worldly interactions. When you interact with others without hurting anyone, then that is considered purity in worldly interactions. If someone hurts you, then you should endure it, but you should certainly not hurt the other person.

The State of the Absolute Self Is Attained Through Purity

Questioner: Dada, but now I have made a firm decision that I definitely want to get rid of deceit.

Dadashri: If You want to go to *moksha*, then You will have to clear everything. Absolutely pure! Otherwise, You will not be able to go to *moksha*, will You! Impurity will not be acceptable there, and there are many people with me who have become pure. ‘You’ have also started to become pure, haven’t You? After becoming pure, You have to become the absolute Self (*Parmatma*). ‘You’ have to become what You are. It will be possible, won’t it?

Questioner: Only your grace is behind this. Dada, how long does it take to become completely pure?

Dadashri: If you receive ‘our’ blessings, then it will not take long.

Questioner: Dada, give me blessings.

Dadashri: ‘We’ have actually given them. You cannot take them by asking for them; ‘we’ actually give them. When

‘our’ heart becomes pleased, ‘we’ give them. There is no need to beg for them.

Questioner: It is very difficult to please the *Gnani*, Dada.

Dadashri: Your work will not be accomplished by begging. Become pure, pure!

Thousands of people constantly remember this Dada, they remember Him twenty-four hours a day. So, how pure must He be! However pure He is, He will be remembered automatically, He does not need to be remembered. There is a need to become pure. Then all impurities will leave. And *moksha* means completely pure! The absolute Self is indeed pure. Living beings are impure and the absolute Self is pure.

To Attain the Absolute State, Intense Motivation of the Self Is Needed

Questioner: What self-driven motive should *mahatmas* maintain to attain the absolute state?

Dadashri: Only the motive to spend as much of one’s life as possible with Dada; no other motive. Whether it is day or night, wherever it is, but one should remain in close proximity to Dada. One should remain in his vicinity [such that his vision falls on you].

Questioner: What is the solution to increase *jagriti* to an exceptional level?

Dadashri: You should remain in *satsang*. However much purity there is, there is that much *jagriti*.

Questioner: When someone sits with you [in *satsang*] for six months, then a transformation will happen at a gross level, followed by transformation at a subtle level; is that what you are saying?

Dadashri: Yes, the transformation will continue to happen just by sitting here.

Questioner: What does transformation at a gross level mean?

Dadashri: Transformation at a gross level means that one’s external problems are gone, only the internal problems remain! Then, if that amount of *satsang* happens again, then the internal problems will leave too. When both are gone, one becomes complete. Therefore, one should have familiarity [with the *Gnani*]. Two hours, three hours, five hours; there will be the benefit of however much you credit. After attaining *Gnan*, some people think, ‘Now we do not have any work left to do!’ But the transformation has not happened at all yet!

There Is Speedy Progress With the Agnas

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

Dadashri: If one follows the five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*),

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

When One remains sincere to 'our' *Agnas*, that is the greatest attribute. The One who achieves a state beyond the intellect by remaining in 'our' *Agnas* becomes just like 'us'! However, as long as One is nurturing the *Agnas*, there should not be any changes made to the *Agnas*. Then, there will be no problem.

If one follows the *Agnas* through *Gnan*, then it will produce results everywhere, whereas if one follows the *Agnas* through the intellect, then it will not give any results at all!

Constant Awakened Awareness as the Self

Questioner: Dada, You look the same whenever we see You. There is no change. Why is that?

Dadashri: Is this [body] some sort of a flower that it will wilt? Actually the manifest absolute Self is seated within! Otherwise, He [Dada's physical body] would look decrepit! Where the state as the non-Self (*parbhaav*) has been destroyed, where there is constant

awareness as the Self, where the subtlest liking (*ruchi*) towards the state as the non-Self does not remain, even the slightest iota of subtlest liking does not remain, then what more does He need?

When the state as the non-Self comes to an end, even greater bliss is experienced, so keep Your vision towards that end. However much the state as the non-Self comes to an end, One becomes steady in the nature as the Self (*Swabhaav*) to that extent. That is all, One needs to understand only that much, nothing else is worth doing.

People say, behold the spiritual dignity (*khumari*) of Dada! Now, there is dignity in the state of ignorance of the Self. But this too is dignity of a kind, the kind of dignity that never changes, it does not change even for a second. 'He' is exactly the same, whenever you see him, he looks exactly the same! Circumstances change, but Dada does not change, does he! And eventually, You have to become like him. That should certainly be Your goal.

One's Own Purity Means...

In this world, however much purity you have, the world is yours by that much! You are the owner of this world! I have not been the owner of this body for the past twenty-six years, that is why my purity is complete! Therefore, become pure, pure!

Questioner: Please clarify purity.

Dadashri: Purity means there is no

need for anything in this world, there is no beggarliness at all!

These are all, in fact, merely effects in the world. There is no such thing as pain in this world at all. It is simply a wrong belief. Nevertheless, the other person believes it to be the truth; that is his perspective, but You should not become affected by it. 'You' should become pure. The moment You become pure, everything else cannot refrain from becoming pure.

World Salvation Through Just Pure Darshan

Over here, the stock is clean, pure, it is the 'cream'! That stock is entirely different!

Questioner: If that stock is like that, then what must the stock within Dada be like? It is not possible to explain that, is it!

Dadashri: That is certainly extraordinary stock, isn't it! Pure, not nine hundred and ninety-nine, all one thousand!

Questioner: So Dada Bhagwan and A. M. Patel will always remain separate.

Dadashri: Yes, always separate.

Questioner: There is no intellect whatsoever, so the work gets done only through *Pragnya* (the direct light of the Self).

Dadashri: That is correct. The mind is not working, the intellect is not working.

Questioner: So Dada does *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*) for the entire world, for *mahatmas*. Whatever intent Dada has filled of, 'May the living beings of the world attain salvation,' the intent that He must be nurturing, does A. M. Patel nurture that intent or does Dada Bhagwan do it?

Dadashri: It is actually A. M. Patel. It is not the mind, it is certainly not the role of the mind. *Darshan* (Vision), *Darshan*, I can See what needs to be done! It is not an intent, it is Seen in *Darshan*! 'We' do not remember it, 'we' do not even remember his name. These activities continue happening according to *Darshan*.

Only Purity Is Required for the Salvation of the World

Questioner: What is the significance [of a pure person] for the salvation of the world?

Dadashri: His mere presence will promote salvation of the world. Simply through His presence. When the salvation of the world is going to happen, that is when He becomes present.

There is only one thing about salvation, which is that the One who attains his own salvation, can carry out the salvation of others without saying anything! So how much is there to do? Attain your salvation through the *Gnani Purush*. Then when One becomes the embodiment of salvation (*kalyan swaroop*),

people's salvation happens without saying anything. And nothing is gained from those people who keep on talking. Nothing happens by just giving lectures or talking. By talking, the intellect becomes emotional. Simply by observing His conduct, by looking at Him, all intents settle down. Therefore, it is only worth becoming that form. Stay near the *Gnani Purush* and become that form. If only five such individuals become ready, then they can carry out salvation for countless people! They have to become completely pure. It is possible to become pure in the presence of the *Gnani Purushi*, and they are going to become pure.

Just as on a hot summer day, if there were ice lying on the other side of the room, near the window, and as we enter from this door, a cool breeze flows through. Now, even if a cool breeze were to flow through in the dark, you still would come to know that there is ice somewhere nearby. Its mere presence does the work.

No one feels sleepy in 'our' presence. There should not be any shortfall. Humility should be constantly present. It will not do if you doze off in my presence and sexual misconduct will not do at all. Here, only completely pure people are acceptable. Where there is purity, the Lord does not leave from there.

To Achieve the Absolute State, Become Pure

Questioner: Please give blessings to all of us so that everything becomes clear in your presence.

Dadashri: 'We' give such blessings, provided you clean everything up!

Questioner: We will clean everything up.

Dadashri: You have to get Your work done. You are to use up this body only to attain the absolute state. No matter what circumstances you face, if the steadiness does not leave, your goal does not change, then you are considered to have attained *dharma*. In fact, people remain good in order to maintain their reputation or they remain good so they do not encounter adverse circumstances! Our goal is the pure Soul and *moksha*, so nothing else affects us at all. Effects of the non-Self do not affect You at all. Presently, you remain in the non-Self the entire day, and you are looking for *moksha*? If You want to go to *moksha*, then there should be only one goal.

Now Do Not Maintain Laxity Towards Becoming Pure

Questioner: Life is short and the road is long, but as I've found this *Akram*, I feel so much joy!

Dadashri: This is something that never happens and yet it has happened, so You should get Your work done. Of course, there will be joy! When this *Gnan* manifested in me, I also felt joy; I felt, 'Such a wonderful *Gnan*!' Tremendous spiritual powers have arisen!

Now You should follow the path according to Your goal, do not go along any other path. If you happen to go, then

You should say, "Come this way." That which breaks Your goal is your enemy. How can You afford to have your goal destroyed?

You should be careful that any external 'disease' such as, 'Let me conduct *satsang* with five people or something similar,' does not enter. Otherwise, new kinds of 'diseases' will enter and lead you astray, then what will happen? You will not find anyone to save you. Therefore, if You want to go to *moksha*, then do not get involved in talking about this. If someone asks you anything, then say, "I don't know." 'We' are pointing out all the danger zones. If 'we' do not point out the danger zones, then things would go wrong. Then your goal would become infected, wouldn't it! Decomposition would begin, wouldn't it!

Here, you should make your own mind so firm that, 'No matter what happens in this life, even at the cost of this body, I want to accomplish some work.' This much should be decided upon. Then the work will definitely be accomplished on its own. You should decide on what is required for the Self. There should be no laxity on Your part. When all this is available to you, there should be no laxity on Your part.

What authority do You have? It is the [pure] intent that, 'I want to accomplish this much'; that determination, you should use that authority of Yours.

It is not worth wasting even a moment any longer. Such an opportunity will not come again and again.

~ Jai Sat Chit Anand

Special Announcement

Due to the corona virus pandemic, in the current circumstances and in accordance with government guidelines, all of Pujiyashree Deepakbhai's satsang programmes have been postponed till further notice. In the future, when normalcy returns and after the government gives approval, an announcement will be made of Pujiyashree Deepakbhai's rescheduled satsang programmes.

Announcement Regarding 1 Year and 15 Year Subscription to Dadavani Magazine

How will you know if your subscription is about to expire? Check the last six digits of the membership number located on the address label of the Dadavani delivered to you. For example, DGFT555/**08-2028** means that your subscription will expire in August 2028.

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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

Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)

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Dada Becomes Present the Moment You Say 'Dada'

If the karma had been settled and this Gnan was subsequently attained, then the work would be accomplished in just one hour. But as it is, the karma have not been settled; the Gnan has been given while one was simply strolling along the path. So when the unfolding effect of karma changes within, the light of the intellect changes it around, and one becomes confused at that time. So, at the time of confusion, keep saying, "Dada, Dada," and say, "This army has come to confuse me." This is because those that cause confusion are still present within. So, remain cautious. And at that time, take the shelter of the Gnani Purush extensively. There is no telling when difficulties will be encountered, but at that time, ask for Dada's help, pull the 'emergency chain', and so Dada will become present.

- Dadashri



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