

January 2022

# *Dadavani*



The purpose of these Trimandirs is to acquaint people with Simandhar Swami. When Simandhar Swami's Trimandirs are constructed everywhere, then the state of the world will be altogether different !

**The Grand Event of the Life Instillation of the Idols  
at Junagadh Trimandir - Dt. 9 January 2022**



Adalaj : Absolutely Revered Dada Bhagwan's 114th Birthday Celebration :  
Dt. 17 to 21 November 2021

Lighting the Candle



Pujan

Aarti

Satsang



Pujyashree Gifting the Chief Minister an Idol of Simandar Swami

Satsang



Choir Bhakti

Darshan



## Simandhar Swami's Mission for the World's Salvation

### EDITORIAL

Infinite *chovisi* (set of twenty-four *Tirthankar* Lords who are present in certain eras of each half-cycle of time) have come and gone, yet these living beings have not attained Self-realization, no end has come to their wanderings! So now, in the fifth era of the time cycle, through what means can *moksha* (liberation) be attained? Through the merit karma of those who yearn to attain *moksha*, a *Gnani* or a Self-realized person who leads people to the path to *moksha* manifests at certain intervals in the time cycle, and becomes an active evidence (*nimit*) for the salvation (*kalyan*) of many people. The *Akram Vignani* of this era of the time cycle, absolutely revered Dada Bhagwan [Dadashri], has recognized the One who bestows *moksha* to humans in *Bharat Kshetra* (the zone in the universe where planet Earth exists): the current *Tirthankar* Lord Shri Simandhar Swami in *Mahavideh Kshetra* (a region in the universe). And He [Dadashri] has connected many people to Him.

Dadashri says, "It does not matter if 'our' *moksha* is delayed by one more lifetime, but it is my inner intent that this *Akram Vignan* (spiritual Science of the step-less path to Self-realization) should spread throughout the world. May the world experience the bliss 'we' have attained; the world should not remain in such a state. May the world attain the right *Gnan* (Knowledge of the Self), attain peace and happiness, and may some people attain *moksha*." Therefore, He has only nurtured the one intention for the salvation of the world (*jagat kalyan*) that, "May the world attain salvation." The only motive is that humans of the current times who reside in *Bharat Kshetra* (the location in the universe where planet Earth exists) establish a connection with Lord Simandhar Swami and arrive and reside at His feet.

Simply by worshipping Lord Simandhar Swami, a change will come about in the world. Through the non-sectarian temples of Lord Simandhar Swami, who does not have any feeling of separation and is free from sects and factions of religions, the people of India will attain ultimate salvation.

By attaining the Knowledge of the Self from absolutely revered Dadashri, we have attained our own salvation. Now in this life, amidst whatever circumstances we come across, there should be only this resolve: May this mind, speech, and body only be used for Simandhar Swami's mission. This mission of salvation belongs to Swami and this mission will most definitely be accomplished. This is because behind this [mission], the *Shaasan dev-devi* (the celestial beings who protect the spiritual reign of a particular God) of Lord Simandhar Swami are at work. The salvation of the world should certainly take place, and why wouldn't it happen? As we are under the shelter of a living *Tirthankar* like Lord Simandhar Swami, and moreover, the *Gnani Purush* of the *Akram* path, it will definitely happen.

In the current edition, we get a glimpse of what kind of intention the *Gnanis* have for the world's salvation. Dadashri says with the humblest of intent, "'We' are only a *nimit* (an apparent doer who is simply instrumental in the process) in this; besides, this mission of the world's salvation belongs to Simandhar Swami." Our only intention should be to contribute to this mission as a *nimit*. The ardent prayer is that all of us *mahatmas* become pure and join this mission of the world's salvation.

~ Jai Sat Chit Anand



## Simandhar Swami's Mission for the World's Salvation

*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](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

### Salvation Is Done Through Attachment for the World's Salvation

**Questioner:** As someone who is *vitaraag* (free from all attachment and abhorrence), what connection do you have with public dealings?

**Dadashri:** That of *vitaraagi bhaav* (complete non-attachment from within); a *vitaraagi* and public dealings have absolutely nothing to do with each other! In the current era of the time cycle, it is not possible to be completely *vitaraag* (free from all attachment and abhorrence). 'We' are *vitaraag*, but not completely. 'We' are *vitaraag* towards all the living beings in this world; it is only towards 'our' karma of carrying out the world's salvation (*jagat kalyan*) that 'we' still have attachment (*raag*). A little bit of attachment to constructively intervene (*khatpat*) for the sake of the world's salvation still remains. Even that attachment is only to the extent of exhausting 'our' karma.

A little bit of attachment remains to the extent of exhausting 'our' karma, and that too, it is to constructively intervene for the sake of the world's salvation, and

that cannot be harmful, can it! Even this is considered attachment. 'We' had this self-interest (*garaaj*), that is why 'we' got up from over there [the state of being absolutely free of all attachment and abhorrence] and came here [to the state of the detached One who intervenes constructively for the salvation of others]!

The one you are asking [questions] to is currently not *vitaraag*! Currently, 'we' are a *khatpatiya vitaraag* (the detached One who intervenes constructively for the salvation of others). The One who intervenes constructively (*khatpatiya*) means [He constantly has] the intent, 'May the world attain salvation' and He constructively intervenes for the sake of salvation. The One who is [completely] *vitaraag* only keeps giving *darshan* (live connection with an enlightened One through eye contact); He does not intervene constructively or any such thing, there is no constructive intervention whatsoever! 'We' intervene constructively, which means that 'we' have remained here [rather than attaining *moksha*, final liberation] to do this intervening. That is why 'we' are referred to as *khatpatia*

*vitaraag*. ‘We’ have only this desire, ‘we’ have no other desire. ‘How can people attain peace’; this is the very reason ‘we’ have taken on this total commitment (*bhekh*). And that is precisely why ‘we’ do eleven hours of *satsang* (spiritual discourse conducted in a question and answer format) every day.

### Salvation Through Detached Intervention

This is a kind of constructive intervention that ‘we’ do by saying, “Come over here and ‘we’ will give you *moksha* (liberation).”

Now, that is precisely why ‘we’ have to do all this constructive intervention, isn’t it! The One who does not want anything at all for Himself is called *vitaraag*! What kind of constructive intervention? It is with the intent, ‘May others attain something similar to what ‘we’ have attained.’

Lord Mahavir was not a *khatpatia vitaraag*. [Whereas] ‘we’ invite you by saying, “Please come. All your miseries will go away.” That was not the case with Lord Mahavir. He was absolutely *vitaraag*; so there was no interference at all, was there! No interference, no intervention. The One who does not want anything at all in this world.

There is nothing in this world that ‘we’ want. Even if all the gold in the world is given to ‘us’, ‘we’ do not want it. ‘We’ do not have thoughts about women at all. What does One who has become free from all bondage need? ‘We’ only want this much, the world should attain salvation and that is definitely going to

happen. And the world will indeed take on a completely new form! A completely new approach, a new form!

Now, the *vitaraag* Lords (fully enlightened living beings who have no attachment to the relative self or any other thing in the world) did not say such things. ‘We’ intervene constructively, that is why ‘we’ say, ‘Dear fellow, you will fall into the canyon that lies ahead.’ Now, the *vitaraag* Lords tell ‘us’, “Why do you worry about him?” But ‘we’ feel, ‘Gosh, once he falls down [spiritually], when will he get sorted out?’ This is simply what ‘our’ intent is like, ‘our’ desire has become such that no one falls and some solution is brought about for this. ‘We’ have found the path to *moksha* and ‘we’ take you along with ‘us’. ‘We’ will sit with you for half an hour, but ‘we’ will take you back [‘home’; to the Self].

### The Intention Is Only for the World’s Salvation

**Questioner:** But when One who is *vitaraag* associates with people, is it to discharge His own karma?

**Dadashri:** It is to clear His own karmic account; it is not for others. ‘He’ has no other intention (*bhaavna*). ‘We’ have the intention, ‘May these people attain salvation. May everyone attain salvation the way it that has happened for me.’ That is the intention ‘we’ have. The *vitaraag* Lords do not have that. ‘They’ have no intention at all; They are completely *vitaraag*! Whereas ‘we’ actually have this intention of one kind! So ‘we’ get up early in the morning and

sit at ease! ‘We’ start up this ‘school’ [*satsang*]! It remains open all the way up until eleven thirty at night! Therefore, this is ‘our’ intention, that may everyone attain bliss like mine! Why should there be so much misery! There is no misery yet they are unnecessarily suffering it. If this lack of understanding is removed, then the misery will leave. Now, when will the lack of understanding leave? It will not leave by telling the person to get rid of it, it will leave by pointing it out to him. It will leave if it is pointed out to him! So ‘we’ point it out [to others]. So ‘we’ are referred to as the *murt Swaroop* (the manifest Self); ‘we’ are referred to as *shraddha ni pratima* (an embodiment of faith, whereby One prevails only as the absolute Self, resulting in other’s having faith in Him).

May the whole world understand *vitaraagata* (the state of absolute detachment), may they attain the *vitaraag* path; if they do not attain *moksha*, so be it, but may they at least attain the *vitaraag* path. Travel a mile, but travel on the *vitaraag* path. In whatever religion you follow, however many *vitaraag* miles there are in that religion, even if it is just one mile, but travel on the *vitaraag* mile.

### **The Goal of Salvation Through Unconditional, Constant Compassion**

The whole world is roasting like sweet potatoes that are placed in a fire pit. People outside of India are also roasting like this and people in this country are roasting as well. These people are burning from all sides. Here in Ahmedabad and Mumbai, just look at the power of ‘King’

*moha*! Despite having millions of rupees, people are writhing like fish out of water! When I told someone, “The sweet potatoes are roasting,” he replied, “Dada, you are saying that the sweet potatoes are roasting, but now they are even on fire!” Whatever moisture there was has all evaporated and the sweet potatoes are now on fire! So this is the current predicament! What is the goal of our *satsang*? It is to bring about the salvation of the world. This intention is not going to go to waste.

‘We’ used to say that ‘we’ will sit under a banyan tree or some other tree and preach. Or that ‘we’ will lodge at someone’s house, that way, the people living in that home will attain salvation.

How can people come out of this confusion? How much confusion must there be? So this is the unconditional, constant compassion (*kaarunyata*) that is applied all day long. And it is if one comes out of the confusion that he attains this Knowledge of the Self (*Gnan*), and only then does one get onto the path [of *moksha*]. Therefore, this is the solution. Do you find anything that is objectionable in this?

### **Understand the Fundamental Point of the Tirthankar Lords**

**Questioner:** No, but Dada, whenever I look, wherever I look, I can see despair.

**Dadashri:** Wherever you look, there is despair. But now, the world’s salvation is going to happen through the *nimit* (one who is instrumental in a process) of the *Gnanis* (Those who have realized the Self and are able to do the

same for others). In the world, people's thoughts will change, religious practices will change, all of these rebellious sentiments will be destroyed through Their way of thinking. All the rebellious sentiments that have arisen will get fractured and destroyed. The school for this very thing is in progress here!

**Questioner:** If what you say happens, then it would be wonderful!

**Dadashri:** All this has fundamentally arisen from abhorrence. And if you go beyond that, then it has arisen from enmity (*ver*). So, your spiritual work will be done if you become friends; otherwise, as long as enmity prevails, it will bind you. If the people of the world were to understand just this one point of the twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others), then the world would attain salvation. Just this one point of the twenty-four *Tirthankar* Lords: 'Become free from abhorrence (*vitadwesh*)!'

### The Scientific Method of the Tirthankar Lords

The *Tirthankar* Lords' method is very scientific. If 'our' method is so scientific, then imagine how [scientific] Their method must be, how wonderful must Their method be? If the method of the One who has failed [in attaining 360 degrees] is so scientific, then how scientific must the method be of Those who have passed? What do you think? Such a great change occurs in a person within just one hour when he comes to 'us', so how wise must They be? And all that is conveyed

here is indeed Theirs. None of that is 'our' 'stock' at all. This is just a taped record that is playing, and 'we' continue listening to it.

### The Reign of Lord Mahavir Will Shine On

All this [*Akram Vignan*] will still remain for eighteen thousand years. After that, no books will remain, no temples will remain. There will be no trace of religion. But until then, won't one need some means [for spiritual advancement]? Religion will continue to exist until then.

The reign of the *vitaraag* Lords! The reign of Lord Mahavir will shine on greatly! It has been defamed so far, but it will now shine. It will shine tremendously. And all the religions are going to shine! The reign is of Lord Mahavir, and 'we' are considered a *kalash* (rounded pinnacle at the top of a temple, placed as an adornment) of that reign. Do they not place a *kalash* on top?

**Questioner:** Yes.

**Dadashri:** Then it will shine, and the responsibility is not 'ours'! You should simply nurture the intention within that, 'May the world attain salvation.' That intention should be a true one from the heart. The world is definitely going to attain salvation, there are no two ways about it. Nature itself will help with that. No one else will be able to help with that. Moreover, it will truly help! That the world will attain salvation is definite! This will not go to waste just like that. Such a spiritual Science that has manifested will not be lost just like that.

## Salvation of the World Out of One's Self-Driven Motive

So things are different here; this [*satsang*] is not a 'shop'. Nevertheless, people refer to this as a 'shop'. They ask, "Why have you opened up a shop just like all the others who have done so? What self-interest do you have?" 'We' do have the self-driven motive, don't 'we', that of, "May you also attain the bliss that 'we' have attained!" This is because people are writhing the way fish out of water do! That is why 'we' have to keep travelling everywhere. Many people have attained this path of peace.

**Questioner:** So this is not self-interest; rather, the intention that all living beings attain salvation is maintained!

**Dadashri:** The intention is that it would be nice if they attain salvation. Except for the *Tirthankar* Lords and the *Gnanis*, no one else had nurtured the intention for the world's salvation. When people don't have the means to feed their own stomachs first, how can they think about others? What intention had everyone nurtured? They kept yearning for a higher state! If a person is a monk (*sadhu*), then [he nurtures the intention,] 'When will I get promoted to an *upadhyay* (spiritual preceptor)?' And if he is an *upadhyay*, then [he nurtures the intention,] 'When will I get promoted to an *aacharya* (higher-ranking Jain monk)?' That's the only intention everyone has. While on the other side, people have the interest of taking part in the black market! And if he is a tax collector, then his only intention is,

'When will I become a commissioner?' No one cares about the world's salvation.

We are still talking about one to two lifetimes [before attaining final *moksha*], that perhaps someone may be filled with this intent to become instrumental in the salvation of the world; but that is limited to one or two lifetimes. What this means is that, the *Tirthankar* Lords would have had this *bhaav* (inner intent) of, 'May everyone attain the bliss that I am experiencing.' Moreover, that is the only charge [*bhaav*] for them. But this is not possible for everyone. Most people would have the general desire, 'May the living beings of the world attain salvation.' Their main *bhaav* is not to do the world's salvation. Only a few people would have such a *bhaav*. When a person encounters such circumstances from all around, then this is possible. Everyone does not have it.

## The Gnani Carries Out Salvation as a Nimit

'We' are able to give instant *moksha* in this era of the time cycle, through which *moksha* prevails right here. 'We' are the giver of *moksha*, 'we' are licensed to give *moksha*. 'We' are an instrument (*nimit*) for the world's salvation, 'we' are not the doer. Anyone who comes in contact with 'us' can attain salvation; but he has to meet 'us'. You have met 'us', the circumstance has come together; so it is when your merit karma comes into effect that the circumstance comes together. And 'we' have come upon this because the salvation of the world is going to happen through 'us', that is the reason



‘we’ have come upon this. ‘We’, too, are a *nimit*, aren’t ‘we’! ‘We’ tell him [about the path of *moksha*], so this is all in the form of a *nimit*.

It has come into effect, but everyone has this intention for only the world’s salvation. It is the status of a *vitaraag* and the status is indeed the same! It is the status of Lord Mahavir, isn’t it! People tell ‘us’, “Your religion will continue on over here.” ‘We’ tell them, “No dear fellow, it is the Lord’s.” These eighteen thousand, five hundred years are of the reign of the Lord; ‘we’ are simply an ‘ornament’ of this reign. People say, “You have become an ornament!” However, ‘we’ are a *nimit* in this, ‘we’ do not do anything. ‘We’ are not the doer of anything. ‘We’ do not have the energy to do anything. The energy to do has come to an end. As long as that energy exists, there is *pudgal parinati* (the belief that ‘I am doing’ in what are the results of the non-Self). From that, *pudgal parinaam* (effects of the non-Self complex) arise.

‘We’ prevail in ‘our’ bliss that is free of attachment and abhorrence. And whatever amount of work these people have, ‘we’ complete it with the awareness as an instrumental doer. There must be karmic ties between you and I for many past lifetimes, that is why we have met. ‘We’ are not the Lord of salvation, ‘we’ are a *nimit*. Those with phenomenal merit karma will reap the benefit while sitting right at home! It is the effect of [the merit karma of] those with phenomenal merit karma, this *Akram* path! Otherwise, how can it [the path to *moksha*] be *Akram*

(stepless)? If one gets the *darshan* (live connection through eye contact) of a *Gnani Purush*, then his salvation has happened!

### Samadhi Prevails in the Gnani’s Presence

**Questioner:** By sitting with Dada, I feel peace and the worldly intents leave. How does this happen? It is Dada’s energy, isn’t it?

**Dadashri:** It is not Dada’s energy. When you sit next to a large slab of ice, you naturally feel the coolness, it is not as though that is the ice’s energy. Otherwise, even the ice slab would claim, “Look how you cooled off because of me!” [In turn, ‘we’ would tell it,] “Just forget it; what capacity do you have to make him cold? This is actually your inherent nature!” So this happens because of ‘our’ inherent nature. ‘We’ do not have a single *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) of *vishay* (sexuality), not a single *parmanu* of *mamata* (my-ness), so where there is no *mamata*, where is no ego, what else will be there?

*Paudgalik parinati* (the belief that ‘I am doing’ in what are the results of the non-Self) does not arise for ‘us’ even for a moment. Though ‘our’ outward appearance is like this, *paudgalik parinati* does not arise. ‘We’ must have brought something like that from the past life, as such thoughts do not arise for ‘us’. ‘We’ have not made such spiritual effort in this life, rather ‘we’ must have brought it along with ‘us’ and that has manifested.

## It Is Speech That Is Without Ownership and That Grants Salvation

**Questioner:** Who does the intention for the world's salvation?

**Dadashri:** It is because of *Pragnyashakti* (the direct light of the Self). In reality, it is not the job of *Pragnya* to have the intention for the world's salvation, but when one has only one or two more lives left [before attaining final *moksha*], another energy is at work along with *Pragnyashakti*. However, they are roughly the same.

'We' are saying this having become the *Atma* (the Self), having become the *Purush* (the Self), and 'we' have set out to do *Purusharth* (progress as the Self). All 'our' work is aimed at how change can be brought about within the people of India and other countries.

**Questioner:** So does the Self have the intention for the world's salvation?

**Dadashri:** The Self does not have such an intention at all, does it! The 'I' who is at 356 degrees, it is that 'I' who has all this.

**Questioner:** Who is the One with the 356 degrees?

**Dadashri:** That indeed is this *Gnani Purush*!

**Questioner:** So is this His speech?

**Dadashri:** No, this speech is not His either. He used to claim the ownership of it. 'He' has now relinquished that sense of ownership (*malikipanu*); nevertheless,

He is at 356 degrees. This is because He has the *bhaav* to do the world's salvation.

**Questioner:** Is it because of that *bhaav* that the speech that carries out salvation comes forth?

**Dadashri:** No. Such speech comes forth because the sense of ownership has been relinquished. There is no problem with bringing about the world's salvation, but if you let go of the sense of ownership, then your *bhaav* will be fulfilled. It is in fact when Lord Mahavir became free of that sense of ownership, that the *deshna* (the egoless speech accepted by all) emanated. Then it continues to 'play' [come forth] on its own.

**Questioner:** Your speech that comes forth in the form of *deshna*, is it on the basis of a previous *bhaav*?

**Dadashri:** I had done the *Purusharth* in the past [lives]. I had nurtured the intention in the past [lives] that the speech should not have mistakes like these; the speech should become free of mistakes. So the result of that has now come; so 'we' have now become free from it.

**Questioner:** You still have one or two lives remaining [before attaining final *moksha*], so to become a *nimit* for even greater salvation, new speech must be getting generated within, right?

**Dadashri:** What is there presently is itself new speech; there can be no higher speech than this. I, too, have to read it.

## Salvation Happens Through Syadvaad Speech

Everything that everyone speaks,

however much is being spoken, all of that is overt egoism. Even for the *Gnani Purush*, when he speaks *syadvaad* (speech that is accepted by all and does not hurt anyone's viewpoint), there is no egoism at that time. However, if he speaks about anything else, then it is only his ego that is being expressed. That ego which is emptying is called the discharge ego. However much is being said, that is all indeed egoism. Even when there is no need to speak, one still speaks, doesn't he?

**Questioner:** Others attain liberation (*kalyan*) from that.

**Dadashri:** That is correct. There is no problem when others gain for the sake of liberation, but when the other person will not gain from it, and it is regarding a different matter, and one starts saying, "No, do it this way, you don't understand," [in that case,] whatever he says is all egoism.

Lord Mahavir's speech was *syadvaad*, and the *Gnani Purush's* speech is *syadvaad*. *Syadvaad* means that everyone listens to it, but no one feels, "He spoke in opposition [to my beliefs]." Whether the person is Muslim, or from another faith, everyone likes it; that is considered *syadvaad*. It is *niragrahi* (free from insistence) and it takes into account all the relative viewpoints (*sapeksh*). The Lord's speech is so wonderful!

### The One Who Attains His Own Salvation Can Carry Out the Salvation of Others

**Questioner:** Does one's own salvation happen first or does the salvation of others happen first?

**Dadashri:** The One who has attained his own salvation can carry out the salvation of others. Otherwise, no one can carry out the salvation of others. If one has attained his own salvation, only then can he carry out the salvation of others. And secondly, those who have set out to carry out the salvation of others, that is actually nothing but egoism. 'I am doing something.' One does not even have the [independent] ability to empty his bowels. No one has been born in this world who has the independent ability to empty his bowels!

Therefore, One's own salvation comes first, then He can carry out the salvation of others. If I stop smoking and then I say, "You should not smoke," then it will impact the other person. If anger, pride, deceit, and greed lie within me and I say, "Remove all your anger, pride, deceit, and greed!" [Then people would respond sarcastically,] "Just look, he has set out to bring salvation to the world!" Who is it that can bring salvation to the world? It is the One who has completely attained His own salvation, He sets out to bring salvation to the world. And the enormous amount of penance that must be done, is that some sort of child's play?

### Proceed on the Path of Moksha Silently and Discretely

The salvation of the world will occur whenever the time comes. When nature of its own accord, prepares the *nimit* (instrument) for salvation, then proceed! Do not try to become ready on your own. This is not something one can get ready for! If you try to sell off the



*siddhis* (spiritual powers), what will the world not give you? But in the process, you will lose your wealth of being in a human life-form! Not only will you lose it, but you will become eligible to go to hell! Ours is the path to *moksha*, where One has to go very silently and discretely!

### **A Pure Ego Is Required for Salvation**

**Questioner:** So then, is there nothing that remains for us to do for the world?

**Dadashri:** ‘You’ were not meant to do anything in the first place; this is simply egoism that has arisen. It is these human beings alone who have the egoism of doership. If one does not have that egoism, then there is no problem. However, one cannot refrain from having egoism, can he!

One has egoism, so he does not forget the awareness of the ego. The One who is the pure Soul does not lapse in the awakened awareness (*laksh*) as the pure Soul. You should keep it exact, so that mistakes are not made. Currently, there is the live presence of the *Gnani Purush*, so do everything in His presence. Is there likely to be any problem in that?

So, the ego is to be made pure. How is it to be made pure? The answer is, “When *parigrah* (inner attachment towards material things) arises within, you should gradually decrease the *parmanu* of illusory attachment (*moha*), you should decrease the *parmanu* of anger, you should decrease the *parmanu* of pride. You should decrease those very *parmanu* and make the ego pure. When not a single *parmanu* of anger, pride, deceit, greed, attachment

and abhorrence remains in the ego, and the ego becomes pure in this way, then it naturally becomes one with the pure Soul within.

### **‘Our’ Life Is Only for the World’s Salvation**

Only after one’s misery comes to an end, does the intention for the world’s salvation arise. All the miseries of these boys [young men who have taken the vow of celibacy and have dedicated their life to the *Gnani* for the world’s salvation] have ended, that is why the intention for the world’s salvation prevails all day long for them.

“Boys, you are saying it with true feelings, aren’t you?” They say, “Our life is only for the sake of carrying out the world’s salvation.” If hundreds of thousands of people were to say this, then simply through their presence, the world would straighten up. Yet not a single person has said this. Everything is written in the books, it is written in the scriptures, but if one has said this, then he has said it mechanically; how has he said it? This is because as long as one has not become blissful himself, he will not be able to say this. If one has become blissful himself, only then does he talk about the world’s salvation.

### **The Pure Soul Remains in Awakened Awareness in the Goal of Salvation**

Do you ever get thoughts about the world’s salvation? Do they arise sometimes or often?

**Questioner:** Dada, they are starting

to now. Until now, I felt, 'Why isn't the intention for salvation arising properly?' I now realize that this is the *Gnan*, the pure Soul is like this; along with this, the intention for salvation is now happening! True Knowledge of the Self means that salvation should be like this [for the world too]. And nor can I refrain from constantly supporting that. Otherwise, I keep feeling that mistakes are being made.

**Dadashri:** The entire body is being utilized for the world's salvation. The speech is being utilized for the world's salvation. And the mind is occupied in the pure Soul. Do You See the pure Soul wherever You look?

**Questioner:** Yes, the pure Soul.

**Dadashri:** Otherwise, such *yog* (unity of the mind, speech, and body) [for the world's salvation] would not be found, would it!

Wherever and in whatever there is the goal of the world's salvation, the pure Soul remains in extra (*vishesh*) awakened awareness (*jaग्रत*).

**Questioner:** And however many pure Souls I can See, I say to Them, 'May You attain salvation and give me the strength to carry out salvation.' Should I continue joining the link like this?

**Dadashri:** Yes, everyone here goes out and spreads vibrations with pure intentions; those vibrations will gradually spread everywhere. Then everyone's thoughts will improve. Through those vibrations, if those vibrations are spread with love, then everyone's thoughts will

improve. Where there is no selfishness or no ulterior motive at all, and if such vibrations are spread, then the thoughts change.

### **For the Sake of Public Welfare, Become Altruistic**

What does the pure Soul say? "I take care of the one who takes care of others, and for the one who only takes care of himself, I leave him to fend for himself."

Worldly life is not to be lived carelessly; instead, an 'accounting ledger' should be maintained for it. It should also be examined in which 'accounts' there is a loss and in which 'accounts' there is worldly happiness! People keep an accounting ledger for their business, but they do not keep one for worldly life! To teach *vyavahaar dharma* to the people of the world, 'we' tell them to become altruistic; not a single thought arises for oneself. For the sake of public welfare (*lok kalyan*), become altruistic. If you use [your money] for your own self, then it will end up in the gutter, and to use anything for the sake of others is a higher adjustment.

### **The Enthusiastic Group of Aptaputras Will Bring About the World's Salvation**

I have about a hundred people assisting me, people who are not going to get married; they are referred to as *Aptaputras*. Those *Aptaputras* are with me. All these people [*mahatmas*] will spread [the message about *Akram Vignan*], they will show the way; however, these

*Aptaputras* will actually go there [to various cities, towns, and villages] and inform people. The *Aptaputras* have been trained by attending *shibirs* (spiritual retreats). Even if they speak a limited amount, people will understand.

They do not have my-ness (*mamata*), they follow celibacy through the mind, speech, and body. Bravo to them, and this is certainly a wonder in this era of the time cycle, isn't it! They will all do the work [of salvation], and we have the same goal. We are all a *nimit* of that.

If the energies derived through *brahmacharya* (celibacy through the mind, speech and body) [*ret*; *virya*] rise higher, then the [spiritual] work is done. After that point, the speech that emanates, the bliss of *saiyam* (self-control) that is there, that is something else entirely! This is an enthusiastic group [one that will achieve these results of *brahmacharya*]. However many attributes of *saiyam* the Lord has mentioned, they are present in this [group].

### **Not Five, but a Hundred or So Aptaputras Are Needed**

People have told 'us', "If there are five people like these *Aptaputras*, then that is more than enough!" 'We' have told them, "The world will not pay heed to five people! Currently, about a hundred or so [*Aptaputras*] are needed! One hundred and one are needed!" And it is when we all give support that the salvation takes place. Support should certainly be provided, everyone should put up their own fingers [give support to the 'tent' of

*jagat kalyan*] with their own fingers. The intention that salvation happens should also exist, shouldn't it!

All these [beams, i.e. celibates, *mahatmas*] give support, don't they? It is when they all give support that this 'pillar' is standing in the middle; otherwise, how could it stay standing? It stands if it has some other support. The 'pillar' stands due to the support and the entire 'tent' stays upright due to the 'pillar'. Whoever is able to give support to this 'tent', go ahead and do so. 'We' have put up the 'tent'. Support should be given to it, shouldn't it? They will bring about the salvation of India! Not only are they bringing about the salvation of India, they have set out to bring salvation to the entire world! They have been groomed to bring salvation to the entire world!

### **The World's Salvation Will Happen Through the State That Is Free of Sexuality**

These people say, "We want to fully support Dada in the world's salvation." That is why they practice *brahmacharya* (celibacy through the mind, speech, and body). In fact, an entirely new offshoot, which I had never imagined, has emerged!

I was under the impression that practicing *brahmacharya* was not at all possible in the current era of the time cycle. Those who had made such a *bhaav* in their past life can certainly maintain it; our *sadhu* (monks) and *aacharya* (high-ranking Jain monks) maintain it, don't they! But other, ordinary people do not have such capacity, do they! Where people



are constantly going through intense inner burning, would anyone even attempt to talk about *brahmacharya*? And if someone did so, no one would even listen to him! But this is something entirely new that has come forth in such an era of the time cycle! I never even dreamt that such [circumstances related to] *brahmacharya* would emerge. It is only when the salvation of the world is meant to take place that this would come together, isn't it! Otherwise, why would all this come together? I had never even imagined that I would want something like this or that I would want to do something like this. On the contrary, the boys flock here for the sake of *brahmacharya*.

So that is what 'we' are trying to do for these *brahmacharis* (those who are unmarried and have taken up a resolve to practice life-long *brahmacharya*), to keep molding them, and through *Gnan*, they turn towards *brahmacharya*. This is what 'we' do for them, and it is possible for them to become molded.

**Questioner:** The words 'possible to mold' does not seem appropriate. Because if it is possible to mold them, then they can also be pressured and they can also spring back; however, if you grace them through *Gnan*, then the result will be wonderful.

**Dadashri:** Yes, grace indeed. It's just that 'we' have to express this using words, but it all happens through grace.

**Questioner:** It is not attainable without grace, Dada.

**Dadashri:** And if they become

ready, then they will be able to bring about salvation for the country in some way. So they will all become ready.

When is it possible to transform the world? Others will be transformed simply upon looking at your *Sheel* (the highest state of conduct in worldly interaction). Transformation will take place in others to the degree of *Sheel* there is in you; otherwise, no one will change whatsoever.

*Sheelvaan* (the state of the one who is absolutely free from sexuality and anger, pride, deceit, and greed) is a very elevated thing. The Self is nothing else but in the form of liberation (*mokshaswaroop*). From the moment One realizes the Self, One is *mokshaswaroop*. But first, one has to become *Sheelvaan*, those attributes should arise. When one becomes *Sheelvaan*, then through his *nimit*, transformation will happen in all the people of the world. Whatever 'machinery' was working in the wrong direction starts working in the right direction.

### The Unflinching Commitment of Salvation Is the Only Goal

[When One prevails] Constantly in the salvation of the world, even the dreams that come are of the world's salvation; in carrying out the salvation, what other salvation is to be done? There is no need to work towards people's worldly prosperity, their spiritual salvation is to be brought about. These people already have worldly prosperity, don't they! There is only one goal, no other; not a wavering goal, not a goal with any adulteration. While sleeping, while awake, at any time, there is only one

goal. Only one goal in times of difficulty, and only one goal even when there is no difficulty!

Who can impede the One who has made the unflinching commitment towards the world's salvation? There is no power in the world that can impede You, and the celestial beings of the entire universe are showering flowers upon You. There is not a single celestial being who does not know Dada! So now, just decide upon one goal: 'I only want to do this work.' The needs of this body will be fulfilled with grandeur.

### **'Our' Only Discharging Desire**

'We' are actually a *nimit* in carrying out the world's salvation. What can 'we' do? Yet, 'we' are a *nimit*. What is 'our' intent? May the entire world attain happiness. One may ask, "India alone?" "No sir, the entire world; may all the living beings of the world attain happiness." So one may ask, "All living beings?" The first preference is human beings. And the second preference is all living beings other than human beings. May all living beings attain happiness; but in that, the first preference is for human beings, those who are able to understand suffering and are not able to endure that suffering.

Therefore, this is indeed the work to be done; wherever 'we' go, 'we' 'sprinkle water'. 'We' keep 'sprinkling water' on all the restlessness that has arisen in the world. 'We' are endeavoring as to how this public, the people of India, can attain salvation. 'We' have only one desire, and that too, is a discharging desire, that of the world's salvation!

### **Constantly Nurture the Intention of the World's Salvation**

There is the constant intention (*bhaavna*) for the salvation of the world; there is no other intention. No matter what kind of food one gets, no matter what the sleeping conditions, even if it means one has to sleep on the floor, even then what is the constant intention? In what way can the world attain salvation! Now, in whom can such an intention arise? This intention will arise for the One who has already attained salvation. How can the one who has not attained salvation himself lead to salvation of the world? It can happen if the intention is nurtured. If a person meets the *Gnani Purush*, then the *Gnani Purush* will bring him to that stage. And after reaching that stage, if One remains in His *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), then He will learn how to nurture that intention. The intention, 'May everyone attain salvation,' will first grant one's own salvation!

Your own salvation has happened, but it [your life] is considered to have served its purpose when it is used for the salvation of others! Even Lord Mahavir lived His entire life only for others. This is because His salvation had already happened. So now do something like this in full swing!

### **Salvation Will Happen Through Mahatmas Too**

**Questioner:** After attaining *Gnan*, the bliss of the Self that has arisen, that bliss prevails constantly; the intention

that the people of this world attain that bliss and that happiness is all remains, that's it!

**Dadashri:** 'We' have thirty-five thousand people with 'us' to carry out the world's salvation! What is it that prevails in their mind all day and all night? 'By which means can salvation be carried out; how can salvation be carried out?' Now, why is it like this? The answer is, only the One who has attained salvation will seek to do the world's salvation. When does one seek to do the world's salvation? He seeks it when the people in his home and he himself has attained it, isn't it? Now, what have you set out to do? Why is it that you are having others glorify Dada [by singing *Aseem Jay Jay Kar* or spiritual songs, *pado*, of Dada]?

**Questioner:** I have attained worldly happiness, now it is for the salvation of the Self.

**Dadashri:** 'Our' only concern is how these people can attain salvation. And that is the very purpose of this lifetime of 'ours'. Half the world will attain salvation through 'us' and the other half will attain salvation through 'our' followers. However, 'we' are not the doer of that; 'we' are merely a *nimit*.

### The Salvation of People Will Happen Through the Laghutam State

This is 'our' only intention; it does not matter if 'our' *moksha* is delayed by one more lifetime, but this *Vignan* (spiritual Science) should spread and this Science should benefit the world. That

is why 'we' have come to disclose it. 'We' have the free time. 'We' have no [other] work. 'We' are the person with the most free time and 'we' are the only person without any intellect whatsoever. Therefore, 'we' do not have any hassles. You do have hassles. Otherwise, 'we' are no better than you are. Does it feel that way to you? It is only for the sake of worldly interactions that I am sitting on this higher seat.

**Questioner:** You said that you are not in a hurry for *moksha*, why is that?

**Dadashri:** What hurry do 'we' have? 'We' feel that 'we' have already attained *moksha*, so what else is needed? Who would be in a hurry for *moksha*? Those who want to free themselves quickly from this suffering are the ones who would be in a hurry. 'We' have already attained *moksha*. Now it is 'our' desire that people attain salvation. 'We' will go only after that is done.

**Questioner:** Is that your *laghutam bhaav* (the view within that 'I am the lowest of all')?

**Dadashri:** This humblest state is 'ours', so it will lead to people's salvation. 'We' still have a lot of work pending.

**Questioner:** For how long will you do that work?

**Dadashri:** No, that is not the problem. The way by which I have to go, that 'station' is such that it will take time to come.

**Questioner:** So will you send us earlier?



**Dadashri:** Of these [*mahatmas*], there are some who will stay behind; they will come with me. You don't have to go around seeking anything like that; just keep Seeing whatever happens!

### **The Absolute State Is Attained on the Path of Salvation**

To nurture the intention that others attain salvation is what will make You attain the state of completion. Actually, so much bliss remains internally at that time, doesn't it? Tremendous bliss remains. Nothing else is worth knowing. The Self is worth knowing, which You have now Known. 'Your' Real form is that of the pure Soul and that which keeps going to and fro towards the temporary is all the non-Self complex (*pudgal*).

All the energies of the non-Self and the Self are worth directing towards the manifest absolute Self (*Parmatma*) alone. The complete energy of the absolute Self exists within human beings, which one should know how to use. The *Gnani Purush* is ready to grant all the energies. The energy already lies within you, but you do not have the right to 'unlock' the 'padlock' and take it. It is released when the *Gnani Purush* 'unlocks' it. Just one person from India has so much energy that can lead to the salvation of the entire world, but these energies are currently flowing in the wrong direction. Because of this, sabotage is under way. A 'controller' is needed for this. The *Gnani Purush*, the *Sat Purush* (the One with Self-realization), and *Sant Purush* (saints) are the *nimit* for this.

### **One Can Attain the Ultimate State at the Feet of the Gnani**

Dada is actually absolutely blissful, so after seeking His shelter, would there be any problem at all? All those who have ulterior motives, where any ulterior motive exists, they are miserable. If one seeks the shelter of such people, he will definitely become miserable! The one who is miserable has not been able to cure his own misery, so how will he cure yours? The One who is in the ultimate state as the Self (*purna*), the One who is the abode of eternal bliss, the One who has no ulterior motives whatsoever, the One who has no desires left; if one goes to Him and seeks His shelter, he will certainly attain the ultimate state as the Self.

'We' have come to take away the miseries of this entire world. Those who want to hand them over, hand them over to this Dada.

### **Dada Has Magnanimously Given This Profound Gnan**

What I say is, "Everyone walk beside me." To which people say, "No, you should be one step ahead of us." I reply, "I am one step ahead, but walk beside me." I do not aim to make you my disciple, I aim to make you God. You truly are God and I aim to give you your own state. I am telling you, "Become exactly like me! Become brilliant. Become what I wish you to be!"

I have not kept anything to myself; all of it has been given to you. I have not kept anything in my pocket. Whatever I had has all been given to you, everything

has been given! I have given everything for the Absolute state. Moreover, 'we' don't want anything from you. 'We' have come to give, 'we' have come to give all of 'our' *Gnan*. That is indeed why I have made everything open here. That is why it is written, "Dada is very guileless; he has magnanimously given this profound *Gnan*."

No one would magnanimously give out this *Gnan*, would they! Hey, let 'us' give It out so that people can feel peace and calm. What will 'we' do keeping It all to 'ourselves'? Should 'we' conceal It and go to sleep?!

The general rule is that anything in the world that is given away decreases, however, *Gnan* is the only thing that actually increases! This is Its nature. Only *Gnan*, nothing else. Everything else decreases. One person asked me, "Why are you revealing everything you know? Do you not withhold some of It?" I told him, "Hey, It actually increases by giving It out! Mine increases and his increases as well, so what loss do I incur?"

### Heart Is Required to Give Away Magnanimously

Magnanimously give away what you have to others. And that too, for a good purpose, for *moksha* or for the seekers of *moksha*, for spiritual aspirants, or for *gnandaan* (donation of knowledge), magnanimously give away whatever you have. That is indeed the path to *moksha*. This person was magnanimously giving away what he had. Then he was asking me, "What is the path to *moksha*?" I replied,

"This is indeed the path to *moksha*. What other path to *moksha* can there be besides this? Magnanimously give away what you have for the purpose of *moksha*. That is considered the path to *moksha*."

**Questioner:** Is a kind heart (*jigar*) needed to magnanimously give away [to others]?

**Dadashri:** Yes, a kind heart is needed. If you want *moksha*, then a kind heart emerges automatically. Just look, what heart there is! In this era of the time cycle, after attaining *Gnan*, *moksha* will indeed follow, but if this intention is there alongside, then it is very helpful. It will happen speedily. It will happen without any obstructions. *Moksha* is indeed the result of *Gnan*, but together with that, this one intention is needed, that of magnanimously giving to others!

If you have five pennies, then give away four pennies. Millionaires can do whatever they want, billionaires can do whatever they want. If you compete with them, then you will become exhausted. Do not do something like that. But maintain the intention that you want to magnanimously give away [to others].

### The Gnani's Compassion Flows for the Sake of Salvation

These are the words of the *Gnani Purush*, so in that, the power of His words (*vachanbal*) is also at work, and the intention is also at work. There is compassion (*karuna*) that is also at work in this. Behind these words lies 'our' compassion! What kind of compassion? It is without giving and taking. I do not want

any respect. I do not want any emotional gratification. I do not want anything in this world from you. So then, with what purpose is it? It is with the purpose of compassion.

What ‘we’ are saying is, “Bring an end to all the miseries [of these people].” ‘We’ cannot bear to see all this misery. Nevertheless, ‘we’ do not get emotional about it, meaning that ‘we’ simultaneously remain free from attachment and abhorrence (*vitaraag*). Despite this, ‘we’ cannot bear to see the pain of others. This is because ‘we’ are aware of ‘our’ bearing capacity. ‘We’ are aware of how ‘we’ used to endure pain, and so ‘we’ are also aware of how these people must be bearing it, and that itself is ‘our’ unconditional, constant compassion (*kaarunyata*)!

As the *Gnani Purush* has Himself become Absolute, He no longer has an interdependent relationship; He is Absolute! Even though the intention for the world’s salvation remains, He has become Absolute! Absolute meaning *niralamb*. ‘He’ has no need for any dependency! Independent, only Absolute, there is no mixture of anything else.

### **An Exceptional Case: He Is a Householder Yet the Embodiment of Knowledge**

The humans of this era of the time cycle have tremendous merit karma in that, even though they suffer so much misery, some of them must also have phenomenal merit karma, as a result of which, a *Gnani Purush* has manifested in the form of a householder. And it is

such that, instead of me, had there been a *Gnani Purush* who had renounced worldly life, then how would you married people with household duties attain salvation? Because you would keep thinking, ‘He is a *tyaagi* (one who has renounced worldly life), so he can do everything, but how can we do that? We are married and have household duties.’ Thus, the law of nature is that it sometimes even makes one who is a householder into a *Gnani*. So the thought arises in the minds of married people with household duties, ‘If He can remain like this amidst so much [worldly interaction], then why can’t I?’ They get such an example.

The *Gnani Purush* does not remain in the body even for a moment, yet the business runs, that too is a wonder, isn’t it! Then, doesn’t that give you the courage that, ‘He is running a business and prevails in *vitaraagata* (state of absolute detachment), so why can’t I stay like that too?’ And instead of me, had there been a *tyaagi*, then you would think, ‘He has renounced his wife and children, but I have a wife and children, so I cannot achieve anything.’ That difference would be created.

Besides, this is an exceptional case. Otherwise, a *Gnani* would certainly not live at home. A complete *Gnani* would not live at home. This does not happen, does it! This happens rarely, only when there is phenomenal merit karma! Such abundant, phenomenal merit karma! It is when there is so much power and influence of *Gnan* that this is possible! That is also a wonder, isn’t it! People’s merit karma



has come into effect. As a matter of fact, 'we' are here because 'we' failed to attain absolute Knowledge (*keval Gnan*). It is because 'we' failed that 'we' are helpful to others, isn't it!

### The Niyanu Only for the World's Salvation

The Lord of the three worlds has yielded to 'us'! 'He' does not have speech, nor does He have hands or legs; that is why He has yielded to 'us' and has made 'us' the *nimit* for the salvation [of this world]! Therefore, 'we' are putting forth 'our' point that, get your spiritual work done as long as this 'bubble' is around.

The *Gnani Purush* travels around the entire world through the subtle body and carries out the world's salvation. The *Gnani Purush* travels while sitting in his room, no one travels that way. One who does not have the *niyanu* (very strong inner intent to acquire something such that all of one's merit karma are expended only towards acquiring that) of wanting the salvation of the world cannot be a *Gnani*. A [so-called] '*Gnani*' who has any other *niyanu* is not a [true] *Gnani* at all.

The One for whom only the intention to carry out the world's salvation remains, and no illusory attachment for worldly life remains, the One who does everything 'dramatically' [as though acting in a drama with constant awareness as the Self], He binds [the karma] for *Tirthankar gotra* (status as a *Tirthankar*).

One should nurture the intention for the world's salvation; that is the ultimate intention. It is not necessarily for the

status as a *Tirthankar*, but what happens by nurturing that intention? Our [inner state] becomes 'clear' [clean] within, and other 'disease' does not enter.

### The Status as a Tirthankar Is Bound Through the Intention of Salvation

**Questioner:** Dada, how is the status as a *Tirthankar* bound?

**Dadashri:** Through the sole intention for carrying out the world's salvation; there is no other intention whatsoever. Whether his own salvation happens or not, he does not lament over his own miseries, he just keeps lamenting over the miseries of others. He gradually starts to become a *Tirthankar*. The person who laments for his own happiness can never amount to anything. It is when one cannot bear to see other people's miseries, when he has the desire to bring salvation to the entire world, that he becomes a *Tirthankar*.

These living beings are constantly 'burning' in the 'fire' of worldly life and they are wandering around in worldly life. They are wandering from here to there and they are confused. Even after taking a bath, they go around restlessly and confused. The person who nurtures the intention of bringing about their salvation binds the status as a *Tirthankar*.

A *Tirthankar* is the One who, simply upon seeing Him, a person attains salvation! His speech is like that of sweet grapes! Simply upon hearing it, it brings about changes within a person.

Infinite living beings are traveling on the wrong path. From that, if a person

turns just one living being onto the right path, towards religion, then he binds the status as a *Tirthankar*.

**Questioner:** After becoming a *Gnani*, can One become a *Tirthankar*?

**Dadashri:** After becoming a *Gnani*, One can become a *Tirthankar* or even a *Kevali* (the One with absolute Knowledge). However, the internal state of a *Gnani* is of, ‘How can salvation of the world happen.’ So for the most part, He indeed binds the status of a *Tirthankar*. If He turns one living being around, then the Lord has said that such a person binds the status as a *Tirthankar*. Just one living being!

‘He’ has a body, so He certainly lives in worldly life. Worldly life meaning, all those who empty their bowels are considered to be in worldly life, but we should see where their intent lies. If one’s intents are of *kashay* (anger, pride, deceit and greed), then he is considered to be leading a worldly life, whereas if the intent is only for people’s salvation, then He will bind the status as a *Tirthankar*. And if the intent is in One’s own Self, then He will attain *moksha*.

**Questioner:** Only the One who has the intention to carry out the world’s salvation binds the status as a *Tirthankar*, right?

**Dadashri:** Yes. But first He attains His own salvation, then He binds the status as a *Tirthankar*. So, it is better if One’s own bliss increases, and then others attain that bliss.

**Questioner:** But it is His *niyanu*

that, ‘May the world attain what I have attained.’

**Dadashri:** Yes. It is His *niyanu*, that people attain this, that’s all.

**Questioner:** And in order to make the world attain it, I will do whatever I have to; that is the intent.

**Dadashri:** Yes, so the status as a *Tirthankar* is bound. Anything that is done for the sake of people, all of that binds the status as a *Tirthankar*.

### The *Tirthankar* Lords’ Intention of Salvation

Dada’s desire is, ‘May this world attain the right Knowledge and the right path, and along with that, may some attain *moksha*, may some attain peace, may some attain the path as prescribed by the *vitaraag* Lords, and may some attain the right religion.’ That is the only desire that Dada has; He does not desire anything else. All this is to fulfill that desire. Even the *Tirthankar* Lords have that same desire.

The *Tirthankar* Lords have nurtured the intention of carrying out the world’s salvation. When had They nurtured that intention? One or two lifetimes ago. The past life and the life before that, [the intention was,] ‘May the world attain the happiness I have attained. And the world should not remain in this state. It should not remain in a miserable state.’ So They have nurtured the intention that, ‘May salvation of the world happen, and may I become a *nimit* of that.’ In that way, the status as a *Tirthankar* was bound. The

*naam* karma (karma that determine the type of body occupied by the Soul) of a *Tirthankar* was bound. Wherever They go, it is considered a place of pilgrimage. Wherever They travel, all those locations are considered places of pilgrimage. Then our people keep travelling to that place of pilgrimage for many years, on that sacred land. So, if the *naam* karma of a *Tirthankar* is bound, that *naam* karma continues to discharge at that time. Once it discharges completely, as there are no causes that remain, They go straight to final *moksha*. Whereas the *Kevali* go directly to final *moksha*. [They are] *Kevali*. They don't have any other concerns, do they! They don't have any baggage.

### The Speech of the Kevali and the Tirthankar Lords

**Questioner:** Regarding the speech of a common *Kevali* and that of a *Tirthankar* Lord, what is the difference between both of them?

**Dadashri:** There is a lot of difference. The speech of the *Tirthankar* Lord has many special characteristics (*atishay*), while the *Kevali's* speech is four degrees superior to mine. Instead of three hundred and fifty-six degrees, if I reach three hundred and sixty degrees, then my speech would be exactly like that of a *Kevali*. However, a *Kevali* does not bring about salvation for anyone. 'He' attains the realization of His own Self, but He does not impart Self-realization to others. Except for a *Tirthankar* Lord or a *bhed Vignani* (a spiritual Scientist who has the experiential Knowledge to

separate the Self and the non-Self), no one else imparts it to others.

**Questioner:** Upon attaining *keval Gnan*, can the body remain after a certain amount of time has passed?

**Dadashri:** It remains very well. Where can it go? One becomes free of the body when the lifespan-determining karma (*ayushya* karma) exhausts. Lord Mahavir had attained *keval Gnan* at the age of about forty-two years. Then He lived to the age of seventy-two. So, those thirty years were spent to complete His own lifespan-determining karma. There is no choice, is there! It will not let you go, will it! It is a kind of bondage. Why do we maintain the intent of having a long lifespan? It is for the salvation of the people, the world. It is not for the sake of worldly pleasures; it is for the salvation of others and yourself!

### A Kshatriya Binds the Status as a Tirthankar

**Questioner:** Can anyone bind the [karma to attain a] position as a *Tirthankar*?

**Dadashri:** Can a person become a *Tirthankar* just like that? That is why the Lord has said, "Only all of those who are *Kshatriya* (members of the warrior caste in the traditional Hindu caste system) have the capacity to become a *Tirthankar*, others such as a *Brahmin* (member of the highest social rank in the caste system) cannot become a *Tirthankar*, nor can a *Vaishya* (member of the merchant caste in the caste system) become a *Tirthankar*. They become *Kevalis*.

**Questioner:** But Dada, even that is certainly the work of bravery, isn't it!

**Dadashri:** No, they [*Kshatriya*] will make sacrifices or surrender completely to fulfill their promise by any means. They have a pure heart! However much they say [they stick to it]; for example, if one of them says, "Dear man, from today onwards I do not want any money." If he says this in his mind, then he will give away all the guinea coins and everything. Whereas a *Vaishya* will keep a few guineas. He will say, "Dear man, I will give them away tomorrow morning." He [the *Kshatriya*] does not think about what will happen tomorrow.

**Questioner:** People actually say that the path of God is that of bravery.

**Dadashri:** If the tuber of my-ness (*mamata*) leaves the fastest, then it is only for *Kshatriyas*. The tuber of my-ness does not leave for anyone else; it leaves after very a long time.

### Once the My-Ness Leaves, the Intention for Salvation Arises

If one's my-ness (*mamata*) has left, then the intention to carry out people's salvation arises. Only the intention of the world's salvation arises for him. He is able to bind the status as a *Tirthankar*. This cannot happen without the departure of my-ness. The one who has even a percent's worth of my-ness will not be able to carry out anyone's salvation. His vision is only towards the my-ness. Everyone's my-ness has been removed one hundred percent, however it still remains in the discharge [part]. 'Ours' has left even in the discharge

[part]. 'We' do not have my-ness at all. If 'we' are told to put something aside, then 'we' easily put it aside. There is no problem with that, is there!

Everything that this man does, he telephones people, he writes letters with information [about *satsang*] and sends them to people's homes; why does he do that? He doesn't want any fame. He is getting ready to bind the status as a *Tirthankar*. People in fact have my-ness for even the most insignificant of things, so how can that my-ness leave? For those people who have tried to 'beat away' the my-ness, the my-ness has actually beaten them to a pulp. Go to the *Gnani's* shelter. Then He will clear away the my-ness for you and He will not 'beat' it. To 'beat' it is considered contemptuous rejection. 'We' do not contemptuously reject anything. 'We' do not have attachment or abhorrence towards anything. 'We' do not say to let go of or do anything.

### Through the Desire-Free State, Lord Mahavir Prevailed as the Knower and Seer of the Status as a Tirthankar

Lord Mahavir had said that for those with tremendous merit karma, an exceptional path will come about after 2400 years. So today, that exceptional path has come about! Lord Mahavir did not have any other thoughts apart from the salvation of the world [in a previous life]. Subsequently, the status as a *Tirthankar* was bound. This sort of thought kept arising, which led to the status as a *Tirthankar* being bound. 'He' later prevailed as the Knower and Seer



(*vedayu*) of it. It is at the time He had prevailed as the Knower and Seer of the status as a *Tirthankar* that people said, “He has done it.” Hey, He has prevailed as the Knower and Seer of the entire status as a *Tirthankar*! ‘He’ has prevailed as the Knower and Seer of it right from birth up until attaining final *moksha*. What is that?

**Questioner:** It is *nikaachit* karma (karma that can only be shed by bearing the results).

**Dadashri:** Yes, so He prevailed as the Knower and Seer of the status as a *Tirthankar*. His *deshna* (liberating speech of the living Lord) was something He would Know and See. What does *vedayu* mean? It means even though He does not have the desire, He continues to speak. The desire itself no longer remains! When one’s own desire no longer remains, the status as a *Tirthankar* is bound. It is the desire-free state (*nirichchhak dasha*), which means there are no *paudgalik parinati* (the belief that ‘I am doing’ in what are the results of the non-Self) even to the slightest extent, that is when the status as a *Tirthankar* is bound.

**Questioner:** The status as a *Tirthankar* is also an aspiration of a kind, it is the aspiration to become free, isn’t it?

**Dadashri:** Yes, that too is an aspiration. If it continues to happen naturally, then it is fine, there is no problem with that. Otherwise, aspirations are of no use, there should be no kind of desires of any kind, it should be the state free of desires. What happens in the state that is free of desires is Seen and Known. There is no delving into anything else.

**Questioner:** [The *Tirthankar* Lords] Consider freedom and worldly life as equivalent.

**Dadashri:** That’s it, but that point is of the ultimate state. But if one has some other ‘business’, then instead of the other ‘business’ he starts this ‘business’. So, if that other ‘business’ comes to an end, then this ‘business’ is the best of all. The intention of carrying out the salvation of the world arises once One has attained His own salvation.

### The Result of the Intention of Salvation Is the Manifest State as a *Tirthankar*

After the *Tirthankar* Lords attain *Gnan*, the ultimate inner intent arises, that of carrying out the world’s salvation. ‘Their’ own salvation has already happened. Now, the inner intent of, ‘How can others attain salvation?’ arises for Them. According to Their inner intent (*bhaav*), the *bhaav-atma* (charged self; causal form of the self) takes its form. First, One becomes a *Tirthankar* at the causal level (*bhaav-atma Tirthankar*), and then One becomes a *Tirthankar* at the discharge level (*dravya-atma Tirthankar*) [in the next life]. Even that is not a result stemming from the belief of ‘I am pure Soul’ (*nirvikalp*), but a result stemming from the belief of ‘I am Chandubhai’ (*vikalp*), it is the result of the [charge] inner intent.

**Questioner:** But I wonder why the intention arises after attaining the *vitaraag* state? Don’t They become completely free from all desires?

**Dadashri:** ‘They’ no longer have the intention to carry out salvation. Rather, They are now experiencing the result of that intention of carrying out salvation, They are experiencing the role as a *Tirthankar*. ‘We’ do have the intention for the world’s salvation and so ‘we’ are regarded as a *khatpatiya vitaraag* (the detached One who intervenes constructively for the salvation of others), whereas They are considered a true *vitaraag* (absolutely detached).

Just as when a person gives an exam but then never returns to school, the result is still bound to come, isn’t it? Does the result come under his name or not?

**Questioner:** It comes.

**Dadashri:** Similarly, this has come as a result of the *Tirthankar* name-form karma [charged in the past life], whereas in ‘our’ case, ‘we’ are giving the ‘exam’. So ‘we’ do have the *bhaav* that people attain salvation. ‘We’ do have the intention that people attain salvation just as ‘we’ have attained salvation! It is not like that for Him [the *Tirthankar* Lord]. Based on what He had done in His previous life, He bound the status as a *Tirthankar* on that very day. So, all He is doing [in the lifetime as a *Tirthankar*] is exhausting that status as a *Tirthankar*. It simply continues to discharge. So, He has absolute compassion!

‘He’ is not actually involved in whatever actions He appears to be carrying out, whereas ‘we’ are involved in it. ‘We’ are involved in the cause, whereas for Him, it is an effect. Effect means He has

become complete. The effect can only come into completion if He speaks. All these points are very subtle.

## The World’s Salvation Happens Simply Through His Presence

**Questioner:** What kind of benevolence does such an individual do in the world? Or what is His significance towards the world’s salvation?

**Dadashri:** His mere presence brings about the world’s salvation. Simply through His presence! When the salvation of the world is going to happen, that is when such a Lord becomes present. His mere presence brings about the world’s salvation. Just as on a hot summer day, if there is ice lying on the other side of the room, near the door, 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 would come to know that there is ice somewhere nearby. Its mere presence does the work.

## ‘He’ Is Currently Present for the Sake of Salvation

You have heard of Simandhar Swami, haven’t you? ‘His’ photograph is up there! ‘He’ is currently a *Tirthankar* in *Mahavideh Kshetra* (one of the three locations in the universe where humans reside)! ‘He’ is present in *Mahavideh Kshetra* today.

Simandhar Swami’s age is one hundred and seventy-five thousand years! ‘He’ is going to live for yet another one hundred and twenty-five thousand years! ‘We’ are establishing a link, a connection

with Him for you. This is because that is your destination. Final *moksha* will not happen directly from here. One more lifetime still remains. You are going to be sitting with Him; that is why 'we' are establishing a connection for you.

**Questioner:** How do you remain connected to Lord Simandhar Swami?

**Dadashri:** 'We' remain one with Him, 'We' do not dwell in this body. 'We' dwell outside the body. 'We' have not dwelled in this body for the past twenty-six years. 'We' do not even have ownership over this body. 'We' do not even ownership over this speech. Who is speaking this speech? It is a 'tape record' [taped record]. The original 'tape record' is speaking, and 'we' are the Knower and Seer (*Gnata-Drashta*). The original 'tape record' is speaking, you are listening. In this way, all the worldly interaction continues. So, all of this is from the direct energy and brilliance of Lord Simandhar Swami. There is no energy and brilliance of 'ours' in this, 'we' are simply a *nimit*. 'He' is considered the current *Tirthankar* Lord.

Simandhar Swami is like 'cash' [gives instant results]. Although He is on another planet, He is present. 'Our' link with Him will continue. So the salvation of the entire world should certainly take place. 'We' are just the *nimit*. That is why 'we' make you do *darshan* through the medium of Dada Bhagwan, so it reaches Him there. That is why 'we' have said that there is one more life before final *moksha*; from here you will indeed go there and sit near the Lord. Then ultimate freedom

will be attained. That is why 'we' are introducing Him to you from today and making you do salutations (*namaskaar*) to Him through Dada Bhagwan.

### The Non-Sectarian Trimandir for the Purpose of Salvation

**Questioner:** We are building a combined temple of Lord Simandhar Swami, Lord Krishna, and Lord Shiva, so what is the purpose of that?

**Dadashri:** It is to put an end to people's entrenched opinions (*matarth*) [about religion]! Three temples are being built. One is being built of Lord Simandhar Swami, who is currently living. Lord Krishna is also living; His temple is being built. And 'Shiva' refers to the *Gnani* who is the embodiment of salvation (*kalyan swaroop*), He too is living. Therefore, all three temples are being built. So everyone will come and do *darshan* (devotional viewing of an idol that represents God). In doing so, these people's entrenched opinions will go away. 'We' will do such a *pratishtha* (life instillation ceremony) of each idol that it will converse with you! The idols will speak! *Pratishtha* can only be conducted by the One who has no ego or else the one whose ego has subsided.

The purpose of this impartial religion is to get rid of the world's entrenched opinions. The entire *Avasarpini kaal* (descending half of the time cycle) has passed. Up until now, everyone has carried on with their entrenched opinions! Religion will last only as long as the reign of Lord Mahavir exists! Thereafter, not even a fraction of religion will remain, no

temples or books will remain. Therefore, if people become forewarned within the next eighteen thousand years and come out of their entrenched opinions, then the impartial approach mentioned by Lord Rushabhadev will start up once again.

They [Jains, Vaishnavs, and Shaivites] can all have separate temples, but they should recite the same mantra [the *Trimantra*]. There should not be any animosity towards each other. When the mantras are recited together, it works. If there is no separation with anyone in your mind, then nothing is actually separate. Therefore, when these three temples come together, the entrenched opinions will disappear from India and there will be peace!

If the salvation of the world is to be carried out, then the entrenched opinions will have to be removed. To remove the entrenched opinions, all the religions will have to be placed in the Trimandir. With partiality, complete salvation cannot happen, but partial salvation happens!

**Questioner:** Now Lord Krishna and Lord Shiva have been placed alongside Lord Simandhar Swami. Isn't Lord Simandhar Swami considered *vitaraag*?

**Dadashri:** Yes, He is indeed *vitaraag* and Lord Krishna is actually a *Vasudev Narayan* (One who has gone from being an ordinary human being to becoming God). 'He' had become God (*Narayan*) from a man (*nar*). 'He' is one of the sixty-three *Shalaka Purush* (human beings with extraordinary, super human energies and accomplishments) and He

is going to be a *Tirthankar* in the next *chovisi* (the set of twenty-four *Tirthankar* Lords who are born in certain eras of each half-cycle of time). The *Tirthankar* Lords have accepted Him [Lord Krishna as a future *Tirthankar*]. And They have also accepted the *Gnani* as Lord Shiva. Whosoever becomes a *Gnani* is considered to be Lord Shiva. So all these people have been accepted. Through this, everyone's divisiveness due to difference of opinion (*matbhed*) will go away.

The temple 'we' are going to construct, it falls under 'our' obligation, 'we' have to construct it. This is indeed [the mission] of Simandhar Swami. Whoever's temple is built, He should be living. Simandhar Swami is a *Tirthankar* Lord. It is being built for the salvation of the people of the world.

When you see the idols in these three temples, you will experience the grandeur. When we are devotionally viewing an idol of God, what does the idol say at that time? [It says,] "All this value [that you see in God] is not mine; this value indeed belongs to your own pure Soul." So the idol returns everything to your pure Soul. This is called indirect worship (*paroksh bhakti*)!

When can the salvation of people happen? When You become pure, absolutely pure! Purity is the very thing that attracts everyone, the entire world!

### **Moksha Is Attained Through the Darshan of the Living Lord**

Those to whom 'we' give *Gnan* will attain *moksha* (ultimate liberation from the



cycle of life and death) after one or two more lifetimes. Then they will indeed go to Simandhar Swami. All that remains is to do the *darshan* of the *Tirthankar*. That is all, there is *moksha* simply by doing His *darshan*! If you do that ultimate *darshan*, that *darshan* is beyond the *darshan* of Dada's. Once this *darshan* happens, *moksha* immediately ensues! Everything else has been prepared over here by the *Gnani Purush*. Now what remains is [to meet] the One who applies the finishing touches!

It is good if the construction of Simandhar Swami's temple gets completed. It is beneficial for people. The more times people do *darshan* (devotional viewing) of Simandhar Swami over here, the more fruitful it will prove to be for them. This is because He is a living *Tirthankar*, so He is very helpful! Temples for Simandhar Swami should be built, then this country will prosper tremendously.

The purpose of these temples [the Trimandir] is to acquaint people with Simandhar Swami. It is so that they will be able to recognize who Simandhar Swami is. When the photo of Simandhar Swami is worshipped in each and every home, when His *aarti* (ceremonial offering of light to God while singing a hymn) is performed, and when Simandhar Swami's temples are constructed everywhere, then the state of the world will be altogether different!

### **Only The Living Tirthankar Is Beneficial**

There is still a lot more work that is going to be accomplished through

'us'! If something like this happens, then these people will attain salvation; a *nimit* will be required. Therefore, this message of Simandhar Swami is most certainly beneficial. So even those people who have not taken *Gnan* will benefit by doing *darshan* of Simandhar Swami. That is the reason we have to build all this; otherwise, would 'we' ever do any of this? None of this even suits 'us'. However, He is a living *Tirthankar*, that is why 'we' are saying all this. However much [worship, devotion] you do for Simandhar Swami over here, that is how much you have accumulated. If we worship Simandhar Swami, then changes can come about in India; otherwise, how can changes come about?

The entire world will attain salvation through Him as a *nimit*! This is because He is living. 'He' has absolute compassion, only constant compassion! 'Those' who have already attained final *moksha* can do nothing for you; only merit karma gets bound [by worshipping Them].

'Our' idea is to spread this [spiritual] Science to each and every corner of the world, and there should definitely be peace everywhere. 'Our' intent, desire, whatever you call it, for 'us', this is it!

### **A Living 'Idol' Gives Results**

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

‘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.

‘We’, too, remain seated there, don’t ‘we’! ‘We’ have already attained *moksha*, yet ‘we’ remain seated near Him. Otherwise, what would ‘we’ need from Him? But it is because He is still ‘our’ superior. When we do His *darshan*, whose *darshan* are we doing? The embodiment of liberation (*moksha swaroop*). Despite having a body, the One is the embodiment of liberation. When His *darshan* is done, that is when *moksha* happens, otherwise *moksha* cannot happen.

### The Salvation of the Entire World Will Happen Through Swami

‘We’ have shown you the very same path that ‘we’ have followed. You have come having wandered through every life-form, yet you have not found true happiness anywhere. All the while, you have done nothing but wailed and roared with your ego. You have the desire to become free, but you cannot find the path. It is extremely rare to find the path. It is very difficult to come by the circumstance of meeting the *Gnani Purush*. All other

circumstances will come together and dissociate, but the circumstance of a meeting the *Gnani Purush* will give you permanent bliss. After that, You have to get Your [spiritual] work done. The intention of wanting to remain near the *Gnani Purush* gives rise to extraordinary spiritual effort (*parakram*). Thereafter, no matter what circumstance You face, You will be able to overcome it through extraordinary spiritual effort. And the *gunthanu* (stage of spiritual development) that has manifested within ‘us’, that very same stage of spiritual development has materialized for You, too!

We have to attain *moksha* from over there. Enough merit karma is needed to enable you to go to *moksha*. The losses accumulated from infinite past lives are to be overcome, and they are to be overcome in just one lifetime. So really, you should be following me relentlessly, but you do not have the capacity to do so. ‘We’ are establishing a link, a connection, with Simandhar Swami for you because that is your destination. One more lifetime still remains. *Moksha* will not happen directly from here. You are going to be sitting with Him; that is why ‘we’ are establishing a connection for you. And this Lord will bring salvation to the entire world! So the entire world will attain salvation through Him as a *nimit!*

~ Jai Sat Chit Anand

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**Contacts :** Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421, Gujarat, India. Ph. : 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG  
 Mumbai : 9323528901, USA-Canada : +1 877-505-3232, UK : +44 330-111-3232  
 Australia : +61 402179706, Kenya : +254 722 722 063, Germany : +49 700 32327474

Mumbai : Pujya Niruma's 78th Birthday Celebration: Dt. 2 December 2021



Mumbai : Satsang and Gnan Vidhi : Dt. 1 to 5 December 2021



Pune : Ground Breaking Ceremony of the Non Sectarian Trimandir-Satsang-Gnan Vidhi : Dt. 9 to 12 December 2021





### **This Is Not Just a Temple, It Is the Place of Salvation**

We had all these sangnya (intents) arising for the establishment of these temples, that is why this temple came to be built. 'Our' sangnya is for the salvation of the world! It is good if Simandhar Swami's temple is constructed. It is beneficial for people. The more times people do devotional viewing of Simandhar Swami over here, the more fruitful it will prove to be for them. This is because He is a living Tirthankar, so He is very helpful! Lord Simandhar Swami sits in glory in Mahavideh Kshetra. His idol is going to be placed here [in the temple]. The idol of the living Lord gives so much benefit! This Trimandir campus is for the purpose of removing entrenched opinions. The divisiveness due to differences of opinion (matbhed) will go away and people will benefit from it.

**- Dadashri**

