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The subtle intents are tested through effects that happen in unfolding circumstances, When these are devalued, the conflicts leave.



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DADAVANI

**The criterion of
experience of the Self**

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EDITORIAL

What if you are walking on the footpath and a thorn pricks in your foot? What if you get news about illness of a relative? If someone speaks insulting speech towards you; will that affect you? Generally speaking, it is a natural to feel the effect. This is because mind-speech-body are effective, so on the basis of external forces one will feel the effect. But thereafter, worrying, burning, and suffering, and one turns away from the peace and bliss within, and gets pushed into pain and suffering, that is where the difficulties arise.

If we look with the spiritual vision, then there are only two things: the Self (*Atma*) and the circumstance (*saiyog*) and both are separate from each other. So in fact, one is a pure Soul (*shuddha Atma*) and the body is made up of *jada* (inanimate) *parmanus* (indivisible particle of an atom), so who is having that effect? It is the ego (*ahamkar*) that feels the effect.

Chetan bhaav (that which is charged with the life energy of the Self) and *jada bhaav* (intent of the non-Self) have come together and mixture has arisen, that is called *mishrachetan* ('I' with wrong belief; 'I am Chandulal'). Ego is *mishrachetan* and getting touched by *mishrachetan* leads to an effect. Where one likes something, one will do attachment and if one dislikes, there will be abhorrence. Now the effects of these attachment and abhorrence that happen, to whom really does this happen? The intellect that is in the *antahkaran* feels the effect and then the ego catches that. Ego believes that 'this happened to me' and due to the effect of that ignorant belief, ego verily is the sufferer. That suffering reaches the mind, body and speech. The more the extension, the greater will be the effects and as a result more suffering will remain.

What is the solution of becoming free from these effects and the results of effects that arise? Freedom from the ego is verily one solution. And how can one become free from this ego? One can become free from the ego, when the wrong belief of 'Who I am' leaves. Thereafter, one will not have any effect or suffering.

Heavy falling rain does not affect you, if you stay in the home, no matter how much is raining outside. In the same manner, if one remains still in one's own Self with the *Gnan* that, 'I am separate from the one who feels the effects', then one can know the effects and remain free from the results of effects and then be in freedom.

Now after attaining Self-realization, our goal is to experience the bliss of the Self by remaining free from the effects. This issue of Dadavani will help us get the missing links in commencing inner spiritual effort to understand the science of effects and remain free from those effects.

~ Jai Sat Chit Anand

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The criterion of experience of the Self

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. 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. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan.}

Effects have hidden the Self

Questioner: If I have realized the Self, what qualities will I start to have? What changes will take place within me that will tell me that I am on the path of liberation?

Dadashri: First, the egoism comes to a stop. Then when anger, pride, deceit and greed leave, know that the Self has been attained. Have you attained such qualities?

Questioner: No, that has not happened yet.

Dadashri: Therefore, when such qualities arise, realize then that you have become the Self. At the moment, you are 'Chandubhai.' This wrong belief is the root cause and the biggest blunder. There is no other blunder at all. The fundamental blunder is that you do not know who you really are and you believe yourself to be that which you are not. Chandubhai is a name given to you for the purpose of identification. People will say, 'This is Chandubhai. He is an income tax officer.' These are all means of identification only. But all these problems have arisen because you do not have the awareness of your real Self. If someone makes a comment, 'This Dr. Chandubhai ruined my health,' will that have any effect on you while you are sitting here?

Questioner: It will affect me.

Dadashri: Therefore, you are 'Chandubhai'! And if someone curses this 'Ambalal' (Dadashri's worldly name), then 'I' will tell this 'Ambalal,' 'Look, you must have said something to him which is why he is

cursing you.' 'We' experience complete and continuous separation (from Ambalal). When that separation happens to you, your puzzle will be solved. Otherwise, the puzzles will continue to arise every day.

Questioner: Are all these puzzles woven into the fabric of our life or are they there for us to suffer the *karma*?

Dadashri: That is the misunderstanding. Human beings are not aware of their true identity. They have no awareness of 'Who am I?' How strange is that? Do you not feel ashamed to hear this? One is a stranger to his own Self; is that not shameful? And when he goes out, he is so boastful; he walks around with pomp. Hey you! You have no realization of your real Self, so why are you getting excited unnecessarily? One cannot remain hidden from one's own Self, can one? You have become hidden from your own Self. What kind of nonsense is that? That is why I want to give you this science to awaken you to this awareness. This is not worldly knowledge (*gnan*); it is scientific spiritual knowledge (*Vignan*). *Gnan* cannot be that which brings results on its own (*kriyakari*). This '*Vignan*' does bring results on its own (*kriyakari*).

Effects due to wrong belief only

It is just a wrong belief that has set in. If you look at it exactly, the *atma* in the entire worldly interacting state had the wrong belief and nothing else. This wrong belief has now gone away, nothing else has happened. *Karma* do not stick to the *Atma*. The *prakruti* has arisen due to wrong belief.

The *prakruti* is 'effective' (gives effect). This mind, body and speech are 'effective', and it has an effect on the *atma*, because one has a set wrong belief, 'I am this'. The *Gnani Purush* changes that wrong belief and then there is no effect.

Effects of the beliefs that are set within

If someone says, 'you have no sense', does it have an effect on you?

Questioner: Of course, it will have effect.

Dadashri: Why? Are you a sack of sense?

Questioner: I am not; that is indeed why the effect happens.

Dadashri: And if someone asks, 'You are a collector of which district?' Do you then say that I am a collector?

Questioner: I am not a collector, so how can I say?

Dadashri: Here, about the collector, you have no effect; and why is there effect over there (no sense)? You have a set belief that I am somebody, with sense.

Words outside, effects inside

If someone gives you a hundred curses, it is not as if the curses are stones he is hurling at you. After attaining *Gnan*, are those curse words, stones? If they were stones, I can accept that you have been hurt and that you are bleeding and it would be considered as pain (*dukha*). But these curse words are not stones that they hurt you and make you bleed!

Questioner: Even then, they are received as such and then effect happens.

Dadashri: But what I am asking is that, do the curses physically touch you?

Questioner: But even the wound happens within.

Dadashri: But, how can they touch you? He spoke from over there, so how can it touch you over here?

Those are only words. If you were hit with a stone then we understand that that a wound of hurt was created and it is burning. But here when one gets hurt, he is hurting without the stone.

Questioner: Do the words have that much effect?

Dadashri: In this world, words have a tremendous impact. The scars they leave behind cannot be erased for hundreds of lifetimes. People say their hearts have been wounded by words. This is nothing but the effect of words and this worldly life continues to exist because of these effects.

Some women tell me they still bear scars on their heart from what their husbands said to them twenty-five years ago. What kind of a 'rock' did these men throw with their speech that the wound has not healed to date? Such wounds should not be inflicted.

The world over people experience constant and boundless inner turmoil and suffering. When someone says, 'Chandubhai has no sense at all', there is effect within; there is burning internally. What is this inner burning (*antardaaha*)? It is when the *parmanus* (the subatomic particles) ignite and burn and when one *parmanu* is ready to burn out, it will light another one, which then lights the next one and that then the next and so forth. This goes on constantly. They burn just like the electricity, and one has to suffer the pain. When excessive *parmanus* begin to burn, people say, 'My *jiva* is burning (I am burning)' How is one to tolerate all that?

Effects arise from the womb of situation

One becomes engrossed in the phases (*paryaya*) of the self that arise. If one was a

man in the past life and he has become a woman in this life, and if 'we—the Gnani Purush' tell her this as it is, that is, 'we' give her the understanding that you were a man in the past life, even then she would not be ashamed of being a woman. This is because one would be immersed in that phase (*pariyaya*). This is how the world is. 'We' can see all this in *Gnan*. We can see all that, what kinds of effects people feel.

Whichever situation (*avastha*) happens, such a name, happens. When one's leg breaks then he is called a *langado* (lame). Is his name really *langado* (lame)? When he types, the name is typist. These situations (*avastha*) are a house of cards, it collapses into nothing. Everybody takes a seat (*bethak*) in the situations.

Whatever situation (*avastha*) he enters in, he will protect and keep singing about that *avastha*. One can be free all his life, but if he is put in prison the last six months of his life, then he will complain 'I am a prisoner!' When a woman gets married, she enjoys the pleasure of a marriage, and when she becomes a widow, the pains of being a widow arise.

All situations change; the Self however, remains unchanged as the Self. Changes never take place in the Self. They forget again. They forget the fight that happened a day before, and today again; they go to watch a movie. We know that the day before I went, at that time there was a settlement of fight and today, did they go out to see a movie?

The whole world is hollow through and through (*polumpol*). Yet it is correct, it is relative correct and the Self (*Atma*) is real correct. In this world, all the *vastus* (eternal element, thing) are real correct. And all the phases (*avastha*) of the *vastu* (element-*tattva*) are relative correct.

What happens if you drink a nice cup of

tea after eating sweets? The tea will taste bland; you will not be able to taste the sugar in it. But really there is sugar in the tea; you simply can't taste it because of the effect of eating sweets (the previous situation, *avastha*). Therefore no one can be free from effects; but no one is aware of this at all!

One gets affected even when he has a home, a car and other tools of comfort, so then what happens if one of the tools break down? Man lives his life through endless worries. Therefore, come to know and understand what is around you and what it is all about. If you understand it ahead of time it will not have an effect on you, but if you don't have the understanding, then you have to take everything upon you. People are not able to sleep when they carry their problems on their heads. They will fall asleep when their body gets tired. How can you call this a life?

Effects of sinful karma and virtuous karma

The entire world is verily in the form of God. To see everything as friends or foes is an illusion (*bhranti*). When that illusory knowledge is removed, you will see pure Soul (*Shuddhatma*) everywhere. By a relative viewpoint it is a donkey, and by real viewpoint it is a pure Soul (*Shuddhatma*). So by giving slightest pleasure (*sukha*) or pain (*dukha*) to any living being, leads to an effect of virtuous *karma* (*punyai*) or sinful *karma* (*paap*) respectively, and you will have to suffer that effect.

Questioner: Do I bind *paap-punyai* if I have no knowledge as to whether I did *paap* or *punyai*? If I am not aware at all that I carried out a bad deed or I carried out a good deed, I would not have any effect at all, would I?

Dadashri: The law of nature is that the effect will always be there whether you have the knowledge or not. You may not understand that there is *paap* or *punyai* in cutting this

tree; however the tree does experience pain, does it not? Therefore, sin *karma* got bound to you (*paap laagyoona*). If sugar falls out from a small hole in a bag of sugar you are carrying, which you are not aware, will that sugar be of any use to anyone? The ants that are crawling on the ground will carry away the sugar crystals. Now this is considered as you giving alms. Never mind that it was done unknowingly, but it is alms all the same, is it not? You are not aware of it, but the donation is taking place, no? And does that not make the ants happy? And because of that you are binding *punyai* (virtuous *karma*).

Therefore, the effects of *punyai* (virtuous *karma*) and *paap* (sinful *karma*) keep happening. If you have *punyai*, then what is the effect of *punyai*? Your wishes are fulfilled with *punyai*. What are the effects of *paap*? It is to have everything go against you. Have you ever experienced the dices falling wrong for you? Is it the fault of the one throwing the dice? No, it is not his fault. With the same person throwing the dice, if his virtuous *karma* is at work, he will win, and if his sinful *karma* is at work, he will lose. When your *punyai* is working, people will greet you with respect, 'Welcome Chandubhai, welcome sir', and if your sinful *karma* is at work, they will say, 'Forget him'. Now, he is the very same Chandubhai, however the effect of his virtuous-sinful *karma* falls on other people!

Effects verily are the vibrations of pain

When you hurt anyone in the world, the inner effect and vibration of that hurt, the echo, is bound to affect you. When a husband and a wife get a divorce and the man remarries, the ex-wife will continue to feel the hurt. The echoes of this hurt will inevitably be there within the man and he will have to clear (pay off) that account.

Questioner: Please explain this in more detail.

Dadashri: What 'we' are trying to convey is that when you become instrumental (a *nimit*) in causing the slightest of pain (*dukha*) to another being, then its effect will inevitably fall upon you. You will have to settle that account, so beware.

If you scold your assistant at work, will its effect not fall upon you? It will for sure. So tell me, how can the world become free from suffering? The one, who has become such that he, hurts no one in the slightest degree, is the blissful (*sukhio*) one. There are no two ways about this.

Therefore, the effect (*asar*) within of hurting anyone will not leave you alone. When you hurt children in your attempts to improve them, the effect of the hurt caused to them will fall on you. So talk to them in such a way that it will not cause such an effect and they will improve. Is there not a difference between a copper vessel and a glass one? Do you consider them to be the same? You can repair the dents caused to a copper vessel, but a glass vessel will break. Otherwise, the entire life of the child is ruined.

The beatings of pain and suffering in life are due to ignorance of this matter. You may say things to improve this person or that person, but the effect of the pain you cause in the process will fall on you.

Questioner: One has to tell children something, these days, does he not?

Dadashri: There is nothing wrong in telling them, but speak in a way that it does not hurt them and that the echoes of that do not fall on you. You have to make a decision that you do not want to hurt anyone in the slightest extent.

The result of love dissolves effects

Questioner: If someone is doing something wrong and you comment on his

negative actions in order to help him but instead the comment hurts him, how can that problem be solved?

Dadashri: There is no problem in cautioning him, but you should know how to do it.

Questioner: How should we tell him?

Dadashri: If you tell your son, 'You are a donkey. You have no sense,' his ego will be hurt. Does he also not have an ego? If your boss were to tell you the same words at work, how would you feel? You cannot use such words. You should know how to caution him.

Questioner: How should we do it?

Dadashri: Sit down with him and tell him gently that civilized and respectable people do not do such things. Talk to him gently and lovingly. But instead what you do is beat him and scold him. How can this be acceptable?

Without love there can be no solutions. Even when you grow a plant, you have to nurture it with love. Merely pouring water over it and shouting at it will not do it. If done with love, if you talk to it with love, it will give you nice big flowers! So imagine how much more it can affect humans!

The effect of pain given to the other person here, will not stop from reaching him over there. Everything in the world is like a telephone; it is like the television signals.

Other person feels effect, as long as there is ego

When you hurt someone, and you can see the pain you are causing that person, you have the awareness that you are hurting them. That is the attribute of the ego called sensitiveness. Sensitiveness is egoism of a kind. As that egoism begins to dissolve, the other person will not experience any hurt. The other person will get hurt as long as you have egoism.

Slowly and surely the liberating solution (*ukel*) must occur for everyone. It is such that only after attaining the liberating solution for one's own self will there be the same for the other person. But as long as the self, the worldly self, i.e., 'Chandulal,' has the egoism, the other person will, by rule, experience a reaction. Such egoism must dissolve, for sure.

All this is nothing but effects! There is no such thing as pain (*dukha*) in this world. It is only and simply a wrong belief. One believes it to be the truth. Now according to one's vision (*drashti*), that is how it really is, is it not? Therefore, what do you have to do in order to remain unaffected? You have to become clean. Everything becomes clean when you become clean.

The effects of 'I verily am'

Questioner: Whatever the body suffers, it is suffered by the soul (*jiva*), right?

Dadashri: Yes, any suffering to the body causes suffering to the *jiva*, because the one who believes, 'this body is mine,' is a *jiva* and then when he says, 'I am definitely this,' he is bound to suffer the effect.

Now the one, who has *Gnan*, is not affected by the mind or speech but even the body will affect him. Right now if the tooth were to ache, it will let even the *Gnani* know of it!

Questioner: So then why does the body not have any pain after the *atma* leaves?

Dadashri: How can the body feel pain after that? Right now, there is still the ego within. That ego claims the body as 'I am this body' and 'this is my body'. And ego verily is the one suffering all this pain. So all this is of the ego.

Questioner: But the ego is *jada* (lifeless).

Dadashri: Ego is not *jada*; it is *mishratchetan* ('I' with wrong belief).

Questioner: What is this *mishratchetan*, I did not understand that.

Dadashri: *Mishratchetan* means that there is *chetan bhaav* (that which is charged with the life energy of the Self) in it. That *chetan* and the *jada* (non-Self) have become a mixture; it is a mixture of the two. And therefore it is called '*mishratchetan*'. And the mind is *jada*. The thoughts of the mind are lifeless (*jada*), but the ego is *mishratchetan*. This body is *jada* but it is slightly touched by *mishratchetan*, and that is why it is affected by pain.

Effects of 'I am something'

What happens to you if someone swears bad words at you?

Questioner: If the ego gets hurt, I will feel it, no?

Dadashri: Ego gets hurt? If ego gets hurt, that would be good; it will get lessened. As it gets hurt and hurt again, will it not get exhausted? Do you want to keep the ego fresh? Fresh? Do you have much need for the ego?

Questioner: It stays with us all the time, no?

Dadashri: Yes, it stays near and near. It doesn't move away anywhere else! All this is because of it.

There was one man who had a French cut hairstyle. He used to keep his hair this way up to here. Once, the haircutting salon person cut it a little more, so he got angry and gave him two-four slaps! 'Hey, if it was cut a little more, what damage did it cause?' But look what the ego does! Do you have such an ego? Does it create storms? Is it wise? Someone has wise ego and someone has crazy ego! They are encamped on the basement of egoism. They

call people as 'lack of sense'. As if he is a sack of sense! Such a person will totally lose it and a person can become like a stone (crass)! No one should be called senseless; there is the Self in him. Therefore, how much liability is there, if one is not aware of this?

This egoism is called a chronic disease. One can recover from it if one stays with Me, otherwise, people would make this disease even more chronic and worse.

Effects of the boundary of 'My' to 'Our'

If a ship is sinking and the insurance company agent is watching, will it have an effect on him? If the ship ends up sinking, will his company not have to pay money?

Questioner: Yes, he has to pay.

Dadashri: But will he be affected by it personally?

Questioner: He will not be affected personally.

Dadashri: Why is that? So if something belonging to a business is lost, who will worry about it? Everyone claims, 'this is our', but do they have any *mamata* (my-ness)?

So there should be two kinds of *mamata*. You should have full *mamata* over your body. And *mamata* that has spread towards external things should be like this *mamata*. 'This house is mine, this watch is mine, this ring is mine,' all this is extended *mamata*. But really, they will remove all your jewelry and everything else when you leave (die).

There should be a boundary (limitations) for *mamata*. Should there not be a boundary for everything? So should there not be a boundary for *mamata* too?

Questioner: So does that mean one should not have *raag-dwesh* towards things of extended *mamata*?

Dadashri: You should be like the insurance agent who does not become affected by any losses.

If you are not affected when someone picks your pocket then you entered in the realm of the Self (*nischaya*). You came out from the realm of *vyavahar* (worldly interaction) and entered in the realm of the Self.

The effects of the ego will not let you rest

Questioner: If the effects of attachment-aborrence (*raag-dwesh*) happen to someone, which part of the non-Self complex (*pudgal*) is it happening to?

Dadashri: To the ego. Where the ego (*ahamkar*) likes something, it will do attachment at that place and if it dislikes, it will do abhorrence there. Like and dislike will remain for the ego. There is only the pure Self and circumstances. But the impediment of the ego doesn't let 'him' rest. Once it is dissolved, there will be peace. Then, the helpful-hurtful (*shubha-ashubha*) circumstances will all become pure (*shuddha*). Here, the impediment of ego separates him.

Here, he only says that I got married, does egoism only, nothing else. It is those *kashayas* that get married, the *kashayas* are the sufferers (*bhogavey*), yet 'I suffered' is what he says. Two things are there in the world, to nourish the ego or to destroy the ego. For all these people in this world the ego is getting nurtured or it is being destroyed. Apart from the two, no third thing happens. One does the ego of suffering the pain. 'He has given me much pain', one does ego of that too. He has not suffered the pain. Having done the ego, all the effects have happened. He is *Parmatma* (absolute Self) but look at the condition He is in! Infinite energy exists; therefore, infinite intents are also there.

The basic fact is that, the thing to be known (*gneya*) and the Knower (*gnata*); only

these two are there, and due to ignorance, the egoism has arisen in the middle. What egoism means is that as long as there is *ras* (taste and inclination) in this, there is attachment (*raag*) on it and where has dislike in the *ras*, there, abhorrence happens.

Questioner: So that ignorance (*agnan*) is in the middle of this?

Dadashri: There is ignorance of the Self and 'he' knows verily and only that, that 'I am ego'. Ignorance is the doer of all.

Effects arise due to ego and intellect

You do not have *Gnan* (the knowledge of the Self, attained in the *Gnan Vidhi*), do you?

Questioner: I do have *gnan*.

Dadashri: What do you consider *gnan*?

Questioner: *Gnan* (knowledge) means understanding (*samaj*).

Dadashri: *Gnan* does not mean understanding; it means light (*prakash*). If you have light, you will not stumble. You will not be affected if something valuable of yours gets broken or if something really terrible happens. Do you get affected when this happens?

Questioner: Yes, I do.

Dadashri: Then that is not light. It is all darkness. Now what is the function (*dharma*) of the ego (*ahamkar*)?

Questioner: It is to continue to exercise the ego. It is to maintain *ahambhaav* ('I-ness'; 'I am').

Dadashri: No. Wherever you look the ego claims, 'I did it'. That is all. It simply does the ego of 'I did it', 'I experienced it!' Who indulges in the subject (*vishaya*) of the pleasure of eating a mango; is it the tongue, the intellect or the ego?

Questioner: It is the ego that experiences the pleasure of it.

Dadashri: Now the tongue takes the taste and the ego simply claims 'this is what I did!' There is no such thing as ego in the Self, but it is something that has arisen. Nevertheless, everything is within its own *dharma* (function). The ego is constantly operating where it is needed. Does the ego not get hurt if someone attacks or insults it? Is there not an effect of a compliment (*maan*) and an insult (*upmaan*)? Therefore the ego is in its own *dharma*.

So, the ears are in their *dharma*, the eyes are in their *dharma*, the nose is in its *dharma*; each is in its own *dharma*. Even the eyes, ears and nose of Lord Mahavir were in their own *dharma*. His mind was in its *dharma* and his *chit* was in its *dharma*. His *buddhi* (intellect) and ego (*ahamkar*) were gone. Yours are in their own *dharma* too, except the Self; it is not in its *dharma*. If the Self were to come into its *dharma*, then both the *buddhi* and the ego would come to an end. I will explain to you the reason behind this.

Is there not a difference between the intellect (*buddhi*) and the Self? The Self is the light, and so is the *buddhi*. The *buddhi* is indirect light whereas the Self is direct light. Indirect light means it is like rays of sunlight reflecting off a mirror and entering this room. Similarly, the light of the Self falls on the ego and that light which comes forth through the medium of the ego is the *buddhi*. The ego represents the mirror and the Self represents the Sun. The Self is the original light. It is completely *swa-par prakashak* (it illuminates the Self and the non-Self too). The Self illuminates all that is to be known (*gneya*).

The *buddhi* arises through the medium of the ego. If the medium of the ego were to end, the *buddhi* would no longer remain. Then the light will be direct. I (the *Gnani Purush*) receive direct light. What remains for you to

do now? You need to get rid of your ego and intellect. How can the ego and intellect dissolve? When the Self returns to its *dharma*, they will both leave. There is no need to change anything else because everything else is already in its *dharma*.

Effects are being nurtured in the courtyard of intellect

The intellect (the *buddhi*-intellect is the light of the Self coming through the medium of the ego) is in its *dharma*. The role of the intellect is to show profit and loss. The moment you enter a train, the *buddhi* will immediately show, 'that seat is much better'. It will show profit and loss the moment you enter a shop.

Besides this, the *buddhi* has another function and that is to make decisions. However, its decision-making is not an independent function. Once the *buddhi* makes a decision, only if the ego (*ahamkar*) endorses it, that decision materializes into action. Without the signature of the ego the decision will not materialize at all.

Therefore the function of the *antahkaran* (the inner complex comprised of the mind, intellect, *chit* and ego) is like the parliamentary system comprising four members; the mind, *buddhi*, *chit* and ego. If the mind and *buddhi* agree upon something, the ego has to sign off on it. It also has to sign off if the *chit* and *buddhi* agree upon something. Therefore, a decision is made based on whatever three of them (either of the two plus the ego) agree upon. This talk is completely at the level of *tattvagnan* (elemental knowledge), which you will need to understand through the intellect (*buddhi*).

Receiver of the effects

Questioner: Which part of the *antahkaran* is affected first? (*Antahkaran*: the inner functioning complex of the mind, intellect, *chit* and ego.)

Dadashri: The intellect (*buddhi*) is affected first. There is no effect if the *buddhi* is not present.

Questioner: During difficult circumstances, what part beyond the *antahkaran* is affected?

Dadashri: Beyond the *antahkaran*, nothing is affected.

Questioner: Is it affecting the one who believes, 'I am Chandulal' (*pratishthit atma*)?

Dadashri: That is the relative or charged self (*pratishthit atma*). Anger, pride, deceit, greed, and the mind, intellect, *chit*, ego are all in the *antahkaran*; it is all called the *pratishthit atma*.

Questioner: Then why is there a separation made between the *pratishthit atma* and the *antahkaran*?

Dadashri: It has not been stated so. Anything other than the pure Soul (*Shuddhatma*) is all *pratishthit atma*. Then, if you ask further, do 'we' not have to say that the *antahkaran* is separate, the sense organs are separate, the mind is separate, etc.?

Questioner: If the intellect (*buddhi*) is affected, then does that effect (*asar*) not reach the mind?

Dadashri: From the intellect, it reaches the mind. There would be no effect if there were no intellect in the middle.

'We' are not affected at all because 'we' do not have intellect (*buddhi* is the indirect light of the Self; it flows through the medium of the ego). 'We' have all kinds of old past life internal tendencies (*mathuras*) within which tell 'us' all kinds of things. But there would be a problem only if there is intellect to receive their message. Once the intellect (*buddhi*) accepts it, the mind seizes it and then it becomes restless.

Questioner: Once the *buddhi* accepts it, who keeps mulling it over?

Dadashri: The *buddhi* accepts and then it reaches the mind. It is the mind that becomes restless and it is also the mind that mulls over it repeatedly. The mind is contradictory. One moment it will take you there and the next moment it will take you to another corner. It will keep stirring things over and over and causes a storm within.

Intellect stirs the blind ego

Questioner: Who expresses all these effects, all the external effects of the *buddhi*, mind etc.? Is it not the ego that expresses all this?

Dadashri: It will not express them. You will recognize that these are effects of the *buddhi*. It happens within that what if these people will not leave? Such awareness will arise within, but that becomes a problem only if you become emotional, does it not?

Questioner: Then, who gets the effect of the *buddhi*?

Dadashri: It is the one who does not like this; the one who thinks, 'These people are just sitting around, they do not leave.'

Questioner: But who is that?

Dadashri: That is he, who is suffering. The one who is experiencing the bondage, the one who is trying to be free, he is the only one (ego). The rest are his 'relatives'.

Questioner: Are there relatives of his too?

Dadashri: Yes, many relatives. This ego is blind. It is not alone; there is also *buddhi* behind it.

Effects arise due to intellect

Questioner: When we read in the

newspapers about floods and other catastrophes, the news disturbs us. If such news did not affect us at all, would we be considered insensitive?

Dadashri: Not being affected by bad news is verily called *Gnan*.

Questioner: And if it affects, what is that called?

Dadashri: That is called *buddhi* (intellect). That is what this worldly life is about. The intellect does not help.

It only makes you emotional. During the India-Pakistan war, people became fearful about bombs. Such fears are a result of their intellect. The intellect is the cause of this worldly life. Knowledge (*Gnan*) will keep you calm and composed even while receiving bad news. Freedom from effect means it will not affect you.

Questioner: So when one is not affected by circumstances, is that true *anasakti* (without the illusion of attachment)?

Dadashri: No, only when the ego ends does one become *anasakta*. So when both the ego (*ahamkar*) and my-ness (*mamata*), 'I' and 'my' go away, then it is called the liberated detached state, the state of the Self. But such a person is very rare.

Established final assessment during effects

Before *Gnan*, a senior construction inspector suddenly caused an unexpected loss of ten thousand rupees in our business. He rejected one of our finished projects. Today ten thousand rupees seem trivial but in those days it was a significant amount. This event had an impact on me to the point of lot of worries. But then I immediately found the answer from within. I asked myself, 'What is your share in this partnership?' Those days there were only two partners. I then analyzed everything further. There were two partners and only those two

were named on the business papers and documents, but how many partners were there in reality? There was the two of us and then our wives and also my partner's sons and daughters. They were all partners in this, were they not? Then it dawned on me as to why I was the only one carrying the burden on my shoulders. Why no one else was worrying about this set back? This talk has value, no? Is it not true?

Questioner: This is an incident before *Gnan*, isn't it?

Dadashri: Yes, this is before *Gnan* (enlightenment).

I had gone out of town and had stayed at the home of one of my acquaintances. There, he informed me that his brother-in-law's health was bad, that it was rather serious, and that this had bothered him the entire day. He had just returned having seen him and it kept worrying him. I also started worrying about him after listening to this, because his sister was young and I did not have *Gnan* at that time. After then it was eleven o'clock at night and while we were talking he started snoring. And I could not sleep the whole night worrying about his brother-in-law. Would the world be like this? I am awake for his brother-in-law. I am the one who is worrying and he is snoring. Afterwards I told myself, 'why did I become so stupid!' The one whose brother-in-law was sick he went to sleep and I heard about him and it affected me! I am the only stupid one! Since then I started to recognize that what this world is all about? Afterwards I understood that this world is *polumpol* (deceitful and without substance).

Remain superfluous in the world without any substance

There was an Ayurvedic doctor who prescribed a very good medicine to his patient and instructed him not to eat any chilies because

his disease was a result of eating an excessive amount of chilies. The doctor worked very hard to get his patient the best of medicine and treatment. For several months he tried various medicines and yet he could not see any progress in his patient. One day the doctor decided to pay his patient a visit at his home. On entering the house he saw the patient having his dinner and on his plate were two large green chilies. Upon seeing the chilies on the patient's plate, the doctor was overcome with such a rage that he suffered a heart attack and died instantly. Now whom can you blame here? The poor unlucky fellow! The patient may drink poison but why did he drink it too? Everything is so empty and without any substance in this world, you cannot afford to get stuck anywhere otherwise you will be trapped. Here the patient was the one eating the chilies but instead it was the doctor who was overcome with tension and ruptured an artery. It is nothing but poison of knowledge. If a person sees nasal mucous fall in his tea, he will not drink it but if he had no knowledge of it, he would drink the tea with pleasure. You only feel that something is wrong if you come to know about it; you get scared when you learn the truth but up until then, you have no fear of it. This is the very meaning of hollow and empty.

A man used to visit me frequently. He had a daughter. I had explained to him from the very beginning that the current time of *Kaliyug* has a negative influence even on the most well meaning people. I cautioned him about such an influence on his daughter. He understood what I meant and later when his daughter eloped, he remembered me and came to me. He told me that I was right and that had I not said anything to him, he would have committed suicide. This is how the world is. It is empty and without substance. You will have to accept whatever happens. Is anything worth sacrificing your life for? Besides if you do, people will call you foolish. People keep their

reputation intact by hiding everything and then claim to be noble and honorable.

A *Gnani Purush* is very wise. He acts before the damage is done. He cuts out the rot before it sets in. Do you think it is easy to see this world as empty, shallow and superficial?

This world is empty, without any substance. I am saying this as I see it in my knowledge. If you think that this world has any substance or any worth, then you are mistaken. *Polumpol* means hollowness.

The stillness of the Gnani during sweet-bitter effects

'We' walked as Bhagwan (God) through the entire market place without a problem (during *shobhayatra*). Many people must have bowed to us in reverence, many must have pulled a face and looked the other way and many must have glared with disapproving eyes.

Questioner: Were all the *pratikramans* done prior to the event?

Dadashri: No, 'we' are not affected whatsoever. 'We' are not affected by all that, at all. 'We' have to make it so that he (the other person) is not affected by 'us'. Even at that, the other one is not affected drastically by 'us'. If one is causing the effect on himself; if he is glaring at us with disapproval, we look right at him and give him a smile.

Questioner: Can you explain your statement, 'he should not be affected by 'us'?

Dadashri: If that happens then people will be affected. The other person will be hurt. When 'we' scold a person, 'we' do it superfluously. When 'we' tell him 'you have no sense. You are foolish!' – 'we' say all those things but it is all superfluous. Even when 'we' give people a beating, it is superfluous.

Questioner: Wouldn't that person be affected even if it is superfluous?

Dadashri: No, not really.

That other person is cursing and who is he cursing; would be in my awareness (*khyal*), it will not enter Me within.

Questioner: When someone puts a floral garland around your neck, gives you respect, at that time also it remains like that?

Dadashri: No, at that time the face will have smile, 'we' would 'know' that too. Face will smile, feelings will overflow, and 'we' would 'know' that too.

Questioner: You said that you do not have any effect at all. That does not affect you. Is that because total separation remains or due to some process happening inside?

Dadashri: No process or anything like that at all. What used to happen before is that that the *gnata-gneya* (Knower – that to be known) would become one and now they remain separate.

Questioner: When someone offers a floral garland to the *Gnani*, at that time the face will be smiling and *Gnani* would 'know' that too.

Dadashri: Not only that smile, but feelings and everything will appear like that of an ignorant person (*agnani* – those who have not taken *Gnan*). And the *Gnani* would 'see' and 'know' that too.

Questioner: Are these feelings also considered the unfolding *karma* of past life?

Dadashri: Yes, they are considered the unfolding of past life *karma*. What are the effects of the previous *gnan*, today's *Gnan* 'sees' that.

Effects of the prakruti should not be seen as faulty

People think that when Dada goes to his room, he goes to sleep; it is far from the

truth. At the age of seventy-seven I sit in *padmaasan* for an hour. Even the legs bend, that is why the light and the energy of the eyes have been preserved. That is because I have never criticized or insulted the *prakruti*. People insult it by criticizing it. *Prakruti* is alive, so it will have an effect if you insult it. If you insult this non-living thing (*jada*; inanimate), there is an effect. What effect does it have? The echo (effect) of it falls on only you, and *prakruti* is little alive, it is *mischrachetan*, so it does have some effect. So you cannot insult it.

Gnani does not have effects of prakruti

Questioner: Would the *Gnani* have control over *prakruti* (the non-Self complex)?

Dadashri: No, He would not have. But He would not have effect of *prakruti*. There would be no effect of *prakruti* on one's independence. But even Lord Mahavir had to remain subservient (*aadhin*) to *prakruti*.

Questioner: Dada, you do say that, 'inner penance is continuously there for 'us'.

Dadashri: It is there for sure. 'We' constantly have the penance (*tapa*). 'Our' penance does not give rise to any result in any pain (*dukha*), does not give rise to any result in any taste (*swad*); it is such that no pleasure will give rise to any result; that is how it is. 'Our' *tapa* (penance) is very subtle.

Questioner: What do You mean by, 'does not give rise to any result'?

Dadashri: *Vastu* (matter) does not affect 'us'. All these things that are in this world, 'we' remain absolutely separate from them. Even in taste there is no result in 'us', 'we' remain unchanged-without any result-in pain (*dukha*; *vedana*) sending signals. When the *vedana* (pain) sending signals of the teeth are happening, there is no result in 'us'. 'We' continue to 'know' that (*jaaniye*).

No vibration of effect in the state of laghuttam

Say if someone is giving you a ride in a car and one of his relatives comes along. If he tells you to get out of the car because of his relative, you should do so without being affected. A little later, he tells you to get back in the car and so you get inside the car. Again, another of his relatives comes along and he asks you to come out again. Again, you should get out without being affected. What if this happens eight to ten times? What usually happens to people? They get upset. They get terribly upset.

Questioner: One will be terribly upset the first time it happens.

Dadashri: And ‘we’ remain the same, unperturbed even if they were to do that to ‘us’ twenty-seven times! ‘We’ will get out and get back in because ‘we’ have become *laghuttam*.

Gnani’s state of being free from effects in worldly interaction

If I believe that ‘Hiraba is my wife’, with the exact real and relative (*nischaya-vyavahar*) viewpoint, then I would not refrain from crying, would I? But in this case, neither would I smile nor would I cry. People noticed me following behind Hiraba until the end. They did not see anything.

People thought that Dada might have been hurt a lot. If they check the ‘temperature’ (internal state) of Dada then they would know that, for Dada, Hiraba’s leaving or presence is one and the same. If she stayed then also the same and if she left then also the same, both situations are same. I do not have any effect at all.

‘We’ would not miss the *upayoga* (applied awareness as the Self), even for a moment, otherwise I would cry seeing someone else cry. ‘We’ do not cry for the dead, yes, we

feel a sobbing in the mind, if we see a living man cry. I cannot see that. So in this (*upayoga*), I see a living person crying, but effect does not happen.

But I do tell in *vyavahar* (worldly interaction) that, ‘I would definitely feel the hurt inside, no?’ I will not tell you all, but I would say outside in *vyavahar*. Someone asked me, ‘Do you miss Hiraba?’ I said, ‘Yes, I do miss her definitely. Would I not miss her?’ Otherwise he will think wrong. And he will say, ‘What kind of thinking is this? How can such thing happen?’ the person would believe me, but I will not have any effect of any sort. You would agree that effect of any kind does not happen, when I tell you (*mahatmas*).

So in such instances, I would lock it to such an extent with *Gnan* that even if I see someone cry, I will not have any effect. I stayed in crematorium until the end and there was no effect at all.

No effects of ego to be found in true love

I give *prasad* (Dadashri used to hit the back of the *mahatma* bowing in front of him, on some rare moments) to all these young men (*Aptaputras*) here. If you give *prasad* with love then they will not feel pain and if you give with an angry face then it will hurt them. The reason for this is that ego is involved in that. In that other instance, giving with love, the ego is not mixed in the one who is receiving and the ego is not mixed in the one who is giving either. There is no existence of ego at all, in that, and therefore one feels good.

Therefore, if you become engrossed in *vedak* (the sufferer of pain and pleasure), then you will feel a lot of pain and if You remain *gnayak* (the Knower) then pain will completely go down. Just as you feel good in that case of distributing (*prasad*) with love, in the same manner, you will not feel pain if You remain as a ‘Knower’.

Questioner: Can all the causes, good or bad, of the past be removed prior to the manifestation of their effects?

Dadashri: No, the causes remain as they are, with the intents. When you go near a bonfire, you will feel its intense heat, but the bonfire remains the same. One thing you can do is that if you smear your body with something, then you will not feel its heat as much however, the fire will remain the way it is. So the bonfire will not let go of its characteristic (*bhaav*). Then you have to do something like smearing your body with something, so that you will not feel as much heat when you go near it. Is that possible or not? If you carry an umbrella in a torrential rain, not a drop will fall on you. But the rain may continue as usual. People attempt to stop the evidences (effect), but it will not stop.

You cannot remove the causes. But we can do something to reduce the effect of the causes.

Awareness during effects of respect-insult

When someone insults you and the face spoils and You know of it, then there is no profit- no loss. There is no loss, no profit. But outside, when the face spoils, there is a loss. Who incurs the loss? The *pudgal* (the non-Self complex), not the Self. And if it does not show on the face at all, it remains clear; then the Self has the bliss. The gain is of the Self, is it not?

Questioner: How is it a loss to the *pudgal* (non-Self) when there is disgust on the face?

Dadashri: There is a loss to the *pudgal*, is it not?

Questioner: But if one maintains awareness in that, then his face will not show anger.

Dadashri: Some *mahatmas*, when they

are insulted and their face becomes spoilt, they will know it. I would ask him, 'Do You 'know' (*khobar*) that?' He would say, 'Yes, I do.' But then, how is he going to fix it? Nonetheless, it has to be fixed. Ultimately it will have to come to the natural (*sahaj*) state. To become *sahaj* requires the listening of this *satsang* over and over again, over a long period of time.

Questioner: I have to go back into the compound of the one who curses me, but why do I need to do that?

Dadashri: You cannot hire anyone to curse you. And it will not have any effect on you, if the one you hired does the cursing. Nothing will be gained from it. When someone is cursing you naturally, then it will give rise to greatest *shakti* (energy), will it not? So if you are lacking such energy, then you need to acquire some.

Questioner: You just showed me how to have *upayoga* against insults; I understand that, but please shed some light on the *upayoga* I need to have when someone is respecting me, giving me importance (*maan*).

Dadashri: Applied awareness (*upayoga-purvak*) in *maan* means, when someone gives you respect, You should 'know' to whom he is giving respect. 'Not to Me, he is respecting the neighbor; it is being given to the *pudgal* (non-Self complex)'.

Questioner: I like it when someone gives me respect. So, like a sweet, it...

Dadashri: When You say 'it is of the *pudgal*', then it will not touch You. 'You' do not have anything to do with it. Respect-insult is given to the *pudgal*, not to You. That is called with awakened awareness (*jagruti-purvak*); applied awareness (*upayoga-purvak*). What do You have to do with it when respect is given to Chandubhai? So if respect-insult is given, put it on his head. Then it will be beneficial, otherwise not.

When it is dramatic, where is the effect?

The world will give you what they like. But You should not get into that habit. Not even if they give you respect or insult. If you hire someone to insult you; that is not acceptable, is it?

Questioner: No, it is not.

Dadashri: And, will it affect you if someone curses you in a drama (a play) saying, 'You are unworthy, you are a thief, you are a rogue', will you be affected if he tells you all that? No, it will not, because that is all a set up.

If you remain unaffected by any loss or damage in your worldly life, then be assured that your drama of the worldly life is on its last and final stages. All you have to do is make sure that any abuses hurled at you in this drama of worldly life do not affect you.

The *Agnas* 'we' give you are such that you become free from all kinds of miseries. And you will not find any difficulty in practicing those *Agnas*. 'Our' *Agnas* are not restrictive in any manner.

Thermometer of measuring effects

Questioner: Dada, the fact that there is no effect, is it due to the result of knowing the Self, or is it due to another reason like a state of relative neutrality (*udaseen bhaav*) that has arisen?

Dadashri: Some of it fits due to knowing the Self. There is a little experience of the Self, and therefore that part shuts off, there will be no effect. And where the experience is incomplete, then that part will lead to an effect (*asar*).

Questioner: Is there some kind of a thermometer to measure my progress?

Dadashri: That thermometer is verily the

Atma (the Self). It will tell you 'it is not proper yet. The experience is fine up to this point.' The Self continues to work just like a thermometer.

Whether someone beats you, or robs you, even then *raag-dwesh* do not arise; that is the thermometer. You need a thermometer, no? There is no problem if you cry. But *raag-dwesh* should not happen. If someone hits you, the body complex may cry if it is soft natured, and it may laugh if it is tough; you are not to see that. You just have to see whether *raag-dwesh* has departed or not.

Questioner: Then Dada that means that if someone swears at me, I am affected and my facial expression changes, but from within there is no *raag-dwesh* for that person, what then?

Dadashri: That weakness is still there within. Later even your facial expression will not change. At this stage in Your path, if the facial expression changes, there is no problem. Even if you cry, there is no problem. If you cannot take the beating and you cry, even then there is no problem.

Questioner: The facial expression turning sour; is that a weakness?

Dadashri: Weakness of course! What else?

Effects arising from involvement

Questioner: If someone has 'my-ness' (*mamata*) for me, what kind of effect does it have on me?

Dadashri: What effect is it going to have on You? It will have an effect on you if you get involved with it. If You do not pay attention to it, then nothing will happen. So no one can bother You, provided You are straightforward. 'You' don't get involved!

Where one is not the owner in this

worldly life (*sansar*), there is nothing. There, one has come as a guest, and so one will have to go back. Both, the ones with 'my-ness' (*mamata*) and the ones without 'my-ness', will leave! Do not waste even a minute in this. Yes, we understand, if you are going to live for five to ten thousand years!

Solution against the effects of thoughts

One man said to me, 'There is a famous saint that I visit, and do his *darshan*. But now negative thoughts about him arise within.' I asked him, 'What kind of thoughts do you have?' He replied, 'They are thoughts like, this *maharaj* is worthless and immoral and yet I bow down to him.' So I asked him, 'Do you like having such thoughts?' He replied, 'I don't like it, but what can I do if they still come?' Now how can he get rid of this? How would you solve this dilemma? What would you do if this happened to you? Whose fault is in this? So I told him, 'Brother, I will explain to you what you should do when such negative thoughts come to you.' To begin with, you do not have any control over such thoughts, so then what is under your control? That is when you say, 'He (*Maharaj*) is very helpful to me.' When your mind keeps saying 'He is very bad, he is very bad' and you say 'he is very helpful, he is very helpful'; then everything will even out to zero through this 'plus-minus' process. Yes, this liking will not happen immediately.

Questioner: If we think this way against those thoughts, will it work?

Dadashri: Yes, it will work immediately when you think that way. I am showing you all the solutions that work against effects.

Effect dissipates when vikalp dissipates

If someone tells you, 'you are black in color,' if you are done with that *vikalp* ('I am this body, I am Chandulal') then you will not have an effect. But as long as you tell someone, 'you are black in color', you have a value of

vikalp. So you have to devalue, that value. If you do not address anyone being a 'black in color' and someone tells you, 'you are black in color', then it will not affect you. Once the devaluation happens, it is gone. To increase or decrease the value is in your hand. Questioning, 'why he called me black in color?' increases the value. This black skin, whiteness, red, yellow, all these colors are the property of *jada* (inanimate). And one is having false attribution that 'I am black in color'. Hey *mooah* (the classic Dada awakening term for the one who is destined to die), 'You are not black in color.' Bitter, sour, insipid, sweet, salty, hot; all these are the properties of *jada* (inanimate; matter). Now one enters into false ownership of attributes of matter (*jada*) and that is why this trouble arises.

One can become free by taking nature's adjustment

One lady had come to me. She says, 'I have got married but I do not like that path of married life anymore. I like more, the path of religion.' So I said, 'Yes, but what benefit will you get by saying that you do not like being married?' Then that lady says, 'It will remain that I do not like that, but I will do more *bhakti* (devotion).' I said, 'You do not like that, but you are sure that it will remain, are you not?' Then that lady says, 'Yes.' I said, "Whatever is going to stay as 'I don't like', you should not speak so. Instead you should say 'I like very much that I got married. I like that very much', what is the problem in speaking so?" Whatever testing that we come across, there, if you say, 'hey, why did I get myself caught in this pain (*dukha*)? I got caught in this pain', then your pain will increase. And when you get caught in the pain, at that time if you say that, 'No, it is convenient here. It is good, comfortable.' Then it will become convenient. Therefore, one should speak that which is easy and straight.

Whatever adjustment nature makes you

take, if you will speak good and positively about it, you will become free. Otherwise if you will speak bad and negatively about it, you will not become free. Therefore, one should get rid from the mind that 'I am unhappy in this worldly life (*sansar*)', or 'I have something of that sort'. Whatever it is, if you touch the burning coal then you will get burnt, if you touch ice then you will feel cold. This way effects will continue to happen. What benefit will you get by repeatedly criticizing that burning coal? If you repeatedly keep admiring ice, then will you get any benefit?

Questioner: No.

Dadashri: Then what if you repeatedly keep criticizing burning coal? Instead leave that interference (*bhanjghad*) for once and all!

A Gnani never incurs two losses!

How would you feel if the cost of iron goes down in the market? You would feel happy, right?

Questioner: My blood pressure would go up.

Dadashri: Yes, the blood pressure would increase. That's how our people are. In return will you make a profit over there (next life)? That would also be a loss and this too is a loss. You would have two losses at a time. And when you were to incur a loss here, will that loss stop? I think it would, no?

Questioner: No; that would not change anything over there.

Dadashri: That is why Lord Mahavir has said, 'incur one loss; do not incur two losses'. What would you prefer? Would you prefer one loss; why should we sustain two losses?

Now why does one incur two losses? This is due to one's weaknesses. One does not want his blood pressure to increase, and even

the doctor has told him not to think (worry) too much. So in response the fellow tells the doctor, 'I know that I am not supposed to, but the thoughts come automatically. The thoughts continue to take place against my wishes.' That is because the inside has become weak. The mind has become loose (*laptu*).

Do you understand what we mean by '*laptu*'? It is like the cork, which becomes loose, on the bottle. If the bottle is lying flat, the cork will come off automatically if it is loose. That is how the mind has become. Shouldn't you get it repaired? Otherwise, you can bring it to me. I will repair it for you. Then you won't be unhappy. Let the cost of iron go down, that loss would fall on iron, how are 'we (the Self)' going to incur any loss? How long do we keep suffering internally for this?

We suffer when our children become sick; we suffer when there is sickness in the iron industry; we suffer when we get a letter from income tax officer. What should we allow to cause us suffering? We have to suffer about everything, right? Just look at the business we have conducted; it is all nothing but a loss.

I will tell you who has sustained these losses. Then, it will not affect You all. Who are you? Who runs everything? Who has the control over it? So then why should we bother with all this?

Commonsense dissolves effect

So what do I tell everyone? Solve all your problems with commonsense. No matter what the other person says, it is all dependent upon that person's mind. And it is only because of your own *punyai* (virtuous *karma*) (!) that he speaks that way to you! No one will say anything to you without your *punyai* (!)

Commonsense is a tremendous thing. One man went to his boss and started to say all kinds of things to him. Because the boss had commonsense, he was not affected at all.

So we can see a practical application of commonsense here. Any other person will get discouraged and get very depressed. But I did not see any depression in this boss. I was observing him to see whether he would become depressed or not. Despite all the insults, he did not get depressed at all.

Effects become lighter by practicing

Our *Gnan* is such that when someone accuses you of stealing his watch, You would tell him, 'Sir, whatever you think is correct.' You have to become the Self and then give him the answers. Then, if at that moment, You become 'Chandubhai', the Self (*Atma*) given to you 'goes away'. So this is the problem in our *Akram Vignan*.

But, in daily interactions, now even if the slightest interference were to exist; then he (Chandulal) will immediately accept it; 'When did I steal?' Hey You! Why are You defending him ('Chandubhai')? Why do You have to defend something that is not about You? You do not have to defend what is not about You. It is Your mistake when you accept it as Yours, is it not? Later the awareness comes and He says, 'I made a mistake.' The realization comes later on, but that much awareness is there.

Questioner: This means that I should not insist that this is right and this is wrong.

Dadashri: There is nothing wrong or right. You must not insist on this at all. But you have never experienced something like this before. If someone accuses you of stealing, you have never heard or experienced such a thing before, and suddenly you hear this, so what would happen? The non-Self will become emotional. That is why You should say to 'Chandubhai', 'You are a thief. Don't worry if someone calls you a thief.' 'You' need to let him know such things from the beginning. Tell him, 'Don't worry if someone blames you. Don't worry even if someone slaps you.' 'You' should

let him know that in advance. Otherwise, even if someone does not slap you but does the gestures, it will have an effect on you. So a prior practice is beneficial. You should make him rehearse that, should You not? It is helpful. So, when he faces such difficulty, then that rehearsal will be helpful. This *Gnan* is keeping so many people in uninterrupted bliss (*samadhi*).

The science of dissolving effect

We have to 'know' and 'see' only. Nothing can affect you by knowing-seeing. Insult gives rise to dislike, the one who 'sees' that dislike is Mahavir (great hero). Respect gives rise to appreciation, the one who 'sees' the appreciation is Mahavir. You say that this, *bhaav* (like) and *abhaav* (dislike) cannot happen at all, that is of no use.

Seer (*Drashta*) and things to be seen (*drashya*) do not become one. If they do become one, then it cannot ever be called the Self.

Questioner: So both things have to happen at the same time, is that so?

Dadashri: It can be called the Self when both work are happening, otherwise how can you call it the Self?

Questioner: How is that?

Dadashri: If there is only the 'Seer' and nothing to see, then what is he going to see? So the 'Seer' ceases there. Therefore you need the two. You have to have both, some thing to see and a 'Knower-Seer'. Nothing can be attained by just one, can it?

When you read within 'what if I get into an accident?' and it does not have an effect on you and you say 'noted'; then it is considered as having 'seen' the thought. But if it has an effect on you, it means you became engrossed with it.

That which creates any effect is ‘not mine’

The problem starts from the point you start to believe that which is not yours, as Yours. Our science says that this line of demarcation has been drawn. Thereafter this ‘plant’ is no longer Yours. If You believe it to be yours then you will feel hurt. Why did this plant dry up? Dear man, it is not your plant anymore. It belongs to other person, the non-Self.

Questioner: Now I realized that I should definitely let go of that which is not mine; what else is there then? I used to become the owner.

Dadashri: You have to quit that ownership. This useless burden....

Questioner: Dada, when you gave us *Gnan* at that time we surrendered everything but we are taking back secretly.

Dadashri: That is because of the old studied practice, which is wrong. The doctor tells you not to eat with your right hand, yet the right hand will go in the plate at the time of eating, because of the old practice. So the line of demarcation has been laid down, that it is ‘not mine’. You should keep this much in your mind that whatever gives you any pain, whatever brings an effect; then it is ‘not mine’ and that which is ‘mine—the Self’ will not create an effect. That is it; understand these two things. It is easy, isn’t it? That’s it!

Free from effects through extraordinary effort

The whole world is binding *karma* through *pratipakshi* (adversary) *bhaav* (intent and reaction). A Self-realized person does not have adversary *bhaav*. With Self-realization, there may be an *asar* (effect), but one does not bind *karma*! And when Your highest spiritual effort (*parakram*) arises, you will not be affected at all. What happens in an affected state? In such a state, if someone curses or insults you, you may feel ‘Why did he even say that to me?’

This is what happens. *Parakram* on the other hand says, ‘You must be at fault, which is why he spoke to you this way. You are at a loss because you do not know how to settle with him.’ When You talk to your own self in this manner, you will come to know and experience the Self. You will have the experience of sitting in Your own seat; the seat of the pure Self. But here you immediately get off your seat. This happens because it has been your familiarity (*parichaya*) of infinite past lives and also because of pending suffering that remains.

The effects of depression also are of the pudgal

Hundreds of thousands of people may come to depress You but even then there is not the slightest of depression. Not just hundreds of thousands but there may be tens of millions of people, but there will be no depression. Why should depression come at all? Even now, depression does not come to You. The depression that comes; it comes to ‘Chandubhai’; it does not come to You (the Self). But people will not truly accept this, will they? When will people accept this? You have to keep doing the *purushartha* (Be in the five *Agnas*) so that depression does not come to even ‘Chandubhai’. Depression still comes to Chandubhai, does it not? When even Chandubhai becomes free from depression; that is considered complete accomplishment!

Even I know that at the moment depression does not come to You; the Self (*Atma-swaroop*). But the depression comes to the external state; the effect is on it. When that happens, the face looks sullen, he becomes anxious and afraid, and if he is thus depressed, tell Chandubhai, ‘I am with you, don’t be afraid!’

Effects of pudgal, they are not yours

Why have you got behind lately? What mistake is happening?

Questioner: I am trying to investigate within, on that. I am not able to catch the mistake.

Dadashri: Why should you be affected (*asar*) in that? Did you catch it afterwards? That which got caught is also *pudgal*, not got caught that is also *pudgal*, the one who caught this, is also *pudgal* (non-Self complex). 'You' are the 'Knower', what concern do You have in this? You had gone to catch it, had you not? Did it happen so?

Questioner: That is what has happened. Files came from all the sides so I did analysis. So, more suffocation happened. On what basis this is, I am not able to catch that yet.

Dadashri: But why are You becoming the holder of this support? 'You' just 'know'. You became the holder, that is why you got the burden, and therefore your face turned pale.

Questioner: But how did it arise? I am trying to see that.

Dadashri: Oh, it arose from *pudgal* (mind-body-speech complex). It will arise from *pudgal*. It is the same stock, which was there. New stock will not be coming there. I have said at least that much. Yet why are you doing like that?

Questioner: From now on such mistake will not happen.

Dadashri: But, what is the fault of Chandubhai? 'We' are the one entering in, no? He went inside to search, 'what is the root cause of this?' 'You' have to know that. 'You' do not have to go look for that. You just have to send D.S.P. (Deputy Superintendent of Police). You have to say to D.S.P. that, 'Go, check it out.' What can happen if You go instead of D.S.P.? And D.S.P. is the one who gets the pay check for the whole day, he eats ice cream. Now mistake will not happen, will it?

Turn vibrations back with pratikraman

Whenever you hurt someone even slightly, you should realize that you are at fault. You will understand this because you will feel uneasy and agitated from within, because the other person is obviously suffering the hurt. Granted the fault is his, but you have become 'instrumental' in his suffering. You are the one who told him off and so the mistake is also yours. Why does 'Dada' have no suffering? It is because he has no more mistakes.

If someone gets hurt or affected by your mistakes, you should immediately do *pratikraman* in your mind and settle the matter. As long as the inner enemies of anger, pride, deceit and greed exist within you, you will continue to create new accounts. So in opposition to them, settle your *karmic* account. If you make a mistake, without doubt you will create a new account, but you can erase it by instantly doing *pratikraman*.

When can *parmanu* (indivisible particle of an atom) become *shuddha* (pure)? It is when You 'see' them. The effect that happens in *parmanu* is that, whatever hurt that is caused to the other person, its effect remains, then he can bind vengeance. *Pratikraman* changes that effect. As far as possible he should not feel the effect through us as a *nimit* (evidentiary instrument). So you should say to Chandubhai, 'Do *pratikraman*.' So effect will not remain within the other person.

Questioner: If the other person insults me, do I still have to do his *pratikraman*?

Dadashri: You have to do *pratikraman* only if he insults you, not if he treats you with respect. If you do *pratikraman*, you will not have any feelings of abhorrence towards him. Furthermore, he will be aware of the positive vibrations from your *pratikraman*. The first step is that there are no feelings of abhorrence towards him but the second step is that the other person becomes aware of this.

Questioner: It really reaches his Soul?

Dadashri: Yes, it reaches for sure. The Soul then tells him, 'there has been a call for you.' Our *pratikramans* are for the aggression, not for what happens routinely.

The effect of enlightened vision to the Self only

Questioner: Does *pratikraman* have any effect on the Soul (the Self)?

Dadashri: No effect whatsoever can touch the Self. There is no effect on the Self. There is absolutely no doubt that the Self exists. It reigns beyond the boundaries of memory and that is why You are able to go beyond the memory. The Self is infinite energy. This energy is called *pragnyashakti* and it can break through all the layers from the core of the earth. By doing *pratikraman*, You become filled with a sense of freedom and that freedom is freedom from all attachment and abhorrence. All animosity is naturally broken. The signatures came from your internal attachment and abhorrence.

You and the other person do not have anything to do with each other. The only connection is with the *pratikraman* that you do. You also have to understand *pratikraman*. Because *Atma* being *vitaragi* by nature; the *pratikraman* reaches him. 'We' have placed that (*pratikraman*) having personally experienced it. You too may have had some such experiences, right?

You are *Shuddhatma*, and he is a *Shuddhatma* too. What do we (the Self) have anything to do with the 'clothes' (external physical non-Self)? Clothes may be silky or they may be rough. All these physical bodies are 'clothes'.

Get your work done by coaxing and cajoling

Questioner: After taking your *Gnan*,

we feel that we too should flow away just like the holy River Ganges.

Dadashri: Yes, You should flow without affecting (*asar*) or hurting anyone. It is not possible to hurt anyone and attain the ultimate liberation (*moksha*). If you hurt anyone, he will throw his rope and catch you and impede your flow, and if you give happiness to everyone, they will let you go.

Keep everyone pleased. Please them and move on. If someone is staring at you and you tell him, 'How are you Sir?' then he will let you go, but if you do not say anything, he will think that you are very arrogant and start causing problems.

Do not complain or make waves if someone's actions hurt you, but instead it is worth settling the situation somehow, and moving on.

Freedom from effects through Five Agnas

For you these five *Agnas* is the safe side in every way. If you abide by this *Agnas*, then no one, not even a tiger or a lion can harm you. As long You see a tiger as a *Shuddhatma* (pure Soul), it will forget the beastliness and violent nature. Once it forgot its nature it means it is over, it will not do anything.

Questioner: Does that mean that by seeing *Shuddhatma* (the Self) in other person, brings about a change in that person?

Dadashri: Of course, that is why only I am telling you to see the family members as *Shuddhatma*. You have never seen them thus, have you? Say for instance, as you enter in the home and notice your elder son and you might not have seen anything, you might just say how are you, you do everything, but internally if you say, 'he is an unworthy fellow'. If you see him this way then it will have its effect. And if you see the Self in him then it will have that effect.

Questioner: How can I know whether I remain in the *Ajna* or not?

Dadashri: Everything is known as to how much one lives in the *Ajna* – that is why One constantly remains in *samadhi*. Whether someone is insulting him or saying something else to him, he is not affected by it at all. It is completely a different matter for the One who follows the *Ajna*. You will know it from his talk; his talk does not have any *kashaya* (anger-pride-deceit-greed) in it. There is great awareness in it.

This world is totally effective. It is so effective that you can't even talk about it! 'We' are doing the same thing in this *vidhi*—the instillation of inner energies to the one who surrenders to the *Gnani*—we place an effect and energize the vital-eternal element dormant within you. That is why you feel so energized, otherwise how can it happen? I have come here with the earnings of infinite life times and you walked here just like that.

When someone you do not like, comes in front of you, then at that time the mind, body, *chit* and ego will jump and become restless within. At that time, You have to say, 'I want to settle with equanimity,' then everything will calm down. The moment You make a decision about settling matters with equanimity, the process has an effect on the other person too and will calm him too. However sometimes, the account of *karma* with him may be so sticky that it may not appease him. That is not Your look out. You just have to have a tenacious *nischaya* that You want to settle the matter with equanimity. Sooner or later he is bound to cool down. Everything happens according to *vyavasthit*.

This is also the account of the worldly life and it is exact *vyavasthit*. You remain fearless, whatever fear comes, just keep seeing that. If you keep speaking 'Dada, Dada', then you will not have any effect.

Absolute Self energy is verily the reign of the Self

I have 'opened' up your energy of the Absolute Self. That is the complete realm and authority. How can you call it a realm when someone can take it away or remove it? Not even the *Parmatma* (absolute Self) can bother You in Your realm of the Self (*swa-satta*). At the moment the wealth that You have, not even *Parmatma* has it.

Questioner: How is that?

Dadashri: The *Parmatma* does not have a 'record'. He does not have any mechanical means of talking or conversing. Therefore, it cannot do anything for the salvation of others, whereas you can help towards the salvation of others along with your *swa-satta*. So understand what I am saying. You do not have to do anything. Wherever there is 'doing' there is death and wherever there is 'knowing', there is liberation. If someone insults you very badly, his *satta* should not over power you. Not only insults should not over power you but even if someone were to cut off your nose, do not accept his realm. Do not let it affect you.

Cannot afford now, the weakness of effects

As long as effect happens, there is a weakness. Terrible weakness! A human being should not be affected at all.

In whatever matters of worldly interaction there is no effect (*asar*), then in that matter that experience is complete. And in those matters, wherever there is an effect (*asar*), the stage of experience (*anubhav*) is deficient.

When no evidence of duality affects you in this world, no thing affects you, when 'I am the Absolute Self (*Parmatma*)' remains, then the salvation has happened!

~Jai Sat Chit Anand

DADAVANI

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Pune

Dt. **20th-21st April** (Fri-Sat), 6 to 8-30 pm-**Satsang** & Dt. **22nd April** (Sun), 5 to 8-30 pm-**Gnanvidhi**
Venue : Ganesh Kala Krida Manch, Nehru Stadium Campus, Nr. Swargate Bus Stand. **Ph:** 9422660497

Bhuj

Dt. **25th April** (Wed), 7-30 to 10 pm-**Satsang** & Dt. **26th April** (Thu), 6-30 to 10 pm-**Gnanvidhi**
Venue : Trimandir, Behind Hill Gardan, Airport Road, Bhuj. **Ph:** 7567561556

Morbi

Dt. **27th April** (Fri), 8 to 10-30 pm-**Satsang** & Dt. **28th April** (Sat), 7 to 10-30 pm-**Gnanvidhi**
Venue : Near Samay Gate, Opp. Vinayak Hall, Shanala Road, Morbi. **Ph:** 9624124124

Mehsana

Dt. **7th May** (Mon), 8 to 10-30 pm-**Satsang** & Dt. **8th May** (Tue), 7 to 10-30 pm-**Gnanvidhi**
Venue : Vimal Party Plot, Modhera Char Rasta, Highway Road. **Ph:** 9909973401

Nadiad

Dt. **12th May** (Sat), 8 to 10-30 pm-**Satsang** & Dt. **13th May** (Sun), 7 to 10-30 pm-**Gnanvidhi**
Venue : Basudivala School Ground, Nr. Ipcovala Hall Ground. Opp. Paras cinema. **Ph:** 9998981965

Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2012

Dt. **17th to 20th May**, Everyday 9:30 am to 12 pm & 4:30 pm to 7 pm - **Spiritual Discourses**

Dt. **19th May (Sat)** - 3:30 pm to 7 pm - **Self-realization Experiment (Gnanvidhi)**

Dt. **21st May** - Whole day - **Mahudi-Taranga (Gujarat) Pilgrimage tour**

Note : This retreat is for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj leatest 22nd April 2012.

Pujya Deepakbhai's USA-Canada Satsang Program 2012

Contact telephone no. for all centers in USA and Canada: 1-877-505-DADA (3232)

Date	Day	Venue	Program	Email/Tel Extension
2-4 Jun	Sat-Mon	Philadelphia	Satsang & Gnanvidhi	eksoul@hotmail.com / Tel. Ext: 1002
6-8 Jun	Wed-Fri	Raleigh	Satsang & Gnanvidhi	Tel. Ext: 1003
12-14 Jun	Tue-Thu	Birmingham	Satsang & Gnanvidhi	Tel. Ext: 1004
16-18 Jun	Sat-Mon	Chicago	Satsang & Gnanvidhi	atul.pandya7@gmail.com / Tel. Ext: 1005
20-22 Jun	Wed-Fri	Toronto	Satsang & Gnanvidhi	ivdeepak@gmail.com / Tel Ext: 1006
23-25 Jun	Sat-Mon	Minneapolis	Satsang & Gnanvidhi	sshah6@hotmail.com / Tel Ext: 1007
29 Jun-4 Jul	Fri-Wed	Dallas	GP Shibir	gp@dadabhagwan.org / Tel. Ext. 10
3-Jul	Tue	Dallas	Gurupurnima	
7-9 Jul	Sat-Mon	Phoenix	Satsang & Gnanvidhi	mehta.vidhi@gmail.com / Tel. Ext: 1008
14-15 Jul	Sat-Sun	Los Angeles	Satsang & Gnanvidhi	BOLORAM@sbcglobal.net / Tel. Ext: 1009

Aptputra's USA Satsang Program 2012

29-May	Tue	Virginia	Satsang	Tel Ext. 1012
6-Jun	Wed	Charlotte, NC	Satsang	Tel. Ext: 1003
14-Jul	Sat	Simi Valley,	Satsang	Tel. Ext: 1009

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✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)
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Now simply keep 'seeing' each effect

Why does this worldly life arise? Causes and effect. If causes come to an end, then only the effect will remain. Then in due time, the filled stock will empty out. After receiving this Gnan the causes have stopped, one only needs to 'see' the effects. Today there is only effect from past life causes. This effect cannot be changed. So You have to keep 'seeing' the effects. Whatever Chandubhai (file number one) has to suffer; it is all an effect. You have to keep 'seeing' what kind of effect Chandubhai is having. Effect is a movie and You (the Self) are the 'seer' of the movie. Everything that now remains is vyavasthit; it is all an effect.

-Dadashri



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