

Dadavani

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This universe is in the form of an echo; whatever happens to you, is the result of your own doing. There is no harm in pointing something out but you should speak such words that he will not feel the hurt and its echo will not come back to you.

You are a thief

You are a king

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Effect of the vibrations of words

EDITORIAL

Just as whirlpools arise in water due to the vibrations of circumstances, and echoes arise in a step-well; in the same manner, the effect of the vibrations of the words arises in the human life too. Just as the effect of the speech arises in us, in the same manner, the effect of our speech arises in the other person too; that is natural.

This world has arisen due to the effect of the words only. And a human being is wandering from one life to another due to the effects of the words only. If these words did not exist then *moksha* is easy. In this current time cycle, bondage is due to spoken words only. Therefore, one cannot speak even a word against any person. This 'speech' is considered wealth. Just as we do not waste money, we should not waste words too. This spoken words is such a thing that if it is saved, then all the *mahavrats* (major vows) are encompassed.

Raag-dwesh (attachment-aborrence) arises on the basis of one's own beliefs and opinions. And due to the effect of those vibrations, negative-positive speech comes forth. One is considered a human being when he is aware all the time that other person does not get hurt through his speech. The goal of a human being should be to become free from opinions, so that as a result of his opinion other person does not get hurt or suffering does not arise and he himself also becomes free from the opinion and becomes free from the faults that lead to hurt.

It is seen in the worldly interaction that the ego of a human being prevails with 'I am something', 'I have skills', 'I know something'. And on the basis of that, one has formed a bad habit of bickering or improving the other person. But the effect of words is very hard. The human mind is like a glass vessel. If once, it is fractured, it is very difficult to mend. To scold someone, to throw a taunt at someone, or to speak such negative words that would break someone's mind or heart, is a deformity. Revered Dadashri calls this, the mad ego. That ego is obstructive in progressing in the path of *moksha*. If this world is running *vyavasthit*, then where is the need of interfering in that? Yet, if you have to tell something in the worldly interaction, then you should tell dramatically and carefully that the other person does not get hurt or other person's ego does not get hurt. You have come here becoming a guest then do you have to take trouble of improving other people or you should take care of yourself of progressing on the path of *moksha* by improving yourself? Therefore, Dadashri says that if one learns the art of 'not speaking' then too, his salvation is at hand.

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Gross circumstances, subtle circumstances, circumstances of speech are of the non-Self and dependent on the non-Self. If only this much remains in one's awareness, then too, one can become free from the effect of the speech. The speech is in the form of a record. It is relative, temporary and is of the non-Self and dependent on the non-Self. And one's own form (*swaroop*) is real. Relative thing cannot touch the real. As long as one feels the effect, it is considered a weakness. One has to raise awakened awareness as the Self (*Gnan jagruti*) to such an extent that one would not feel the effect at all.

This compilation of Dadavani fulfills an exact understanding as to how to remain free from the effects arising through speech. This will become very helpful to all the seekers to rise higher on the path of *moksha*.

~ Jai Sat Chit Anand

Effect of the vibrations of words

{ 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. }

Is the tongue crooked or are we crooked?

Questioner: Please help me control my tongue, because I talk too much.

Dadashri: I too, talk all day long. As long as your speech does not hurt anyone, there is nothing wrong with talking.

Questioner: The tongue says one thing at one time and something else at another time.

Dadashri: The tongue is not at fault. The tongue constantly lives and works within the confines of the thirty-two teeth. It works day and night. It does not rebel or fight back. The tongue is fine, but it is we- the organizers, who are awkward and at fault. The fault lies with us.

Speech comes forth as one's intention is

How many kinds of speech are there!
If a person is fighting with someone, at that

time what is the form of his speech, see that. If he is doing *dwesh* (abhorrence) at someone, at that time what is the form of his speech, see that. If he is doing *raag* (attachment) at someone, at that time what is the form of his speech, see that. Speech changes at the time of doing *raag* (attachment), speech changes at the time of doing *dwesh* (abhorrence), and speech changes when one goes to a court. Everybody can identify that this speech was like this. So, the speech comes forth depending upon the underlying purpose. Speech comes forth according to intention.

The whirlpool of the smearing intents due to spoken words

When you call someone a liar, as soon as you utter the word 'liar', a tremendous degree of scientific change takes place within you, producing so many phases, which will cause you to dislike that person for two whole hours! It is best not to say anything. You cannot

say that 'you must not speak', because it is *vyavasthit*, is it not! But if you do anyway, then you must do *pratikraman*. We have that weapon.

At this time, the *pad* (spiritual hymn) which is being sung in this *satsang*, is also heard in the same tune, at night while you are sleeping at home. At that time do you hear as if someone is singing? It will be heard same as this, tune also same like this, everything in rhythm. But is that right or wrong?

Questioner: That is right.

Dadashri: But that is not right. It is like this, if you said to someone, 'you are useless, you did an unworthy thing, this cannot be.' And on the next day if you try to settle with equanimity, even then, would the other *bhaavs* (intent) continue to speak or not?

Questioner: Yes, they would continue to speak.

Dadashri: What would they speak?

Questioner: 'He is like that only; now I do not want to deal with him'.

Dadashri: 'He is useless, he is a cheater, he is like this, he is like that.' Who is saying all this?

Questioner: I don't know.

Dadashri: All these are the echoes. This is the fruit of the opinion, which you gave on the previous day. You said that, 'you are useless, you did an unworthy thing', such speech came forth, and so those *lepayamaan bhaavs* (besmearing intentions) are ready sitting right there inside. So according to the kind of your speech, all such *lepayamaan bhaavs* arise. With overt speech like, 'He is very bad, he is like this and like that',

internally a variety of different *lepayamaan bhaavs* would continue to tell you. They arise naturally. This is because you spoke outside, and as a result those *bhaavs* arise from the *pujgal* (non-Self complex). Now that is called *adhyavasan*. So the entire world gets trapped here only. Their death is at this very place.

Multiple effects of negative speech

When you pluck a string on a sitar, how many different sounds does it produce?

Questioner: Many.

Dadashri: Even when you pluck just one string? In the same way, so many other words arise within you from having spoken just one word. That is what God calls '*adhyavasan*'; it means words arise even when you do not want to speak them. As soon as you have the desire to utter just one word, other words will formulate and be spoken automatically. A tremendous energy will arise within for the excessive words, even against your wish. So many such ripples of vibrations arise that they will not allow anyone to achieve liberation, which is why I have put forth this *Akram Vignan*. How wonderful this science of the step-less path to liberation is! This science is such that any intelligent person can bring an end to this worldly puzzle.

A person who hears you call him 'worthless' is bound to be hurt, but also the resulting consequences and its different phases will bring you a lot of unhappiness. When you say something positive about another person, you will feel peace within you and your spoken words will give peace to the other person also. Therefore, you must maintain awareness about this.

What harm is caused through the words?

Good and bad words exist in this world. Bad words are damaging to one's health, while good words maintain good health. Therefore, even a single negative word should not come forth. When people say, 'You are unworthy', the word, 'You,' is innocuous but the word 'unworthy' is very harmful.

Although speech is prerecorded and even though I am not the owner of the speech, I am still held liable for any mistakes it has in it and so I must do *pratikraman*. After all, would people not say, 'Dada, is this not your tape?' Wouldn't they say this? After all, it is not anyone else's, is it? So that is why I have to wash those words. Wrong words must not be uttered.

When you tell the wife, 'You have no sense!' the words hurt her and they are also unhealthy for you. If her response is, 'You are useless,' then you both will become unhealthy. One looks for sense, while the other is looking for usefulness! This is the state everywhere. In foreign countries, they will not say, 'you are useless, you are useless,' but they will fight by saying 'you, you'. They would bark against each other. They would bark so hard that they would break each other's teeth. And then they would immediately become separate, in no time. No trick or anything, they do not have tricks. These people have tricks! Here, even a husband would understand that 'if she gets angry then she will go away at her parent's home then I will not have food to eat.' So he will do some tricks again. Where else she will go from here? She will go to her parent's home. The women who are bound by society, tied with a vow of marriage, and societal pressure, where will she go? A woman would know that if she runs away, then what will the

society tell her? That is why they are staying. Otherwise this home will not remain. They are staying due to the fear of societal construct. And that does continue too, does it not? But finally one gets experience that the fear exists due to the bondage of the societal construct. Finally she says from experience that 'this husband is better than all others'. She would say, 'after all he was a good man'. He was unworthy in every way, but 'after all he was a good man'. She would use the phrase 'after all', would she not? And the other one elsewhere (in foreign countries), would separate in no time. We would understand that now both will have a different map. His London is separate, and her London is separate. Both would distribute each other's London. And we (Indians) would not do that. Therefore, you should not hurt the women here. What did I say? And women should not do such a thing with men. This is because they are both bound. One should bring about a solution.

Just a single word created Mahabharata

You should never speak even a single unpleasant word. A lot of conflicts have arisen because of bitter words. The entire great war of Mahabharata arose because of Draupadi's single scornful remark, "The blind one of the blind one." (Addressing Duryodhana, the son of the blind King Dhrutrashtra, who accidentally fell in the perfect reflecting pool of a palace. Duryodhana and his army of Kauravas, fought Arjuna and his army of the Pandavas in the epic war of the Mahabharata. Draupadi was Arjuna's wife). There was no other significant reason for the war that ultimately took place; this was the main reason. Draupadi made the offensive remark and she had to suffer its consequences. A single hurtful word spoken will not refrain from bringing its result.

Questioner: All this major war took place only on the basis of one word!

Dadashri: All this has happened on one word only. If that word had not come forth then nothing would have happened. Therefore, there should be much control over speaking words. One should not speak words which are hurtful to people. For attaining this non-hurtful speech one should study everyday. Therefore, one should take care.

One hurts his own self through hurtful words

A single harsh word creates a resultant vibration, which will continue to hit you for quite some time. Not a single unpleasant or hurtful word (*upshabda*) should come out from you. The word that comes forth should be pleasant or helpful (*sushabda*). The coming out of a wrong-hurtful word means violence has happened within and this is called *bhaav himsa*, and this is considered violence against the Self (*Atma himsa*). People are not aware of this and continue to construct new conflicts all day long.

Dangerous arrows of words

People of lower caste (social class) use physical violence to hurt one another, while those of higher castes use words to hurt one another. **Questioner:** Those people use their hands to hit.

Dadashri: Those people hit with hand or stick. These people do not hit with stick. They only fire arrows of words...

Questioner: Those wounds are deep, no? They would be sharp and deep.

Dadashri: And the ones, who are higher than these, stop speaking altogether. There is

such stock of people in India. If someone shoots an arrow of words, he would not shoot anything back. He knows that there is no benefit in that. Do our people fire arrows of words? Would it hurt?

Questioner: It would, definitely would hurt.

Dadashri: Do the words touch us physically in anyway? If someone throws a stone then it will touch and hurt. A stick will touch.

Questioner: One feels the effects of speech, doesn't he?

Dadashri: You do feel the effect of speech, don't you?

Questioner: It affects more.

Dadashri: Without touching, even if it does not touch you? Words have a greater effect.

Questioner: It pierces and goes right through. It does not heal easily. The wounds of physical beatings heal in short time.

Dadashri: The wounds received from physical beating heal in two to four days.

Questioner: Yes, this will not heal.

Dadashri: This will not heal.

Questioner: Not one life, but it will not heal life after life. They can bind infinite lives.

Dadashri: Yes, speech continues to improve after many life times have happened, and then it improves.

This community is developed. Amongst them, some people are very well developed and some others misuse their intellect. They destroy the other person with their intellect.

Questioner: But all that would be the account of *karma* of one's previous life only, would it not?

Dadashri: Account would be there, but *gnan* would help along with that, would it not? If you are going on a way, if you know *gnan*, then you will follow that path. Otherwise you may get on some other path.

If you don't have *gnan*, then you have to take beating only! Therefore, the Lord has not said to 'do' *gnan*, but to 'know' *gnan*. Yes, He says, after knowing the *gnan*, understand (applicable understanding). It will be useful when the time comes. The *gnan* which is known, will be useful when the time comes, that is all.

The fights of speech are difficult

Questioner: In many homes, the family members argue but their hearts and minds are pure.

Dadashri: Speech that creates conflict will have an impact on a person's heart. If one can remain superficial about it, then no harm is done. It's like this, the mind and the heart of the one who speaks may be pure but the listener may feel as though a stone has been thrown at him, and so a conflict will arise. Conflict will arise wherever bad words are used.

Questioner: Sometimes it does not affect the opposite person.

Dadashri: One is affected. He would show off, that is it. Everything will affect inside. Mind is a very subtle thing. When a bad word comes forth it will not stay without affecting other person. Words always wound the heart. Some people speak such words that would make the other person have a heart attack.

There are people of all different kinds. The speech is a very difficult thing. If there are no words then one can get his work—liberation done. If these hurtful words did not exist then *moksha* is natural. In this *kaal* (current time cycle), there is bondage because of speech only. Therefore, one should not speak even a word for anybody.

Speech is considered an expense. Speech should not be expended. Words are like money. Give them as you give money, by counting each one. Do people give money without counting it first? Speech is such that when a person uses it wisely and appropriately, it encompasses all the five great vows (*mahavrat*).

Effect of words only

If you are sitting peacefully and someone comes and says to you, 'You have no sense,' these words will shatter your peace of mind and you will feel hurt, but it is not as if he has thrown a rock at you!

Questioner: No.

Dadashri: These are only words. If someone has thrown a stone at him then we understand that he is injured at a particular area, and he is hurting. But in other case one is injured without a stone being hurled.

Questioner: Is there so much effect in words?

Dadashri: Words have a tremendous impact in this world. 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 world perpetuates because of these effects.

Have you spoken words that wounded the heart? Had you ever spoken such words in your childhood?

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 even now? Such wounds should not be inflicted.

Those, which hurt, are all stones

Would words hurt you? Why would a word hurt a Jain? Having wisdom, why would he be hurt by words? Stones would affect you or cause a bleed, and hurt you. Do words still hurt you?

Questioner: It will hurt the intellect (*buddhi*), will it not?

Dadashri: It will hurt intellect or it hurts anywhere else. It wounds the heart (deep internal wound) so *raudradhyan* (adverse meditation that hurts the self and others) arises. *Raudradhyan* that arises is the cause of *Nark Gati* (life in hell). Now someone will say that I want to do *dharmadhyam* (absence of adverse meditation). For that, if someone throws a stone that 'hurts your heart' (harsh and hurtful speech that creates a deep non-healing wound), at that time, think this much that; the one who is hurling the stone, is merely a *nimit* (one of the evidence in a vast array of evidences coming together). The underlying reason for his hurling is the unfolding of my *karma*. If you just think this much; then *dharmadhyam* will happen to you at that very time.

This (hurling activity) is a *nimit*. In that, what is the fault of that poor fellow? This means this is the unfolding of the *karma* of

the self (Chandubhai), and hence anger will not arise.

Questioner: If such awareness presents, then anger will not arise.

Dadashri: When one's own fault happens or a person throws a stone at you, at that time such thing happens. But does it happen when a stone falls on you, from a hilltop? Nothing? You do not get angry with that? Why is that?

Questioner: It seems like an accident.

Dadashri: Why an accident?

Questioner: A stone fell naturally and I got hurt.

Dadashri: This other too, is indeed like that. These are also stones only. Whatever hurts in this world, are all stones. They are like the stones by the name of *padgal* (non-Self complex that arises and dissipates). Therefore, there is no difference between that stone and this stone. But the difference which you understand, it is through your intellect. Otherwise that is also a stone, and this one is also a stone.

Speech is a recorded tape

Now which is better, throwing a stone or 'firing' hurtful words?

Questioner: Stone is better.

Dadashri: People prefer stones over that which does not hurt (physically). You can have a doctor look and treat the wounds that bleed and burn and the wound will heal. But wounds caused by words do not heal. Now this wound of words hurt, what is the reason for this? Because it is his taped record, that is playing. Would you get irritated if this long

playing record here were to play on the gramophone that, 'Chandubhai is a bad man, Chandubhai is a bad man'?

Questioner: No.

Dadashri: Really, all these are records. All these people, who are speaking, all are records that are playing. Not a single person has been born who can speak with his own independent energy. This, what I speak is also a record, that is why a tape can be recorded from that. Anyone whose speech can be recorded has to be a record first. So, all these people are records of speech.

Depression due to wrong and inappropriate words

One is the owner of the entire universe and yet, is trapped! If someone hurls an abusive word or simply addresses you without due respect to the value you have placed on your name and status (*tunkaro*), then too, it affects you. Hey you, it is not a stone that it can touch you. Is it just the word only that reaches you? Without any hard wire link? One does not know anything about what this puzzle is?

Questioner: If he speaks anything deceitful-wrong (*aadoo*) untruth-contradictory (*avadoo*) then effect (*asar*) happens within.

Dadashri: He is just speaking, but even when he beats you, depression should not come. If he keeps you hungry for ten days and ties you up like a buffalo even then depression should not arise. If someone speaks topsy-turvy (false), that too hurts you? A stone would hurt; stone touches you so it will hurt. *Mooah* (the dying one, Dadashri's address for all who are not awakened), does sound of words spoken hurt you? Such humans are of

a different kind! Would anything that is emitting sounds (*bolatoo*) ever hurt?

Questioner: If anyone else speaks, that too affects.

Dadashri: Ah! Words bring an effect. Such person should not exist here in India. Why should a word have an effect? And yes, if someone has hurled a stone at you then it may feel in the mind that bleeding has happened, and burning is felt.

Questioner: But Dada, this is worse than even a stone. This is because he has believed it.

Dadashri: That which has been believed can be let go. You had believed, had you not? The one who has believed, if he unties that knot then the belief will be gone. If someone has believed, then he can be made free from it.

Questioner: But one has to find out its root-cause to become free from his belief. How can it leave just like that?

Dadashri: No. You do not have to understand anything at all. Once the knot is untied, it becomes free.

Questioner: Two, who untie the knot, exist. One, the *Gnani* who helps untie and the second, is the understanding (*samaj*) that can help untie.

Dadashri: 'We' untied yours, didn't 'we'? What else is there in this? It is a word. Would that word have an effect?

Questioner: Really, it should not affect. But at this time there is more effect of a word than the effect of a stone, in this fifth era of the current time cycle.

Dadashri: Many *mahatmas* do not feel

any effect at all. What do these people (who feel the effect of words) think of themselves? Words affect those people. They believe that 'I am something'.

Questioner: That is it, what else can be there?

Dadashri: They just continue to believe that. They don't even know how to eliminate the waste in their bowels (at will).

Until then it is considered a weakness

All this is relative only. It does affect you, does it not? As long as it affects, it is a weakness. Effect must not arise within a human being at all. Any thing that happened outside, should not affect you. It is considered an appalling weakness. People have bungalows and all material things, even then they feel effect, so then if all of that is gone or their circumstances change then what can happen? A human being would pass his life doing *kalpant* (crying and weeping for endless time). Many big businessmen pass their life by doing *kalpant*.

Questioner: It may not, perhaps, affect me. But someone around me will definitely be affected.

Dadashri: No matter what, whether it is someone around you or you own self; as long as the effect happens, it is a weakness; a terrible weakness. How can a person come out of this weakness? Therefore, what is around you? Who am I? What is all this? If You have known (*jaani leedheloo*) that first, then it will not remain effective; and without knowing this, you have to take it all on your head. People go to sleep at night taking the load of the pains over their heads, and that is why sleep does not come. The sleep only

comes when the body is tired, how can that be called a life?

One has followed through *loksangnya* (influence of other people), that is why this is all there, since infinite life times. All this is stock of *karma* filled in the past life (*bharelo maal*). Speech will come forth which we do not like. Only these very wounds of speech are hurled again, and their echoes will happen furthermore. The speech of many is ruined; it is because of opinions that the speech is ruined. *Tantili* (persistent ego reactivity with a link of *dwesh kashaya*) speech will come forth. When you speak with a persistent link of hurtful *kashaya*, the other person will also pick up that link and exacerbate the argument with words.

Opinion is prejudice

Questioner: But Dada, sometimes such an accident happens with other person that in the same accident, the opinion gets changed. Very heavy friction (*gharshan*; conflict) happens.

Dadashri: Opinion is considered one kind of prejudice. It is called prejudice. This is a psychological effect only. All these pains (*dukho*) are nothing but psychological effects only. And all these beliefs, which are believed to be true, are all only psychological effects. And nothing else is ruined; *Gnan* is not ruined, and nothing else is ruined. Belief is ruined (changed); that belief needs to improve (change). Belief needs to improve in the root. And what ways people have tried to adopt?

Questioner: Instead; they left that solution, and started adopting other ways.

Dadashri: Only belief needs to improve in the root (cause). Just one thing, instead they have taken different kinds of remedies. Do

yoga, and do such and such, do this, do penance and *japa* (chanting) and did lots of different things. One would do *swadhyaya* (self-study; study of the Self) and certain other things.

Questioner: Dada, belief means psychological effect, but the paralysis that happens, it is to the body, is it not?

Dadashri: It is to the body. This is the result of the *karma* which was bound through psychological effect (the wrong belief).

You will be able to make all kinds of payments, of the account of *karma*, because of this *Gnan* that has been received. In difficult circumstances this *Gnan* is extremely beneficial. You will be tested and will pass. Even if you try practicing *Gnan* everyday, it will not be as well tested as when you are faced with a difficult time in life.

Who binds opinion?

Questioner: Who makes and binds opinions?

Dadashri: When a mango comes in front of you; according to your *prakruti* the senses (*indriya*) will like it. The sense organs do not have the inclination to bind a good or a bad opinion about anything; that is not its nature. Worldly influence (*loksangnya*) plays a great role in this. What the world believes, is now bound by the self, in belief, that this is good and this is bad. Then the intellect (*buddhi*) makes a decision and it starts to work. Association with the *Gnani Purush* (*Gnani sangnya*) gets rid of worldly influence and thus the opinions leave.

You should immediately erase even the slightest positive or negative thought that arises about anyone. If that thought remains for some

time, it will reach the other person, and then it will grow. It will grow in four hours, twelve hours or even after two days, in him. Therefore, vibrations should not flow in that direction.

What is the remedy to change opinion?

Questioner: What should I do to become free from the effect?

Dadashri: You should erase it immediately through *pratikraman*. If you can do *pratikraman*, then recall 'Dada' or whoever your God is, and in short and say, 'This thought that I get is not right; it is not my thought.'

When your opinion about the other person is destroyed, you will be able to talk to him pleasantly and he too will be happy. But when you see him through your opinion, you see his faults, then the shadow of your mind will fall on his mind. Then you will not like him when he comes to your home, immediately that picture will get snapped within him.

Give an opinion if you have to, but give a 'dramatic' one. Just as one would claim 'I am Bhartruhari' in a play or a drama, you too can say it (give opinion) as if you are in a drama, then you will not be affected (*karmically*) by it. Only the effect of what you are will remain. If you are Chandulal (the relative self) then you will have the effect of that.

If 'we' were to form an opinion about a person and if that person were to come here, he will see a change in 'our' mind and he will not see equanimity (*samata*) in 'us.' Before he even sees 'us,' he will understand that there is some kind of change in 'us.' So opinions have this kind of effect. But when You let go

of the opinion, then there is nothing there. 'We' do not have any opinion about anyone and thus 'we' experience constant equanimity. Opinions are bound to be formed, because of the presence of the *prakruti*, and they will constantly be formed. You have to continue to let go of them.

What does one have to do to change opinion? If a person is a thief, in the mind you should keep saying, 'he is an honest man, he is an honest man'. You should turn it around from within by saying, 'He is a good man, he is *Shuddhatma*, I have just formed a wrong opinion.'

Result of wrong speech

If you speak just one word wrong (negative, hurtful) then fight will start for sure. And while you are fighting, at that time if someone said just one sweet word that, 'Brother, it is like this, like that', then fight will stop. Therefore, speak the straight and right (that which does not hurt). Otherwise, don't speak at all. And if you cannot stop speaking then close your mouth and then speak. So other person cannot understand. Close your mouth. The record will not refrain from playing inside, will it? So keep your hand on the record only (mouth source).

Words have been the cause of all the wars in the world. Words must be sweet or else they should not be spoken. You can become one with someone again even after you have fought with that person, if you use sweet words to assuage him.

Taunts wounds the heart

I asked a woman in Khambhat once, 'Do you ever fight with your husband? Do you quarrel?' She says, 'No, never.' I asked,

'Even once in a year you do not have conflict?' She says, 'No.' I was astonished that such households still exist in India, so I said, 'Surely there must be some conflict between you and your husband?' She replied, 'No, but sometimes he taunts me.' Taunting is like caning a donkey. Men do not cane their wives; they taunt them instead. Have you seen a taunt (*tono*), how thick (heavy) it is? I asked her, 'What do you do when he taunts you?' And she replied, 'I tell him that the effects of our past *karmas* have brought us together and that is why we married each other, and so each of us have to suffer the consequences of our own *karma*.' I told her that she was truly blessed. One can still find such nobility in women in India.

Her husband throws a taunt, so we understood, what kind of a husband this is! Yes, I did tell her, 'Sister, you are blessed.'

What brings people together? Why are people forced to live together even when they do not like it? It is the *karma* of a man and a woman that forces them to live together. A man may not like his wife, but where would he go? He should accept that because of his own *karmas* are the way they are and be at peace with that. He should not criticize her. He should believe that it is a fault of his own *karma* only, so he will not see his wife's fault. How will finding fault in her help him? Has anyone ever found happiness by finding fault in others?

Taunt is very heavy, is it not? Now if we want to translate this word '*tono* – taunt' in English, then it would be very difficult, would it not?

Questioner: Taunt, taunt.

Dadashri: No, taunt as a word does

not cover it. Not the word 'taunt'. There is no value of a taunt compared to this *tono*. They throw taunt in foreign countries too. This is a *tono* (heavy taunt that wounds the heart of other person, through and through)! This does not exist in foreign countries at all, does it? This is like it wounds the heart through and through.

'Glass with care' with children

Love is the only way to improve the world. What the world calls love is not real love; it is infatuation. You love your daughter, but would that love be there if she were to do something wrong? At that time, you get upset with her and therefore it is not love, it is infatuation.

Questioner: Dada, my children misbehave at home. My scolding has no effect on them.

Dadashri: Have you ever noticed the writing on some packages shipped on the trains? Do they not say, 'Glass- Handle With Care?' Similarly, you should practice the same policy at home, when interacting with your children. What happens to glass if you keep hitting it with a hammer? No matter how upset you are, would you throw that package of glass? Wouldn't you regard the label, right away? Likewise, you should handle everyone at home like glass. Typically if something goes wrong within the home, you immediately start, 'Why did you lose your purse? Where did you go? How did you manage to lose your purse?' This kind of bombardment is like hitting glass with a hammer. If parents simply understand the statement, 'Glass- Handle With Care,' they will be able to deal with the children. They need not be Self-realized for this.

Live with your children as though you

are their trustee. Do not worry or have anxieties about getting them married. Whatever happens, just say, 'It is correct.' You will gain nothing by saying, 'It is incorrect.' Those who perceive it as wrong or incorrect, suffer a lot. Of course, if a couple's only child was to die, you cannot tell them, 'It is correct.' In instances such as that, you must say that what happened to their child was very unfortunate. You must express your feelings naturally. You have to play out your role in the drama of life, but from within your conviction should be that whatever happens is 'correct' and move on. Glass is a glass as long as it is in your hands and if it slips and breaks, then say it is, correct. Tell your daughter to be careful as she picks up the broken glass, but from within say that it is correct.

If your speech does not have anger in it, it will not hurt the other person. Words spoken in anger is not the only form of anger, anger also exists as anguish churning within a person. To suffer in silence and to tolerate is twice as much anger. Tolerance is similar to exerting pressure on a coil. A coil can only sustain so much pressure. Similarly, one can only tolerate so much before his 'spring' recoils. The breaking point of one's tolerance level will be realized when his spring shoots from having an excessive amount of pressure exerted upon it. Why do you have to tolerate? You have to solve everything through *Gnan*. If any damage occurs to you or your relative world, you are to simply remain as a Seer (*Drashta*) and a Knower (*Gnata*) of everything that is going on. This world is only meant to be seen and to be known.

Scolding is verily the overt ego

Questioner: Scolding means it is egoism, is it not?

Dadashri: The God has said that scolding is egoism, an overt ego. It is considered a mad ego. One would feel in his mind, and believe that 'It will not work without me, all this will get spoiled'. That ego is called a mad ego. So if it comes to scolding, one should stop there. When the glasses break, who is the breaker? I have given you all that knowledge (*Gnan*). Where is anything like scolding for You now? There is nothing like scolding remaining for you. On the contrary, scolding someone will put a strain on you. You would have a headache, would you not? Do people enjoy reprimanding others? Would one have special interest (*shokha*) in it?

Questioner: No one would have any interest in it.

Dadashri: What if you are asked to scold someone the whole day long? You would not be able to do it, would you?

You should answer if other person asks you to. You may ask your wife where to put the drinking glasses and when she tells you, you should simply put them away where she tells you. Some men will make a comment like, 'Don't you have any sense where to put them?' The wife will then make a comment like, 'So use your own sense and put them away!' Now how can there be an end to such situations? These are nothing but events clashing. These are all tops that are clashing with each other; they clash when eating; they clash the moment they wake up. These tops bang into each other and get hurt and they even bleed! The blood that is oozing is mental. It would be better to bleed physically, that way at least you could dress the wound. But are you able to dress the wounds of the mind?

What is the need of interfering in vyavasthit?

To say anything to anyone in the world is a major disease of the ego. If you have to say then it is a major disease. Everyone has brought with him his *karmic* account! Everyone's beard grows. We don't have to say 'Why are you not growing your beard?' No, it will verily grow. Each one is looking through his eyes; each one is listening through his ears! There is no need to interfere at all. Do not say even a single word to anyone and that is why I am giving you this knowledge of *vyavasthit*. Without the *Gnan* of *vyavasthit*, a person would not refrain from speaking. If a servant broke the glasses then a boss will not refrain from speaking 'Why did you break? Are your hands broken or this and that?' But now we have given the knowledge of *vyavasthit*, so you do not have to say anything, do you! And again *vyavasthit* happened. What happened?

Questioner: *Vyavasthit* happened.

Dadashri: That is also *vyavasthit*, so one needs to only understand this talk.

You should stop speaking even a word. God has said that 'to speak' is a grave disease. No one can say a word except a *Gnani*. How is the speech of the *Gnani*? The speech of the *Gnani* is dependent upon the wishes of the other person. *Gnani's* speech emanates purely for the purpose of fulfilling the wishes of others. Why would I have the need to speak? His speech is *syadvaad* (speech that does not hurt the ego of any living being). On the contrary, people would love to keep listening.

And that other speech, you would shake up just by listening. One would bind terrible demerit *karma* (sins, *paap*). You cannot speak

slightest in this world. To speak even a little is called bickering (*kachkach*). One would say, this person keeps bickering. If we ask outside, 'What your uncle was saying?' He would say, 'This uncle keeps bickering for no reason.' So then are these all animals? Like the uncle who is bickering? Then he would say, 'Yes, whatever he speaks, it is bickering.' Hey stupid! Why are you nagging and bickering? You fool, it is not worth speaking. How should be the speech of the speaker? When one speaks, other person would love to keep listening. He would say, 'What did you say? What did you say, uncle?' However this one, the bickering commences even before he speaks something. The other person would say, 'Leave alone your bickering. You keep interfering for no reason!'

When scolding is considered beneficial?

You only have to do one thing in this world. No one should say anything to anyone. Peacefully eat whatever comes your way and go about your business. Do not say anything. Do you have to ever get into words with anyone?

Questioner: Sometimes, I have to.

Dadashri: Some times, but you would understand that you made a mistake, would you not? You do not say anything to your son, do you?

Questioner: I have cut back on saying anything.

Dadashri: It is Dada's *agna*. You should not say anything. That is why children get spoiled and do not improve. Besides, which mother is competent who would continue to scold her son? A mother should have competency, should she not? When scolding

is considered beneficial? When there is no prejudice then it is considered beneficial. Prejudice means if he had scolded his son yesterday, then today it is in his mind and memory that, 'he is indeed like that, he is indeed this way.' And with that he would scold him again. After then, poison will spread from this. The God has said that this is a terrible disease. This is a sign of becoming a stupid one. One should not speak even a single word.

Questioner: But Dada, when we are saying something to the children, at that time it feels as if we are becoming angry in a drama play.

Dadashri: There is no harm, if you keep that dramatic intent.

Questioner: What should I do in my business when I become angry with someone who does not understand?

Dadashri: In a business it is important to speak up or say something for the sake of the business. But there too, to say nothing is an art; you can accomplish a lot even when you do this in your business. But this is not learnt easily because it is a very refined art. You have to fight in your business and whatever you gain, you must evaluate and deposit into your *karmic* account.

But you should never fight at home. They are considered your own family people. To hurt them is a grave sign of going to *nark* (life in hell).

The art of not speaking

Questioner: Please talk about this art of not saying (vocalizing) anything.

Dadashri: The art of not saying anything is a very difficult art to master. It is difficult for

others to learn. Here is a way to practice this art: Even before the person appears in front of you, you have to converse with the pure Soul (*Shuddhatma*) within him, cool everything, so thereafter, you have to remain without saying anything. This will get Your work done. This art is very difficult. I am only giving you a very brief explanation, but this art is indeed very subtle. So when your time comes, you can ask me and I will show you everything. You can learn when that step comes, but for now at least stop having words with anyone at home. Has it stopped at your home or not?

Questioner: We have stopped. It is not easy for me to scold. He never scolds the children.

Dadashri: But why would he speak? To spoil one's own brain, become a stupid, whose talk is this? One will become a stupid one and on the contrary, will spoil his brain.

This person was doing lots of nagging and bickering. Now his wife says 'he does not speak anything at all'. I said, 'What did he get in essence? The mind gets spoiled. You do not get any useful essence out of it.'

If the older brother is bickering then you do not have to bicker. If he believes you are stupid then know that. Does he have the law in his hand, of going to *moksha*? You have to take the certificate from Dada, asking, 'how is my certificate', that's all.

If one learns the subtle art from me, then all kinds of work will get accomplished; that is how it is.

Reverberating echoes of speaking wrong and hurtful words

In this era of the time cycle (*kaal*), nothing compares to, speaking less. These days

the speech comes out and hits like a stone. Everyone's speech is like this, so cut back on speaking. It is not worth telling them off. It spoils more. Our religion is with us. If the kite turns downward, pull the string. Similarly, when the religion is there, there is no problem. Telling them off does not help, it only hurts. So it is not worth saying anything to people these days. If you tell, 'don't miss your train, go early,' he will go late and if you say nothing, he will go on time. If we are not around, nothing is going to stop running. This is only wrong egoism. All is arranged for his job. Your words will spoil it. You will look foolish if you say anything. The son will show improvement from the day you stop nagging. You are not able to say any words that are pleasant to him, and anything you say only aggravates him. They don't listen and the words return to you.

We should cook, give him food and perform our duties. Nothing more needs to be said. There is no advantage in nagging. Have you not come to that conclusion? Do grown up children fall down the stairs? Why are you missing out on your spiritual progress? Your religion with the children is relative. He will take care of himself. Keeping quiet is the right thing to do. It is not worth saying a word even. Banging heads verbally is worthless. It worsens the situation. Your children are good. They will not go astray. Things will improve if you remain silent. Nagging will spoil yours and his mind.

Questioner: What should I do when people come to tell me about my responsibilities to my son?

Dadashri: Tell them it is up to them. Tell them to talk to the son. You have this excellent religion. How can you really know what the son does outside the home? Do not

get in to deep about the son. It is causing a big loss for you. Both of you will lose. You will remain upset for the whole day. You got upset after saying so little. You should only 'see' even if the son is wasting money.

Questioner: But he does not know his responsibility.

Dadashri: Responsibility is of scientific circumstantial evidence (*vyavasthit*). Your son has understood his responsibility. He goes to work, comes home and rests. When I say, he listens. You do not know how to say. No one knows how to say anything. When he listens to you, it is worth saying. Instead, what happens is, the parents say crazy things and the son goes crazy. It is going to happen according to scientific circumstantial evidences. If the son does not know how to get into the train, does it mean that he is never going to catch a train? It is harmful to nag your son or daughter. Tell me if there is any advantage of telling off your son for six months.

Questioner: Children talk in a rude way.

Dadashri: Do not get involved. If one stone hits another stone, it will become well rounded. This is a losing proposition for you. You will have prejudice against him that he is like this. Instead, you should focus your energies for your Self. No one can give anything to anyone, nor can take anything from anyone. Whatever debt exists (*karma*) will be paid. You observe silence. Your speaking has caused tension in the home and worsened the matter.

Questioner: He talks back whatever he feels like.

Dadashri: Yes, but how will you stop it? By beating him up? There is tension because of arguing back and forth. If it stops for six months, it will be good for everyone. Once your mind is upset, you will become prejudiced. So by keeping silence, you will begin to have faith in him. You keep complete silence. It is worth speaking only if he will improve. Or else a single word will cause tension. Things have worsened because of bickering. Things will settle down after six months of silence. You may think that it will get worse, but that is under the control of *vyavasthit*. And this is a relative relationship. You are good hearted; your nature (*swabhav* here) is to bicker. Only if it is helpful, you talk. You should know how to talk. It will be helpful if you can talk without prejudice, but who can talk without prejudice? Only the *Gnani Purush*.

Situation has worsened because of you. When you stop talking, it will settle down. I say this clearly and emphatically. Your son is a good fellow. Do any of the neighbors say that he is bad?

When the son talks back, say it is *vyavasthit* (scientific circumstantial evidence). These are the echoes of your unpleasant speech of the past. All this has spoilt due to speech.

The wound of contempt will not heal for the whole life

Questioner: We experience both, contempt as well as scorn, every moment, in living the worldly life.

Dadashri: Yes, is everyone not experiencing the same? The miseries in the world are because of contempt and scorn. A person will have such negative and contrary

speech then he will even say things like, 'Let there be famine'!

Questioner: Nowadays there are many 'kings' of such seriously negative speech.

Dadashri: 'We' can see into all the past lives and 'we' are amazed to see how much damage there is due to contempt (*tarchhod*). That is why you should not behave that way even towards the simple laborer who helps you with your bags. One may even become a snake and take revenge. They will not refrain from avenging the contempt.

Physical scars on the outside will heal but the scars caused by speech do not heal in a person's entire lifetime. Many scars will not heal even after hundred life time.

The wounds of words make one wander life after life

Questioner: Sometimes conduct in the worldly interaction happens in such a way that, the wound of the sword will heal after six months but the wound of words remains until the end of life.

Dadashri: Not just for one life but these scars of words cannot be erased for hundreds of lifetimes. That is why we are saying that what will happen if you bind vengeance for life after life?

Questioner: It says that the mind, pearl and clay pot; once broken, cannot be mended.

Dadashri: Thereafter it cannot be mended. That is why I said that mind breaks into two pieces. Mind bleeds at the most through *dwesh* (abhorrence). But through *tarchhod* (scornful and contemptuous rejection) the mind gets fractured.

What is the difference between tarchhod and tiraskar?

You cannot attain *moksha* by being contemptuous towards anyone in your home, whether it is your daughter, your wife or anyone else. That which has the slightest scorn or contempt is not the path of *moksha*.

Questioner: Dada, what is the difference between *tiraskar* and *tarchhod*?

Dadashri: In *tiraskar* (scorn) one may not be even aware of it. As compared to *tarchhod* (intense contempt), *tiraskar* (scornfulness) is a very mild thing, whereas, *tarchhod* is very volcanic. There is instant bleeding with *tarchhod*. In *tarchhod* the body does not bleed, but the mind starts bleeding. That is what intense contempt does.

Consequences of tarchhod and tiraskar

Questioner: What are the different kinds of consequences in *tiraskar* and *tarchhod*?

Dadashri: The consequence of *tiraskar* is not so grave, whereas the consequence of *tarchhod* is very grave. *Tiraskar* is natural in human beings. Those who have *raag* (attachment) will also have *dwesh* (abhorrence), without fail. *Tiraskar* means to scorn and shun. A man does not eat potatoes (by religious beliefs) and so he will continue to have *tiraskar* towards the potatoes. The moment he sees potatoes, he will have *tiraskar*. *Tiraskar* naturally exists wherever there is renunciation. *Tarchhod* closes all doors in the other person. If you are contemptuous towards anyone, he will close his door to you forever. He will pardon everyone but not you. If you ask him directly for his forgiveness for your contempt, then you will erase it all.

When you tell your mother that she does not have any sense or that she is like this or like that, or that she does not know how to cook, it is all *tiraskar*. But what if you say, 'you are my father's wife'? Then she will feel very hurt from your intense contempt (*tarchhod*). This *tarchhod* hurts so much that it will make her mind bleed. Now did you say something that was not true? Is she not your father's wife? It is an absolute fact but it is not a socially acceptable statement. It is the truth but it is the naked truth. That is not acceptable. There we need that which is socially acceptable. What is the socially acceptable truth like? It is that which is acceptable by the other person and it should be beneficial to him or her. Truth that is not beneficial for the other person is not the truth. It should also be short; it should not go on and on like the radio. So the truth that is beneficial to the other, acceptable by him and short is the truth; everything else is not the truth.

Most of these contempt (*tarchhod*) are due to lack of understanding, whereas the other is intentional; it can cut the entire mind. With unintentional contempt, the mind will bleed but it will also heal, whereas with intentional contempt, it will cut his mind in two without fail. People are contemptuous (*tarchhod*) of all different ways and then they expect to be happy. How can they be happy?

Whom are they being contemptuous (*tarchhod*) to? They are not being contemptuous towards the other person but to the God that is within that person. So whatever you do here, whatever insults you hurl towards the other person, it does not reach the other person but instead it reaches the Lord within that person. The Lord accepts all the results of the worldly life of here. Therefore

create such results that God would accept. So it will not look bad for us there.

Questioner: Some people abandon their wife, so can it not called *tarchhod*?

Dadashri: The world will say that is a *tarchhod*. However, the Lord does not call that a *tarchhod*. Therefore, one will not be liable for the graft (*kalam*, that which will grow and bring a fruit) of contempt. If his wife says, 'Now what will I do? I will become miserable.' Then he would talk sweetly with her, 'My luck is ruined, this is how my *karma* is unfolding.' With this and whatever it takes, he becomes free from the liability of potential *tarchhod*. So even if he leaves his wife, she will not feel any *tarchhod*.

Therefore, beware of contempt

The wounds of hurtful speech never heal, not in one life but even in a hundred life times. That is why 'We' (*Gnani Purush*) say that if you will speak words that are contemptuous, the other person will bind enmity (*veyr*) with you for many lifetimes to come. Then, what will happen of you? If only one living being arises who makes the decision that, "Whatever may happen to me, but I will not let you go to *moksha* (liberation)." He will destroy his whole life and will not let you attain *moksha*. The nature of enmity (*veyr*) is such that, a person will ruin his own life and will take the control. He will not go to *moksha* and will not let you go too. What can happen if one does not know how to live the life? To live this life is a great art and 'we' are the only one who teaches it.

Look at this, this life where people fight, and have discord with each other. They have internal quarrels, not obvious. They fight internally. The discord that occurs outside is

for the one who has one more life to live only. It can end in zero in one life whereas the internal quarrel can continue for hundreds of life times.

What is the solution to escape from consequence?

Questioner: What should we do in order to make sure that we do not have to suffer the consequences of contempt?

Dadashri: There is no other solution except keep doing *pratikraman*. You have to do so until the other person's mind turns around. There is no other solution except *pratikraman* in this world. And when he meets you personally, talk again with him sweetly or do *pratikraman* in front of him and say, 'My friend, I made a mistake, I am a fool. I do not have any sense', so his scars will begin to heal. When you criticize yourself, the other person will like that and that is when his scars will heal.

The world is trapped in the unawareness of words spoken

Questioner: Dada, in this *kaal* (current era of the time cycle), everywhere the speech is such that, all day long it causes an effect in the other person, and for that reason only words are being spoken. So what kind awareness (*jagruti*) we should keep there?

Dadashri: That is indeed the reason this is considered the fifth *Ara*-era of the Time Cycle. In it, one keeps interfering only.

Questioner: And no one ever thinks what effect of my words will have on the other person.

Dadashri: No, one is not thinking like that at all. One speaks without any awareness (*beybhaan*). One's conduct is also without any

awareness, speech is without awareness. Everything happens without awareness. There is no awareness at all. So the Ones with this *Gnan*, have awareness (*jagruti*) for sure. So, will He keep awareness or not?

Questioner: That also depends on how much awareness is there, does it not Dadaji? I take it granted that I have *Gnan* (awakened awareness of the Self, and of the doer of this universe), but why it does not come in to overt conduct (*vartan*)? According to our *Gnan* if we say that it is our discharge; then we cannot escape by taking this barrier, can we?

Dadashri: You can escape; 'we' have kept it such that You can escape. We have not left behind (kept) any state of doubt at all.

Questioner: No, there is indeed no doubt. I am not saying that there is a doubtful state. What I am saying is that, in that too does one kind of egoism not arise that 'this is my discharge'?

Dadashri: No, not like that. Even the one who is doing that ego ('this is my discharge') is the egoless One (*nirahamkari*).

Questioner: Your *Gnan* is all right but what is the condition of all of us, *mahatmas* (those who have taken *Gnan*)?

Dadashri: The Self is verily the final closure. This *Gnan* itself is *nivedo* (ultimate closure). This is the result of past life *bhaav* (outlook, subtle vision, deep intent). This is the fruit of whatever *bhaav* was done. Now the fruit of this will come again.

Effect is the fruit of seed

What does it mean when someone insults you? It means he has completed his *vyavahar* with you. Whatever the other person

does to you, whether he is insulting you or otherwise, he is unfolding the *vyavahar* with you. Here you have to close this *vyavahar* with *vyavahar* and accept that *vyavahar* as it is. Do not bring or look for justice in it. You will become entangled if you do.

Questioner: What if we have never insulted anyone?

Dadashri: If that is the case, then no one will insult you. But because there is a pending *karmic* account from before, the other person cannot refrain from insulting you. It will come to you only if it is in your *karmic* account. Whatever effects come along, they come because of accounts. Effect in this life is the cause created in one's past life. The account of effect is the *vyavahar*.

How can we call it *vyavahar* if, instead of 'dividing nine by nine', you 'divide by twelve'? What is worldly justice? It is to divide nine by twelve. That is why people get entangled within. The worldly justice says, 'He said this to me, and so I should respond in this way.' But if you speak just once, the other person will speak twice as much. If you say something twice, the other person will say it ten times. The *vyavahar* will continue because they are both spinning 'tops' (charged *pudgal*, *prakruti*). The *vyavahar* comes to an end when both the 'tops' stop talking. *Vyavahar* means there is nothing left over, no carry forward for another life; no remainders after division, no pending *karmic* account. In all this, if one wants to go to *moksha*, then he should do *pratikraman* immediately.

You should simply be the Knower-Seer (*Gnata-Drashta*) of what the other person says; whether his speech is pleasant or harsh. You should also be the Knower-Seer of

whatever you say. If the other person is hurt by what you say, that is *vyavahar*. If you speak harshly, you have spoken in accordance with the *vyavahar* that unfolded with him, but you have to erase it with *pratikraman* if you want to go to *moksha*. Harsh words that come out and hurt the other person is *vyavahar* too. Why did the speech come out harshly? It comes forth because it was the time for this *vyavahar* between the two to unfold. The Lord accepts this *vyavahar* too.

Effect of inner fraudulent tricks

Questioner: An angry man who has taken the vow of silence, will not be able to express his anger, no? So then he will not get angry, will he?

Dadashri: But the inner anger has arisen, no?

Questioner: But the *karma* that would have been bound by words have been stopped, no?

Dadashri: The anger that arises within does not stop the binding of new *karma*. Nothing ceases. The ignorant (person without Self-realization) person whatever he does goes to waste in darkness, the *karma* for the next life are being bound continuously.

Questioner: The gross effect will stop with silence, no?

Dadashri: Yet the inner *kashayas* (anger, pride, deceit and greed) remains.

Questioner: If one says anything in the outburst of anger, it will create more hurt. And with silence this overt hurt will be prevented, no?

Dadashri: Yes, the overt hurt stops. The inner anger effects continue. With words the

opponent will be affected immediately, whereas the inner anger is not evident to others. Talking will inflame the situation so silence is preferable. At least he spent a day in control. And further he did not scold five people because of the silence. Hence the external speech has been curbed. The inner anger is going on rampantly. He may be silent overtly but inside he is cursing profusely.

When there is no competence and to go on talking in all matters is meaningless. Can a man have competence in all subjects? He may be so in one or two subjects. A powerful person may speak incessantly. No body dare object. But here we have the goal of going further on the path to liberation. So those who desire to progress further should become really silent. The correct adherence to silence will correct the interfering intellect.

If one has taken the vow of silence, for a worldly aim, then even when there is silence, it is not silence (*amaun*). To speak for the Self, even all day long, is silence, total silence. Why have the writers of scriptures called this silence? This is because there is no effect on the body when one speaks exclusively for and of the Self. All this day long talking of mine, if it were to have any effect on the body, it would have finished me.

Hurtful speech is a grave mistake

Questioner: I am very stern by nature. My speech is so harsh that it hurts people although it is not my intention to hurt anyone.

Dadashri: You should not say anything that will hurt anyone. It is very wrong to use speech that hurts others.

By telling hurtful and wrong words this person who cannot speak, has lost his tongue,

no? One will lose his tongue (faculty of speech) by however much he misuses it. May be for five years, ten years, it is one kind of punishment. For someone it may rejuvenate after twenty-five years, may be after five years and to someone it may not open in the entire life. All that is punishment; it can be short or long.

It is very difficult to wash the dirt of speech

Questioner: Dadaji, the dirt of mind be washed off when we do such *purushartha* (reverting to the Self) that now we do not let the intent to become but it becomes very difficult to wash away the dirt of speech (hurtful words). That bullet gets fired. Please bring about an end to it.

Dadashri: Let 'us' do it for you. How many bullets got fired today?

Questioner: Today, I fired at one lady just now. When she came inside and tried to sit. I said, 'No, don't sit here. This is the space for Dada to stretch his legs.' Now she will feel bad for sure, will she not? Then she says to me, 'No, I will sit here only'. I realized immediately that, Oh! This bullet got fired. So I said, 'Sit, sit here.'

Dadashri: No, but what did she tell you?

Questioner: She said, 'I will sit surely.'

Dadashri: That means that bullet didn't hurt her, did it?

Questioner: But I realized that this bullet went off.

Dadashri: No, but the bullet did not touch her, did it?

Questioner: No, but I was discourteous, was I not?

Dadashri: What wonderful safe-side has happened! It is not likely to hurt anyone.

Questioner: But I thought immediately that this is wrong that the bullet went off. I should not have said so.

Dadashri: Yes, but you do realize later on, don't you? It is a wonder, is it not? You do realize after the bullet gets fired.

Questioner: But Dadaji, such subtle thing continues to happen.

Dadashri: There is no problem with that.

Questioner: Give me this much blessing so that I may live with absolutely beautiful speech.

Positive effects of positive speech

Dadashri: A man once asked me, 'When will my speech become pleasant like yours?' I told him, 'When all the negative words that you use, stop their forthcoming, then your speech will become pleasant.' This is because each spoken word has its own inherent quality and phases.

Always speak in a positive manner because there is a Soul within the person you are talking to. When something positive happens, it is wrong to say anything negative in it. All these problems arise because one states the negative in that which is positive. And whenever you say, 'No harm done,' the instant you say this, tremendous changes take place from within. So always speak positively.

Nothing negative has happened to me for so many years. I have never experienced even the slightest negativity in any circumstance.

If your mind becomes positive, you become divine, which is why I tell people to get rid of their negativity through maintaining equanimity. Then only the positive will remain. In worldly interaction (*vyavahar*), stay positive. In the Self (*nischaya*), there is neither the positive nor the negative.

The nature of speech is, that it is effective

Speech is inanimate-non-Self (*jada*), yet in *vyavahar* (worldly interaction), more effective is speech only. Because of that only, this world continues to exist. The nature of speech is verily effective.

Someone may have been hurt by love and someone may have been hurt by ego; because of this one has to take so much beating. One would be very sensitive. One would become sensitive in trivial things. Sensitive person will be affected the moment other person tells him something. But I am saying that the word is a record.

How does the speech become effective? If one will understand that, then he will find out its root cause. One will find out what is its root cause, how the *parmanus* (subatomic particles of matter) became effective.

It is effect; therefore it is a taped record

And at least think this much; that this speech, is it a cause or an effect?

Questioner: Speech is an effect.

Dadashri: If the speech is an effect then effect cannot be done by anyone, it is in *par-satta* (under the authority and control of the non-Self).

Questioner: That is correct. It is under

the control of other (*par-satta*), therefore one speaks on the basis of *par-satta*.

Dadashri: That's all. One's own authority is not in that. One simply speaks, one appears as a *nimit* (evidentiary instrument), that is all.

Now anyone speaking with 'I am speaking', is speaking with knowing-believing (*jaaniney*) it as a cause. Therefore, he believes that it is under my control for sure. Cause means under one's own authority and effect means it is not under one's own realm and authority (*satta*). It is good that one understands that the speech is an effect. Otherwise if one calls this verily to be a cause then what can happen? If it is a cause then I would not call it a taped record. And if the speech is an effect then it is a taped record. I am saying is that original taped record is verily called an effect. That is also original, but as long as one has the ego, for that long, 'I am speaking' is there.

Questioner: Dada, please explain what is 'original taped record'?

Dadashri: 'I' (pure Soul) and the 'speaker' are separate. 'Speaker' is the taped record and 'I' am the Knower. I just 'see' and 'know' what the taped record is playing. 'I' investigate and check what is being played. There is constant research going on for Me, on the accuracy and inaccuracy of the words; which word is harmful, which word is helpful, which one is beneficial to the other, which word is objectionable, which one is excessive, which word is deficient. Therefore I am constantly seeing, knowing and studying what and how this taped record is playing. Everything comes in My awareness. For the

most part this taped record is without mistakes, but there is no telling when a mistake may happen.

The one whose ego leaves, cannot do anything. So whichever activities of this body, are there; those activities are happening. What is happening? Your activities are happening and here too, it is happening; but you feel that 'I am doing this'. Has this come into Your understanding? So it is all happening by itself. So all the activity of the body, the speech and the mind are happening only; 'we' continue to 'see' that. 'We' do not speak. 'We' do not speak even a word. After manifestation of this *Gnan*, 'We' (The *Gnani Purush*) have never spoken and after manifestation of this *Gnan* 'We' have never eaten anything. Before the happening of *Gnan* I had eaten a lot; after *Gnan* happened, I haven't eaten anything, drunk anything. If someone says that 'you were eating yesterday, I had seen you.' I reply, 'whoever was eating, I was 'seeing' him too.' You were seeing and I was 'seeing' too.

Safe-side against effects through Vignan

A word can give coolness (calmness), and it can light a fire (anger eruption) within too. So it is effective. And all that is effective is *nischetan* (without energy of 'knowing and seeing', non-Self). *Chetan* (that which is the Knower and Seer, the Self) is not effective. That which is prone to destruction (*vinashi*), is effective. After receiving our *Gnan*, no matter how or what kind the speech is, that speech will not become effective. Yet its effect happens; what is the reason for that? The answer is that one has not forgotten prior situations (*avasthao*) of the ignorant state. Otherwise when You 'know' that the effect is happening, the speech of the other person is a 'taped

record' playing, and he is saying this to 'Chandubhai', he is not telling 'You'. So by any way, it will not be effective to 'You'.

Questioner: Of all that hurts, it is the words that hurt the most.

Dadashri: But it hurts due to our ignorance. This is because he is saying to 'Chandubhai', so it hurts 'Chandubhai'. But now 'You' are no longer 'Chandubhai'. So how can it hurt 'You'? Now 'You' have to tell 'Chandubhai', 'Chandubhai, 'see', it must be some fault of yours, that is why he must be telling you, is it not so?' 'You' are separate; 'Chandubhai' is separate.

Words do not hurt a *Gnani* in this world. Words hurt an *agnani* (one who does not know the Self, and does not know the doer in this universe). How can any word hurt a *Gnani*? Therefore, You have a safe-side only, don't You? The words will not hurt 'You', will they? For You it is, 'keep singing (the hurtful words) by yourself. You may get tired, but I will not'. This is because after the departure of the ego, we have constant state of absolute bliss (*parmanand*). If someone hurls an abusive word at you; as long as there is ego, there will be a counter-offensive response (*pratikaar*). But what if there is no ego at all? There is nothing left to fight at all!

The speech is a thermometer

The speech is the main tool. The speech is an entire thermometer of a human being. So to improve in this matter, 'we' have said that it is in the form of a record, a taped record. Now it is a record, and if you do not believe as a record, as stated by our *Gnan*...

Questioner: You have unfolded so much, even then...

Dadashri: Having stated it so much, openly, as it is; if one does not understand even that much, then when can it end? Otherwise, if you will not believe it to be the form of a record, your speech too, will come forth again like that. To come forth, means, effect cause, cause effect, effect cause. Having understood it as a record, You can let it be; let it play on and on. You should continue to 'see' his '*Shuddhatma* (pure Soul)' and 'You' should continue to 'see' that record is playing too, 'see' this too and 'see' that too.

If that 'thermometer of speech'—that speech is a taped record—does not come, then until then, there is no telling what a person might do in a second. No matter how much one has been floating freely, there is no telling what he will do in a second. This is because this disease should be completely annihilated.

Then it will come to the final closure

When you will believe your word to be a record and other person's word to be a record then it will come to the final settlement. It will end then, that is why 'we' have opened it up that it is a record (like a taped record or a long playing record). This is because all the diseases of the worldly life (*sansar*) have arisen due to that only, the words. All these diseases of the worldly life have arisen due to words. They have not arisen due to *vishaya* (five sensed pleasures), or due to thievery, not due to anything else, but through words only, all the diseases have arisen.

So the speech is the main thing. No matter what any person spoke, it is a record (playing). This knowledge (*gnan*) should fit immediately. That knowledge does not remain present at that time, does it?

Questioner: It does not. I forget, Dada.

Dadashri: No, that main thing is this. This is because everything has arisen due to the disease of spoken words (*vani*) only. And it has a relation with effect and cause.

Speech; anything one speaks, is a record. So we named it a 'record'. With that You will be the winner. Now there is no other solution to win. Saying that 'it is a record,' the other person becomes flawless, does he not? He is not speaking anything that is 'real' (eternal).

In ignorance (*agnan*) state one feels that this person keeps telling (all hurtful things) like this, now how will I be able to tolerate that? And that is true too. He is the one saying this in the ignorance state. And in that state these diseases will not decrease. After attaining *Gnan*, this disease decreases.

If our nephew says, 'Uncle, you are doing like this.' Then I would say 'We were not straight from the beginning.' Then he says, 'No, no, you have become like this after entering *satsang*. You were not like this before, were you?' We should take adjustment to whatever the other person speaks that 'you are correct' and even otherwise after sometime he will have to make it correct. So we should take adjustment from the beginning. If someone says 'you are cunning' then we should say 'we were cunning from the beginning'.

This is not for you to misuse

When you understand and keep in your awareness that, 'Gross circumstances, subtle circumstances, and the circumstances of speech are of the non-Self and are under the control of some other energy', then no matter what anyone says, you will not be affected by it. This sentence is not a figment of the imagination. It is exact. I am not asking you to

respect what I say. This is exactly the way it is. It is due to your lack of understanding that you experience suffering.

Questioner: When someone says something hurtful, I can accept it and remain undisturbed because of your *Gnan*, but the question is that when I say something hurtful, am I not abusing the *Gnan* when I take the support of this sentence?

Dadashri: You cannot take refuge under that sentence! At that time you should be doing *pratikraman*. If you say anything that hurts others, then you must do *pratikraman*. If others say something that hurts you, then you must apply the knowledge that speech is under the control of some other entity and not the one who speaks. This will ensure that you do not feel hurt by what others say.

When you do *pratikraman* after having hurt someone with your speech, it will release you from the pain of your words. So in this way you will resolve everything.

Questioner: We often say things we do not want to and then we end up regretting it.

Dadashri: You are the 'Knower-Seer' of the speech that comes forth from your relative self. If someone is hurt by that speech, then 'You' (Self) have to make the 'speaker' (relative self) do the *pratikraman*.

When someone curses 'us' (The *Gnani Purush*), I know that he is saying it to 'Ambalal Patel.' He is cursing the body complex (*pudgal*). He does not know or recognize the Soul (*Atma*) within the body. Therefore, we do not accept the words, and they do not affect us. I remain detached (*vitrag*). There is no attachment or abhorrence towards him.

Then only freedom from the effect

This science is so beautiful that it does not bind you in any way and it brings about a quick resolution. If you keep this science in your awareness and remember what Dada tells you about people's speech being prerecorded, then no matter what anyone says to you, even if your superiors are reprimanding you, it will not affect you. This should become firmly engraved within you.

You should realize that when a person talks too much, it is simply a record that is playing. If you keep this in mind, then you will not fall. Otherwise what happens when you become engrossed?

'Speech is a record': A major key in solving your *Gnan* related problems. It is indeed, a record. So is there a problem in viewing speech this way from now on? These days instead of going around hitting others with clubs and sticks, people use the weapon of speech. Bombs are composed of words. Would they have problems if they conquered their speech? Speech is a record, which is why I have exposed its true nature to the world. My intention is to belittle speech and

make it worthless in your eyes so that is why I tell you that it is a record. It does not matter to me what a person says, or how he says it. It has no value. I know that he does not have the capacity to say anything. He is simply a spinning top. And this here is the record talking. He is only a top and he is worth pitying.

Questioner: At critical moments I do not have the awareness of 'This is a top'.

Dadashri: No. You must first decide that, 'Speech is a record,' and then tell yourself, "Whatever he is saying is *vyavasthit*. This is a file. I must settle it with equanimity." If there is simultaneous presence of this knowledge then nothing will affect you. Is whatever he speaks, not *vyavasthit*? Is it not just a record that is playing? Is he the one speaking today? And so he is not responsible. The Lord, through His vision, has seen that every living being is faultless and flawless, and it is with this vision that He attained *moksha*. People see faults in each other and so they clash with everyone and wander around in this world. This is the only difference between the two visions!

~Jai Sat Chit Anand

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice # # sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 # #. Information for renewal regarding subscription rate and contact address is given as below :

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DADAVANI

Pujya Deepakbhai's East Africa & Dubai 2012 Satsang Schedule

DATE	DAY	VENUE	PROGRAM	FROM	TO	VENUE	CONTACT
24-Oct	Wed	Kenya	Aptaputra Satsang	8.00 PM	10.00 PM		+254 (0)733 612 040
25-Oct	Thu	Kenya	Satsang	8.00 PM	10.00 PM	BROOK HOUSE SCHOOL	+254 (0)733 872 387
26-Oct	Fri	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM	Magadi Road, Langata, Near	
27-Oct	Sat	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM	Nairobi National Park, Nairobi,	
27-Oct	Sat	Kenya	GNAN VIDHI	4.00 PM	8.00 PM	Kenya.	
28-Oct	Sun	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM		
30-Oct	Tue	Kenya	Aptaputra Satsang	7.00 PM	9.00 PM	SSHU HALL	+254 (0)774 154 100
31-Oct	Wed	Kenya	Satsang	7.00 PM	9.00 PM	Lakshmi Narayan Temple,	
1-Nov	Thu	Kenya	GNAN VIDHI	5.00 PM	9.00 PM	Ogada Street, Kisumu, Kenya.	
2-Nov	Fri	Uganda	Aptaputra Satsang	8.30 PM	10.30 PM		+256 (0)712 992 272
3-Nov	Sat	Uganda	Satsang	8.30 PM	10.30 PM	SPEKE RESORT, Munyonyo,	
4-Nov	Sun	Uganda	GNAN VIDHI	3.30 PM	7.00 PM	Kampala, Uganda.	
7-Nov	Wed	Dubai	Satsang	7.00 PM	10.00 PM	DHOW PALACE HOTEL, Behind	+971 (0)557 316 937
8-Nov	Thu	Dubai	GNAN VIDHI	5.00 PM	10.00 PM	Standard Chartered Bank,	+971 (0)501 364 530
						Kuwait Street,	
						Bur Dubai, Dubai, UAE.	
9-Nov	Fri	Dubai	Mahatma Only Shibir (UAE)	9.30 AM	6.00 PM	MERCURE GRAND JEBEL	+971 (0)557 316 937
10-Nov	Sat	Dubai		9.30 AM	6.00 PM	HAFEET AL AIN, Jebel Hafeet,	
11-Nov	Sun	Dubai		9.30 AM	6.00 PM	P O BOX 24476 0 - AL AIN, UAE	

Watch Pujya Niruma on T.V. Channels

- India** ✦ **DD-Girnar**, Everyday 7 to 7:30 AM & 3:30 to 4 PM - Gnanvani (Gujarati)
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
 ✦ **Soham TV**, Everyday 3:30 to 4 PM (Hindi)
 ✦ **DD-Saptgiri**, Monday-Friday 7:30 to 8 AM (Telugu)

All over the World (except India & USA) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)

USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

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 ✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)
 ✦ **Arihant TV**, Everyday 7:30 to 8 PM (In Gujarati)
 ✦ **DD-Sahyadri**, Every Mon to Sat 7:30 to 8 AM (Marathi)

USA ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

DADAVANI

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Adalaj Trimandir

Dt.13th Nov. (Tue), 8 to 10 pm - Special Bhakti on the occasion of **Diwali Festival**

Dt.14th Nov. (Wed), 8-30 am to 1 pm - Special Darshan-Pujan on the occasion of **Guj. New Year**

Dt. 5th January (Sat), 4-30 to 7 pm - **Satsang & 6th Jan.** (Sun), 3-30 to 7 pm - **Gnanvidhi**

Amreli

Dt. 20th November (Tue), 8-30 to 11 pm - **Satsang & 21st November** (Wed) 7-30 to 11 pm -**Gnanvidhi**

Venue : Gymkhana Ground, Opp. S.T. Bus Depot, **Amreli.**

Mob.: 9925449169

**A Grand 105th Birthday Celebration of
Param Pujya Dada Bhagwan (Dadashri)**

Dt. : 23rd to 27th November 2012 : In the presence of Atmagnani Pujya Deepakbhai

Spiritual Retreat : 23rd November, 7-30 to 10 pm & 25th Nov., 9-30 am to 12 pm

24th & 26th November, 9-30 am to 12 pm & 7-30 to 10 pm

Gnanvidhi : 25th November, 4 to 7-30 pm

Birth Anniversary Celebration : 27th November, 8 am to 1 pm, 4-30 to 6 pm

Venue : Jawahar Ground, Vagha Wadi, Opp. Reliance Mall, **Bhavnagar** (Gujarat).

◆ Mahatmas-Mumukshus who wish to attend this celebration must register their names at their nearest satsang center. In case there is no satsang center in your nearby area, pl. register your name at Adalaj Trimandir registration dept. on Tel. No. 079-39830400 (9 am to 7 pm) latest by 4th November 2012.

◆ **For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit

<http://simcityarrival.dadabagwan.org/simcityarriv.aspx>

Kolkata

Dt. 30th Nov.- 1st Dec., (Fri-Sat), 6 to 8-30 pm - **Satsang & 2nd Dec.** (Sun) 5 to 8-30 pm - **Gnanvidhi**

Venue : Vidya Mandir, 1, Moira Street, Near Minto Park, **Kolkata.** **Tel.:** 033-32933885

Raipur

Dt. 4th December (Tue), 6 to 8-30 pm - **Satsang & 5th Dec.** (Wed) 5 to 8-30 pm - **Gnanvidhi**

Venue : Shahid Smarak Bhavan, Rajbandha Ground, **Raipur,** (C.G.). **Mob.:** 9329644433

Mumbai

Dt. 7th- 8th Dec.(Fri-Sat), 6-30 to 9 pm - **Satsang & 9th Dec.** (Sun) 5-30 to 9 pm - **Gnanvidhi**

Venue : Shri Datt Krida Prabodhini Ground., Opp. D-Mart, Nr. Fortis Hosp., **Mulund (W).** **Mob.:** 9323528901

Valsad

Dt. 11th December (Tue), 6 to 8-30 pm - **Satsang & 12th Dec.** (Wed) 5-30 to 9 pm - **Gnanvidhi**

For venue pl. contact on **Mobile no.** 9924343245

Spiritual Retreat in Adalaj Trimandir : Dt. 22nd to 29th December 2012

Reading and Satsangs on Aptavani-8 and Life without conflicts Books will be in gujarati language but simultaneous english translation will be available on FM radio.

Dt. 30th December - 9-30 am to 12 pm - **Pranpratistha of Small idols of Lord Simandhar Swami**

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Vibrations of words make one do bhaav himsa

Words that are spoken create vibrations, and everything gets churned. A single harsh word creates vibrations that last for a long time. You should not speak even a single offensive word. You should only speak pleasant words and never harsh ones. When you use harsh language, you commit violence with your intent (*bhaav himsa*), and this is violence against the person's Soul (*Atma himsa*). People forget this and so they quarrel throughout the day. But you have to erase that. This *pratikraman* is a weapon to erase that. With that, all changes will happen in one more lifetime, and all hurtful speech will stop.

- Dadashri



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