

# Dadavani

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If we say something to someone and he feels bad, then those words are considered wrong.

'Let there be no hurt in the slightest extent through me'; there should be this much intention. Despite having this intention, if something wrong happens, then repent for that.

Live in such a way that whatever hurts you, may such hurt never happen to others; that is referred to as humanity.



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# DADAVANI

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## The Intention of 'May No One Be Hurt Even to the Slightest Extent...'

### EDITORIAL

Every human being searches for happiness, and even makes attempts to obtain happiness. That is not wrong, but while making attempts to obtain happiness, he ends up hurting others, knowingly or unknowingly. This does not come into his vision. The root cause of this is ignorance of the Self.

Through absolutely revered *Gnani Purush Dadashri's* endless grace, our ignorance does leave. However, because of discharge effect, as well as expectations of pleasures from the non-Self complex due to wrong belief, we knowingly or unknowingly end up hurting others through the mind-speech-body. Sometimes, we also end up protecting our mistakes. Yes, with awakened awareness as the Self (*Gnan jagruti*), one does *pratikraman* (apology coupled with repentance) and is in the progress (*purushartha*) of turning back, but even that *purushartha* is sometimes missed.

While crossing the street, how much awareness does a person maintain for safety? In the same way, there is just as much of a necessity for awareness for safety on the path of liberation. The only solution that is required to become free is to become free from the bondage of *karmic* ties with others. But with expectations of pleasure (*sukha*), we hurt others and give rise to causes for bondage; that fact is forgotten.

One does not actually hurt others, but due to unfolding *karma* and accounts of past *karmic* ties called 'files,' we end up hurting others (the 'files'). But until we come to know of its liabilities, it indeed remains a point of peril on the path of liberation. Therefore, awareness remains essential in daily life, and for that awareness to be maintained, Dadashri has given us a golden aphorism in the *Pratah Vidhi* (early morning prayers as instructed by Dadashri), that every day, upon waking up, affirm that, 'May no living being of this world be hurt, even in the slightest extent, through this mind-speech-body.'

Behind this aphorism is a profound science that is concealed. We are to understand this science; we are to remain aware of the liabilities incurred in giving pain and the various ways in which we end up giving pain. We are to understand this through *Akram Vignan* and apply awakened awareness as the Self (*Gnan jagruti*) there.

So that we explicitly understand this science behind not hurting others, in this year of

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2015, we are trying something new by putting out four consecutive *Dadavanis* on just one subject. With this, *mahatmas* will be able to study in depth the first level of the four steps, that, ‘May no living being be hurt through my mind-speech-body,’ in this manner:

In issue 1: Let us learn about how we end up hurting others and strengthen our resolve to not hurt others.

In issue 2: Let us cultivate the vision that sees the consequences of hurting others.

In issue 3: Using the tool of *pratikraman*, let us repent and apologize for the hurt that has been given and not protect the error.

In issue 4: Let us understand the conduct of the *Gnani Purush*, which is free of hurt, and let us form that as our goal.

In this compilation, we will obtain special understanding on how we can embrace with awareness the firm resolve that, ‘May no one at all be hurt through this mind-speech-body,’ and how we can become free of pain by interacting ideally in accordance with the right understanding. Our only prayer is that through the devotion of this, by accomplishing this aphorism of, ‘May no one be hurt through the mind-speech-body,’ we all achieve the goal of attaining liberation in one lifetime.

~ Jai Sat Chit Anand

### The Intention of ‘May No One Be Hurt Even to the Slightest Extent...’

*{ 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. }*

#### Start by Making the Intention

**Questioner:** Dada, you have said that every morning, decide that, ‘May no one be hurt through this mind, speech, and body.’ But as long as there is this body (and we are involved in worldly interactions), to live without hurting any living being (*jiva*) is very difficult.

**Dadashri:** Just because it is difficult, you cannot say that you want to live your life by hurting others. You should have the intention (*bhaavna*) that, ‘I do not want to hurt anyone.’ You are only responsible for the intention; you are not responsible for the actions.

You are to keep the intention that, ‘May

no living being be hurt through me even to the slightest extent. May no one’s ego be hurt.’ It is decided in your intention that, ‘May no one be hurt even to the slightest extent.’ If you have made that decision, then the other person will definitely not be hurt. Therefore, you should make that decision.

‘Through the mind-speech-body, I will not hurt anyone in the slightest extent’; if one carries on after making this intention, then regardless of whether he is in a state of ignorance, he is not the Self, even then, that is the greatest of *nishkaam karma* (that which is done without an expectation of reward).

**Questioner:** If we keep the firm determination that, ‘May I not hurt anyone

through the mind-speech-body,' does that give result?

**Dadashri:** Yes, that is the greatest *nishkaam karma*. There is only the intention (*bhaav*), the hurt is indeed going to happen. Hurt will not refrain from happening, but if we continuously keep the intention, then when it comes out (unfolds), that is a big *nishkaam karma*. Who would have such an intention? That is why I teach that before going out, say five times that, 'May no one be hurt even in the slightest extent through the mind-speech body.'

### Along With Intention, Care is Also Necessary

**Questioner:** The intention that we make every morning that, 'Through the mind-speech-body...'

**Dadashri:** Not intention alone, care is also needed. It is necessary to take care that no one is hurt in even the slightest extent through the mind-speech-body.

**Questioner:** Yes, that is correct; along with intention, care should also be taken.

**Dadashri:** If someone feels hurt, we indeed feel the echo of that hurt, and that is the only reason that we feel hurt. But this awareness is not there; the world carries on in such lack of awareness.

**Questioner:** If someone is hurt, that echo resonates?

**Dadashri:** The hurt that happens to him, and he feels, is his *karmic* account. But the result (*parinam*) of that comes to us, after all.

**Questioner:** So we feel hurt?

**Dadashri:** There is only hurt, tremendous hurt, even more than his. People

of the world remain in violence because they have not been able to understand violence (*himsa*). *Ahimsa* (non-violence) cannot be understood, but they have not even understood *himsa*. What any given person believes to be *himsa* is that to kill insects is *himsa*. No one should be hurt in even the slightest extent. Even a cow or buffalo that is walking past should not be hurt.

**Questioner:** We are referring to every living being, right?

**Dadashri:** Yes. When I was eighteen or twenty years old, I used to go to the cinema. My shoes would click against the road as a metal plate had been inserted underneath them. From the beginning, upon entering the lane, I would remove my shoes and carry them in my hands so that a dog would not become startled. A dog would become startled like this. If it would look, the poor thing would become startled, how much pain it would feel! What would happen if we were to become startled?

**Questioner:** Yes, it indeed happens!

**Dadashri:** That is why I would remove my shoes and come home. One should live in a way that no one feels hurt. How can hurt be given to anyone? If someone feels hurt, it means it happened indeed to you. Even then, if it happened due to lack of understanding, then keep asking for forgiveness for that. All of that hurt comes to you.

**Questioner:** What you said about the dog that, 'The dog would feel fear, that is why I would remove my shoes and go,' then how do we preserve *abhayadaan* (state where no one is afraid of you) with everyone such that they do not feel fear due to us?

**Dadashri:** If we have decided it, then

how will anyone feel fear? One has to decide that, 'May no one feel hurt in even the slightest extent through me.' There will be botheration for some time, every once in a while. Then it will all stop. It will not happen at all. Once you have made the decision, it will not happen. It may happen for a little while from time to time due to efforts (intents) of the past (life), but even then, you will understand that, 'This is an effort of the past. My desire is not so today.'

### **It is not Possible to go to Moksha Having Hurt Someone**

**Questioner:** 'Through this mind-speech-body (*prapta mun-vachan-kayathi*)....,' in that, what is the meaning of *prapta*?

**Dadashri:** *Prapta* means that which you have received, the mind-speech-body. Even if your mind is worse than someone else's, you should still keep the intent that, 'May no one be hurt through me.' It is not possible for us to hurt someone and go to liberation (*moksha*). Hurting any living being, even our enemy, and going to *moksha* will not happen.

### **The Opinion of not Giving Pain**

**Questioner:** Dada, I want to ask one question. Even before asking this question, I am asking for your forgiveness. You have said that, 'May no living being in this world be hurt, even in the slightest extent, through this mind-speech-body.' So why did you take this negative approach? Why did you not take the positive approach that, 'May there be happiness'?

**Dadashri:** It is like this; we cannot say, 'May there be happiness.' How can we say, 'May there be happiness'? If we had

permanent happiness, then we could say, 'May there be eternal happiness.' If we ourselves are a little miserable, then we should first begin with, 'May no one be hurt through me.' Then, 'May there be eternal happiness,' is (to be applied) at the top level.

**Questioner:** But there is no problem with saying that, is there?

**Dadashri:** No, there is no need to speak at all! (We have to harbor the intent that,) 'May no one be hurt through me'; so this, 'May no one be hurt,' encompasses giving happiness to others. We can say, "May there be salvation for the entire world. May there be salvation for us and salvation for others." And we can say, "May there be happiness," we can say it sometimes, but saying that other thing will give greater benefit.

**Questioner:** By saying, "May no one be hurt"?

**Dadashri:** "May no one be hurt" is a completely different matter! What is our intention? That, 'May no one be hurt.' In terms of happiness, this is not happiness (*sukha*) at all. What one believes to be happiness is not happiness at all.

**Questioner:** But Dada, when we use the word happiness, we think about happiness of the Self (*Atmasukha*), don't we? When we say, 'May others be happy,' we are referring to happiness (bliss) of the Self, aren't we?

**Dadashri:** No, but one would not understand happiness of the Self! And if we say, 'May no one be hurt,' then one would understand.

**Questioner:** So Dada, that means that this word is for the worldly (*laukik*), it is not for that which is beyond the world (*alaukik*).

**Dadashri:** ‘May there be no hurt in the slightest extent through me’; there should be this much intention (*bhaav*). Despite having this intention, if something wrong happens, then repent for that. Intention (*bhaav*) means that the opinion of today has formed that, ‘From now on, my opinion is to not hurt anyone.’

### Just try Looking at it Through the Other Person’s Shoes

**Questioner:** If no one gets hurt at all, then when we hurt someone, how does that person feel hurt?

**Dadashri:** Hurt has not gone from his understanding, has it! If you were to slap me, I would not feel hurt, but for another person, there is the belief that there is hurt in that. So if you were to slap him, then he would definitely feel hurt. The wrong belief has not yet left. Look at it through the level of, ‘If someone slapped me, then I would feel hurt.’ While slapping someone, it should come to mind that, ‘How would I feel if someone slapped me?’ If you do not like to receive slaps, and if you want to close the book (of the *karmic* account), then while slapping others, think, ‘When this comes back to me, then how will I be able to take it?’

If you have borrowed ten thousand rupees from someone, and then your circumstances become unfavorable, then the thought may cross your mind that, ‘So what if I do not pay him back?’ At that time, you should investigate with justice that, ‘How would I feel if someone borrowed money from me and did not pay me back?’ Such a just intellect is needed. ‘If that happened, then I would feel very hurt; in the same way, the other person would feel hurt. Therefore, I definitely want to give the money back.’ You should make such

a decision, and if you make such a decision, then you will be able to pay him back.

### Humanity is When no one is Hurt on Your Behalf

Live in such a way that whatever hurts you, may such hurt never happen to others; that is referred to as humanity (*maanav dharma*). Humanity means that for every situation, one has the thought that, ‘If this happened to me, then how would I feel?’ If that thought does not come first, then that is not considered humanity. If someone insults me, before I insult him back, I would think, ‘If I myself feel this hurt, then if I swear at him, how hurt will he feel!’ If one considers and lets go in this way, there will be resolution.

How can you call this being human? The entire day, they eat and go out and come back having rebuked a couple of people, and go to sleep at night. Can this be called being human? It is a disgrace to humanity. A human is someone who brings solace at the end of the day to five, twenty-five, one hundred people, even solace to five people; that is called being human! This here is a disgrace to humanity. And you cannot hurt the members of your household at all. Those who have no understanding will hurt members of the household. To get angry, swear, clash; all of that is *raudradhyan*. To create pain for others is *raudradhyan*.

### Pain is Given Through Spoiled Intentions in the Mind

**Questioner:** Dada, I cannot even grasp how hurt is given to others.

**Dadashri:** If guests do not leave after five to seven days, then the intent (*bhaav*) will spoil in the mind that, ‘Oh, why have they

come now? It would be nice if these people leave.' That is considered spoiling the intent; that should not happen. They came on the basis of Scientific Circumstantial Evidence (*Vyavasthit*), and they will leave on the basis of Scientific Circumstantial Evidence. Is anything in your hands?

If a guest that you do not like came to your place, would you be pleased? Would you like it?

**Questioner:** I would not like it.

**Dadashri:** Our people will put up with it, but will not say anything. Yet in the mind, they keep cursing, 'Why did this worthless person come here?' The Lord has said that, "Instead, it would have been better had you spoken clearly." This mind is a picture of the next life! So people are ruining their next life. Had he spoken his mind, then the other person would have harassed or criticized him, but the account (of *karma*) would have been cleared in this life. And if in the mind he thinks negatively, then everything is ruined for the next life. Now, if the guests stay for four days, until then, the mind will say, 'When will they go, When will they go?' And he will not even sleep at night, while the guests sleep peacefully!

### **Do not Allow the Mind to Become Narrow by Spoiling the Intent**

This is circumstance is dissociative by nature. Its very nature is dissociative. As soon as the guests arrive, know that this circumstance has come; it is dissociative by nature. It will leave on its own when it is time for it to do so. There is no need for you to make it leave, there is no need spoil the mind.

That is why I tell everyone that, "No matter what the circumstance, do not to spoil

your intent. An unexpected guest may come to visit you at an inconvenient hour, but do not spoil your intent. Feed him a simple meal, but do not spoil your intent. Do not let your mind become narrow." No one's mind should be wounded by you. You should make everyone happy and leave.

### **If you Give Pain to Others, Then you Will Receive Pain**

This mind is the entire world; if you instigate others through it, then pain will arise in the mind, and if you give happiness to others, then you will receive happiness. If you give happiness to the world, then the mind will become happy. If you give happiness to others and ask for pain, then you will not receive it. The mind is the world; however you use it, you will get accordingly. Kavi says, "The wish-yielding trees have grown in the courtyard of the temple of the mind. (*Manmandir na anganiyama kalpataruvar ugiya re.*)" Therefore, if you want worldly happiness, do not give to others what you do not like yourself. Only you have the understanding of what you do not like; do not give to others what you find to be painful. Do not give to others what you believe to be painful; then you will be happy. There is no need to even read other scriptures to become happy. There are many other pains beyond what you consider painful, but if you give to others what you consider painful, then who is a greater fool than you? Then how can you find pleasure? Is there not a difference between giving knowingly and unknowingly?

Even one who does not have Knowledge (*Gnan*) would understand this. What happens through this is that pain will stop arising, and happiness will start arising. You indeed have this quality. If one does this

much, he will definitely become happy. Whatever effect happens to you will certainly happen to others, won't it? If you do not perceive affection (*bhaav*) towards you in my eyes, then do not have the same in your eyes, that which hurts others. How can you hurt others with what hurts you?

### Through Words, Waves of Pain are Created

**Questioner:** Dada, in what other way is pain (*dukha*) given to the other person?

**Dadashri:** Human beings have three kinds of pain. Physical pain is called *kashta*. The second is verbal pain; that is called a *ghaa*. Once it enters the heart, it never leaves. And the third is mental pain, which is called *dukha*. There is no problem with mental pain; there is a problem with verbal pain. This is because the mind carries on without being visible, but speech will create a blow in the heart of the other person.

If we say something to someone and he feels bad, then those words are considered abusive (*upshabda*). If one speaks abusive words for no reason, even then it is harmful, and if one uses pleasant words for no reason, even then it is beneficial. But if one uses negative words, abusive words for no reason, it is injurious. If we say something to someone and he feels hurt, all of those are considered abusive words.

### Just Understand the Liability of Speaking

The result of these harsh words that you speak will be that their vibrations will keep hurting you for quite some time. Not a single abusive word should come out of your mouth. There should be pleasant words, but there should not be abusive words. And if a negative

word comes out, then violence through intent (*bhaav himsa*) happens within you. That is considered violence on the self (*Atma himsa*). People err on all this, and create trouble all day long.

There is liability in each word that is spoken. Therefore, if you do not know how to speak, it is better to remain silent. If you speak in the place of religion, then there is liability in religion, and if you speak in worldly interactions, then there is liability in worldly interactions. The liability of worldly interactions may dissipate, but the liability in religion is very heavy. In the matter of religion, a very heavy obstacle is placed!

### Speak Sensibly or do not Speak at all

**Questioner:** I have a fear that when we understand each other through words, then we might also misunderstand each other.

**Dadashri:** But we can also (understand) correctly! We might say to the other person, "Brother, give me some milk." If we say that to the milkman, then what is wrong with that? You will only get milk by using words, won't you? Here, if you say, "Give me something," then he might give you yogurt. He will only give whatever he has! So who told you that you could be misunderstood through your words?

**Questioner:** But a lot of fights happen through words.

**Dadashri:** Fights continue to happen due to the unfolding of *karma*, but stop speaking negatively. Keep the matter to yourself; stop speaking in the home and outside. The world has arisen through words. Once words come to a stop, the world will come to a stop. All the fights that have happened in this



world have happened due to words! Words should be sweet, and if words are not sweet, then do not speak. When we speak sweetly with those who have fought with us, then they will become one with us the next day.

If you speak just one wrong word, then the fighting will begin with the other person, and at that time, if someone speaks sweet words like, “Brother, it is like this, it is like that,” then the fighting will stop. Therefore, speak sensibly or do not speak at all. And if your words do not improve, then cover your mouth and speak, so that the other person will not understand.

### **A Wound in the Heart Through Words Does not Heal Easily**

If we are sitting happily and someone comes and says to us, “You do not have sense.” He says this much, and that is the end, finished! Now, has he hit us with a stone?

**Questioner:** No.

**Dadashri:** They are only words. If he has hit with a stone, then we would understand that, ‘This man has been hurt here, that is why he has burning pain.’ But here, there is hurt without a stone.

**Questioner:** There is that much effect through words?

**Dadashri:** All of this is indeed the effect of that, it is indeed the effect of words. When there is a blow to the heart, it does not leave for a hundred or so lifetimes. One will say, “You have spoken such that wounds have been created in the heart.” This is indeed an effect! The world has indeed arisen due to the effect of words.

Have you spoken words that have led

to a blow to the heart? Had you spoken in such a way in childhood? Oh, I am a *Gnani* now, but how must I have been before? Oh, when I would speak, the other person would say, “Your words have given me a migraine!” So how terrible must those words be? They would give the other person a migraine; it would take time for it to leave. Despite this, I have arrived at this state. I had done a lot in my past life; this has manifested as a result.

Many women say to me, “My husband has said something to me that has given a blow to my heart. I cannot forget it even after twenty-five years.” What a stone must have been flung through speech that those wounds do not heal! Such blows should not be made.

### **Irresponsible Words Give a Blow to the Other Person**

Even if the other person is old in age, another person will say to him, “You do not have sense.” You have set out to measure his sense! Can you speak like that? Then fights will definitely ensue! One should not speak in a way that the other person feels hurt, such as, “You do not have sense.” A simple person, out of sheer lack of understanding, may speak in such a way and accept responsibility for it. But if it is an intelligent person, he will not take such a responsibility, will he! The other person will speak negatively, but he will speak positively. The other person will ask any sort of thing through lack of understanding, but you yourself cannot speak negatively. You yourself are responsible.

You cannot even say, “You do not understand.” You can say, “Brother, think about it! Just think about it a little.” If you say, “You do not understand at all,” then what, are all these people idiots? Do people say this or not?

**Questioner:** They say it. These intelligent people say just that; they say that, “This person does not have understanding.”

**Dadashri:** Yes, they speak like that. If we tell the other person that, “You would not understand,” then that is the biggest Knowledge-obstructing *karma* (*Gnan avaran karma*). You should not say, “You would not understand,” but you should say, “I will help you understand.” If you say, “You would not understand,” then it will give a blow to the heart of the other person.

### **It Causes Pain to the Other Person and Makes You Ill**

These words that come forth, they are of two types; the words that exist in this world are of two qualities (types). Pleasant words make the body free of illness, and bad words make the body ill. Therefore, not a single negative word should be uttered. “Hey, worthless fellow.” Now, the word ‘hey’ is not harmful. But the word ‘worthless’ is very harmful.

If you say to the wife that, “You do not have sense,” then those words will cause her pain, and create disease within you. Then she will say, “Where is there any worth in you!” Then the disease arises in both. Here, she is looking for his worth, and he is looking for her sense! There is this very condition everywhere! Women (wives) should not quarrel with men (husbands), because they themselves are bound (by marriage). Therefore, the settlement should be brought about.

### **Through Harsh Words, There is a Blow to the Heart**

**Questioner:** Many homes are such that they have verbal altercations, but the mind and heart are clean.

**Dadashri:** Now, there may be clashes through the speech, but it has an effect on the other person’s heart. Otherwise, if it remains superficial, then there is no problem. It is like this; the one speaking may be clean in the heart and the mind, he is able to speak. But if the one listening feels as if a stone has been thrown, then a clash will definitely happen. Wherever the speech is bad in any way, peculiar speech, there will be a clash.

**Questioner:** The other person is oftentimes not affected.

**Dadashri:** It definitely happens! He (the other person) only makes a show, but within, all the effects happen. The mind is a very subtle thing. Bad words will come out on occasion, they will not refrain from affecting the other person. Words always give a blow to the heart. Many will use such taunts that the heart even stops. Therefore, there are all types of people! Words are very disagreeable. If there were no words, then the work would get done. If it were not for these words, liberation would be easy. In this time cycle, there is bondage only through speech. Therefore, not a single word can be said about anybody.

This speech is such a thing that if it is protected, then all the great vows (*mahavrat*) are encompassed.

### **What are the Results of Giving Pain Through Speech?**

Besides, does one leave anything unsaid? The one who has given a tongue-lashing in the past life and has sworn at people indiscriminately will then lose his tongue. Then what happens? If the *karma* are lighter, then he will regain (his speech) after five to seven years. It is not written in stone or anything.

By speaking negative speech, this tongue (speech) has been lost! However much one misuses his tongue, he will lose his tongue (faculty of speech) by that much, for five years, for ten years. It is a punishment of one kind. For someone, it might rejuvenate after twenty-five years; for another, it might not rejuvenate for the entire lifetime. All that is punishment.

### **What is the Result of Hurtful Words?**

Not a single bitter word should be spoken. By speaking bitter words, a lot of storms have brewed. The entire *Mahabharat* (an epic war) arose with the words, "The blind one of the blind one" (referring to Draupadi's sarcastic remark to Duryodhan, the son of the blind king Dhritrashtra, who accidentally fell into a reflecting pool). There was no other particular cause. This was the principle cause! Draupadi had said that, hadn't she? She had made that sarcastic remark, hadn't she? Now, Draupadi also received the result of that. Would a single bitter word that is spoken refrain from giving result?

**Questioner:** All this destruction took place due to just one word!

**Dadashri:** All this has happened due to just one word. If that word had not come out, then nothing was going to happen. Therefore, there should be a lot of control over speaking words. One should not speak words that are hurtful to people. For this, one should 'study' daily. Therefore, a person should take care of this.

### **Should Pain be Given By Needless Goading?**

Oftentimes, when a boy does not learn, when he does not give answers to questions, the teacher will scold him, "Do you understand

anything? Speak, why don't you speak; speak, you fool!" Now, the boy is attending tutoring lessons with the teacher so that he will pass his exam. But if the teacher does this, then the poor boy becomes dull, and the teacher keeps getting agitated. So what will the teacher's condition be like? We, as observers, would say, "This (boy) has become dull."

'Why are you acting crazy like this? Straighten up! Become sensible! Otherwise, you will not be of any use to your wife! What you are saying is not reaching (the child), so the poor boy has become dull.' So, he (the teacher) keeps acting crazy, he keeps getting agitated and says, "Speak, why don't you speak, you aren't saying anything, you have become dumb." And he makes him hold his ears (as a punishment)! Why do you keep doing this, you mad man? So many teachers do this! They hold tutoring lessons and do this! And then say, "This boy has become a burden for me!" Hey, the boy has not become a burden; you have become a burden for the boy! Should we not understand that this boy is dull? Therefore, we would only give according to his capacity; we would not give him more than he can take in. We would tell him, "Memorize this poem." Then if he does not say it, then there is no problem. But here, he comes up with things in his mind, "The fool does not talk. He is dumb!" Hey, he is not dumb. The point you are trying to get across does not reach him. So he has become slow-witted, the poor boy! If you keep doing this to him a lot, if you keep goading him, then he will get a shock. He will become like a person who has gotten an electric shock. He (the teacher) keeps goading him needlessly!

Never hit (your) child. If he makes a

mistake, it is necessary to gently run your hand over his head and make him understand. A child will become well-behaved when you give him love. If you want to raise a sapling, if you raise it with love, then it will grow very well. But if you water it without care, if you make an uproar, then nothing will happen. If you wanted to raise one sapling, then you would say, "Oh ho ho! The sapling has grown nicely." It will feel good! It will give nice big flowers! So then how much of an effect must there be for humans!

### **The Pain Arising From Making Fun of Someone is Extremely Perilous**

**Questioner:** Dada, in what different ways is pain given through the use of speech?

**Dadashri:** In this era of the time cycle, one should not even make fun of someone. Not a single word should be spoken. If someone is fat, he should not be called 'fat.' If someone is tall, he should not be called 'tall.' These people have become like plastic (insensitive)! Our people will criticize anyone. Not just humans, but they will even criticize this fruit. "This creates gas," they will say. "This will produce too much heat within." Hey, you may get gas from it, but others will not. But their language itself is awkward, so what can be done?

The world has arisen through speech and the world will come to an end through speech.

In the homes of cultured people, of refined people, it is not discourteous behavior that causes pain, but discourteous speech. Would these people throw stones at each other in the home? No, they shoot arrows of words. Now, is it better to strike with a stone or with biting speech?

**Questioner:** This is primarily what I have done in my entire life.

**Dadashri:** But you can still do *pratikraman* for it! I had done the same thing! And that was very wrong. I had the same problem. It was the intellect that was obstructing, so what could I do? It would start revolting, wouldn't it! So this is the 'advantage' of having greater intellect! That is why people who make fun of others have to suffer unnecessarily.

I used to have a big habit of making fun of others. Fun in the sense that it was not the kind that would cause harm to anyone, but it would affect the other person on the inside, would it not? If we have greater intellect, then where is it likely to be abused? In making fun of those with less intellect! Ever since I understood the danger in this, making fun of people stopped. How can people be made fun of? Making fun of others is extremely dangerous, it is a fault. No one should be made fun of.

### **Beware of the Effects of Making fun of Someone**

**Questioner:** But what is wrong in making fun of people with greater intellect (*buddhi*)?

**Dadashri:** No, but someone with less intellect will naturally not make fun of others!

If a person walks funny, our people will laugh at him. Hey, why are you making fun of him? The Lord within him has understood everything! The Lord has been put in this condition, and you are making fun of him like this? Your condition will also become like this! That is the law of nature! Therefore, beware of such conditions.

If someone walks like this (limps) and if we laugh at him, make fun of him, then the Lord will say, 'Take this fruit!' Do not make fun of any kind in this world. All these hospitals have arisen because of making fun of others. All these legs and other limbs that do not function properly are the result of making fun of others (in the past life). I too have faced the result of making fun of others.

That is why 'we' say, "If you make fun of anyone, that is very wrong. This is because it is considered making fun of the Lord (within that person). It may be a donkey, but what is it after all? It is God." Yes, ultimately it is indeed God! God is present in every living being! You cannot make fun of anyone! When you laugh, then the Lord (within) will know that, 'Yes, come on; I will settle the score from this end.'

### **Innocent Amusement Does not Hurt Anyone**

If you speak with a loud voice, then the other person will feel hurt. Oh, if you were to joke with someone and if he is a little weak (sensitive) and lets it go, then that is considered *atikraman* (aggression toward another living being through thought, speech, or action). I make jokes, but they are innocent jokes. I remove his 'disease' and make jokes to make him stronger. There is some amusement involved, some joy, and he also makes some progress. So, these jokes do not hurt anyone. Is such amusement needed or not? The other person will also understand that, 'He is creating amusement. He is not making fun of me; he is creating amusement.'

Still, there is nothing wrong in making fun where no one feels hurt and everyone gets joy out of it. That is called innocent amusement.

'We' do that even now, because the root (the habit of making fun) does not go away, does it? But there is only innocence in it!

### **Criticism is a Hindrance for Knowledge of the Self**

**Questioner:** Many a times, I do not say anything to someone's face, but afterwards, I speak behind the person's back.

**Dadashri:** To speak negatively all the time is called *ninda* (slander). And to point out a person's faults that are openly visible is called *teeka*. It means to keep harping on about someone's faults that are obvious or not so obvious. Only someone who is unhappy would criticize (*teeka*) another person; someone who is unhappy would provoke another. A happy person would not criticize anyone. If these unhappy people do it, then let it be, and if it makes them happy, then let them go ahead.

To criticize someone even in the slightest is a hindrance for absolute Knowledge (*keval Gnan*). Oh, it is a hinderance for even Knowledge of the Self (*Atmagnan*), it is a hindrance for even the right Vision (*samkit*). Criticism is a hinderance in every way. There should not be any leisure time to do criticism. If you criticize another person, then it is considered devaluing him; that is a tremendous fault. There is no problem if you are not able to support another person, but definitely do not criticize. There is no science of the absolutely enlightened Lords (*Vitaragnu Vignan*) where there is criticism. There is no religion there. There is no oneness at all.

### **By Slandering, the Gnan Becomes Veiled**

Slander (*ninda*) is classified under

*viradhana* (to go against another living being, leading to spiritual descent). No one should be slandered, yet people commit slander behind other's backs. Hey, do not commit slander. This entire environment is filled with *parmanu* (smallest particle of matter). It (slander) will all reach (the other person). Not a single irresponsible word about someone should be spoken. And if you want to speak, then say something nice. Say something with repute; do not say something with disrepute.

There is no point in talking about someone else's personal matters. There is a need to understand the matter superficially. To talk about someone else's personal matters is considered slander. And slander is a sign of going to a lower life-form (in the next life)! If you slander someone, then you have incurred debt, and the other person has incurred profit. Who would conduct such a business? And to commit slander of a person is equivalent to killing him. Therefore, do not become involved in slander at all. Do not ever commit slander of a person; that is indeed a crime.

One should not commit slander of anyone. Oh, one should not even talk about another person. A tremendous liability is incurred through that. Moreover, here in *satsang*, in the gathering with the *Paramhansa* (the one who separates the Self from the non-Self), there should be not be any negative conversations about anyone. Such a big veil (*avarana*) comes over Knowledge (*Gnan*) through just one negative idea! So then how heavy a veil must come over someone when one criticizes, slanders, *mahatmas*? One should 'dissolve' (fit into) *satsang* just as sugar dissolves into milk. It is this intellect that interferes within. 'We' know everything about everyone, yet 'we' do not say a word. By

speaking even one negative word, a big veil comes over Knowledge (of the Self).

### Indians Hurt Others by Using Mena-Tono

**Questioner:** There may be the desire to say something bitter to someone, but it is flipped in such a way that the person feels that, 'He's definitely saying this to me.' Yet the person is unable to find my fault in this.

**Dadashri:** On the contrary, you use *tono* (a vicious remark that wounds the heart of the other person, through and through) towards him, and to use *tono* is considered violence.

These sacks of intelligence know how use *tono* and *mena* (sarcastic remarks) very well. Have you heard them? Wouldn't one have made a note (*nondha*) of what pain was endured through one's own side of the family (*piyar*), what pain was endured through the spouse's side of the family (*saasri*)? That wound does not heal quickly!

A *tono* is very big, heavy, isn't it? Now if we want to translate this word '*tono*' in English, then the effort would be in vain, would it not?

**Questioner:** Taunt.

**Dadashri:** No, 'taunt' does not cover it. 'Taunt' carries no weight here. They even use taunts in foreign countries. This is a *tono*! This does not exist in foreign countries at all! This *tono* is such that it wounds the heart through and through.

### Your Religion is to Make the Decision

**Questioner:** Earlier, you had said that, "May no one feel hurt in the slightest extent through this speech." So you said, "First have a chat with the other person's pure Soul

(*Shuddhatma*), then if you remain silent, there is no problem.” So in that chat, are we to make the decision that, ‘May no one feel hurt in the slightest extent’?

**Dadashri:** That intent (*bhaav*) is always there. You have become pure Soul, so (the intent) that, ‘May there be no hurt in the slightest extent in this world,’ will always be there. You should say, “Say this, ‘Chandubhai’ (reader should insert his/her name here). May no one be hurt in the slightest extent through this mind-speech-body.”

Things will happen in accordance with the decision one makes. You do not have the desire to hurt anyone in the slightest extent, do you? You should make this decision and keep saying over and over again that, ‘Through ‘Chandubhai’s’ body, may no one feel hurt in the slightest extent.’

Your religion (*dharma*) is that which you have decided on. To keep expectations towards another person is a fault. If you do not hurt anyone in the slightest extent, then no one will hurt you, and if they do hurt you, it is due to a past account.

**Questioner:** Dada, I do have such a decision made that, ‘Whoever hurts me does so on the basis of my past, but I do not want to hurt them now.’

**Dadashri:** And you should make the decision that, ‘May no one be hurt through me in even the slightest extent on any account.’ If the other person hurts me, then let it be, but I do not want to do so. But this should be within the bounds of fairness. Then if he purposely becomes miserable, then we do not have a solution for that. If he becomes miserable due to lack of understanding, then there is no solution for that.

### Pain Given Through Suspicion is a big Offense

All these forms of *taap* (internal burning) that occur for humans, *taap* (internal burning), *santaap* (mental distress), *paritaap* (distress given not only to the self but also the other person), *uttaap* (creating a ruckus involving others); all have arisen due to suspicion (*shanka*). Suspicion shows everything incorrectly. Tremendous ignorance; that is called suspicion. Suspicion is an interference of the intellect (*buddhi*). Those with more intelligence (*akkal*) think more, have more intellect. When a person has to suffer pain, when he truly has to suffer pain, then suspicion arises. And how much suffering must there be in (having) suspicions! Therefore, to become suspicious in any way is the greatest fault.

**Questioner:** Please explain what kind of a loss is incurred through suspicion.

**Dadashri:** Suspicion itself is pain! Overt pain! Can that be considered a minor loss? If one sinks deeper into suspicion, then there will be pain that is equivalent to death.

**Questioner:** Will it feel like a spear?

**Dadashri:** A spear is all right, but suspicion has even greater pain. A spear will merely jab and cause uneasiness, whereas suspicion will kill a person, it will give rise to mental distress (*santaap*). Therefore, do not harbor suspicions.

To keep suspicion spoils your inner intent; you have stuck your hand in that. Therefore, it only gives pain. Do not allow suspicion to arise, keep vigilance. If you harbor suspicions, then consider it death! Suspicion is tremendous ignorance.

When suspicion arises, one will definitely

be in mental distress. He will be in tremendous pain; he will have endless pain. This is because the Lord has said that, "Suspicion is the biggest fault," and it immediately gives rise to pain. That suspicion even gives pain to the other person. Suspicion is the cause of people's pain. It is nothing but pain, pain, and pain. That is why I keep telling you to understand this talk!

### How Painful are Accusations!

Everything is readily available, but people do not know how to enjoy it, they do not know the method of enjoying it. The businessmen of Mumbai will sit to dine on their big dining table, but after completing their meal, (they will say to their wives), "You did this, you did that, you keep burning my heart for no reason." Hey! Would anybody burn it for no reason? They burn it lawfully; they do not burn it unlawfully. People burn this wood, but do they burn a wooden cabinet? They only burn that which is to be burned. Yet people make accusations. They have no awareness at all. Humankind has become unaware (*bebhaan*); otherwise, how could there be accusations in the home? In the past, people in the home would never accuse each other. Oh, they would not do so even when it was appropriate to do so. They would know that, 'If I make an accusation, then the other person will feel hurt.' And in the current era of the time cycle (*Kaliyug*), people go around waiting for the chance. How can there be *matabheda* (the distance that develops due to difference of opinion) in the home? If there is *matabheda*, then what else of value is left in your life?

### People are in Pain Because of Matabheda

People are going around trying to get

rid of the *matabheda* of India. There should be no *matabheda* within you first. If *matabheda* does happen within, then there has been a blunder. Then there will be 'tension,' then there will be 'compression.' There will be compression, right?

**Questioner:** What does *matabheda* within mean? Please explain using an example.

**Dadashri:** Now, if you are greeting someone, if you see someone, then you will say, "Come, come." And the voice within will say, "What is the need for this useless fellow?" The voice within will say this. It will say something obnoxious. Does this happen sometimes?

**Questioner:** Forget sometimes, it happens pretty much all the time. After accidentally greeting the person, then it happens that, 'Why did I invite him to sit here!'

**Dadashri:** So this *matabheda* exists in every home; there is fighting and *matabheda* within. Here, they have decreased (for you) after I have given this Knowledge (*Gnan*). Otherwise, before, the fights, battles lasted all day long within. One person will say, "Hey, have I done wrong to you, that you all keep fighting in the home?" To which another person will respond, "You do not know what you have done wrong?" So you do not even know how to live this life? You live in agitation? You are that much of a *mooah* (a mortal, one who is dying second by second)? Then he will say, "No, I am married." Then *mooah*, you have a wife, yet your agitation has not left? Should the agitation not leave? I had thought all this through. Should people not think about all this? This is a very big, vast world, but people believe that this world exists within their very own rooms, and even if they believe that to be



the world it would be fine, but even there he quarrels with his wife!

### **Pain has Arisen due to the Different Opinions of 'Mine' and 'Yours'**

Now is this not a lack of understanding? What do you feel? They used to be united; that has broken, and separation has arisen. So even with the wife, he uses words like 'mine' and 'yours.' He accuses her, "You're like this, and you're like that!" Then she will retort, "You are not sensible yourself!" So even in the home, they use 'mine' and 'yours.'

(They now use,) 'Me and you, me and you, me and you,' whereas in the past, they used to use 'us.' 'We are both one, we are like this, we are like that. This is ours.' That has turned into 'mine' and 'yours'! Now because it has become 'mine' and 'yours,' rivalry ensues. To what extent does the rivalry reach? The battle of Haldighati (historical battle between the Mughals and Rajputs) will begin! That rivalry is a means for inviting destruction! Therefore, do not allow rivalry to occur with anyone. How can one remain in worldly life, worldly life that entangles? How can one live where there is 'me and you'?

### **Lack of Closure Cultivates Pain**

If there is *matabheda* (the distance that develops due to difference of opinion) in the home, then one does not know how to bring closure to it. If *matabheda* arises with the children, then he does not know how to bring closure to it, and he keeps getting entangled.

**Questioner:** The husband will just say, "The wife has to bring about settlement, I will not!"

**Dadashri:** Yes, so if the wife brings

about settlement and you do not, then you have crossed the limit. If you were a man, then you would speak so nicely that the wife would become pleased, and in this way, you would move forward. Instead, you carry this on for fifteen days, for months; that will not do. As long as there is no closure in the mind of the other person, you will have difficulties. Therefore, bring about settlement for it.

How can you accept *matabheda* in the home? The wife says, "I am yours," and the husband says, "I am yours," so then why the *matabheda*? As problems between the two of you increase, separation will begin to form. Once the problem gets solved, then there will not be separation. And problems will arise for everyone; it is not like it happens to you only. For whoever has gotten married, such problems will not refrain from arising.

### **Pain has Been Given Through Insistence**

A person who is right gives a lot of pain to other people, so he only gets pain. A person who is right gives a lot of pain to everyone by saying, 'I am right.' Therefore, one should not speak with insistence (*agraha*). To speak with insistence is poison! The scripture writers have said, "If you have done *khench* (subtle pull of insistence) to a greater extent, it is untruth, and if you have not done *khench*, it is truth." If you want to establish the truth as truth, then it will become untruth. You are trying to establish the truth in such a world?

Therefore, let go of the trouble with truth and untruth. Those with such trouble will go to court. But we are not sitting in any court. We are to make sure that no one is hurt. If the truth that we speak hurts the other person, then we do not know how to speak it at all.

### **Pain is Given Through Being Obstinate and Sullen**

Even if ('our') talk is such that it pacifies the heart, one does not accept it; he acts only according to his own intellect (*mata*). 'We' do not say anything to anyone; 'we' do not pressure anyone. Yet if 'we' do say something to someone and he does not accept it, is that not considered obstinacy (*aadayee*)? He wants to go according to his own understanding, doesn't he?

These people will say, "I will not drink tea made by you." Oh ho ho, then whose tea will you drink? The husband will intimidate her (the wife) like this. What does he say? "You ruined the tea, so I will not drink tea made by you again." He intimidates the poor woman; he becomes obstinate.

It is when one sulks (*risavoo*) that one behaves obstinately! A man's wife had come sulking at a railway station. The man told her, "Get on the train! The train will leave, it will be night soon." She still did not get on, and the man too was left stranded. Twelve trains may leave in front of a person who is sulking. If one finds the slightest thing unsettling, one will become obstinate. One just needs to find it unsettling. So much obstinacy! That is the reason for the pain!

### **Through Manipulative Tantrums, One Creates Trouble for Others**

**Questioner:** To make someone do what you want (*dharyu karvu*); does that count as obstinacy (*aadayee*)?

**Dadashri:** Then what else? If it is not obstinacy, then what is it? And he sulks, ultimately even has a manipulative tantrum (*ragu*), and gets the person to do what he

wants. Have you never seen a manipulative tantrum? You will get a fever if you see one! If someone has a manipulative tantrum, even if you do not have a fever, your temperature will rise by three degrees!

**Questioner:** What is a *ragu*?

**Dadashri:** *Ragu* is when everybody else is pressured into something against their desire, and are required to keep saying 'yes.' They have to yield just as they would to a police officer. That is referred to as a *ragu*.

*Ragu* means to behave in such a way that the other person becomes frightened, and accepts the terms that have been placed. He will do anything to get his way. He will bang his head, he will bang it like this, jump around, cry, wail. That which scares us from all angles is referred to as a *ragu*. One will do a *ragu* when he does not get his way. When he does it to get his way, it is called a *ragu*. When one creates drama to get his way, to frighten others, that is called a *ragu*. An onslaught of commotion, commotion!

What is nature like? It does not allow any living being to do what it wants, in the slightest extent. But the one who does not hurt anyone in the slightest extent through the mind, speech, or conduct, nature gives such a person all the power to do what he wants.

### **The Crazy ego Gives Pain to the Other Person**

**Questioner:** Does the ego of, 'I am indeed right' mean to have it done according to one's own will (*dharyu karavavu*)?

**Dadashri:** No, it does not mean to have done according to one's own will. Many people do according to their own will. Ego is that which makes one appear crazy; that is called

crazy ego. Appropriate worldly interactions are not seen. All these people are engaging in worldly interactions; in that, they are not considered wrong, they are not considered crazy. But that which is considered crazy is what people refer to as ego. That ego shows something entirely different, compared to the rest of the world.

**Questioner:** Does the person himself not know about it?

**Dadashri:** There is no awareness at all! Forget knowing about it; there is no awareness at all! There is no awareness of, 'How crazy am I behaving,' or 'What am I saying.' Only then would such ego express. There may be fifty people sitting here, but one person does the wrong thing, so people will immediately say, "This egotistical fool!" There should be appropriate worldly interactions, those that everyone will accept, agree with. Whatever work you do, everyone should say, "Brother, you did good work." What should the ego be like? There should be ego that everyone accepts. This is crazy ego; people do not like it.

All this talk about, 'I will do this and I will do that'; now, he cannot do any of it and it is the ego that speaks. These are all crazy egos that have been filled. The one who is able to do so would not even express egoism.

**Questioner:** But how can it be known that this is crazy ego?

**Dadashri:** The crazy ego is everywhere, and it makes one wander around in intoxication. It needs to be identified. If someone tells me, 'Dadaji, you have no sense,' then I will understand; my crazy ego will not arise there. So, I will not feel hurt at all! His ego will hurt

him, how can it hurt me? That which gives pain is all crazy ego.

### **The Crazy ego Shows That Which is Right as Wrong**

There is crazy ego in everybody. That crazy ego shows that which is right as wrong. If you have six or seven files at home, then the crazy ego will show only the wrong for all seven of them. *Vitarag Vignan* (Science of the absolute Self) says to win over the *prakruti* (relative self) of the people at home. What does winning over mean? That they all become very happy with you. Win them over in a way that they do not feel hurt. The outside world does not have to be won over; win over the seven files that you have at home. The world has already been won over! If you abandon your files and become an ascetic, you will not achieve anything. That file will have to be won over. That file has indeed come for you.

Crazy ego does very bad things. It does not allow one to understand anything at all. It keeps on spoiling things. He (the ego) sees the fault of the 'file' (other people) and sees himself as flawless; (he sees) that, 'I am very wise.' He will protect his own faults. He will tell himself that, 'No, it is not your fault.' So he defends his self on his own. He is the lawyer, he is the judge, and he is the accused. Now tell me, what will be the outcome? What will the judgment be if he is the accused, lawyer, and judge? And here, the other person is seen as the one at fault, and he has protected his self!

### **Pain is Given Through Protecting and Attacking**

There is definitely the matter of protecting the *prakruti* (mind-body-speech complex), but

they also attack, they also attack others. So this tremendous 'I-ness' (*potapanu*) needs to be removed! To protect the *prakruti* is 'I-ness.' Do our *mahatmas* do this? Alas, that is why it (the *prakruti*) does not become natural and spontaneous (*sahaj*). Here, when someone gives the slightest insult, then one immediately protects his self, if someone does something else, he does protection there. All that does not allow naturalness to arise! When that ('I-ness') with attacks goes away, then later there is ('I-ness') with protection, that is called true 'I-ness.' Otherwise, until then, it is all considered intent with violence (*himsak bhaav*). And when 'I-ness' associated with attacks leaves, thereafter, 'I-ness' associated with protection begins to leave. What good is 'I-ness' that hurts someone else?

### Interfering ego Causes Pain

Do not interfere (*dakhal*) with a running train. It will run on its own. Nothing is going to make it come to a stop.

**Questioner:** When people say, "He has interfered," is that the meaning of *dakhal*?

**Dadashri:** One should not interfere at all. That is called *dakhal*. When interference (*dakhal*) happens, it leads to disorder (*dakho*). Whatever is happening, you have to let it happen. If the train you are on is running, and there is some rattling noise, then at that moment, should you pull the emergency chain and start screaming? No, let it continue to run.

**Questioner:** If there is some squeaking noise, even then they will go to put some oil.

**Dadashri:** Yes, they will. There is no need to interfere. Keep Seeing what happens. And if 'we' (the *Gnani Purush*) were to

interfere, what would be our condition? Whatever happens let it happen.

**Questioner:** Do we have to let it happen even if it is wrong?

**Dadashri:** Would you allow the right or the wrong thing to happen? People do not have the energy to run anything at all. This is nothing but ego when one says, "I will definitely not allow that which is wrong to happen." On the contrary, through that, disputes happen, disorder happens. If someone does the wrong thing, then you should make him understand; otherwise, remain silent.

### By Using the Authority to Reprimand, one Crushes the Heart

**Questioner:** If the other person is being difficult, should we not do the same?

**Dadashri:** You are not to look at that which is of the other person. That is his responsibility. If some outlaws confront you and you behave like an outlaw too, then it is a different matter. However, there you just hand everything over to them, don't you? What is the point in being powerful with the weak? What really counts is that despite being powerful, you become humble when dealing with the weak.

Here, the one with authority keeps crushing the one under him. The one who misuses his authority will lose his authority, and on top of that, he will not get a human life (in the future). If we reprimand a person who is under our authority for just one hour, then an account will be bound for an entire lifetime.

### Through Intense Contempt, the Mind Bleeds

If you want to be happy in life, then do

not have intense contempt (*tarchhod*) towards anyone! Who are you having *tarchhod* towards? Towards God Himself! This is because God resides in everyone. The insult does not reach the person; it reaches God (within)! All the effects of worldly life reach all the way to God (within that person). Therefore, do things that God accepts, then you will not look bad. No one can go to *moksha* (final liberation) by having *tarchhod* towards a single living being.

*Tarchhod* is a very terrible thing. Through this sword, the body bleeds, but through intense contempt, the mind bleeds! *Tarchhod* closes all doors of the other person. The door of whoever you have expressed *tarchhod* towards will remain closed forever. He will say, "I will let everyone else go, but I will not let you go." If you ask him for his forgiveness for your *tarchhod*, then everything will disappear.

Look at this; this is life, people fight. They fight one another. They do not have visible fights, they have internal fights. They do not fight externally. External fights last a lifetime. It ends in one lifetime, whereas internal fights continue for hundreds of lifetimes.

### **Shouldn't Your Goal be in Your Awareness?**

This world remains standing due to enmity (*veyr*). If you win by reprimanding someone, then that is not considered winning. Besides, the solution will come through humility. How wise were the *Vitarag* Lords (absolutely enlightened Lords)! Even if a small child would reprimand them, they would still be joyful and talk to him. This is because they want to go towards freedom, they want to go to *moksha*

(final liberation); do they have the desire to sit around with these people again? Should Your objective be in Your awareness or not? 'Your' goal is definitely in Your awareness, isn't it? And for that reason, a solution should be brought forth. Otherwise, if you reprimand someone and he gives in at that time, he does not give in internally, he holds onto it inside, he binds enmity.

### **The Crooked one Binds Enmity for a Hundred Thousand Lifetimes!**

No matter how crazy a person speaks, if we give a response at that time, then no matter how beautiful it (the response) is, if the slightest (negative) vibration is given off, that is not acceptable. The other person has the liberty to say everything he wants; he is independent. Right now, if those children throw pieces of bricks, then are they not free to do so? As long as the police officer does not stop them, they are indeed free. The other living being (*jiva*) may do whatever it desires. If he (the other person) behaves crookedly and keeps enmity, then he will not let us go to *moksha* for a hundred thousand lifetimes! That is why 'we' tell you, "Be cautious. If you encounter a crooked person, do whatever you can, appease him, but become free from him! It is worth being free from this world."

In this world, it is not worth having a single enmity with anyone. If the other person says something wrong, then we should let go, but we should not bind enmity. Otherwise, even after we have died, he will not let go.

### **Resolve it by Bringing About a Solution**

If you have provoked someone even slightly, then he will make the *niyanu* (a phenomenon where one's inner intent is so strong that all his merit *karma* are expended

towards acquiring only that) to take revenge. These people are such that (they will say), “Let all my penance go towards this, but I will destroy him!” They will make such a *niyanu*. Therefore, do not bind enmity. If you make a mistake, then ask for forgiveness, and bring about a solution for that mistake, but bring that case to rest. This world remains standing due to enmity. Therefore, if enmity remains anywhere, then we will grant forgiveness, ask for forgiveness, even bow down to that person, but we will not bind enmity with him, and clear the enmity such that he becomes happy (and will feel), ‘No brother, now there is no problem.’ Bring about resolution with him so that he does not obstruct you.

**Questioner:** So if those who desire to bring about a solution accept this, then will there be a resolution?

**Dadashri:** Yes. Oh, I even say, “I have gone mad.” If we say, “My mind has become a little crazy,” then he will let us go. Do we want to marry him? So we bring about a resolution and move on. All we want is the path where enmity will not be bound!

### **It Does not Take Long to Bind Enmity Upon Hurting Someone**

This world is such that if we greet and treat (others) in a nice way, then it will allow us to proceed further. Otherwise, if we provoke someone, then he will not even let that go, and will say, “Wait until I get even with you.” (These people) Will bind enmity in a short time. It does not take long for them to bind enmity.

**Questioner:** Just show a couple of places in this world where enmity does not get bound.

**Dadashri:** You should behave such that enmity does not get bound. I conduct in a way that enmity does not get bound.

**Questioner:** So you suffer loss yourself, but enmity must be let go?

**Dadashri:** Yes, in any way; by suffering loss, by becoming entrapped, but behave in a way that enmity does not get bound. I have conducted my self that way from the beginning. I have never had any *matabheda* (the distance that develops due to difference of opinion) with anyone. What is the reason for this? Nobility of mind; I would incur a loss, but I would not allow enmity to be created. What do our people do at that time? When there has been a loss, they will cut off the relationship with the other person, and then form a relationship with another person. They will cut off the relationship with this person for a loss of two hundred rupees, and then bind nothing but enmity. You will get the two hundred rupees again, but to ruin relationships in this way is a tremendous fault.

### **Seize This Final Opportunity**

The thing that you got cheated on, that thing is going to be sitting unused, and you are going to bind enmity with these people for no reason. Now, if you have two rupees of someone’s, then he will keep remembering it for the rest of his life that, ‘I still need to get my two rupees back.’ Now what is going to happen to this? The entire life, the focus remains only on that. And in those days, the worth of two rupees was not what it is today. What I am saying is that it is even worth going to *moksha* having been cheated by this world. This is because bad times are coming. Then for eighty thousand years, people will not have the opportunity to look up; they will all live

amongst such terrible pain, agony. That is why 'we' say, "Beware, beware!" Don't I say, "Seize this final opportunity..."

### **To not Hurt Anyone is a Major Principle**

This is one's own egoism that, 'This of mine is right, and that is wrong.' What is referred to as 'right' and 'wrong' in worldly interactions is all egoism. Nevertheless, what is right or wrong in worldly interactions? Things that are harmful to humans or other living beings, harmful to worldly interactions, harmful to society, harmful to small living beings or other living beings, that is what we have referred to as wrong.

It is regarded as truth in worldly interactions (*vyavahar*) where things are taken, acquired, without hurting any living being; speech that does not hurt any living being is spoken; conduct is such that it does not hurt any living being. That is the original truth; that is the original truth of worldly interactions. Therefore, to not hurt anyone is the highest of principles (*siddhant*). Hurt is not given through speech, hurt is not given through conduct, and there cannot be a bad thought about someone in the mind. That is the highest of truth; it is truth in worldly interactions. Even then, it is not actually the real truth. This is the ultimate truth in worldly interactions!

### **To Give Mental Pain is Violence Against the Self**

Therefore, (maintain yourself) such that no living being is tormented; no living being is hurt in the slightest extent. There should not be any violence towards any living being. And there should not be any negative opinion about people at all. If an opinion has been formed even for an enemy, then that is major violence. To get agitated with a member of the

household is greater violence than to slaughter a goat. This is because to get agitated is violence against the self.

That is why the Lord had said that first, do such that you do not do *kashaya* (anger-pride-deceit-greed). This is because *kashaya* is the greatest of violence. To give someone mental pain (*mansik dukha*), to get angry (*krodha*) at someone, to get irritated (*gusso*), all that is considered violent intent (*himsak bhaav*). That is referred to as violence against the self (*atma himsa*); it is referred to as causal violence (*bhaav himsa*). If effective violence (*dravya himsa*) happens, so be it, but do not allow causal violence to happen. Instead, these people stop effective violence, but causal violence keeps happening.

### **Nurture the Intent of Non-Violence**

Non-violent intent (*bhaav ahimsa*) means that the intent of, 'I want to kill a living being,' should never arise and the intent, 'I want to give pain to a living being,' should never arise. There only needs to be the intent, not practice (*kriya*) of, 'May no living being be hurt in the slightest extent through the mind-speech-body.' Only the intent needs to be done. How are you going to save (other living beings) through actions? Hundreds of thousands of lives die with each breath that is taken, and here, there are swarms of living beings that are colliding, and they die through these collisions. This is because for them, we appear to be like large rocks. And (they feel) that, 'This large rock has collided with me.'

### **Make the Decision to Reach the Final Stage**

The entire world dwells within four types of *bhaav* (intent) : 1. Violent intent (*himsak bhaav*), 2. Pain-giving intent (*pidakarak*

*bhaav*), 3. Contemptuous intent (*tiraskar bhaav*), and 4. Dislike-filled intent (*abhaav bhaav*).

Violent intent refers to the intent of violence of the slightest extent; of harming others, of getting angry at someone, of hurting someone, of giving pain. Those (intent) should leave first. Once violent intent leaves, pain-giving intent should leave. Violent intent has left amongst higher societies and pain-giving intents remain. They do *kashaya* all day long! That should leave. Contempt naturally remains for humans. One who has attachment (*raag*) definitely has abhorrence (*dwesh*). Abhorrence means contempt. Once contemptuous intent leaves, the fourth intent, dislike-filled intent, should leave. Dislike-filled intent is when your own faults are gone, but due to the mistake of others, dislike arises within you. What a big fault that is! *Mahatmas* (Self-realized ones in *Akram Vignan*) should reach the fourth stage.

After climbing these four steps, Lord Mahavir had climbed the fifth step, which is the final platform of *Vitarag Vignan* (Science of the absolute Self).

### A 'Project' Worth Deciding on

These humans have not learned how to live life at all; the key to living has indeed been lost. That is why these people needlessly keep taking beatings. In this world, there is no *bapo* (father figure) who is superior to you; you are completely independent. Your 'project' (projection, intent, for the next life) is also independent, but your 'project' should be such that no living being is hurt to the slightest extent through you. Make your 'project' very big, make it (as big as) the entire world.

**Questioner:** Is that possible?

**Dadashri:** Yes. Mine (my project) is very big. I live in such a way that no living being is hurt by me. I have not come to make anyone miserable. 'We' have come to make (others) happy.

**Questioner:** But that is not possible for others, is it?

**Dadashri:** It is not possible, but that does not mean that you carry out your project in such a way that all other living beings are hurt.

You should not hurt any human being at all. You may feel that he has a misunderstanding, but he believes that the understanding that he has is correct! How can he be hurt through us? Shouldn't some discipline be maintained such that you are able to carry out the project that others are hurt in the smallest extent possible? I am not telling you to do what is completely impossible. Pain arises today in the form of an effect, yet people are such that they keep nurturing the causes for that very pain. It is beneficial if one does not allow new causes to arise in the midst of pain that arises due to past causes.

### Only one who is in Pain Gives Pain

As long as there is happiness within, no person will spoil anything for anyone. Only a person who is in pain will spoil things for others. If one is suffering pain, he will provoke others. A happy person will make the effort to make others happy.

**Questioner:** If one is not happy himself, then how can he give happiness to others?

**Dadashri:** That is indeed why he cannot give it! But there may be one such person, one person in ten million, who gives his own happiness to others; he will go to the celestial



realm (*devgati*). In the past, there used to be many such people. Out of a hundred, there were two to three percent, five percent. Right now, out of ten million, there might be two to four (such people). Right now, they are considered wise if they do not give pain to others. If one does not hurt others at all, then he will be reborn as a human again.

Anger-pride-deceit-greed should be such that they are not hurtful to anybody. As long as they are not hurtful to others, they only hurt the self, as long as there is that much of a limit, there is the path of liberation.

### **No one can Hurt Others and go to Liberation**

If someone is hurt by us in even the slightest extent, the case remains pending in the court (of nature)! As long as there are disputes in the court, one will not be free. These people have all had disputes in the court. Now, if you want to resolve the disputes in court, then if someone has cursed at you, let it go, and do not curse at anyone. This is because if you make a claim, even then the case will continue on. If you become a complainant, then you will have to look for a lawyer. Now we want to become free from here, we do not like it here; that is why we are to pave the way, we are to let go of everything!

With pain given in the slightest extent to anyone, no living being (*jiva*) can go to *moksha*. This is regardless of whether he is a saint or anything else. Even if only his disciple is being hurt, the saint will still be restrained here, there is no option!

Yet one who is ignorant of the Self (*aGnani*) is indeed hurting everyone else. Even if he is not hurting others, the intent of

hurting prevails. Ignorance is violence and Knowledge (*Gnan*) is non-violent intent (*ahimsak bhaav*).

### **Take Everyone's Pain for one Lifetime**

If we create an atmosphere that hurts someone, then conflict will arise for us. How can someone be considered aware (*jagrut*), when another is hurt even slightly? Creating a state that is free of conflict is considered major progress as the Self (*purushartha*). If you give pain to someone externally, then pain will start arising from within (for you)! Such is the science of the absolutely enlightened Lords (*Vitarago*). If you accept the pain given to you by others for one lifetime, then it will make up for infinite lifetimes!

### **Bring About a Solution Somehow or Other**

One who wants to go to *moksha* should not have, 'This should be done, and this should not be done.' Somehow or another, bring about settlement and move on. One does not hold on there, he brings about a solution somehow or another.

### **The Real Dharma is to Reach the Goal**

We do not become happy having hurt others. God resides in every single living being. Therefore, if you torment any living being in any way, if you hurt them, then it will give rise to *adharma* (that which is against the benefit of living beings). And if you give happiness to any living being, then it will give rise to *dharma* (that which is wholesome). The result of *adharma* is in opposition to your desire, and the result of *dharma* is in accordance with your desire.

Religion (*dharma*) is not sitting in front of the idol of any God; that is not called religion.

Religion is to reach our goal; that is called religion. Maintain an obliging nature; decide that, 'Now I only want to oblige others.' Then there will be change in you. Decide that, 'I do not want to behave wildly. Even if the other person is behaving wildly, even then I do not want behave that way.' Then it is possible for it to happen. Can it not happen? From the time you make that decision, will there be some changes or not?

**Questioner:** But it is difficult.

**Dadashri:** No, even if it is difficult, we still make the decision. This is because you are a human being, and you are from India. Are you ordinary? You are a descendant of the ancient sages (*rushimuni*)! (Infinite) Energies lie within you. They lie veiled, so what use is it for you? If you make a decision that, 'I absolutely want to do this,' based on what I am telling you, then it will definitely materialize. Whichever energies you want to ask for, ask for them from this Dada a hundred times each day. You will get them all.

### **The Result Will Indeed Come Based on the Firm Resolution**

(We should) Live in worldly life in such a way that we do not cause anyone pain. Our highest goal should be that no living being is hurt in the slightest extent through us.

If someone is hurt through you, then his liberation will be obstructed, but your liberation will also be obstructed. Therefore, pain should not be given to anyone. Do not ever have hopes of being happy in even the slightest extent after giving pain to anyone. Therefore, see to how happiness will prevail for everyone. See to nothing else.

From today onwards, decide on the outlook of not giving pain to anyone, (decide) that, 'I do not want to give the slightest pain to anyone in this world.' If you make the decision that, 'Through the mind-speech-body, I do not want to torment anyone in the slightest extent,' that is what will start up within. It will start up within in accordance with the decision you make. It will start up in accordance with whatever your firm resolution (*nischaya*) is.

### **Asking for Energy, we Purify the Intent**

Now, we are to erase any wrong thoughts that come, and keep only the intent for the salvation of the world. Our intention should be that, 'In this world, may no living being be hurt through our mind-speech-body.' It is only considered a profit if there is the intent to not hurt any living being in this world in the slightest extent.

### **Ultimately, Your Purity Will be Needed**

The flawless vision has now arisen for us, so we should not point out anyone's faults. Why point out faults? Has anyone become happy by pointing out faults? Does anyone actually become happy?

It is only considered a profit if you can see your faults one after another. This entire *satsang* is for you to see all of your own faults, and only when you can see your own faults will they depart. When will faults be seen? When you become the Self (*Swayam*), when You become the form as the Self (*Swa-swarupa*). The one who sees more of his faults is elevated. When complete impartiality arises towards this body, towards this speech, towards this conduct, only then will You be able to see all of Your own mistakes.

If you deserve a thing, you will get that thing without any effort. So, your purity is required. What is needed in your purity? (The intention of,) ‘May no living being in the world be hurt by me. If anyone hurts me, it is in accordance with the law (of nature). ‘May no one be hurt in the slightest extent through me’; if you understand just this statement, then it is more than enough.

### **By Nurturing the Intent, Liberate Your Self**

That is why ‘we’ tell everyone, “In the morning, before leaving home, if you do not know anything else, just say, ‘May no living being in this world be hurt in the slightest extent through the mind-speech-body.’ Say this five times regularly before going out.” Then I take all other responsibilities. The other responsibilities are mine! Go; if you do not know anything else, then I will take care of it! Just say this much! Then if someone is hurt, I will take care of it. But just say this much. Is there a problem with this?

**Questioner:** There is no problem with this.

**Dadashri:** Definitely say this. Then he will say, “What if I end up hurting the other person?” You do not have to worry about that. I will take care of it later on in the high court (of nature). That is for the lawyer to take care of, isn’t it? I will do it all for you. Just speak this sentence of mine five times in

the morning! Is there a problem in this? Is it burdensome? If you heartily recall Dada Bhagwan (the Lord within) and say it (this sentence), then what is the problem?

### **Ask Dada for Energy, Genuinely From the Heart**

It should be spoken five times, but it should be spoken in the same way (with the presence of the *chit*) as when money is being counted. How should it be spoken? Just as the *chit* (inner faculty of knowledge and vision) is present when money is being counted, it should be kept the same way. What the *antahkaran* (the mind-intellect-*chit*-complex) is like when counting money, that is how it should be kept when speaking.

**Questioner:** We indeed do that.

**Dadashri:** Good, just do that. There is nothing else worth doing in this world. (Keep the intent that,) ‘May no living being be hurt in the slightest extent through (this) mind-speech-body,’ so then the entire book (account) is cleared. ‘We’ give you such understanding. The understanding through which ‘we’ have become free, the understanding through which ‘we’ have become free from bondage, the understanding through which ‘we’ have not had tension for the past twenty-seven years, the understanding through which ‘we’ have become independent; ‘we’ are teaching you this understanding.

~ **Jai Sat Chit Anand**

#### **Note for Dadavani Magazine Subscribers**

English Dadavani is mailed out on the 15<sup>th</sup> of every month. Subscribers of Dadavani who are not receiving the issues or are receiving them late, should look at the cover from a previously received Dadavani, or else the payment receipt for Dadavani subscription, and check the first name, last name, city, pin code, etc. If there is any mistake, then send an SMS with your customer number, full name, address (together with the pin code), to the following number: 8155007500 or else, you may send a letter to Adalaj Trimandir, or email [dadavani@dadabhagwan.org](mailto:dadavani@dadabhagwan.org). This will help us correct your subscriber information. If you have not received any issue of Dadavani, then please inform us through any of the above-mentioned means. If we have that issue in stock, then we will resend it to you.

**Satsang & Gnanvidhi Programs in the Presence of Atmagnani Puja Deepakbhai****Ahmedabad**Dt. **15 -16 May** (Fri-Sat), 8 to 10-30 pm - **Satsang** & **17 May** (Sun), 6-30 to 10 pm - **Gnanvidhi**Dt. **18 May** (Mon), 8 to 10-30 pm - **Aptputra Satsang****Venue** : Sardar Patel Stadium, Navrangpura, Ahmedabad. **Ph** : 9909545999**Godhra**Dt. **1 June** (Mon), 6 to 8-30 pm - **Aptputra Satsang** & **2 June** (Tue), 5-30 to 9 pm - **Gnanvidhi**Dt. **3 June** (Wed), 6 to 8-30 pm - **Aptputra Satsang****Venue** : Trimandir, Opp. FCI Godown, Bhamaiya Village. **Ph** : 9825280923**Palanpur**Dt. **6 June** (Sat), 7-30 to 10 -30 pm - **Satsang** & **7 June** (Sun), 7 to 10-30 pm - **Gnanvidhi**Dt. **8 June** (Mon), 7-30 to 10 -30 pm - **Aptputra Satsang** & **Ambaji Jatra****Venue** : Nr. Gayatri Mandir, Opp. Shivam sales corp., Abu Road Highway. **Ph** : 9825280923**Adalaj Trimandir**Dt. **22 Aug.** (Sat), 4-30 to 7 pm - **Satsang** & **23 Aug.** (Sun), 4 to 7-30 pm - **Gnanvidhi**Dt. **24 Aug.** (Mon), 4-30 to 7 pm - **Aptputra Satsang****Watch Puja Niruma on T.V. Channels**

- India**
- + **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
  - + **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
  - + **DD- Bhopal**, Monday to Friday 3:30 to 4 PM (Hindi)
  - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
  - + **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
  - + **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- USA**
- + **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

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  - + **DD-Girnar**, Every day 9 to 9:30 PM (Gujarati)
  - + **Arihant**, Every day 8:30 to 9 PM (Gujarati)
- USA**
- + **'TV Asia'** Every day 11:00 to 11:30 AM EST
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- + **'Colors' TV** Every day 9:30 to 10 AM (Hindi)
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## Satsang & Gnanvidhi Programs at Adalaj Trimandir in the Presence of Atmagnani Pujya Deepakbhai

### PMHT (Parent Mahatmas) Shibir

Dt. **2<sup>nd</sup> May** (Sat) 9-30 am to 12 pm - **Sp.VCD** & 4-30 to 7 pm - **'Generation Gap' - Parayan**

Dt. **3<sup>rd</sup> May** (Sun) 9-30 am to 12 pm - **Expectations Arise with Generation Gap** & 4-30 to 7pm - **GD**

Dt. **4<sup>th</sup> May** (Mon) 9-30 am to 12 pm - **Harmony in Marriage-Parayan** & 4-30 to 7pm - **GD**

Dt. **5<sup>th</sup> May** (Tue) 9-30 am to 12 pm - **Husband and Wife as Companion** & 4-30 to 7pm - **GD**

**Note:** 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.

2) The first two days of satsang by Pujyashri will be on the book "Ma-Baap Chhokra no Vyavhar" and the last two days of satsang with Pujyashri will be on the book "Pati-Patni no Divya Vyavhar" with group discussion with an Aptputra. The entire satsang will take place in the Gujarati language, but simultaneous English translation will be available.

3) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your nearby area, then register your name by phone by calling (079) 39830400 (9 am to 12 pm & 3 to 6 pm) at Trimandir Adalaj.

4) There may be changes in the program should unforeseeable circumstances arise.

5) There will be night sessions.

### Hindi Spiritual Retreat - Year 2015

Dt. **28<sup>th</sup>-29<sup>th</sup> & 31<sup>st</sup> May** - 9-30 am to 12 pm and 4-30 to 7 pm - **Spiritual Discourses**

Dt. **30<sup>th</sup> May** - 9-30 am to 12 pm - **Spiritual Discourses**

Dt. **30<sup>th</sup> May** - 3-30 to 7 pm - **Self-realization Experiment (Gnanvidhi)**

Dt. **1<sup>st</sup> June** - One day **Pilgrimage tour to Godhra Trimandir & Dakor.**

**Note :** This retreat is specially 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 by phone by calling (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj by 15<sup>th</sup> May 2015 at the latest.

If you want to join the Pilgrimage tour, kindly book your return ticket on or after 2<sup>nd</sup> June 2015.

#### 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. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

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**It is not the External That is at Work;  
the Intention is at Work**

If someone with non-violent intent shoots an arrow, then no blood will be shed, and if someone with a violent intent were even to throw a flower, then the other person would bleed. The arrow and the flower are not as effective as the intention! Therefore, the intent remains in every one of 'our' words. 'Our' speech being, be hurt; constantly remains in every one of 'our' words. 'Our' speech comes forth with that intention only. It is not the external that is at work; it is the intention that is at work. Therefore, we should all maintain that intention by making the decision every morning that, 'Let no living being in this world be hurt through this mind, body, and speech.' If you say this five times with true intention and go out, and then if you were to make a mistake, you are not at all responsible. That is what the Lord has said.

-Dadashri



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