

May 2015

Dadavani



“If you give pain to others, then you will get pain as a result.”

“You should never speak such that the other person is hurt.”

“You should never speak such that the other person is hurt.”

“When you scold someone, he will not tell the truth and he will engage in deceit.”

“You will never be happy having shattered someone’s ego. And he will bind enmity! He will not allow you to progress; he will come in the way.”

“If you are instrumental in causing the slightest of pain to anyone, then its effect will indeed fall upon you.”

“If a person’s ego is hurt, then he becomes distant. Then he will not come close to you again.”

“Contemptuous rejection will not refrain from being avenged.”

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DADAVANI

The Danger of Hurting Others

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EDITORIAL

To attain happiness in the world, human beings sacrifice all of their energy, time, all that they have. However, because they do not have the awareness of what is real happiness, what is pain, what is the cause of pain, and what is the solution to be free of pain, there is no end to their hustle and bustle. Ultimately, after taking many beatings, they turn towards religion. Then their hustle and bustle begins in religion. Despite this much immersion in religion, why do human beings not have real happiness and peace in their lives? Why do the seekers who claim to have progressed in spirituality not have happiness in their lives?

In this *Kalikaal* (current era of the time cycle characterized by lack of unity in mind-speech-body), is it possible to get a real solution for these complicated questions? Yes, definitely. If the vision that sees the end result (*parinam lakshi drashti*) is nurtured, then it is possible to find an end to the many difficulties and miseries that arise in today's *Dushamkaal* (the current era of the time cycle, characterized by preponderance of pain).

In the current edition, while referring to pain that is given to others, the vision (*drashti*) is set towards its result and the liability it will bring. Discharge will happen naturally with the unfolding of *karma*, but when the reality of the world is understood, 'On what basis am I bound to worldly life, what result will come with each of my *karma*, what liabilities will arise,' if this is understood, then the turning back begins, and internal remorse prevails within. That is all; the beginning of this understanding will take one forward.

Absolutely revered Dadashri says, "Why are there miseries in worldly life?" It is because the vision is not clear. If his vision were to become clear then, 'What is the nature of pain; why am I getting pain; why is it that I give pain to others; why can I not find the end to this; where am I making unintentional mistakes; despite doing all this hustle and bustle for happiness, why am I not moving from the 'shore' of pain,' all of these questions will be resolved.

With the grace of the *Gnani*, we have obtained the state of the pure Soul, but until worldly interactions become pure, there is no liberation (*moksha*). Liberation is on the basis of pure worldly interactions only. Ideal worldly interactions are needed such that pain is not inflicted on anyone at all; nothing should remain incomplete in the Self (*nischaya*) and worldly interactions (*vyavahar*). If there is incompleteness in the relative, then it is referred to as a mistake. The relative should be clear and clean. Worldly interactions free of attachment (*raag*)

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and abhorrence (*dwesh*), that which does not hurt anyone in the slightest, will support one's own firm resolution, and will complete the path of liberation.

In the current edition, Dadashri widens our understanding of cause and effect, such that we do inflict pain on anyone, no matter the situation. And upon understanding this, there will come a time in the life of *mahatmas* when this will definitely come into their conduct; that is our hearty prayer.

~ Jai Sat Chit Anand

The Danger of Hurting Others

{ 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. }

In This Worldly Life, There is the Pain of the Wounded ego

Questioner: What should I do when the other person does not improve, no matter how hard I try?

Dadashri: One has not improved himself, and tries to improve others; instead, this leads to the other person becoming worse. The moment one tries, the other person becomes worse. What can happen if the one trying to improve is spoiled? The easiest thing is to improve yourself! If you have not improved, and try you to improve others, then it is meaningless. Until then, your words will fall on deaf ears. If you say, "Don't do it like this," then the other person will say, "Go away. I will definitely do it like this!" You have just made him worse!

The ego is not needed here at all. If you try to get your work done by intimidating through the ego, then the other person will become worse. Where there is no ego, there all are always sincere to him, there morality exists. A person who is right hurts others a lot by saying, "I am right." Hence, one does not feel pain due to the injury; the pain is of the ego being wounded.

Our ego must not express. The ego hurts everybody. Even a small child would become obstinate with words like, "You are senseless, stupid, an ass." And if you say, "Dear boy, you are very smart," he will immediately concede.

Questioner: And if we say, "You are very wise," even then will he become spoiled?

Dadashri: Whether we call him stupid or very wise (to an excessive extent), he will become spoiled. This is because if we call him wise, then his ego gets encouragement, and if we call him stupid, then it will have a psychological effect on him. If we call a wise person 'stupid' 25-50 times, then a doubt will set in his mind that, 'Maybe I really am crazy?' In doing this, he will become crazy. That is why I give encouragement even to a crazy person by saying, "There is nobody in this world who is as wise as you." Always take it positively in this world, do not take it negatively. There will be a solution (*upaya*) for the positive. If I tell you that you are wise, and if your ego gets excessively encouraged, then I also know how to 'slap' it down. Otherwise, it will go off on the wrong track, and if we do not encourage it, then it will not progress either.

From the moment you realize that the ego is harmful, all work will proceed with ease. It is not worth protecting the ego. The ego itself is such that it will fend for itself. If this ego did not exist, then the world would not be this crazy. It is due to the ego that there is pain. Keep doing your work; there is no problem with that. But the ego creates needless mischief.

Think Before Speaking

This string that makes a sound; if you pluck just one string, then how many sounds are produced?

Questioner: Many.

Dadashri: Even if just one is plucked? In the same way, only one word is ready to be spoken, but there are so many words that arise within. The Lord has referred to that as *adhyavasan*. *Adhyavasan* means that even if you do not want to speak, they all still arise within. When the intent (*bhaav*) to speak arises, then they (the words) get spoken automatically. However much energy there is, all of it arises, even if there is no desire! So many *adhyavasan* arise that they will not allow one to go to *moksha*. That is why I have put forth this *Akram Vignan* (Science of the step-less path to liberation). How beautiful it is! This Science is such that any intelligent person can bring an end to this puzzle.

If you say, “You are worthless,” then the other person definitely feels hurt upon hearing those words. But the phases that result from this will give you a lot of pain. And if you say, “You are a very good man, you are a very dear man,” then they (the words) will give you peace within. What you have said gives peace to the other person and yourself. Therefore, caution is indeed needed for this!

Do not call anyone senseless in this world. Only say, “You are wise,” then your work will get done.

Questioner: If we have spoken harshly for five minutes, then the subsequent effects eat up another fifty minutes.

Dadashri: They will definitely eat it up! If you say, “He is worthless,” then the weight of the word ‘worthy’ is one pound and the weight of the word ‘worthless’ is forty pounds. So if you use the word ‘worthy,’ there will be very few vibrations, it will shake up less, and if you use the word ‘worthless,’ there will be shaking up of forty pounds. These are the consequences of spoken words!

Questioner: So there is the pending repayment of forty pounds.

Dadashri: There is no choice at all!

Questioner: So how can I apply the brakes? What is the solution for that?

Dadashri: When you feel that, ‘This speech is wrong,’ then day-by-day, change will take place.

Questioner: It is after the ‘machine gun’ fires that it feels wrong.

Dadashri: No, but it feels wrong even afterwards, does it not? By doing that (with that awareness), it will settle down.

Questioner: But when will that settling down come to an end?

Dadashri: Oh, that (the negative speech) would not settle even after a billion lifetimes, and this will settle down in a short time.

That is why ‘we’ say, “Sir, maintain *purushartha* (relative effort towards improvement) while speaking. Think before

speaking. And there is *purushartha*, you have come into the religion of *purushartha*. So you are able to do something.”

The Reason Behind Hurtful Speech

Questioner: What is the reason for the speech to be this way?

Dadashri: To show off! To show off to other people.

This speech is such a thing, that if it is safeguarded, then all the *Mahavrat* (the five great vows as prescribed by Lord Mahavir) are covered! If you fling words on somebody, then ultimately all that speech will indeed rebound to you. Therefore speak such pure words that only pure words rebound to you.

When we speak words that hurt the other person, then that speech itself pulls *parmanu* (smallest particle of matter). Those *parmanu* get ‘colored’ with the hurt. Then, when those *parmanu* start giving result, they only give hurt. There is no interference by anyone in this.

If you Maintain Humility, Then Pain Will not Touch you

Dadashri: Why should you say anything that will hurt someone?

Questioner: But should I not speak even when he is saying something wrong or doing something wrong?

Dadashri: You should speak. You can say, “It is good if this does not happen, it is good if that does not happen.” You can say something like this. But because you speak to him as if you are his boss, that is why he feels hurt. If there are negative words, they should be spoken with humility.

Questioner: If a person looks strong

and able, then is it an offence to refuse to give him something in charity?

Dadashri: There is no objection with not giving a donation. But if you were to tell him, “You are (fit) like a strong buffalo, so why are you doing this?” You cannot say that at all. You should say, “Sir, it is not possible for me to give.”

You should never speak such that the other person feels hurt. The speech should be so pleasant that the other person feels good. Speech is the greatest wealth that you have. That other wealth may or may not remain, but the wealth of speech remains forever. If you speak pleasant words, then the other person will be happy. And if you do not give him money, then there is no problem, but speak pleasant words!

Some say that, “You are going here and there begging (for money)? What kind of people are you?” We cannot speak this way. Everyone comes across a time when they have to ask (for money). Does such a time not come? Therefore, it should be said with humility, in such a way that does not hurt him.

The Subtle Real Language of Absolute Humility

There is liberation (*moksha*) through absolute humility (*param vinaya*), and through absolute humility, you will be very happy in this worldly life. To become happy, there is no other way like this at all. What is absolute humility? That no one feels hurt through us in the slightest extent; that is indeed absolute humility for us. Do not hurt anyone in this era of the time cycle. If someone hurts us, then you should accept it. There is no desire to give it back again, is there?

Questioner: Not at all.

Dadashri: But you will give it back to the other person. If someone gives you something (hurts you), then you will give it back! Because has your disposition changed? The awareness does not remain, does it! If what I have said comes to memory after it is given back, then you should repent for the mistake you have made.

Ultimately, There Will Definitely be the Experience of the Negative

Questioner: But people do not understand that, 'Whatever I give, I will get in return.' People think that it will be taken care of later.

Dadashri: But he will get the experience one day, will he not? We may say, "Hey, do not go there. It is a little slippery here." Then he will say, "No, I am capable of handling all that. And then he falls; if he breaks his back once (takes a severe beating), then the *gnan* (knowledge) will definitely come on its own!

If you give pain to others, then you will get pain as a result. If you give pleasure to others, then you will get pleasure. Now this pleasure and pain is not true pleasure and pain at all, but even then there is peace. If you give peace to others, then you will get peace; if you disturb others, then you will be disturbed. There are only these two businesses, and the third business is having become free of peace and turmoil, if you want to become free forever, then come into the 'real.' If anyone ever disturbs you, then you should accept it. This is because he would have only given it to you if you had given it in the past! Accept it and do not give out more and only conduct the business of peace, then you will never get disturbed at all. If you only keep giving out happiness, then within a year, two years, five years, everyone will begin giving you happiness.

If you do not hurt anyone at all, then only happiness will come your way.

Do people not hurt others?

Questioner: They do.

Dadashri: This is because we give them pain. That is why they hurt us! This is worldly interaction. Now whatever worldly interaction you maintain, he will do the same. If you maintain the interaction of giving happiness, then he will give you happiness; if you maintain the interaction of giving pain, then he will give you pain. So what should you give?

Questioner: You should only give happiness.

Dadashri: Yes, if everyone starts giving happiness, then the problem of hurting others will be solved! If a person decides to give happiness, then he would even go out of his way to make the other person happy. Even if one picks up a letter from the post office, if he drops off a letter at the post office, if he brings vegetables home, then everyone will find such help pleasing.

To Turn Thoughts Around is our Purushartha

A negative thought will not arise even for one's enemy. The thought will arise for one's enemy that, 'How may he attain salvation.' A negative thought that arises is an attribute of the non-Self complex (*prakruti*), but to turn that around is our *Purushartha* (progress as the Self). Have you understood this talk about *Purushartha* or not?

If someone with non-violent intent (*ahimsak bhaav*) fires an arrow, then no blood will be shed, and if someone with a violent intent (*himsak bhaav*) throws even a

flower, the other person will bleed. The arrow and the flower are not as effective as the intention! Therefore, the intent of, 'May no one, not a single living being, be hurt,' constantly remains in every one of 'our' (the *Gnani Purush's*) words. 'Our' speech comes forth with the very intention that, 'May no living being of this world be hurt in the slightest extent through this mind-speech-body.' It is not the external that is at work, the arrows are not at work, the flowers are not at work, but it is the intention that is at work.

Do not Raise That Weapon Against Anyone

What does *Akram Vignan* say? The weapon is not to be raised even through the mind, so then how can a stick be raised? I have never raised a weapon through the mind for the smallest creature in this world, so then how can I raise any other (weapon)? The speech sometimes comes out a little harsh; it comes out a little harsh once or twice in a year. Otherwise, I have never even raised speech (as a weapon).

Any creature in this world, even if it is a small creature, if a scorpion has stung me and left, I have not raised a weapon against it! It simply fulfills its obligation. If it does not fulfill its obligation, then I would not be released. Therefore, there is assurance that I have never raised (the weapon through) the mind! Therefore, I have never committed violence through the mind. Otherwise, that is the nature of the mind; it does not refrain from retaliating.

To Liberate From the World, Complete Non-Violent Intent is Needed

Questioner: You must have understood that there is no use for this weapon.

Dadashri: Yes, the weapon is of no use at all. The thought that there is a need for this weapon has never arisen at all. Ever since I placed this 'sword' (in the form of anger-pride-deceit-greed) on the ground, I have not lifted it. Even if the other person bears weapons, I do not bear weapons. And ultimately, that is the path that will have to be taken. Whosoever wants to break free from this world, one who does not find it favorable, will ultimately have to take that path; there is no other path.

Therefore, if non-violence is accomplished, then that is more than enough. Hence, anger-pride-deceit-greed should be such that they do not hurt others. If they do not hurt anyone else, if it only hurts the self, as long as that limit exists, the path of liberation exists.

Mental Wounds Cannot be Bandaged

In this worldly life, do not even think about scolding anyone; that is considered a disease. To scold is ego, overt ego. That is considered crazy ego. In the mind, one believes that, 'It will not work without me.' Rather, scolding someone feels like a burden to us, it gives us a headache. Would anyone be fond of scolding?

At home, you should only give advice if the other person asks for it. The Lord has referred to giving unsolicited advice as ego. If the husband asks, "Where are the glasses to be placed?" Then the wife will answer, "Place it there." So he should put them there. Instead, the husband says, "You have no sense, where are you telling me to put them?" So, the wife says, "Put them where you see fit." Now where is there an end to this? This is conflict of circumstances! From eating, to the moment they wake up, those 'tops'

(people who are not aware of the Self) keep clashing! The 'tops' then bang into each other and get scraped and bleed! Here, it is mental 'bleeding' that happens. It would be better to bleed physically, that way at least you could dress the wound. Mental wounds cannot be bandaged!

Pains Perpetuated by the Tenacious Stench of ego

When you scold someone, he does not tell the truth and he engages in deceit. All this deceit has arisen in this world due to scolding. To scold is the greatest of ego. When is scolding considered to be useful? When it is without prejudice.

Do you or do you not speak pleasantly somewhere? Where do you speak like that? You speak pleasantly with the one you believe to be your boss, and you keep thrashing your underhand. The entire day, you keep saying, "You did this, you did that." The entire speech gets ruined in that. There is ego behind that. Whatever we speak is ego. There is nothing that can be said in this world. The entire world is regulated.

Even when 'we' (Dadashri) scold, attachment-aborrence (*raag-dwesh*) do not arise, that is for certain! The Lord has raised an objection to attachment-aborrence, and it will not do if the other person experiences pain. Do you feel my words would cause pain?

Questioner: No.

Dadashri: What did one woman say about all this that I have to say? "Dada speaks sternly, but there is no anger (*janoon*) behind it." Do you understand that, that there is no anger behind it?

Questioner: There is love.

Dadashri: Yes, there is love. Where there is anger, there is no need to listen. Anger is overt ego. In violence, there is anger, and in non-violence there is no anger. No matter how stern our speech is, it will not 'break' the mind.

Do not Hurt the ego of any Living Being

You should make sure that nobody's ego is hurt. No one's ego should be hurt. If a person's ego is hurt, then he becomes distant. Then he will not come close to you again. You should not speak like that to anyone.

Questioner: Dada, what does it mean to hurt the ego?

Dadashri: To hurt the ego is when the poor man tries to speak, and you say, "Sit down. You are not to speak." You should not hurt his ego like that, and in business, it is not actually the ego that is hurt, it is the mind that is hurt.

Questioner: But the ego is not a good thing, is it? Then what is wrong with hurting it?

Dadashri: He currently is indeed the ego; therefore you cannot hurt it. He is all that. Whatever he does, he believes, 'I am this.' Therefore, you cannot hurt it. That is why you should not scold anyone even in the home. You should not bring them down by saying, "You are useless, you are like this, you are like that." Yes, you may scold. There is no objection to scolding him, but in whichever way, the ego should not be hurt. There is no problem if he gets hit on the head, but his ego should not be hurt. No one's ego should be shattered. We will never be happy having shattered someone's ego. The ego is his life!

You should not have contempt for

anyone, even a laborer. His ego gets hurt through contempt. If you do not need his services, then tell him, “I do not need your services,” and if his ego is not hurt, then give him five rupees and release yourself. The money will be recovered, but his ego should not be hurt. Otherwise, he will bind enmity; he will bind tremendous enmity! He will not allow you to progress; he will come in the way.

You Cannot Improve Anyone by Hurting him

Questioner: I was trying to tell you about that very weakness, that when someone’s belief gets broken, does his ego get hurt at that time?

Dadashri: If you do not know how to break his belief, and he feels hurt, then you should not break it.

I indeed break the belief that, ‘You are ‘Chandubhai’ (reader to insert his or her name here).’ So by doing so, his great, strong belief from countless past lives begins to fracture. There should be exactness; otherwise, he would feel very hurt. I destroy the belief about God. So if I say there is no God, then I would be in trouble. Then it should be known how to explain to him in which way there is (God) and in which way there is not (God). That is all needed. And I make him understand in every way, for whom there is God and for whom there is not God, in a way that his mind is not hurt even in the slightest. Not a single one of my weapons should hurt him. My weapon can hurt me, but it should not hurt him, you should definitely realize this.

Questioner: That is correct.

Dadashri: That is called an ‘operation.’ If there are some weaknesses, then remove them. Ask for forgiveness afresh. The other

person should not be hurt to the slightest extent; that should be the goal in life.

We have not come here to create pain. In anything that happens, ‘May others be happy,’ that is our goal. Or else no one should be hurt. Therefore, it is indeed due to our lack of understanding, due to our mistake, that the other person feels hurt. Even, ‘He is in pain due to his own mistake,’ should not be our view. ‘Due to his mistake’ implies that he is full of mistakes. And if you have gone out to improve him, then you should improve him without hurting him at all.

Hurt Happens Through the ego

What does this king say? He says, “I killed hundreds of thousands of people.” The king only expresses egoism; he takes *garvaras* (derives pleasure from the ego of doership). It was actually those in the battlefield who did the killing. The king unnecessarily takes on the liability! The warriors did the killing, but the king says, “I killed them.” He indeed speaks crazy. What kind of result do these people get? Because of this, the one who does the killing gets released. The rule is that the one who takes on the ego; the responsibility is on his head. (When he says,) “I killed,” then it (nature) says, “Here (suffer the result).” Now, people do not understand the entire hidden truth!

Questioner: And he does not think about the liability at all.

Dadashri: There is no awareness at all! He simply believes that, ‘Oh ho ho! My prestige in the world has increased.’ Yes, the prestige has increased on one hand, but when the result comes forth, you will have to suffer it alone. Whoever expresses egoism will get the corresponding result. It happens on its own; the unfolding of *karma* made him a

king, but he does the egoism of, 'I did it!' Then he gets a beating. There should be ego such that no one is hurt in the slightest extent. That is referred to as positive ego.

The Kashaya are Indeed the Enemies of the self

One's own *kashaya* (anger-pride-deceit-greed) are indeed one's own enemies. There is no other enemy on the outside at all. And those *kashaya* are indeed what are killing a person. No one on the outside is killing him. In reality, the culprits are our *kashaya*.

Anger-pride-deceit-greed do not let people be at peace for even a moment. Constant struggling, struggling, struggling! Have you ever seen such a thing? Does a fish not struggle around? Just as the fish struggles when we pull it out of the water, in the same way, these humans struggle without bringing them outside! They struggle even when they are at home, they struggle even at the office; they struggle all day long! Now if this struggle is resolved, then how much bliss (*anand*) would remain! Just look, my struggle has been resolved, so what talk comes forth! Struggle, struggle, struggle will remain for the entire world. Even though this person gets a nice meal to eat, his struggle within does not stop. Tell me, is it not a wonder how we live?

People of Today Attack Through the Intellect

Therefore, I have written in a book that a new type of creature has arisen, therefore be cautious. This is because never in any era of the time cycle had people taken advantage (of others) using the intellect (*buddhi*). *Buddhi* means light; if the other person is unhappy, then give him 'light,' give him understanding, there is no charge for this. Here, the intellect

has been used to take money (from others). Before, when the era of the time cycle was good, people with more intellect used it to help others; they used to give 'light.'

Today, the Lord's followers themselves are attacking others with their intellect. And those who attack others with the intellect are not true followers of the Lord. The intellect is light. It should be given free of cost to others. They indeed attack through the intellect. Have you heard of this, of attacking through the intellect? The one with more intellect takes advantage of the one with less intellect; did you know that?

Questioner: That is true. It has been going on from the beginning, since time immemorial.

Dadashri: This did not exist in the days of the Lord. All of this has only happened within the last twenty-five hundred years. Instead of attacking with the intellect, it would be better to attack with a sword.

Questioner: People attack with whatever they have. If they have intellect, they will attack with the intellect.

Dadashri: No, the Lord says that there will be a solution one day for the one who attacks with a sword, but for the one who attacks with the intellect, there is no solution at all. This is because the weapon has been misused. A sword is a weapon for attacking, and the intellect is for giving light. Instead, the light has been misused; it has been terribly misused. Do people misuse the intellect these days?

Questioner: They must be.

Dadashri: Do they take advantage of those with less intellect or not? Who do these merchants take advantage of? Is it of those

who are naive? Do they take advantage of those who are clever or those who are naive? Everyone takes advantage of those who are naive.

What is the Effect of Attacking With the Intellect?

Questioner: It is a different matter if something is done without understanding, but if one does it despite having the understanding, then that is a great liability.

Dadashri: That is why ‘we’ have said that if you attack with the intellect; if you take advantage of those with less intellect, then there will be (a future life in) the eighth hell. There were only seven hells, but this is all together something new to be suffered. This is because the intellect has never been misused before. If the intellect has ever been misused, it is in this era of the time cycle. That is why I had to write in my book that there will be an eighth hell (for such people).

Because people kept attacking, they will be going to a new type of hell. Before, people did not attack through the intellect; before attacking, they would tell the other person that, “I will attack you.” Here, they attack with the intellect, yet keep the pretense of being non-violent. That is why the first, second, and third hell is open for these people, and there is abundant space there, it is reserved!

These merchants with more intellect keep swindling those with less intellect. When the one with more intellect gets a customer with less intellect, then he cheats him. To cheat someone with less intellect in any way, the Lord has referred to that as *raudradhyan* (internal state that hurts the self and others), and the result of that is tremendous hell. The intellect should not be misused in this way.

The intellect is light (*prakash*). If someone were walking in the dark, would you charge him money for offering him light? If someone had a small lantern in the dark, then should we not offer the poor man some light? People have misused their intellect; that is ‘hard’ *raudradhyan*. Even upon going to hell, they will not be free. ‘Hard’ *raudradhyan* that has not happened in any era of the time cycle is currently going on in this fifth era. Do people not ‘strike’ with the intellect? Do you know?

People have misused this intellect. These people have ‘fired’ shots (attacked) with the intellect. They have ‘fired bullets’ at those with less intellect. Those with more intellect have ‘fired’ (shots) at those with less intellect. The Lord has not referred to that as *artadhyan* (internal state that hurts the self); He has referred to that as *apdhyan* (perverse internal state). Those with more intellect have taken advantage of those with less intellect; that is the equivalent of shooting that person. There was no ‘striking’ with the intellect in any other era of the time cycle. Only in this era of the time cycle has this trouble arisen.

To ‘Strike’ With the Intellect is a Tremendous Offence

A person with good intellect is the one who uses his intellect in such a way that no person fears him. And where others experience fear, there is harmful intellect (*kubuddhi*). Tremendous demerit *karma* (*paap*) get bound through it. Therefore, shouldn’t the role of intellect be understood?

A person who conducts worldly interactions in his own home, in the business, and everywhere else, with the least amount of clashes, is considered as having good intellect.

Otherwise, scholarly displays of intellect (*panditai*) to please the other person is 'over-wiseness' of a kind. The other person should be helped by the intellect.

If we are not able to help anyone in the home, if *matabheda* (the distance that develops due to difference of opinion) does not decrease, then of what use is such an intellect? It is a tremendous offence to 'strike' with the intellect. Even now, if he lets go of it, and he repents for what has been done up until today, and he does not repeat this, then even that is good. Otherwise, there is no telling (of where he will be in the next life); it is irresponsibility. Causing pain to anyone is a sign of going to a lower life-form.

Hurting Others Binds Bundles of Demerit Karma

People have not come to know this world as it is, hence they do as they please. That is why some strike at others, some hurt others, and some harass others.

Demerit *karma* (*paap*) gets bound by harassing any living being in any way, or by hurting them. This is because God is in every creature, whether visible or invisible. The people of this world, every living being included, is indeed God. This tree here has life in it too. Now, people will openly say that there is God in everything, but that is not their conviction. Hence, they cut trees, they unnecessarily keep cutting trees; they do all this damage. By harming any living being, demerit *karma* is bound. And by giving any pleasure to any living being, merit *karma* is bound. When you sprinkle water in the garden, do living beings feel pleasure (*sukha*) or pain (*dukha*)? By giving them that pleasure, merit *karma* is bound. This is all you have to understand.

If you want to give the extract of all the religions in this world, then there would be only one thing to explain to everyone: if you want pleasure, then give pleasure to these other living beings, and if you want pain, then give pain. That is referred to as merit *karma* and demerit *karma*. Do what is favorable. If you want pleasure, then give pleasure, through which credit will be bound. And if you want pain, then give pain, then debit will be bound. You will have to taste the result of it.

Become Free, Even if you Have to act Crazy

To speak even a single word that hurts others is a liability. If you happen to say something, then you should say, "My dear fellow, I have gone crazy, something has gotten into my head. That is why it came out this way, so please do not be offended." If you say something like this, then he will let go. Otherwise, he will not let go.

Have you understood what I am trying to say? Become free by acting crazy. Even the wife will say, "You are bonkers." Then tell her, "Yes, my screw is a little loose. Otherwise, would I say something like this?" Then she will say, "No problem. But do not cause a lot of problems like this." So you should turn it around like this.

Questioner: This is the main thing, isn't it; we get to learn this art of turning things around from you.

Dadashri: 'We' do teach you that! 'We' teach you that, but you should know how to say, "I am crazy."

I even make Hiraba (Dadashri's wife) happy by saying such things. In response, Hiraba tells me, "Hmph, you are a very good man, why do you say such things?" Turn it

around this way. ‘Our’ intentions are not tainted. In turning it around, if we ever want to get any worldly thing out of the other person, then that is wrong. We should turn things around to clear the mind of the other person. Whatever ‘stones’ you have thrown, those ‘stones’ will bind enmity, *mooah* (mortal)!

Counter Vibrations for Hurting Someone

If you hurt anyone in this world, then the echo of that will not refrain from coming back to you. When a man and a woman get a divorce and the man remarries, then the woman will still continue to feel the hurt. Then those echoes will not refrain from coming back to the man, and that account will have to be settled.

Questioner: Please explain this in more detail!

Dadashri: What ‘we’ are trying to convey is that as long as you are instrumental (*nimit*) in causing the slightest of pain (*dukha*) to anyone, then its effect will inevitably fall on you, and you will have to settle that account, therefore beware.

If you scold your assistant at work, then will its effect fall on you or not? It will indeed. So tell me, how can the world become free from pain? If you set out to improve your children, but they feel hurt by that, then the effect of that will fall on you. Therefore, talk to them in a way such that it will not affect them, and they improve. Is there not a difference between a copper vessel and a glass one? Do you consider a copper vessel and glass vessel to be the same? If a copper vessel is dented, then it can still be picked up, but a glass vessel will break. The entire life of the child may be destroyed!

The beatings in life are due to this

ignorance. You may say things to improve this person or that person, but the effect of the pain you cause by saying so will fall on you.

Questioner: In this era of the time cycle, children have to be told, don’t they?

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

Worldly Interactions Mean Mutual Satisfaction

What are worldly interactions (*vyavahar*)? Both should be mutually satisfied. Worldly interactions will have to be maintained, won’t they? When there are high-quality worldly interactions, that is when pure applied awareness as the Self (*shuddha upayoga*) remains.

Questioner: What should be done to maintain high-quality worldly interactions?

Dadashri: Harbor the intention (*bhaavna*). See people’s worldly interactions, see my worldly interactions. Everything can be learned by observing. Worldly interactions mean to satisfy the other person. Worldly interactions should not be cut off. That is considered committing suicide. Worldly interactions should exhaust gradually. Just because this is a temporary (*vinashi*) truth, it does not mean that it is to be abandoned. It is a basic arrangement of a kind. Therefore, you may even get married, you may say, “This is my wife.” Even say to the wife that, “I do not like it without you.” That definitely needs to be said. If you do not say that, then how will things run smoothly? Even I still say to

Hiraba, “When you are around, it is great fun. But I am not able to stay here now!” (Dadashri used to travel extensively for *satsang* and thus spent little time at home.)

Questioner: Selfless deceit!

Dadashri: Yes, selfless deceit! This is referred to as drama. This is dramatic! Therefore, I do all this acting even with you. What ‘we’ appear to be, what ‘we’ say, ‘we’ are not actually that form. All this ‘we’ are doing with you is acting; ‘we’ are carrying out a drama.

The Elemental Vision of the Vitarag

On the *vitagar* path, there is no opposition or contemptuous rejection (*tarchhod*) towards anyone. A *vitagar* (one who is absolutely free from attachment and abhorrence) will never oppose anyone, be it a thief, robber, scoundrel. If you tell anyone, “You are carrying out the wrong business,” then he will feel *tarchhod*. And where *tarchhod* is felt, you will not be able to see the God within him. God is telling you this much; See him too through the elemental perspective (*tattva drashti*). If you see him through the situational perspective (*avastha drashti*), then things will only get spoiled for you. What if you throw a piece of brick in wet dirty mud? Will the mud become soiled? The mud is already soiled, but you will get splattered. Therefore, the fully detached Lords (*Vitarago*) were very wise; they would move on such that there would be no *tarchhod* towards any living being.

Questioner: Contemptuous rejection (*tarchhod*) and scornful rejection (*tiraskar*) come into experience from moment to moment in the worldly interactions of life.

Dadashri: Yes, everyone is experiencing

this very thing! The pain in the world is indeed due to this. One may use ironic speech; “Let there be famine,” he will say!

Questioner: Nowadays, there are ‘kings’ of ironic speech.

Dadashri: I can see past lives within. I find it amazing that, ‘Oh ho ho! How much damage *tarchhod* causes!’ Therefore, we conduct in such a way that even laborers do not feel *tarchhod*. Ultimately, one may even become a snake (in the next life) and bite you; *tarchhod* will not refrain from taking revenge.

External wounds will heal, but wounds caused by speech do not heal throughout a person’s entire lifetime. Oh, many wounds do not heal even after hundreds of lifetimes!

Questioner: How much liability is there in knowingly committing a mistake, and how much liability must there be in making mistakes unknowingly? Mistakes made unknowingly will be forgiven, will they not?

Dadashri: No one is so crazy that they would forgive something like that. If someone dies at your hands unknowingly, then no one is free to come and forgive you. Now what would happen if your hand unknowingly touches an open fire?

Questioner: I would get burned.

Dadashri: Instant effect, whether you do it knowingly or unknowingly. Therefore, do all this with understanding. Whatever you do, the responsibility is yours. You are whole and sole responsible, God is not responsible at all.

In This era of the Time Cycle, Only Human Beings Suffer Pain

There is no such thing as pain, and whatever there is, is pain due to lack of

understanding. There are so many living beings in this world! There are innumerable living beings. But no one shouts that, "We have a famine!" And these wretched people create an uproar each year! Has any creature in the ocean died of hunger? Do these crows die from hunger? No, they will not die from hunger. They will die when they collide into something, if there is an accident, or when their lifespan comes to an end. Have you ever seen a miserable crow? Have you ever seen a shriveled up, withered up crow? Do these dogs have to take sleeping pills? How peacefully they sleep! Only these wretched people take twenty pills to fall asleep! Sleep is a natural gift. There is true happiness in sleep! And these doctors give pills for sedation. To take pills and become sedated is like drinking alcohol. Have you ever seen a crow with high blood pressure? It is only these creatures called human beings that are in pain! Only human beings have the need for college.

These beautiful nests that birds build; who set out to teach them? How to live this worldly life is known automatically. Yes, to attain Knowledge of the Self (*Swarupa Gnan*), *purushartha* (inner effort) is required. Nothing needs to be done to carry on in worldly life. Only these human beings are over-wise. Do these birds and animals have wives and children? Do they have to get them married? It is only human beings that have wives and children. Only human beings are preoccupied with getting their children married, preoccupied with accumulating wealth. Hey, why don't you put effort towards attaining the Self! It is not at all worth putting forth effort or labor for anything else. All that you have done so far is worth crying over. Who teaches these children how to steal? It all lies in the 'seed.' Why is each and every leaf of a Neem tree bitter?

The bitterness lies in its seed. Only these human beings are mired in pain. Why is there pain in this worldly life? It is because the vision is not clear.

Antahkaran gets Wounded due to Clash-Friction

If all the energies of the Self ever get exhausted, it is due to clashes. If you collide even slightly due to friction, then you are finished! If the other person collides, then you should remain in *saiyam* (without anger-pride-deceit-greed). Collision should not happen at all. Then if this body is to die, it will die (no matter how difficult a circumstance); but you should not get into a collision. If only there were no collisions, a person would go to *moksha*. If someone learns that, 'I do not want to get into a collision,' then he will not need a guide (*guru*) or anyone else in between. In one or two lifetimes, he would go directly to *moksha*. If it gets set into his faith (conviction) and he makes the decision that, 'I do not want to get into any collision at all,' then there will be right Vision (*samkit*) from that very moment! So, if anyone ever wants to attain *samkit*, then I give the guarantee that, 'Go, make the decision to not collide. There will be *samkit* from that moment!' If there has been collision of the body and it is hurt, then if you treat it, it will be healed. But who will remove the scars that lie in the mind, the scars of the intellect, due to clash-friction. They will not leave even after thousands of lifetimes.

Questioner: Are wounds inflicted on the mind and intellect due to clash and friction?

Dadashri: Oh! Not only the mind and the intellect, the entire *antahkaran* (internal functioning mechanism consisting of the mind, intellect, *chit*, and ego) keeps getting wounded,

and its effects fall on the body too. Hence, so many difficulties arise through clashes!

Questioner: You are saying that all the energies exhaust through clashes. Then can the energy be pulled back through awareness (*jagruti*)?

Dadashri: The energies do not need to be pulled (back), the energies are indeed there. Now energy is arising. The loss incurred from clashes that occurred in the past; that (energy) is indeed coming back. But if you now create new clashes, then the energy will leave again. The energy that arose will also leave, and if you do not let clashes occur at all, then energy will keep arising!

In this world, clashes happen due to vengeance. The root of worldly life is vengeance. The one for whom vengeance and clashes have stopped, such a person is liberated! Love is not obstructed; when vengeance leaves, love arises.

By Living a selfless Life, the self is Indeed the Beneficiary

‘If this life is going to culminate in death anyway, then in using it for the benefit of others, why have the illusory attachment (*moha*) for this life?’

This selfishness (*swartha*) is wrong selfishness, but with benevolence (*parartha*), at least this life is spent for someone else, for other people. When this incense stick burns, does it burn for its own light? It burns for others; it burns for the sake of others, doesn’t? It burns for the benefit of others, doesn’t? In the same way, if these people live for the benefit of others, then their own benefit lies inherent in that. As it is, everyone has to die one day! So if you try to benefit others, then your own benefit is indeed in it. And if

you set out to harass others, then you will indeed be harassed. Do as you please. So what should you do?

To Fight, That is Crazy ego

It is worth to keep doing as much as you can for the Self, and nothing in this worldly life will get disturbed. In worldly life, tell ‘Chandubhai’ (file number 1), “Continue doing your work.” Then if something gets disturbed, even then tell him, “Do not fight with anyone, do not scold anyone, and continue doing your work.” There is no need for fighting-scolding in worldly life. It is the one who has the disease that fights, that keeps scolding others. Do these cows and buffalos fight daily or sometimes? Sometimes at the most, otherwise they all come together and go together. There is no bickering between them, there are no disputes. There is no fighting at all. To fight is ego, open ego, that is referred to as the crazy ego. In his mind, he believes that, ‘Things will not run without me. All this will become ruined.’ That ego is referred to as crazy ego. Therefore when it comes to fighting, bring it to an end.

To say Anything to Anyone is a Disease of one Kind

In this world, do not say even a word to anyone. To do so is a disease of one kind! If you end up speaking, then that is the greatest disease! Everyone comes with his own *karmic* account. What is the need to interfere? Stop speaking even a single word. That is why I have given this Knowledge of *Vyavasthit* (Scientific Circumstantial Evidence). Without this Knowledge of *Vyavasthit*, one will not refrain from speaking. If the glasses break at the hands of the servant, then the fool will not refrain from speaking! He will say, “Why did you break

them? Are your hands broken?” and so on. But now if the glasses break, there is the knowledge of who broke them; that Knowledge of *Vyavasthit* has been given, so there is no need to speak at all! And after all, what happened was *Vyavasthit*.

Therefore, stop speaking all together. The Lord has referred to speaking as a tremendous disease. Yes, if there is one who speaks, it is the *Gnani* alone. And that too, what is his speech like? It is based on the desires of others. Yes, he speaks on the basis of the desires of others. He speaks to fulfill the desires of others. Otherwise, why would he need to speak? And his speech is speech that is accepting of all viewpoints (*syadvaad*); one yearns to listen to it. And upon just listening to that other (the speech of other people), the *atma* (the worldly self) gets disturbed, everything gets disturbed, tremendous demerit *karma* gets bound. Nothing should be said at all in this world. To speak at all is referred to as bickering.

Bickering Harms the self only

There is no gain in worldly life by bickering; there is only loss. To bicker implies quarreling! That is why God has referred to it as *kashaya*.

Hence, there is only one thing left to do in this world. No one should say anything at all. Whatever is served, eat it at ease, and everyone gets on with his work. Keep doing your work. Do not say or do anything at all.

Questioner: But Dada, when I am trying to convey something to my children or wife, then just as one expresses anger without violent intent (*gusso*) in a play, this is in a similar way...

Dadashri: Yes. There is no problem if

the intent like that of a drama is maintained. If the other person is bickering, then it is not worth bickering with him. If he considers you to be a fool, then know him (file number 1) to be a fool. Does he have the regulation in his hand for going to *moksha*? You should take the certificate from Dada, what that certificate should be like, that is all.

Be Cautious of Avarnavaad

Questioner: What is the exact meaning of the word *avarnavaad* in, “Dearest Dada Bhagwan! Give me the absolute energy not to commit *avarnavaad*, offence, or insult, to any living monk, nun, preacher, or religious head.” (“*Hey Dada Bhagwan! Maney koi pan dehdhari updeshek, sadhu, sadhvi, ke acharya no, avarnavaad, aparadha, avinaya na karvani param shakti aapo.*”)

Dadashri: To not depict something as it is, in any way, but to depict the opposite, that is *avarnavaad*. So not only is it not as it is, but moreover it is the opposite of that. To depict something as it is, and to refer to the bad as bad and to refer to the good as good, is not considered *avarnavaad*. But when everything that is said is untrue, that it is when it is considered *avarnavaad*.

Avarnavaad means that if a person has a good reputation outside, he has status, he has fame, and we break it by speaking the opposite; that is referred to as *avarnavaad*. *Avarnavaad* is even worse than backbiting (*ninda*). *Avarnavaad* means engaging in extreme *ninda* about the other person. What kind of *ninda* do these people do? They do ordinary *ninda*. But to engage in extreme *ninda* is referred to as *avarnavaad*.

Questioner: What kind of *ninda* is extreme *ninda*?

Dadashri: The person's entire image is represented badly. It is considered ordinary *ninda* when one does *ninda* like, "That man is not good." But regarding that person, one strongly sways another person, that is referred to as *avarnavaad*.

Is there, or is there not some good in every person?

Questioner: There is indeed.

Dadashri: And there is some bad too. But if we speak negatively regarding everything about him, then that is referred to as *avarnavaad*. 'In this respect he is like that (negative), but in other respects he is very good.' That is how it should be.

The Foundation of no one's Viewpoint Should be Hurt From now on

Questioner: "Give me *syadvaad* speech, *syadvaad* conduct, and *syadvaad* thoughts, such that no one's ego is hurt." ("Koino pan aham na dubhaya evi syadvaad vani, syadvaad vartan aney syadvaad manan karvani shakti aapo.") Please explain these three.

Dadashri: *Syadvaad* means to know through which intent (*bhaav*), which viewpoint, a person is speaking.

Questioner: To understand the other person's viewpoint, does that count as *syadvaad*?

Dadashri: To understand the other person's viewpoint, and to carry out worldly interactions accordingly, that is referred to as *syadvaad*. Carry out worldly interactions such that his viewpoint is not hurt. When you speak such that the viewpoint of a thief is not hurt, that is referred to as *syadvaad*.

When I speak here, whether the person

is a Muslim or a Parsi, they all understand equally. No one's foundation of belief system (*pramaan*) is hurt that, 'Parsi are like this, or *sthanakvasi* (name of a Jain sect whose members do not worship in temples) are like this,' such hurt should not be given.

Questioner: If there is a thief sitting amongst us, and if we tell him that it is not good to steal, then his mind is bound to be hurt, is it not?

Dadashri: No, you should not speak like that. You should tell the person that, "This is the consequence of stealing. If you think it is appropriate, then do it." That is how you should speak. Hence, the matter should be spoken tactfully, then the other person may even be willing to listen. Otherwise, the person will not listen to that at all, and instead your words will be useless. The words you have spoken will be useless, and instead the person will bind enmity that, "Who is he to tell me!" That is not how it should be.

People say that it is an offence to steal, but the thief believes, 'It is my religion (*dharma*) to steal.' If someone were to bring a thief to me, then I would put my arm around his shoulder and ask him in privacy, "Brother, do you like this business? Do you approve of it?" Then he tells me all the truth about himself. He does not feel fear in my presence. It is out of fear that people lie. Then I would explain to him that, "Do you know the liability that goes with what you are doing, do you know the result of that?" That, 'You are stealing,' will not even be in my mind. If that were ever in my mind, then it would have an effect on him. Every person is in his own religion (*dharma*). To not hurt the foundation of any religion is considered *syadvaad* speech. *Syadvaad* speech is complete (*sampurna*). Each person's *prakruti* (mind-speech-body

complex) is different, yet *syadvaad* speech does not go against anyone's *prakruti*.

Questioner: What is *syadvaad manan*?

Dadashri: *Syaadvaad manan* means that even in thoughts, even in thinking, the foundation of any religion should not be hurt. It should definitely not be in the conduct, but it should also not be in thoughts. What is spoken externally is different, and in the mind too, there should be good thoughts such that the foundation of belief system of the other person is not hurt. This is because whatever thoughts there are in the mind, they reach the other person. That is why these people's faces look disgruntled. This is because your (thoughts) reach there and have an effect.

So, you should not even think negatively or anything along those lines at all for anyone. Everyone should take care of himself; that is all. There are no other concerns.

God Resides in Every Living Being, so who Will you Hurt?

This world is our own; no one else is responsible here. If God were your superior, then we would know that if we engage in wrong-doing (*paap*) and worship God, then it will get washed off. But it is not like that. This responsibility is our very own. If one thought, any thought at all, arises, then the responsibility for that is indeed our own. We are whole and sole responsible. There is no *bapo* (father figure) up there. You have no superior at all. You are it.

Only as individuals does everyone differ, but they are all indeed the Self; hence, they too are God. Therefore, do not trouble anyone and do not provoke anyone. If you can help others, then do so, and if you cannot,

then it is fine, but do not even think about provoking. People do not provoke tigers, they do not provoke snakes, and they only provoke other people; why is that? We can be killed by a tiger or snake, and with people, at the most they will hit us with a stick or do something else. That is why people provoke others! No one should be provoked, because the absolute Self (*Paramatma*) resides within. Do you understand this?

God exists in every living being, but in humans, God has manifest. They are in the form of God (*Ishwar*), even if they are not absolute God (*Parmeshwar*). Why are they referred to as *Ishwar*? If a person decides in his mind that, 'One of these days, I want to kill him with a bullet,' then will he not kill him with a bullet one day? They are the form of *Ishwar* (with energy of doership, positive or negative) in this way. Hence, do not bother them at all. That is why I say, "In this era of the time cycle, adjust everywhere." It is not worth it to 'disadjust' anywhere; it is worth escaping from here. This Science (*Vignan*) will take you to liberation in one or two lifetimes, therefore get your work done here.

How can you Afford to Quarrel and Have Enmity?

This worldly life is a factory (where things are done) to settle all *karmic* accounts. Vengeance has to be settled by becoming a mother-in-law, becoming a wife, becoming a son, ultimately even by becoming a bullock. After paying twelve hundred rupees for a bullock, it dies the next day! Such is this world! Infinite lives have passed in enmity! This world remains standing due to vengeance! People even bind vengeance at home, and some people do not bind vengeance at home, they go and have quarrels outside. He knows that, 'I have to stay in this very room all night

with her, so how can I afford to quarrel?' The art of living life is not to bind vengeance in worldly life and to become free. These ascetics do run away (from worldly life), do they not? No, one cannot run away. This life is a battle; the battle begins right from birth! And there, people are lying in merriment!

Live a Purposeful Life

Religion is a thing to be done later. First become familiar with the art of living life, and before getting married obtain a certificate of competency to become a father. You may get an engine and put petrol in it, and keep running it (without getting any useful work out of it), but what is the point of such a meaningless life? Life should be purposeful. But here, the engine continues to run, it keeps running. It should not be meaningless. Even if a belt were to be connected to it, then something could be ground, but instead the entire life comes to an end, yet nothing is ground. Rather, one gives rise to faults for the next life.

If the wretchedness of worldly life is understood, then the desire for liberation becomes strong. The wretchedness of worldly life is a counterweight for liberation. Today it feels nasty, yet due to *murchha* (a state of unawareness arising from illusory attachment) he takes a foolish beating. Then he feels that, 'Oh well, it will improve tomorrow.' Can brass be turned into gold? No, it will never become gold. That is why the wretchedness of this worldly life should be understood. Instead, one simply believes that, 'I am getting some happiness out of this. If I do this, then I will get some happiness.' But even there, he gets a beating. One keeps wandering for these *vikalpi sukho* (pleasures associated with the belief that 'I am Chandubhai'), but when the wife opposes him, then he comes to

know about 'that' happiness, such that this worldly life is not worth indulging in. But instead, here one becomes *murchhit* (a state of unawareness arising from illusory attachment) immediately! He is taking such a big beating from *moha* (illusory attachment), yet the awareness (of the beating) does not remain.

To Avoid Pain Stop Hurting Others

There will never be a day when you will attain happiness having hurt others. From the moment you follow the discipline (*niyam*) of giving happiness to others, you will receive happiness. Therefore, you have to start anew by giving happiness, and even if someone hurls abuse at you, you should still bless him. This is because he has come to return that which you had given him. Therefore, accept it. What someone gives to you today, they are indeed returning what you had given. At that time, your own effort, meaning that good intentions, should be nurtured to bring about all the changes. You will have to maintain conduct such that no one is hurt, otherwise you will keep getting beatings and die. You have been wandering for infinite lives, and you will still wander for infinite lives, yet things will not fall into place. Without becoming sensible, the solution will never arise.

In spite of wandering for infinite lives, even the slightest of bliss (of the Self) has not been found. Bliss lies filled within you. If 'we' release it, and you follow accordingly, then things will fall into place, otherwise how else would things fall into place? If I tell you, "Go this way," yet you go another way, then what is the point of that? You get guidance, and if you go according to his (*Gnani Purush's*) guidance, then the endless bliss that lies filled within will be attained! Otherwise, why are you searching for happiness outside? So if

you do according to what I say, then everything will become first class!

The world is the puzzle itself. 'We' are revealing this for the first time. 'We' are telling the naked truth, as it is. So those people who carry out bad deeds in the name of God, or believe that, 'If we worship God, then our demerit *karma* (*paap*) will get washed away,' and then continue (binding) demerit *karma*, they realize their own responsibility that, 'The world has become puzzled by itself.' There is no God, there is nobody up there. Why are you taking the support of the one up there (God) and carrying out bad deeds? You will have to make the transformation for yourself.

Just as in a farm, if a farmer sows seeds of wheat, if he sows one maund (a traditional unit of mass used in British India), then how much wheat will be produced? It will produce 30 maunds of wheat. In the same way, if you give everyone one maund of happiness, then it will produce 30 maunds of happiness. Therefore, start giving happiness to others, and if someone hurts you, then accept the *karmic* account of the past, and do not give out anew. Otherwise, a new exchange will commence.

A True Saiyami Will not Hurt Anyone

All people these days act in such a way that the other person feels hurt. It takes no time at all! And if someone says something to them, they will also feel hurt. Therefore, it is always the person who is burned that will burn others. You are not burned, so why would you burn (another)? You do not have pain at all. Where do you feel pain now?

Questioner: No, I do not.

Dadashri: Then what is the benefit of burning another? You should make him happy.

Otherwise, if you simply claim that, 'I have *saiyam* (state free of anger-pride-deceit-greed),' that *saiyam* will not do. You all have to keep the goal that, 'This is my goal.' I have completed that goal, and if there is a deficiency somewhere, then I make the changes. There are deficiencies sometimes. Can there be a resolution for everyone? All the different types of intellects that come here! But our goal should be such that it is in our intent. So what I am saying is that your desire and intent are indeed this. A mistake may happen sometimes, but your intent is indeed this. From that point, 'we' refer to you as a *saiyami* (one with *saiyam*). Mistakes may happen, that is a different matter, but what is your intention? In the *saiyam* of today, people do not even have such intent. Now, who is referred to as a *saiyami*? He does not let the other person, who is *asaiyami* (one who has attachment-aversion, overt anger-pride-deceit-greed), to feel hurt in the slightest extent.

Pleasure From False Attribution Ultimately Gives Pain

When one does not cause pain to anyone through his mind-speech-body, then God will manifest within. It is not like God's house is up there in the sky, how can anyone build up there? It is not possible to make a foundation there. These are all imaginations (*kalpana*). In fact, 'I' am revealing the complete truth. This is because (God) has manifested within me; 'I' (the *Gnani Purush*) have actually seen Him (Dada Bhagwan). That is why 'I' say that, "This is how God is." All these imaginations are false. But the world is entrenched in imaginations, and all it wants is imaginations. If there is anything else that is correct, they do not like that part. They indeed want that which is of their taste, they indulge in the taste. They will even say that,

“God will provide for my *mameru* (gifts given by parents to their daughter on the occasion of her first pregnancy).” God does not have any hands, He does not have any legs, He is in the (form) of Science (*Vignan swaroop*). He is not the cause of pain to anyone; He is not the cause of pleasure to anyone. Pain and pleasure are just imaginations. One is indeed the abode of infinite bliss. All the pleasure indeed emerges from it. So all this is pleasure that has been falsely attributed from there. This is imaginary pleasure, otherwise there is no pleasure. All these are nothing but bondage. Otherwise, God is not far away. The Science of the *Vitarags* (fully enlightened Lords who are absolutely free from attachment and abhorrence) is such that it does not allow attachment (*raag*) or abhorrence (*dwesh*). Even if someone hurls abuses at you, attachment or abhorrence do not arise, even if someone were to beat you, attachment or abhorrence do not arise. It is such that no one in the world is seen to be at fault. It is considered *Vitarag* Science when no one at all is seen to be at fault. The entire world is seen as flawless!

The Right Understanding Makes Worldly Life Beautiful

How can this be called life? How lovely life should be! Each and every person should emit ‘fragrance.’ Fame would spread all around (and others would say), “I must say, the merchant that lives here, how wonderful he is! How beautiful is his speech! How beautiful is his conduct!” Is such fame visible everywhere? Is such fragrance emitted by people?

Questioner: Sometimes, fragrance of certain people is emitted.

Dadashri: Of certain people, but even

then, how much? If you were to ask the people in his home, he stinks. A fragrance may be emitted outside, but if you were to ask the people in his home, they would say, “Forget about him. Do not even bring him up.” Therefore, this is not considered fragrance.

Life should be spent in helping (others). This incense stick that burns, does it take in its own fragrance?

Questioner: No.

Dadashri: As long as it burns, it gives fragrance to everyone, doesn’t it! Is our life like that? Fragrance should be given to everyone. What is the point of people condemning you? People do not wander around to take your money, and even when there are some people like that, you should help them.

Even when we see a rose, we say, “This is a beautiful rose!” And when we see humans, then (we) do not like it! If an incense stick is burning here, then it will give fragrance to the whole room, and these human beings stink! What sort of people are you? You stink; nobody has fragrance out there. Otherwise, fragrance would diffuse across an area of twenty five miles or so. Would the fragrance not diffuse? The fragrance of the incense stick diffuses, then would that of humans diffuse or not? You live in the city of Vadodara, so whose fragrance do you see as widespread? These mortals (*mooah*) born and die, born and die. Even dogs eat, drink, and die, what did you do (differently) in that? Your life-form as a human being has gone in vain! Human life has been wasted. Human life is extremely valuable; the embodied wish-fulfilling jewel (*achintya chintamani deha*), that is considered human. And *mooah*, you’ve spent it all just on this, on food and drink? And a

wife. You do not know how to even look after your wife! With her too, there are interferences day and night, quarrels!

This worldly life does not cause pain, only the lack of understanding causes pain. So 'we' remove your lack of understanding, and 'we' show you the (right) understanding. Thus, your worldly life does not cause you pain. Therefore, *artadhyana* (internal state that hurts the self) and *raudradhyana* (internal state that hurts the self and others) do not arise. Then *dharmadhyana* (absence of *artadhyana-raudradhyana*) constantly prevails.

Let us Understand the key to Becoming Happy

There are only three statements to become happy; write them down: (1) Positive ego - the ego that, 'May no one be hurt through me even to the slightest extent,' that is positive ego. (2) Negative ego - to become unhappy. If one has been insulted even slightly, then one keeps the enmity (towards that person) in his mind, and goes and tells the police sub-officer, "That person has stocked canisters of oil in their house." Hey *mooah*, did you do this because you have enmity? Why did you get him arrested by the police sub-officer? To take revenge! This is negative ego. And, (3) If you want to go to *moksha*, then become free from *aropit bhaav* (false attribution of 'I am Chandubhai'), become free from the ego.

One Cannot go to Moksha by Hurting Others

As human beings in this world, it is our *dharma* (religion, duty) that our mind-speech-body are helpful to others. To run errands for others, to give others the right understanding through our speech, to use the intellect to explain things, to not have the inclination to

hurt anyone; that is our *dharma*. 'May no living being be hurt'; in this, if it is not possible to take a vow for all living beings, then one should at least take such a vow for human beings. And if one has taken such a vow for human beings, then one should take a vow for all living beings that, 'May no living being be hurt through this mind-speech-body.' This is all the *dharma* one needs to understand!

Questioner: After taking this *Gnan* of yours, it feels as though just as the holy River Ganges flows, we too should flow in such a way.

Dadashri: Yes, you should flow in such a way that no one is affected; no one at all is hurt. It is not possible to hurt anyone and go to *moksha*. If anyone at all is hurt by you, then when you are flowing along, the person will rope you and catch you from where he is and stop you. And if you give happiness to everyone, then they will all let you go. They will let you go even if you offer them *paan* (roll of betel-leaf prepared as a mouth freshener), even if you give them areca nuts (*sopari*), and as a last resort even if you give them a clove they will let you go. People have the hope that, 'I will get something.' If people did not have hope, then how can you be considered benevolent? Those going to *moksha* are considered benevolent. You should show benevolence on your way (to *moksha*).

Questioner: People have hopes (*aasha*), but what is the need for us to have any hopes?

Dadashri: You should not have any hopes. Give them *paan-sopari* or something and move on. Otherwise, these people will speak inappropriately and obstruct you. Therefore, you should coax and cajole to get

your work done. People will not let you go to *moksha* that easily. They will say, “What pain is there here that you want to go over there? Have fun with us here!”

Questioner: But that is if we listen to them, isn't it so?

Dadashri: They will do wrong even if you do not listen to them. For them, all the four directions are open, and for you only one direction is open. So what do they care? They can do wrong, whereas you cannot do wrong.

Now get Your Work Done by Coaxing and Cajoling

Keep everyone pleased. Please them and move on. If someone is staring at you and you say to him, “How are you sir?” then he will let it be. And if he is staring at you and you do not say anything, then he will say in his mind that, ‘He boasts a lot!’ That creates problems once again!

Questioner: If we try to please the other person, then will it not create attachment in us (for that person)?

Dadashri: You should not please them like that. How do you please a policeman? Does attachment (*raag*) set in for the policeman?

Questioner: No.

Dadashri: There is no need to keep everyone pleased. If someone obstructs your path, then get your work done by coaxing and cajoling. It does not take long for the other person to obstruct your way. If you get shoved by the other person, then do not go and complain in turn, but you should get your work done by coaxing and cajoling.

A strange era of the time cycle is about to come! There is going to be one storm upon

the next! Therefore, remain cautious. Just as there are windstorms, the storm of nature is about to come! There are immense difficulties for human beings. On what basis they are living, they do not have understanding of that at all.

When you Let go of Worldly Interactions, They Will Release you

Questioner: There is nothing to be said about your talk about spirituality; but even your talk about worldly interactions is at the highest level.

Dadashri: It is such that, without understanding the top (level) of worldly interactions, no one has gone to *moksha*. No matter how much, even if it is Knowledge of the Self (*Atma Gnan*) that is worth twelve hundred thousand, without understanding worldly interactions, no one has gone to *moksha*. This is because worldly interactions (*vyavahar*) are what will release you. If they do not release you, then what would you do? You are indeed pure Soul (*Shuddhatma*), but only if worldly interactions release you, right? You are complicating worldly interactions. Bring about a solution quickly!

Keep the Goal to Reach There

What is *Vitarag Vignan*? It is when no living being is hurt in the slightest extent. Be it a thief, a cunning person, a rascal, or a donor, pain is not inflicted on anyone. Ignorance (*aGnan*) inflicts pain on everyone; it inflicts pain on the self and the other person. *Vitarag Vignan* is the absolute Self (*Paramatma*), God Himself. He does not inflict pain on anyone. Whoever's body he has manifested in, even that body does not inflict pain at all, even that mind does not inflict pain, nothing at all inflicts pain. Hence, that is where we have to reach.

~ **Jai Sat Chit Anand**

The Shortest and Methodical Pratikraman

Questioner: Dada, please explain the process of *pratikraman*. Some people say that they did two hundred *pratikramans*. How do they do them?

Dadashri: It is like this: as one goes deeper, he is able to 'see' more mistakes.

Questioner: I can only 'see' my own mistakes.

Dadashri: That is because You have now been given the Gnan; otherwise, you could not 'see' your mistakes before, could you? You can 'see' them now, can't you? You can 'see' them now and so you have to ask for forgiveness for the ones You 'see'. You begin to 'see' the mistakes as you do *pratikraman*. Some can 'see' twenty-five mistakes daily, some can 'see' fifty mistakes and some can 'see' a hundred mistakes. It is possible for one to 'see' up to five hundred mistakes a day; such is the vision that can open up. The *darshan* (vision as the Self) will continue to open up.

If he is talking to you, he may use harsh words. But at the same time he can 'see' his mistake that he did something wrong. And can you see mistakes, or not?

Questioner: Yes, I can see my mistakes.

Dadashri: Then You are blessed, are you not?

What kind of *pratikraman* do our *mahatmas* do? They do instant, 'shoot-on-sight' *pratikraman*. Then the mistake does not arise, does it?

Questioner: Do I have to recite the full long special ceremony (*vidhi*) of *pratikraman* or can I shorten it and do it with positive inner intent?

Dadashri: Do it in short with the inner intent (*bhaav*). We write '*dravyakarma* (effect karma), *bhaavkarma* (cause karma) and *nokarma* (neutral karma; gross discharging karma)' and all that in the *pratikraman vidhi*, however, you can shorten it and that is acceptable.

Questioner: So, Dada, how should I do short *pratikraman*?

Dadashri: You should feel that what occurred is not good.

Questioner: Yes, but what is the way to do the shortest *pratikraman*?

Dadashri: Say, 'In the presence of Dada Bhagwan, I am asking for forgiveness for this mistake which just occurred and I will not do it again.' That is all. That is considered the shortest *pratikraman*. There is no need to say '...separate from his mind-speech-body, *bhaavkarma*, *dravyakarma* and *nokarma*...'; all that is to teach the newcomers.

Now, when a person has enmity (*veyr*) towards someone, he has to say this methodically so that it reaches the other person, and then he can be freed from the enmity. When he keeps saying it methodically in details, then enmity in all will continue to go down. And, at the same time, the other person will know that his mind is getting better towards you. There is a tremendous energy in *pratikraman*.

Questioner: With reference to the mistakes, can I say that I am doing *pratikraman* for 'this life, countless past lives, mistakes of speech from countless past lives, all mistakes related to attachment and abhorrence' – can I say all that?

Dadashri: Yes, you should say all that. For mistakes with certain people, you can also do it another way. Ask for forgiveness. If you repent for the mistakes, that will be acceptable.

You Begin To Be Free with That

Questioner: With some of the insistence (*pakkad*) that I tend to get into, I know that it is wrong and yet that insistence occurs even when I do not wish. Then I repent and do *pratikraman*. But why does the insistence not go away?

Dadashri: You (the Self) are letting go of it and it leaves You. You are becoming free from it, if you do *pratikraman*. They go further away from you as you do *pratikraman*. However many *pratikramans* you do, that much further (not return in memory) they go.

Questioner: Then I go in front of Dada's picture and cry.

Dadashri: Yes, but as many *pratikramans* as you do, You become free and separate by that much. You do one *pratikraman* and it is pushed away. Then you do *pratikraman* again, and it is pushed away even more. Then, as it goes farther, it becomes separate and less.

This lady causes problems at home only once in three months now. She used to do it two to four times every day, so for every ninety days she would do it three hundred and sixty times! But now, she clashes only once. That will occur for you too. There was another lady just like her who would fight every day at home. She would say only negative things. Only through *pratikraman* was she able to get rid of it. She does *pratikraman* every day.

Questioner: I have made a firm decision (*nischay*) that I do not want to enjoy (suffer) a single worldly thing, but when certain desires arise within, I end up behaving accordingly. So what should I do?

Dadashri: Then do *pratikraman* for it. Ask for forgiveness that, 'Despite having no new desires, I made this mistake. I ask for forgiveness, so please forgive me so that I do not do that again.'

Pratikraman is the Purusharth of Awareness

Questioner: *Pratikraman* is considered of the non-Self (*paudgalik*), so then is it not under the control/influence of *vyavasthit*?

Dadashri: No. *Pratikraman* is not the Self. It is of and by the non-Self (*paudgalik*). But it is a spiritual, inner effort (*purusharth*); it is dependent on awareness (*jagriti*). Awareness is verily *purusharth*. Once awareness prevails, you will not have to do it; it will occur on its own.

Questioner: When I do *pratikraman*, I do it for all the infinite phases created of the non-Self and all the obstacles created in countless past lives.

Dadashri: Here we do *pratikraman* for all the mistakes; the phases of the non-Self (*pudgal paryaya*) are automatically included in that.

(From Param Pujya Dadashri's "*Pratikraman*" book)

Puja Deepakbhai's USA-Canada Satsang Schedule 2015

**Contact no. for all centers in USA & Canada: 1-877-505-DADA (3232) &
email for USA - info@us.dadabhagwan.org, for Canada - info@ca.dadabhagwan.org**

Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
30-Jun	Tue	Houston, TX	Satsang	6-30 PM	9-00 PM	Vallabh Preeti Seva Samaj Hall (VPSS Haveli) 11715 Bellfort Village Dr, Houston, TX 77031	Ext. 1013 houston@ us.dadabhagwan.org
1-Jul	Wed	Houston, TX	Aptputra Satsang	10-00 AM	12-00 PM		
1-Jul	Wed	Houston, TX	Gnanvidhi	5-00 PM	9-00 PM		
2-Jul	Thu	Houston, TX	Aptputra Satsang	6-30 PM	9-00 PM		
3-Jul	Fri	New Jersey	Satsang	6-30 PM	9-00 PM	PROPOSED TRIMANDIR SITE 630 S Middlebush Road, Franklin Township, NJ 08873	Ext. 1020 newjersey@ us.dadabhagwan.org
4-Jul	Sat	New Jersey	Bhumi Pujan	9-30 AM	12-30 PM		
4-Jul	Sat	New Jersey	Satsang	4-30 PM	7-00 PM		
5-Jul	Sun	New Jersey	Aptputra Satsang	10-00 AM	12-00 PM		
5-Jul	Sun	New Jersey	Gnanvidhi	4-00 PM	8-00 PM	Double Tree by Hilton 5400 Computer Dr Westborough MA 01581 Phone # (508) 366- 5511	Ext. 1016 boston@ us.dadabhagwan.org
6-Jul	Mon	New Jersey	Follow-up Satsang	6-30 PM	9-00 PM		
8-Jul	Wed	Lowell, MA	Satsang	7-00 PM	9-30 PM		
9-Jul	Thu	Lowell, MA	Aptputra Satsang	10-00 AM	12-00 PM		
9-Jul	Thu	Lowell, MA	Gnanvidhi	5-00 PM	9-00 PM	Sringeri Vidhya Bharti Foundation 80 Brydon Drive Etobicoke, Ontario, M9W 4N6	Ext. 1006 toronto@ ca.dadabhagwan.org
10-Jul	Fri	Lowell, MA	Aptputra Satsang	7-00 PM	9-30 PM		
11-Jul	Sat	Toronto, Canada	Satsang	5-00 PM	7-30 PM		
12-Jul	Sun	Toronto, Canada	Aptputra Satsang	10-00 AM	12-00 PM		
12-Jul	Sun	Toronto, Canada	Gnanvidhi	4-00 PM	8-00 PM	Main Hall, Hindu Society of North Carolina Temple - 309 Aviation Parkway Morrisville, NC 27560	Ext. 1003 raleigh@ us.dadabhagwan.org
13-Jul	Mon	Toronto, Canada	Follow-up Satsang	6-30 PM	9-00 PM		
14-Jul	Tue	Raleigh, NC	Satsang Shibir	5-00 PM	7-30 PM		
15-Jul	Wed	Raleigh, NC	Aptputra Satsang	10-00 AM	12-30 PM		
15-Jul	Wed	Raleigh, NC	Satsang Shibir	5-00 PM	7-30 PM	Jain Temple, 435 N Route 59, Bartlett, IL 60103	Ext. 1005 chicago@ us.dadabhagwan.org
17-Jul	Fri	Chicago, IL	Satsang	6-30 PM	9-00 PM		
18-Jul	Sat	Chicago, IL	Aptputra Satsang	10-00 AM	12-00 PM		
18-Jul	Sat	Chicago, IL	Gnanvidhi	4-00 PM	8-00 PM		
19-Jul	Sun	Chicago, IL	Follow-up Satsang	10-00 AM	12-00 PM	Helena Sports Complex 110 Sports Complex Dr. Helena AL, 35080 For GPS use: Ruffin Rd, Helena, AL 35080	Ext. 1004 birmingham@ us.dadabhagwan.org
20-Jul	Mon	Birmingham, AL	Satsang	7-00 PM	9-30 PM		
21-Jul	Tue	Birmingham, AL	Aptputra Satsang	10-00 AM	12-00 PM		
21-Jul	Tue	Birmingham, AL	Gnanvidhi	5-00 PM	9-00 PM		
22-Jul	Wed	Birmingham, AL	Follow-up Satsang	7-00 PM	9-30 PM	Arizona Biltmore, A Waldorf Astoria Resort 2400 East Missouri Ave., Phoenix, AZ 85016	Ext. 10 gp@ us.dadabhagwan.org
27-Jul	Mon	Phoenix, AZ	GP SHIBIR	9-30 AM	12-00 PM		
27-Jul	Mon	Phoenix, AZ	GP SHIBIR	4-30 PM	7-00 PM		
28-Jul	Tue	Phoenix, AZ	GP SHIBIR	9-30 AM	12-00 PM		
28-Jul	Tue	Phoenix, AZ	Satsang	4-30 PM	7-00 PM		
29-Jul	Wed	Phoenix, AZ	Aptputra Satsang	10-00 AM	12-00 PM		
29-Jul	Wed	Phoenix, AZ	Gnanvidhi	4-00 PM	8-00 PM		
30-Jul	Thu	Phoenix, AZ	Simandhar Swami Pran Pratishtha	9-30 AM	12-00 PM		
30-Jul	Thu	Phoenix, AZ	GP SHIBIR	4-30 PM	7-00 PM		
31-Jul	Fri	Phoenix, AZ	GP Day	8-00 AM	1-00 PM		
31-Jul	Fri	Phoenix, AZ	GP Day	4-30 PM	7-00 PM		

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- + **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-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- Madhya Pradesh**, Monday to Friday 3:30 to 4 PM (Hindi)
 - + **DD- Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi) (**New Program**)
 - + **Sadhna**, Every day 7:10 to 7:40 PM (Hindi)
 - + **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
 - + **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
- UK**
- + **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- + **'Colors' TV** Every day 7 to 7:30 AM (Hindi)
- Australia**
- + **'Colors' TV** Every day 7:30 to 8 AM (Hindi)
- New Zealand**
- + **'Colors' TV** Every day 9:30 to 10 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

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Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Hindi Spiritual Retreat - Year 2015

Dt. **28th-29th & 31st May** - 9 to 11-30 am and 4-30 to 7 pm - **Spiritual Discourses**

Dt. **30th May** - 9 to 11-30 am - **Spiritual Discourses**

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

Dt. **1st 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 attend this retreat, you must register your name.

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

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 : Godhra 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**

Venue : Nr. Gayatri Mandir, Opp. Shivam Sales Corp., Abu Road Highway. **Ph :** 9825280923

Dt. **8 June** (Mon) - **Ambaji Jatra with Pujyashree (Any mahatma can join)** **Ph :** 079-39830400

Adalaj Trimandir

Dt. **22 August** (Sat), 4-30 to 7 pm - **Satsang & 23 Aug.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Dt. **24 August** (Mon), 4-30 to 7 pm - **Aptputra Satsang**

Dt. **10 to 17 Sep.** - **Paryushan Parayan on Aptavani-3 & 13 (P) - Reading-Satsang-Questions**

Dt. **18 Sep.** 9 am onwards - **Special Darshan Program**

Jaipur

Dt. **25 August** (Tue), 6 to 8-30 pm - **Satsang & 26 August** (Wed), 5 to 8-30 pm - **Gnanvidhi**

Dt. **27 August** (Thu), 6 to 8-30 pm - **Aptputra Satsang**

Venue : Utsav Hall, P-10, Sector-2, Vidyanagar, Jaipur (Rajsthan). **Ph :** 8290333699

Nagpur

Dt. **28-29 Aug.** (Fri-Sat), 5-30 to 8 pm - **Satsang & 30 Aug.** (Sun), 4-30 to 8 pm - **Gnanvidhi**

Dt. **31 August** (Mon), 5-30 to 8 pm - **Aptputra Satsang**

For Venue kindly Contact : 8421680086

Amravati

Dt. **1 Sept.** (Tue), 6-30 to 9 pm - **Satsang & 2 Sept.** (Wed), 5-30 to 9 pm - **Gnanvidhi**

Dt. **3 September** (Thu), 6-30 to 9 pm - **Aptputra Satsang**

Venue : Sant Gyaneshwar Sanskrutik Bhavan, Opp. ITI collage, Morshi Rd. **Ph :** 9422335982

One Keeps 'Biting' the Apparent 'Doer' and Seeing him at Fault

If her mother-in-law is presently giving pain, then the daughter-in-law does not look at her own fault, but keeps seeing the faults of the mother-in-law. But if she were to understand dharmadhyani, then what would she do? 'It is the fault of my karma; that is why I have such a mother-in-law. Why did that friend of mine get a good mother-in-law?' Should such a thought not arise? Should she not understand that, 'There must be some fault of mine; why else would I get such a mother-in-law?' She does not have the awareness at all that, 'This is the result of the unfolding of my karma.' She only sees what is in front of her; she only 'bites' the apparent 'doer' (nimit). The mother-in-law is a nimit, do not 'bite' her. On the contrary, we should consider the nimit to be beneficial that, 'She has freed me from one karma.' The karma has not freed her, and even before that, she sees the fault of the mother-in-law, and so she binds new karma! Each and every time the mother-in-law is hurtful, freedom from that karma should be attained. The mother-in-law should be seen as flawless; 'How is she at fault?' And if she sees the fault of the mother-in-law, then karma is bound. Then what can anyone do with her? What can God do?

-Dadashri

