

September 2015

Dadavani



If there is ever extensive damage done in this world, it is through backbiting. Therefore, do not get involved in backbiting about anyone. Do not talk about anyone. Do not see anyone's faults.

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DADAVANI

The Dangers of Backbiting and Criticism

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EDITORIAL

Speech is an important tool to run worldly life. This speech is expressed by the words we speak. However, sometimes speech gets misused, whether knowingly or unknowingly. To misuse this speech means to use negative speech and to waste it means to use speech in the wrong place! Absolutely revered *Gnani Purush* Dadashri has revealed the secret by which good or bad speech comes forth. In daily worldly interaction, we can overtly see the various appearances of negative speech, such as to speak negatively, use abusive language, to taunt, use sarcasm, backbite, criticize, gossip, express contempt, scorn, use harsh language, hurtful language, and so on.

In this issue, the fault of backbiting that arises through speech has been carefully sifted, whereby the following are examined: what is backbiting, the difference between backbiting and criticism, the basis through which backbiting happens, the opinions that have been formed behind it, the relationship between backbiting and rivalry, backbiting is indeed violent intent, to not depict something as it is, but to depict the opposite (*avarnavaad*), extreme backbiting, and so on. At the root, the ego indeed prevails in the fault of backbiting.

Backbiting about a person happens when there are negative opinions about that person. Behind those opinions, if that person has insulted you, if there have been beatings due to illusory attachment towards that person, if you have not gotten your way, if a negative opinion is bound because of harm done to you or due to greed, then the cycle of attachment-abhorrence forms and it comes forth physically in the form of backbiting, with the implication that at the root, the ego is at work.

Backbiting is a very large obstructive fault on the path of spirituality; it is incorporated into our daily life with ease. One must first understand when this fault happens, and then to catch it is very difficult. It is not possible to progress spiritually under the construct of backbiting. In the life of a spiritual aspirant, the plant which has grown by doing spiritual practice for many years gets destroyed in one blow by the whirlwind that is in the form of backbiting. Just as when termites infest wood, they finish off its existence, in the same way if negative vibrations, backbiting, gossiping, or criticism related to individual is done, many years will pass by, but one will not be able to move forward even an inch in the path of liberation.

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For the danger of backbiting, Dadashri says, “By backbiting for an hour, a human being binds eight lives as an animal.” By backbiting, a veil forms over the Knowledge (*Gnan*). It is also an obstruction to Knowledge of the Self (*Atma Gnan*) and absolute Knowledge (*keval Gnan*). Negative speech, speech that hurts others, speech in the form of backbiting, speech from which anger-pride-deceit-greed (*kashaya*) arises, should not be spoken. An intelligent person is one who has awareness of the result of backbiting. We *mahatmas* have to begin progress as the Self (*purushartha*) with awareness that we no longer want to engage in backbiting, and if it happens, then wash it off by doing *pratikraman* (apology coupled with repentance), recite the nine *kalams*, and sow new seeds in the form of prayer.

Our goal should be to wash off *kashaya* in the form of backbiting and criticism and eradicate them through the understanding of *Gnan*. It is our ardent prayer that to achieve this goal, this speech will be undoubtedly helpful.

~ Jai Sat Chit Anand

The Dangers of Backbiting and Criticism

{ 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. }

A Pure Heart Will not Backbite About Anyone

Questioner: Even though we worship God daily, why do we have thoughts of backbiting (*ninda*) about someone else?

Dadashri: Then what else will arise? The stock that is filled (will indeed come out)! Thoughts of backbiting about anyone do not arise for me; the reason for this is that I had not filled that stock. And you had filled this and that (all kinds of stock).

Questioner: Even if I sit to worship God wholeheartedly, with inner unity of the *antahkaran* (the mind-intellect-chit-ego), (such thoughts) still come.

Dadashri: For the one who worships God wholeheartedly, and with inner unity of the *antahkaran*, God is indeed close by. But it has never been done with a true heart. It is

(just) believed that this is being done with a true heart.

Questioner: God only sees whether a person’s heart is pure or not.

Dadashri: No, not whether the heart is pure or not, and God does not go out to see the heart. He does not go out to see the ‘camera,’ but all He Sees is the photo that is taken. God only sees whether he has repented or not.

When does the heart become pure? It is when all kinds of repentance keep happening. Instead, it happens in some matters, and in some matters, joy even arises. Joy arises in backbiting about someone. So, if God sees the heart, it will keep appearing soiled and dirty.

The poor guy does not have awareness of what he is doing, that is why he keeps

doing this. Only one who is in pain and misery will backbite-criticize (*ninda-teeka*) someone; only one who is unhappy will instigate someone. A happy person will not backbite-criticize anyone. If these unhappy people do it, then let it be, and if they feel happy by doing so, then let them do so.

The Difference Between Backbiting and Criticism

Questioner: It is written in an Aptasutra that, ‘People have the right to criticize you. You do not have the right to criticize anyone.’ So what is the difference between *ninda* and *teeka*?

Dadashri: *Teeka* means to point out a person’s faults that are openly visible. That is called *teeka*, and *ninda* means to keep harping on about faults; whether they are there are present or not. It means to only speak negatively; that is called *ninda*.

Questioner: When is it considered to have done *ninda*?

Dadashri: Even we ourselves will know that we are doing *ninda* of a person. Even we ourselves will know this. To make a statement that will harm the other person, or to make a statement that will make the other person feel bad, all that is indeed considered *ninda*. Do you know how to please others or do you not? And when a person becomes displeased by a statement (of yours); then all that is indeed *ninda*. Do you know how to please others or do you not? Do you sweet-talk (*galipachi*) others and please them or do you not? *Ninda* cannot be done while engaging in sweet-talk.

Amidst Attachment-Abhorrence Lies Backbiting

Questioner: But in order to know the

truth, criticism and critique should be given, shouldn’t it?

Dadashri: Yes, everything should be done. There is no problem with giving all kinds of criticism and critique. The truth, all of it, should be known! The truth is attained through analysis. The truth cannot be attained without analysis.

You can criticize written matter, but there should be no abhorrence (*dwesh*). Do you understand or do you not? You can criticize, but there should be no abhorrence. When abhorrence happens, then *ninda* happens. When there is attachment-abhorrence, there is *ninda*.

Attachment-Abhorrence Through Opinion Results in Backbiting

Questioner: Who makes one engage in attachment-abhorrence (*raag-dwesh*)?

Dadashri: Our opinions make us engage in attachment-abhorrence. Once an opinion is formed, attachment-abhorrence will happen. The one who does not have opinion does not have attachment-abhorrence. To give any kind of opinion is a liability.

When a very strong opinion gets established, it indeed becomes a major obstruction (*atkan*) for that person. If opinions are distributed throughout, then it is easy to get rid of them, but if it is something like an *atkan*, then it is very difficult to get rid of. That is a tremendous disease.

Societal influence (*loksangnya*) plays a big role in this. A person forms the belief of, “This is good and that is bad,” based on what other people believe. Then the intellect (*buddhi*) makes a decision and runs accordingly.

Backbiting is Indeed Kashaya

Questioner: At the time of *ninda*, there is excitement within, anger (*gusso*) within. Then at that time, there is no awareness (*jagruti*).

Dadashri: Yes, that is indeed referred to as *kashaya* (anger-pride-deceit-greed). *Kashaya* means that one has succumbed to the authority of another. At that time, he speaks, but he himself knows that what is happening is wrong. He knows that. Some may not even know, they may not know at all. He continues as is. He realizes after some time. Yes, so at that time he did know (*jaantoto*) it, but was not Seeing (*joovoo*) it.

The entire world is subject (*aadhin*) to *kashaya*; you are not subject to the Self. If you were subject to the Self, then you would not do such. Why did *kashaya* arise? It is due to ignorance (*aGnanta*)! Why did *aGnanta* arise? Due to pressure of circumstances!

The worldly interaction (*vyavahar*) that is to be done to eradicate *kashaya*, is the very interaction which creates *kashaya*.

To Talk About Personal Matters is Backbiting

There is no meaning in talking about anyone else's personal matters. There is a need to understand the general matter. To talk about someone else's personal matters is considered *ninda*. And *ninda* is a sign of going to a lower life-form (*adhogati*)! When you do *ninda* of anyone, it creates debit in your account, and it creates credit in his account. Who would conduct such a business? And to do *ninda* of a person is equivalent to killing him. Therefore, do not become involved in *ninda* at all. Do not ever do *ninda* of a person; that is indeed a crime (*paap*).

The world exists as it is. No one has ownership in it. One may do whatever suits him. You cannot criticize that. You cannot say, 'This is wrong.' You cannot even think, 'This is wrong.' All this is a natural operation!

Behind Backbiting, There is the 'Rust' of Violent Intent Within

Questioner: Dada, despite knowing that, I still end up speaking.

Dadashri: No, the 'rust' is definitely present within. The rust of *ninda* is definitely there; that is the violent intent (*himsak bhaav*).

Questioner: I understand that it should not be done, but it still happens.

Dadashri: It still happens; (this is because) there is violent intent behind it. Therefore, even if you want to sweet-talk others (please them), it does not happen. Where there is violent intent, sweet-talking cannot be done at all.

Questioner: Sweet-talking cannot be done where there is violent intent?

Dadashri: Yes, do you know how to please someone or do you not? Whether it is superficially or heartily, you can please others in both ways. One can be pleased through the superficial approach. One can even be pleased through the 'heartily' approach. Those are two ways. But there is an approach to please (someone), and there is also an approach to make someone feel bad, isn't there?

Questioner: Yes, Dada. But if I cannot see the truth, then how can I bow down there? If I cannot see what is right (then how can I please the other person)?

Dadashri: It is such that, however many

energies there are in this world, do not criticize any of them. What I am trying to say? Do not engage in criticizing any matter whether it is correct or incorrect. And you should let them say it as it is. Do not go where it does not suit you.

The Difference Between Criticizing and Cautioning

Questioner: If criticism (*teeka*) is given, but it is in the form of cautioning (*chetavni*), then is there a problem with that?

Dadashri: No, that is (considered) giving criticism.

Questioner: If a person has gone the wrong way, has taken the wrong path, then I would tell some of my friends that, "This is the wrong path, do not go there." So is that referred to as criticism or cautioning?

Dadashri: No, you are cautioning there. If someone is cautioning, then he is a lighthouse. You are cautioning him for his own benefit, but it feels hurtful to him, he feels it is in the form of criticism.

Questioner: Then what should be done?

Dadashri: It is like this; for the words that do not 'grow' (receive a positive response from the other), do not 'sprinkle water' there again. If we uselessly keep sprinkling water, then our water will go to waste.

Questioner: But what if there is a possibility that it will 'grow'?

Dadashri: If there is a possibility that it will 'grow,' then 'sprinkle' it. We should make an effort to make it 'grow.' It should be such that, if he does not agree the first time, if he does not agree the second time, if he does not

agree the third time, then we should ask the God that resides within him, 'Show me something such that I can turn him back.' Then He will show you. The pure Soul that resides within him will talk to you.

Behind Criticism is the ego of 'I know'

Questioner: When a new *satsangi* (spiritual seeker), a new *mahatma* (one who has received Self-realization through *Gnan Vidhi*) has come, and you are talking to him and everyone is sitting here, at that time when (he) gives an answer, I (feel like) laughing.

Dadashri: It is natural to feel like laughing at that time, but then there should be no criticism (*teeka*) of him.

Questioner: There is no criticism in that, but I find it funny.

Dadashri: To laugh (at someone) is a disease of a kind. It is called *haasya* (one of the 18 sources of binding demerit *karma*). But later, there should be no criticism.

Questioner: Dada, my intention (*aashaya*) behind that laughter is, 'He is stupid. He does not know anything and I know a lot.'

Dadashri: No, you should not laugh like that. The person who criticizes is in fact saying that, 'I am something.' He is displaying his own nature.

Rivalry Leads to Backbiting

Competition is the means through which human beings progress. Progress occurred through competition, and through that very competition, *ninda* began. The misuse of competition is *ninda*, and the proper use of competition is progress. Those who engage in the proper use of it progress, and where it is misused, then there is *ninda*.

Where there is rivalry, there is *ninda*. It is indeed due to rivalry that *ninda* happens. When I was young, I did nothing but *ninda*, of anyone and everyone. (Which implied,) ‘I am wise, and all others are stupid.’

Criticizing Others is an Original Attribute of the ego

Now in criticism (*teeka*), there is always rivalry, it is like being in a racecourse. Where in particular is criticism done? In a rivalry (*spardha*), in a ‘racecourse.’ ‘I am big and he is small.’

This *teeka* is the primary attribute of the ego; it is a characteristic of rivalry. Therefore, *teeka* will indeed remain. And you cannot exist in worldly life without competition. Once rivalry leaves, there is release. Even fasting and all is done out of rivalry. ‘That person did fifteen (fasts), so I will do thirty.’ Nevertheless, *teeka* is not something that should be done. With the first (hurtful) *teeka*, our clothes get spoiled. With the second (hurtful) *teeka*, the body gets spoiled. With the third (hurtful) *teeka*, the heart gets spoiled.

Teeka should not be done. For the one who does *teeka*, his own ‘clothes’ get spoiled. Therefore, this is a means to spoil. You should not get involved in this. Know it for the sake of knowing, but do not become involved in it. We have not gotten this life for doing *teeka*. Yes, if someone does *teeka*, then it is not worth taking note (*nondha*) of it. If someone does *teeka* and you endure it, then *Gnan* will increase.

That is it, just know this much! Do not go too deep into this. This is because he is the master of his own self! He is his own master! The ownership and the ‘title’ are his own; so

how can you (criticize)? You would be considered a trespasser.

The one who does *teeka* is considered uncivilized. Why does one do *teeka*? One is miserable within, so he does *teeka* to attain peace.

Backbiting is Akin to Backbiting About God

People do not spare anyone in doing *ninda*. *Ninda* should not be done at all of anyone. Do not do *ninda* of these human beings. Although, people do not do much *ninda* of animals, they only do so of humans. To do *ninda* of humans is akin to doing *ninda* of God. But what can be done? People have become idle, and there is the trait of rivalry. Why are all these people in pain? They have bound terrible demerit *karma* (*paap*) due the lack of understanding.

Where there is *teeka*, there is no science of the *Vitarag* Lords, there is no religion there at all. *Teeka* is detrimental in every way. There should be no free time to do *teeka*. (There is no problem) If you do not help him, but definitely do not do *teeka*.

Get Saved From the Disease of Backbiting by Even Telling a lie

(If you have spare time then) Read a book, but do not backbite about anyone.

Do not stick around where there is backbiting (*ninda*) and gossiping (*koothli*) being done of anyone. If people are doing it, then get away from there. The person may say, “Why did you get up?” You reply, “Oh brother, I have a headache.” There is no problem in telling such a lie. If you tell him, “You are backbiting,” then on the contrary, it may have an adverse effect on him. Therefore,

he will not have an objection and you get your work done. Do not get involved in *ninda* about anyone. Do not talk about anyone. Do not see anyone's faults. Only your own faults should be seen; instead people have formed the habit of seeing the (faults) of others.

You should only see your own faults. (Instead, one says,) "Such and such happened to this person; such and such happened to that person." You should only see what benefit you get out of it.

Everyone sits on the front porch and they all keep talking about the same things, "He (did) this and he (did) that." This is because they believe what they see and what they hear. And we are not interested in that. Someone may say, "Everyone is interested in this, why is he not interested? There is some new kind of disease in him. Now he is not interested in this."

Do not give scope to the fear, 'What will people think?' Instead, it is better to keep your own room clean. If a thought that is fit for any criticism in the world arises, wash it off and clear it.

The Country has Been Ruined Through Backbiting and Criticism

The people of India want to keep screwing up and they want peace. All day long, they backbite about their neighbors, and the officers. All day long, backbiting (*ninda*) and gossiping (*koothli*) and all that, they do all the wrong things.

The entire country had been ruined through backbiting, and it was severe backbiting. That is why our scripture-writers had set a rule, "Definitely give criticism (*teeka*)." They said, "If you do not give criticism, then human beings will not turn back."

What happened is that those criticisms became excessive and hurtful, and turned into backbiting.

This world is such that you will not find anyone who will listen to the truth, and you will find people all over who will listen to lies. More and more in this world, and that too, particularly in the country of India, it is due to backbiting that it has become stuck.

The people of this country pass their entire day only in criticizing, in backbiting, and look at the pleasure they are indulging in! They are indulging in such pleasure that they get milk that is mixed with water! Foreigners do not even know that milk mixed with water exists. And here, forget that the merchant adds water; what is more, the milk delivery man sells off some of it along the way. On top of it, he then adds tap water. But it is even good if he adds tap water. What can be said about the water that he adds! If we were to see the reality, we would not be able to drink this milk at all. Now what can be done? In fact, we are so trapped, we are so trapped.

I even found the reason why (all these people) are miserable. And why are villagers miserable right now? This very reason (these businesses of backbiting).

And these foreigners do not have any of this, so they all are intoxicated with radios. They do not backbite about anyone. They do not have any of this, so they watch TV or watch something else. They spoil their own eyes; are they spoiling the eyes of others? It is on their responsibility!

When it is our own Image, why the Criticism?

Society comes together according to the

unfolding of *karma*. Laws are created based on the unfolding of *karma*. Why does a person become a prime minister? It is dependent on the unfolding of our *karma*. In that, he is our image (*pratik*); to curse at him is an offense. To curse at the prime minister by saying, “He is worthless,” but he is indeed our own image. As long as we are worthless, such a prime minister turns up. When we become worthy, then a good one will turn up. Therefore, it is not worth getting involved in backbiting about anyone. There was one *maharaj* (high ranking monk of the *kramik* path) who was giving discourse on religion. There were thousands of people sitting there. At that time, one person said to me, “Look at this; he is preaching like this.” I said, “Preachers are not wrong. If the wood is slanted, then the saw needs to be kept slanted. If the saw is straight, then it will break. Therefore, slanted wood needs to be given a slanted cut.”

Therefore, he preaches like this because there is a slanted cut. You are slanted, that is why there is a slanted cut. When you straighten out, the cut will be straight. Do you understand this? ‘With this slanted wood there is a slanted cut.’

Backbiting is to Waste Time and Energy

In our country, (when people have free time) they keep backbiting all day long, which is greatest of demerit *karma* (*paap*). They even backbite about God! When he earns, he says, “I earned,” and when there is a loss, he says, “God made me incur it.” Do they say, “God has made me incur it”? Do people not say this?

The business of our people is to speak hurtfully only. So they get the corresponding

beatings! Then in the next life, one is born with four legs and freely plough the land of others, he does everything (as an ox) for them. Justice does not spare anyone in this, does it? Does justice spare anyone? Therefore, this talk of mine is for understanding the reality, but even then, people will only understand it when they understand it, won't they? That too, they will only understand if they have the merit *karma* bearing effect (*punyai*).

To engage in criticism (*teeka*) of anyone is like trading a ten rupee note for one rupee! The one who engages in criticism always incurs a loss to himself. Nothing good results from that. Do not engage in that effort. Your own energies dissipate through criticizing. When you can see that this is not a sesame seed but sand, then why go through the effort of crushing it? Both time and energy are going to waste.

If These two Things are not Done, Then Everything is Indeed Dharma

The religion of the people of this country is such that if they do not indulge in that which is not rightfully theirs, and if they do not engage in backbiting, if they do not engage in these two things, then there is nothing but religion (*dharma*). There is no need to even go to the temple. However, do these intellectual people spare their rivals? Do they spare them? They do not spare them, do they?

A bricklayer has rivalry (*spardha*) with other bricklayers. Even a carpenter has rivalry with other carpenters. That is why this world is functioning; otherwise it would not function. However, people have abused competition, they started speaking negatively. What do they say? “He is like this and like that.” When everyone had free time, they used to do a lot

of backbiting. They used to have a lot of free time. People do not have that much spare time nowadays. In the past, crowds of people used to get together; the clamor would last all day long.

Oh! They would talk about all sorts of things! They would bring up something that was completely obnoxious. This is a different kind of country. To 'swim' (to get out of here) is an extremely difficult thing.

If one stops backbiting, then he will become very happy, but these people will not stop backbiting, will they? But there is less backbiting than before. Nowadays, people are engaged in working! In the past, people used to sit idly, so they would keep engaging in backbiting.

What has happened now is that the backbiting factor has broken for these people. This era has changed, people learned English, they have started working and running businesses. They will backbite when they have time, won't they?

Do you not Feel Ashamed of Backbiting?

(Once a man) Who was the father of four daughters said, "My daughters are very good." So I said, "Yes, great." Then when he started criticizing other girls, I said, "Why are you criticizing other people? If you criticize others, they will also criticize you." Then he said, "But what is there to criticize about me?" I replied, "If I show you, then remain silent." I brought his daughters' books and showed him everything. I told him, "Look at this." "Oh my God!" I said, "Be quiet, quiet down." Do not criticize anyone in front of me. I told him, "Do you know why I remained silent even though I knew you were showing off?" I understood, 'Let him show off, at least he is

getting satisfaction, isn't he?' But when he started criticizing, I told him to not criticize. This is because being a father of daughters, it is a fault to criticize others' daughters. One who is not the father of daughters would not even do such criticism. Those with daughters do a lot of criticizing. Oh *mooah*, being a father of daughters, you are engaging in criticism? Do you not feel ashamed?

If you Engage in Backbiting, Then Lakshmiji Will Become Displeased

These people did not have anything better to do, so they kept backbiting all day long. So what will be the result of that? They will never see wealth (*lakshmi*) by doing that. This speech is Saraswati Devi (Goddess of knowledge and speech); backbiting should not be done. If you misuse it, then Lakshmiji (Goddess of wealth) will become displeased. Where there is scornful rejection (*tiraskar*) and backbiting, wealth will not remain. When will one not receive wealth? It is when he gets involved in gossiping and backbiting about others. Wealth stops coming at that time. One will receive wealth when there is purity of the mind, purity of the body, and purity of speech!

The Pleasure of Backbiting Invites a Lower Life-Form

If a person backbites about someone, then that much of his time gets wasted, but it passes by nicely. However, he does not know what result, what reward he will get for backbiting!

Questioner: When backbiting is done, that much time passes by nicely.

Dadashri: It passes by pleasantly, doesn't it?

Questioner: It passes by pleasantly, yes.

Dadashri: When you see someone else's fault, you feel pleasure (*meethas*), and when pleasure prevails, you will have to go to a lower life-form (*narkgati*). Where there was no pleasure, you created this pleasure?

To Backbite About the Deceased Binds Tremendous Liability

If a man has died, and you curse in his name, then you become embroiled in a grave mistake. What I am trying to convey is to not speak negatively about even those who have died. Anyhow, it is not a question of whether it reaches them or not, but do not speak negatively about those who have died. Even if he was a bad person and died having done bad things, do not speak ill of him.

If a relative of yours has died and people are backbiting about that person, then you should not get involved in that. If you become involved, then you should later repent that, 'This should not happen.' It is a tremendous liability to speak about a person who has died. Our people do not even lay off those who have died. Do people do this or not? It should not be so; that is what 'we' are trying to convey. There is great danger in that.

Backbiting Means Viradhana

Questioner: When we backbite about someone, what does that fall under?

Dadashri: Backbiting (*ninda*) falls under *viradhana* (to speak that which is contrary to facts about a person, leading to spiritual descent), but it can be erased with *pratikraman* (apology coupled with repentance). That is why I say, "Do not backbite about anyone." Even then, people

talk behind others' backs. Hey, backbiting should not be done. The entire surroundings are filled with *parmanu* (the smallest particle of matter). Everything will reach him. Not a single irresponsible word should be spoken about anyone. And if you want to say something, then say something nice, say something respectable, do not say something disrespectful.

Therefore, do not become involved in backbiting about anyone. If you cannot make an 'earning,' if you cannot sing praises, there is no problem, but do not become involved in backbiting. What I am conveying is what benefit do you have from backbiting? There is tremendous loss in that. If there is tremendous loss in this world, it is in engaging in backbiting. Therefore, there should be no reason to backbite about anyone.

A Veil Over Knowledge is Bound Through Backbiting

I am speaking to share understanding; on what is right and what is wrong! The Lord said to know what is wrong as wrong and what is right as right. However, while discovering that which is wrong, there should not be abhorrence in the slightest extent towards it, and while discovering that which is right, there should not be attachment in the slightest extent towards it. If you do not know that which is wrong as wrong, then you will not be able to know that which is right as right. Therefore, you should talk in details.

Backbiting should not be done about anyone. Oh, you should not even talk casually 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! That is similar to *avarnavaad*.

Extreme Backbiting is Avarnavaad

Questioner: This '*avarnavaad*' word, what is the exact meaning of it?

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, that is not considered *avarnavaad*. But when everything that is said is untrue, that it is when it is considered *avarnavaad*.

So for that, it is referred to as a special kind of *ninda*, not of a general kind, but of a special kind. Just as backbiting about the lower castes is not something that should be done, people nevertheless endlessly backbite about them. What is the fault of the lower castes? But they speak *avarnavaad*, and they even speak *avarnavaad* of good people. They speak about immoral people and along with that they even speak about good people. So that is a certain kind of backbiting.

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

Questioner: What kind of backbiting is extreme backbiting?

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

Is there some good in every person or not?

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.

Avarnavaad of Great People is Even Worse Than Viradhana

Avarnavaad means you know certain things about a person, all the good things about him, yet you speak unfavorably about him. To talk about qualities that he does not have is all *avarnavaad*. *Varnavaad* means to say something as it is, and *avarnavaad* is to say what is not true. That is referred to as *viradhana*, the greatest *viradhana*. And who do they do *avarnavaad* about? About great people! It is considered backbiting when it is done for others, but it is considered *avarnavaad* when it is done for great people.

Questioner: What we consider to be backbiting when it refers to ordinary people is considered *avarnavaad* when it refers to great people?

Dadashri: Great people are those who are moving towards the absolute Self

(*antarmukhi purush*). Great people does not refer to presidents, but people who have attained the Self or are striving to attain the absolute Self. To speak *avarnavaad* of them is a great liability! It is worse than *viradhana*.

If you bind demerit *karma* (by backbiting about) others, then I will wash it for you, but this demerit *karma* (bound by doing *avarnavaad* about great people) cannot be washed. A *Tirthankara* (the absolutely enlightened Lord who can liberate others) is spectacular; *Tirthankara* are such that by just hearing their name, one gets salvation. And these people have defamed Ravana (Lord Rama's adversary in the epic *Ramayana*); the people of India have defamed him. Otherwise, no one would defame him. Ravana is going to become a *Tirthankara*. These people of India burn his statue, and all that is indeed foolishness! We are so unfortunate that these people speak without understanding! He is referred to as *pratinarayan* (a rival of *Narayan*, the one who has evolved from being an ordinary human into becoming God); he is referred to as *prativasudeva* (a rival of *Vasudeva*, the one who has evolved from being an ordinary human into becoming God). He is considered a spectacular man, yet these people talk without understanding him.

Dada Does not Take on the Liability of Avarnavaad

At present, you should not speak negatively about Ravana, because he is still embodied (*dehadhari*). If you say, "Ravana was like this and like that," then the 'phone call' reaches him. Do you understand? You should not take the responsibility. You should not take responsibility for some matters. If you have taken responsibility of other matters, then

I will wash it off for you, but if you have taken responsibility for him (Ravana), then I cannot wash it. I do not have the power there. That is why I tell you to not get involved in this matter, do not get involved in this conversation. Get involved in some other matter. He is considered to be one of the sixty-three *Shalaka Purush* (human beings with extraordinary, super-human energies and accomplishments). In one-half of a time cycle, there are sixty-three, and in the other half, there are another sixty-three. No one should speak ill about those sixty-three. They know where they will be going, and you should not go deep into it. You are going deep into this without understanding, so what can be done? Only great people know about where great people will be going. You get involved in criticizing (*teeka*) him without having any understanding, that is why I tell you to not get too involved in this. Have you understood the point I am making? Even if there are discussions going on anywhere, then listen as if you are deaf.

Those *chakravarti* were (the rulers) of six continents. The *chakravarti* were the rulers of six continents. They (Krishna and Ravana) are referred to as the rulers of three continents. Therefore, Krishna was considered half-ruler; Ravana was considered half-ruler. You should not speak (negatively) about Lord Krishna. Lord Krishna is referred to as *Vasudev-Narayan*, he is going to become a *Tirthankara*. You should not speak negatively of him. You should not be looking at where he has gone. Instead, all these people get involved in such backbiting, and then they bind terrible demerit *karma* (*paap*). You are binding demerit *karma* concerning whom? He who the Lord has referred to as one of the sixty-three *Shalaka Purush*.

All these people are not going to go to *moksha* (final liberation) right now. They are all going to become *Tirthankaras*. All of them, Lord Krishna, Ravana, Devaki (mother of Lord Krishna), Balram (brother of Lord Krishna) will go (later). The first *Tirthankara* will be King Shrenik. King Shrenik will become a *Tirthankara*.

*Mun mela chit chor,
ekhoo paap na utara,
laaya mun das aur.* - Kabirji

(The mind is soiled, the *chit* is deceptive,) One wrong deed (*paap*) has not been washed off and you have bought forward ten new ones, by fighting, by quarreling, by criticizing. All this spoils the (future) life-form (*gati*).

Do not do *viradhana* of even what is wrong. If you do not wish to worship (*aradhana*), then don't. It is the view point of the other person, it is not wrong. If you cannot support it, then don't. Do not do the *viradhana* of that which is right, nor of that which is wrong. Backbiting (*ninda*) falls under *viradhana*. *Viradhana* is nothing but painful.

What is the Difference Between Avarnavaad and Viradhana?

Questioner: What is the difference between *avarnavaad* and *viradhana*?

Dadashri: With *viradhana*, one goes in the wrong direction, descends, to a lower life-form (*gati*). If one does *avarnavaad* of a spiritual leader, and then does *pratikraman* for that, then there is no problem, it becomes regular (goes back to normal).

Questioner: *Pratikraman* can be done for *viradhana* too, can't it?

Dadashri: (No, he is) Gone...he has gone to Pune in search of Ahmedabad.

Questioner: And there is no chance for *pratikraman* then?

Dadashri: How will he do it? He is gone....

Questioner: Dada, the spiritual roadblock (*atkan*) that arises, is it caused by *viradhana*?

Dadashri: It is nothing but *aparadha* (*viradhana* with full awareness). He goes in the wrong direction by doing *viradhana*.

Questioner: Then the one who does *viradhana* does not have the chance to turn back?

Dadashri: He does (have a chance)! But he may fall down; many (such human beings) fall.

Questioner: Is it so for the one who does *aparadha*?

Dadashri: He neither turns back nor moves forward. He has no one to protect him!

The Merit and Demerit of Aradhana-Viradhana

Aradhana and *viradhana*. *Aradhana* means to ascend. The work which enables us to ascend is referred to as *aradhana*. Therefore, if you stay 'joined' (connected) with those who have ascended, then you will be able to ascend.

If you stay connected with those living beings who have ascended, then you will ascend. And if you speak negatively about those very individuals, then (it is) *viradhana* and (then) you descend. If you scorn (*tarchhod*) the ladder itself, then you will fall

down. If there is someone who is even two degrees higher you, then stay in humility towards him, praise him, worship him, be in his service; that is referred to as *aradhana*. And if you ever talk negatively about him, and do something that is wrong, then that is considered doing his *viradhana*. Through *viradhana* you descend, and through *aradhana*, you ascend; there are two paths!

Now, ever since you met Dada, your *aradhana* has started from that point. That *aradhana* has never stopped, that is referred to as *aradhana*. Day by day, you feel that you are ascending. You feel satisfied, at peace!

Backbiting About a Guru is a Great Liability

Questioner: What will happen by backbiting about a monk or a saint?

Dadashri: You should not backbite about a monk or a saint; that is considered wrong. To backbite about a monk or a saint in the slightest extent is an offense.

The one to whom you have bowed down to, if there is any such *guru*, regardless of whether he is crazy or mad, whatever he does, (even then) you should not engage in backbiting. These Muslims do not engage in that, (they believe), ‘He is our *guru*; he can do as he pleases.’ Just look, how wise that community is! That is considered wisdom. If they have one attribute of wisdom, then we should accept it!

The *Vitarag* Lords (absolutely enlightened Lords) say, “If there is the attribute of wisdom of any person, then you should accept it.” The *guru* whom you were bowing to daily, when the wrong doings of that *guru* are revealed, then you should not speak

negatively about him. Stay away from such criticism. If the *guru* does something wrong, then it is the liability of the *guru*. No one else is liable for that. However, those who become engaged in backbiting, these people of ours are a ‘developed community’; backbiting will commence instantly. They will say, “How can a *guru* do this? A *guru* should not do wrong at all. Should he do this? He should not do this.” Let go of the intellect without interfering, *mooah* (mortal). These people become the judge of even the *guru*.

Today’s Intellectual, Over-Wise People are Brave in Criticizing

Lord Krishna has said, “The *Gnani* is indeed me, and the *Gnani* is indeed my Soul, and that is indeed me.” And wherever he is present, the reality will be unraveled. Whatever you ask for, you will get there. If you want *moksha*, then he will give you *moksha*. This is because he himself has gotten (*moksha*). If he has gotten it, then would he engage in criticism (*teeka*)?

Until what point does one engage in criticism? It is as long as the intellect jumps around. And a person who has become free from the intellect does not criticize. I have become free from the intellect. I do not have intellect. Lord Krishna did not have intellect, and Lord Mahavira did not have intellect. (This is because they were *Gnanis*, and they had become free from the intellect). Lord Krishna has said, “The *Gnani Purush* roll up *karma* into a ball and destroy them.” Even today, the *Gnani Purush* (here) is (the equivalent of) Lord Krishna.

People know me, yet I do not speak. These *Jains* believe me to be Lord Mahavira, and those who are *Vaishnav*, they believe me

to be Lord Krishna. I do not say this; this is because if people were criticize it, then they would bind tremendous demerit *karma* (*paap*). That is why I do not say this. This is because people are bold in criticizing, very bold. Our people of India; not all the others. This is because all other people are wise, and these people have become over-wise (*dodha dahya*). What is the Gujarati word for this?

Questioner: *Dodha dahya*.

Dadashri: In fact, they bind more demerit *karma* at the place of religion. If you want to backbite, it is better to do so at home, but backbiting done at the place of religion will lead to an impenetrable coating (of *karma*; *vajra leyp*)!

Even if you Backbite, the Gnani Will not let you Fall

God (*Bhagwan*) is not my superior (*upari*), God has yielded (*vash*) to me. Even though (I am at) three hundred and fifty six degrees, but God has yielded to me; that is definite. And I do not wish to become God either. People say, “Dada, are you God?” I reply, “What need do I have to become God? The degree I am at, God has yielded to me, and what is the need for me to become God?” If I say, “I myself am God,” then people will backbite and bind demerit *karma*.

Then they will say, “Why do you have others call you Dada Bhagwan? Why do you have others print books?” I said, “What problem do you have with people printing books?” Then they say, “You have others call you Dada Bhagwan?” I say, “I do not have them say it, it is people who are saying it. But why are you getting heated up? Calm down please!” I say while holding the person’s hand. But they get riled up!

And ultimately I say, “Do not get involved in criticism. I am making the request to you to not get involved in criticism about me.” “I have become omniscient (*sarvagnya*),” I tell them. Not a single word of criticism should be done. This is because there will be harm by criticizing.

Do not backbite about the one you express humility towards, and if you want to backbite, then do not express humility towards him. There is no meaning in doing that!

What Compassion of the Gnani Purush!

There is no question of backbiting about Dada Bhagwan, but if he does backbite about Him, then he will ‘fall’ even further. He did such backbiting and because of that he fell; I do not create such a circumstance. I do not let him fall through my *nimit* (someone who is instrumental in the process of unfolding *karma*). “(It is better to) Go outside and fall. If you want swear four times through my *nimit*, then do so, but I won’t let you fall down,” I tell him.

Questioner: And everyone should decide through their mind-speech-body that, ‘May no one fall because of me.’ Everyone should think of that, should they not?

Dadashri: No one except Dada Bhagwan thinks like that. No one in the world thinks like that.

Criticism of the Gnani Purush Invites a Lower Life-Form

Questioner: The one who criticizes never gets to know the truth, that is why he does that, does he not?

Dadashri: He does according to his understanding. What is his offense when he criticizes? Lack of understanding. If a person that lacks understanding does not do this, then

what else would he do? The one who criticizes would only do so if he lacks understanding, wouldn't he? A person with understanding would not get into anything at all. He would never become an offender! There is no problem if he does not take advantage of anyone, but the one who criticizes is harming himself. It is indeed his own foolishness! That is why I have kept this a secret, so that (no one) criticizes. If people engage in criticism of the *Gnani Purush*, the one who is a spectacular person of this world; if they get involved in criticizing him, then which life-form (*gati*) will it take them to?

Questioner: To a lower life-form (*narkgati*), Dada.

Dadashri: Therefore, I keep it very secret in this way. Otherwise, the people of this world have no understanding, so those poor people will even engage in backbiting of this. Hey, if you have criticized elsewhere, if you have criticized the whole world, then I will wash that for you in an hour. But the criticism done here is not affordable. So just spare this one place!

There is no problem if someone ascends; 'we' have a problem with someone descending. 'We' have never done anything in this life to make someone fall. If one engages in criticism of the *Gnani Purush* even slightly, then the poor fellow will fall! If one gets *moksha* by doing the *arati* (the ritual of waving lamps in front of an idol of God or a deity while singing a hymn) of him even once, then what would happen if one criticizes him even once? What do you think? That is why 'we' do not say anything. People who criticize are not that much at fault, they do it due to the lack of understanding. But then they will indeed have to suffer!

Do not Invite new Trouble

If you want to criticize Ambalal Patel, then do so. If you want to fight with him, then fight with him, but do not say, "This *Gnan* (Knowledge) is wrong." Do not invite new trouble.

Questioner: Do not have any doubts about this *Gnan*.

Dadashri: Yes, there is danger in that. Do not get involved in this trouble. This is a wonderful science, it is amazing! It is such an amazing, wonderful science that it has not come forth for the past million years! A person changes in just an hour.

The Flawless Vision of the Gnani

'We' cannot backbite about anyone. Everyone is the same for me. This is because, 'we' see the Self through the vision of the Self. 'We' do not see the outer packing. Therefore, everything is the same for 'us.' 'We' do not even backbite about a donkey, then how can 'we' backbite about a person? But if people ask me then I say, "Brother, think a little before you proceed further."

'We' do not backbite about anyone even slightly. Who are you backbiting about? You are backbiting about things that are wrong. Those things should not prevail. People should not have those wrong things. No matter how much alcohol he drinks, how worthless he is, but 'we' only have a role (as a *Gnani*) with his outer portion. 'We' see God in every human being.

'We' have no criticism. 'We' bow down to his Soul and we see his outer portion as flawless (*nirdosh*). 'We' do not see anyone in this world at fault. Who can be criticized? The one who is at fault can be criticized. 'We' do

not see anyone at fault at all. The entire world is indeed flawless. When someone asks 'us,' and if 'we' do not say as it is, then he may go in the wrong direction, and away from my presence. 'We' tell him and are done with it, then he can go wherever he wants. There is a lot of liability on my head. 'We' have as much liability as God. Aside from about five percent, there is ninety-five percent liability on my head. God has one hundred percent liability.

People who are Partial Backbite

Is God impartial or partial?

Questioner: Impartial.

Dadashri: Yes, if you take sides, then you will backbite about the person on the other side. What will you do? Therefore, this is what has happened due to backbiting; "I am right and he is wrong." He does not know anything about that. These people have made us hold on to opinions. While holding on to opinions, they have lost the Self. Thus, I have now come to make you let go of these opinions.

One Invites a Lower Life-Form by Backbiting About God

(In fact, people) Have bound vengeance (*veyr*) everywhere, even with the Lords. Vengeance with even (Lord) Mahavira, vengeance even with others. There is no problem in taking on someone in your own standard (level), but along with (those in) your own standard, if you backbite about those who have become God, then whatever you have 'earned' here will be lost, and you will have to go to a lower life-form (*adhogati, nark*). Do not backbite; say something to bring people together. Now how contemptuous is this considered? I am telling this to all you educated

folks, "Put all this aside, become impartial. The Lord was impartial." Who created these divisions? People did it to make a name for themselves (and) for their seat to carry forward; they created different divisions (for this reason).

Tremendous obstinacy (*duragraha*) is indeed deep ignorance (*avagadha mithyatva*). Ignorance which does not ever leave its position. It becomes crooked, it becomes wayward, it becomes straight, but it will not leave its position; that is indeed *avagadha mithyatva*. This is the truth for me. There is no backbiting about anyone! This is because he (the other person) is indeed my own form (*Swarupa*), then why should there be backbiting?

Criticism is one Type of Disease

Questioner: Dada, if the habit of criticizing someone has been formed, then is that considered a disease?

Dadashri: It is all a disease. All of this is due to disease. *Vitarag* means free of disease. There are no *Tirthankara* who have even the slightest physical, mental, or verbal illness. Their speech is free of disease. And just look at the speech of our people, how diseased it is! Is it not diseased? Even if someone has invited you over for dinner, if he speaks in a certain way, then you think, 'It would have been better if he had not invited me.' Even when he comes to tell you about something good, the speech comes out wrong.

There is Speech With Attachment-Abhorrence on the Basis of Bhaavsangnya

Questioner: Every person has the desire that his speech that comes forth is of

the highest quality, yet it comes forth in this way; what is the reason for that?

Dadashri: Whatever intent (*bhaav*) there is, that *bhaavsangnya* (the basis through which intent arises), that is where he stands. So what he sees from here, he sees it through attachment-abhorrence (*raag-dwesh*). *Bhaav* means attachment-abhorrence. If he sees it this way, then attachment arises, and if he sees the other way, abhorrence arises. So then the speech comes forth with attachment-abhorrence. That is it; there is nothing else to do with it. He ‘sings’ based on what he sees!

The Echoes of an Antagonistic Intent

There is no problem with speaking in routine worldly interaction, but if you say something hurtful about any living being, it gets tape-recorded within! How long does it take to start recording a tape within these worldly people? If they are provoked even slightly, then the antagonistic intent will keep getting recorded. You have such weakness that you will start retaliating even before you are provoked.

Questioner: I definitely do not want to say anything negative, but not even a negative intent (*bhaav*) should arise, should it?

Dadashri: The intent should not arise, that is true. If it arises in the intent (*bhaav*), then it will not refrain from manifesting in the speech. Therefore, when the vocal speech stops, then the intent will come to an end. This intent is the echo behind the words. Antagonistic intent (*pratipakshi bhaav*) will not refrain from arising, will it? Antagonistic intent does not arise in ‘us.’ You too have to come to this stage. That much of your weakness must definitely leave, such that antagonistic intents do not

arise. And if they ever occur, then you have the weapon of *pratikraman*, through which you can erase them. As long as the water has not turned to ice, there is no problem. Once it turns into ice, it does not remain under your control.

Your Intents are ‘Recorded’ in the ‘Tape’ of Nature

There are currently so many devices such as tape recorders and transmitters. So these people of importance have fear that, ‘What if someone records something?’ Now, these devices just record words, but it is such that the body, mind, everything, of these humans can be recorded. People do not fear this at all. If a person is sleeping and you say, “This guy is worthless,” then it gets recorded within that person. That will later give consequence. Therefore, not a word must be spoken even for someone who is sleeping. This is because everything gets recorded; such is this machinery. If you want to say something, say something nice, like, “Sir, you are a very good man.” Keep a good intent, then you will get happiness as a result. But if you say even the slightest negative thing, even if you say it in the dark or when you are alone, then the result of that will be like bitter poison. All this will definitely gets recorded. Therefore, record good things.

If it Gets Taped, Then Erase it Immediately

Questioner: What should be done if one does not want it to get taped?

Dadashri: Do not create any vibration (*spandan*) of any kind. Just keep Seeing everything. Yet that does not happen! This too is a machine and furthermore it is under the control of other factors (*paradhin*). That is

why 'we' are showing an alternate way, that if it does get taped, if you immediately erase it, then it will be fine. This *pratikraman* is a tool for erasing. With it, there will be a change within one or two lifetimes and then all such speech will stop altogether.

Questioner: After the awareness (*laksha*) of the Self has set in, *pratikraman* constantly keeps happening.

Dadashri: Therefore, it is no longer your responsibility. If you do *pratikraman* for what you say, then you are no longer responsible! You may speak, but speak without attachment-aborrence. And if you end up speaking, then do the *pratikraman vidhi* immediately.

Recall the pure Soul who is separate from the mind-speech-body complex, causal *karma*, effective *karma*, and neutral *karma*, Chaturlal (name of the person you have hurt) and all illusions attached to Chaturlal, and say, "Oh pure Soul, I have spoken in a harsh manner and that is a mistake of mine. So I am asking for forgiveness for this and making the resolve to never repeat this mistake. Give me the energy to not repeat this mistake." To recall the pure Soul or to recall Dada and say, "This mistake has happened," is *alochana*, to wash off that mistake is *pratikraman*, and to make the resolve to never repeat the mistake is *pratyakhyan*. This is *Akram Vignan* and that is why *pratikraman* had to be introduced.

The Stations of Remorse are Bound Through Pratikraman

Questioner: I did not want to speak, yet I ended up speaking. What ends up being spoken, is that part of Chandubhai, and the part that says, "I did not want to speak," is that part of the pure Soul?

Dadashri: That is correct. This is because it is part of the *Gnan*. But You Know about the part of 'Chandubhai,' don't you?

Questioner: But upon speaking in such a way, I feel that I spoke unnecessarily.

Dadashri: Yes, if there is that much awareness that, "Such a thing should not be spoken," even then the stain will be washed off.

Questioner: Afterwards, it will say, "There is no benefit in saying this."

Dadashri: There may be no benefit in speaking, yet you end up speaking. But even after having spoken, if there is the understanding that, 'This is wrong,' then it is more than enough. The stain will not form even then.

Questioner: There is a lot of remorse (*khed*) for that; that, 'It should not be so for me.'

Dadashri: Was there remorse even when you were young?

Questioner: No, none at all.

Dadashri: So who created the remorse? I feel that you have created a new station. Who created these stations of remorse?

Questioner: This has happened after you gave *Gnan*.

Dadashri: Is that so? Good!

Questioner: If we keep doing *pratikraman* for what we have said, then we can become free, can we not?

Dadashri: If an entire room has been getting ruined for the past hundred years, but if you take it on for ten days and level the

floor and install marble over it, then will all the mistakes get corrected?

Questioner: Yes, Dada.

Dadashri: That is all.

Purity of Worldly Interaction Through Pratikraman

Questioner: After doing *pratikraman*, will our speech become very good in this very life?

Dadashri: It will be something altogether different after that! My speech is of the highest quality. The reason for that is *pratikraman*. And the reason it is uncontroversial is also *pratikraman*. Otherwise, there is always controversy. There is controversial speech everywhere. Without purity in worldly interaction, speech that is accepted by all (*syadvaad vani*) would not come forth. There should be purity in worldly interaction first.

If Such Causes are Sown, Then Everything Will Improve

Questioner: But in this life, if one keeps mechanically reciting, “I want speech that is accepted by all (*syadvaad vani*),” then will that actually happen?

Dadashri: But it is when he speaks having understood ‘*syadvaad*.’ If he does not understand himself and keeps talking and singing about it, then nothing will happen.

If you decide that, ‘I want to speak such speech that no one will get hurt. No religion will have problems with it, the foundation of no religion will be hurt; such speech should be spoken,’ then good speech will come forth.

When does the place for speech that is

accepted by all arise? It is when the ego becomes zero. The entire world appears flawless. No fault is seen in the slightest extent of any living being, the no one’s foundation of religion is hurt in the slightest extent.

Questioner: But what if we say, “I want speech that is exactly like Dada’s”?

Dadashri: Nothing will happen by saying, “I want”! The intention (*bhaavna*) for such speech must be nurtured. Speech is an effect; the seed is to be sown. When the intention arises to speak speech that does not hurt any living being in the slightest extent, then such a tape becomes ready. The corresponding speech gets recorded. The code word is based on what our intention is.

After attaining this *Gnan*, one will know how to set this intention (*aashaya*). Before attaining *Gnan*, there is no awareness of any intention! It then becomes arranged haphazardly. Now (the result) will be received based on how the intention has been arranged.

The Effect is According to the new Code

Questioner: Does the new code give its effect in the next life or can it also give effect in this life?

Dadashri: What would happen if a potter were to place pots to bake in the kiln and then remove them after an hour?

You have accepted that everything will be good in the next life, that is the reason why you have faith in me, otherwise why would you sit here? What happens in this life is your speech that is in code (form) will exhaust, and then such speech will never come forth from you.

Questioner: So then there will be silence (*maun*)?

Dadashri: Yes, there will be silence. Silence does not refer to silence where no words are uttered. Silence means that only speech that is necessary for worldly interaction will come forth. This is because that which was filled into the 'tank' will certainly be emptied.

Awareness While Speaking

Questioner: What kind of awareness should be there while speaking?

Dadashri: The awareness should be kept of, 'By speaking these words, whose foundation of belief (*pramaan*) is being hurt, and in what way?'

When you hurl such a large stone that the other person gets crushed, then at that time, your awareness departs! If you hurl a small stone, then the awareness will not depart. Therefore, when the stone becomes small, the awareness will arise.

Questioner: So how can we make the 'stone' smaller?

Dadashri: Through *pratikraman*!

Questioner: How can speech that has already been taped be changed?

Dadashri: If you just take the permission (*agna*) from the *Gnani Purush* and take the vow of silence (*maunvrat*), then there is a solution. Otherwise, it is the equivalent of trying to change nature. Therefore, if you try to do so having taken the permission of the *Gnani Purush*, then the *Gnani Purush* does not become responsible and the responsibility vanishes on its own along the way. So this is the only solution.

However much silence you hold on to, the intellect (*buddhi*) will stop by that much. When you become silent, you will be considered to have understood the world.

Negative Speech Reaches One's own Self

In this *Dushamkaal* (era of the time cycle that is characterized by more pain than pleasure), there is bondage through only speech. In *Shushamkaal* (era of the time cycle that is characterized by more pleasure than pain), there was bondage through the mind. Therefore, not a single word should be spoken about anyone. To speak is all a liability. If one speaks negatively, then the dirt falls on his own self. If one thinks negatively, then the dirt falls on his own self. Therefore, you should do *pratikraman* for those negatives, then you will be able to become free from that.

You should speak according to what you like (to hear). Project what you would like. All this is your own projection. God has not interfered in any of this. The speech that you fling on someone else ultimately falls back on you. Therefore, speak such pure speech that only pure speech falls back on you.

I never tell anyone, "You are wrong." I do not even tell a thief that he is wrong. This is because he is correct according to his viewpoint. Yes, I do explain to him exactly what the effects will be of stealing.

Give to Others What you can Afford to Receive

Give to others what you can afford (to receive). Is there something wrong in this? Is this law not understandable?

What is the meaning of worldly interaction (*vyavahar*)? Give and then take

or else take and then give; that is referred to as worldly interaction. 'I' do not give anything to anyone and 'I' do not take anything from anyone. No one gives anything to me either. 'I' remain only as the Self.

Change your worldly interaction such that you will take (back) upon giving. Therefore, give only if you can afford to take it back when someone comes to return it. What have the *Vitarag* Lords said? If you want to take a beating, then go beat others. If you want to become worthy of being censured (*nindya*), then engage in backbiting (*ninda*).

Backbiting Cultivates a Dangerous Business

Businessmen have created a lot of mixtures (adulterations) of various kinds. So then when people were backbiting about them, I said, "Do not backbite about them, their 'ticket' has come." What is the point in backbiting about them when they have gotten a reservation for four legs (animal life-form) in place of two legs?

So (by backbiting) in this way, they wander around in the four realms of existence (*gati*). By backbiting for an hour, a human being binds eight lives as an animal. To backbite is a dangerous business. You have no right to backbite about anyone. That is considered going against the contract. You are not so foolish that you would wash off their negatives. If the 'clothes' of your own home are not being washed, then why would you wash someone else's 'clothes'?

So, it depends on what a person is living for! To backbite about people, to gossip about people. I know that. Therefore, there is no problem if you live even longer. One person asked the Lord, "Who is better, the one who

sleeps more or the one who is awake?" The Lord replied, "The one who does not hurt others and who pleases others is better awake, and the one who hurts others is better asleep." Just remain asleep! It depends on what a person is doing.

You Should not Criticize That Which you Cannot see

People are sleeping with their eyes open; therefore they cannot see with their eyes, they cannot see with their eyes open. Now should those who can see criticize those who cannot see?

Questioner: No, criticism (*teeka*) should not be done at all.

Dadashri: Why not?

Questioner: How can those who cannot see at all be criticized, Dada?

Dadashri: Yes, the poor person cannot see at all. How can we criticize such a person? Those who can see should not criticize those who cannot see. And furthermore, those who cannot see push those who can see. What kind of new people are you who have arrived? We have been walking for all this time. We have not been hurt. Sometimes we when fall into a ditch, then our knees get a little scraped. Nothing else, rivers and such do not appear. Then we shout, "Hey, big rivers are coming up, and the bridges are broken." So they get startled and say, "Where did these new kind of people come from!" Whatever we show them, they cannot see with their eyes. These people do not obey them, do they? In fact, there are crowds of blind people. There are endless crowds of them. See their pure Soul and settle with equanimity.

Vaishnava are Those who...

Questioner: When I was reading, I came across this: ‘One who is referred to as a *Vaishnava*, is one who knows the pain of others. A *Vaishnava* pays respect to everyone in the world, does not backbite about anyone.’ (*Vaishnavjan to tene re kahiye, je peed paraayi jaane re. Sakal lokma sahune vande, ninda na kare keni re.*) Narsinh Mehta has said, “Those who are *Vaishnava* (devotees of Lord Krishna), do not backbite.”

Dadashri: Yes, the *Vaishnava* do not backbite about anyone. In reality, the law is such that if one backbites, it creates debit in his account, and it creates credit in the account of the one he backbites about. If you want to do it, then do so; there is no question about it.

Questioner: The habits that we have of backbiting about others should be removed even through our ego, shouldn’t they?

Dadashri: That is true. The one you backbite about, he certainly benefits from it, as a rule. If you praise (him), then you will profit, and he will not incur a loss.

Questioner: As a person with excess intellect, I had the thought, ‘Why did Narsinh Mehta write the same point twice,’ but today I am getting the clarification from you.

Dadashri: He has cautioned you, he says that backbiting is a disease. Have you understood?

Questioner: He has shown the negative (in backbiting) and by paying respect, it has a positive (result). He has actually pointed out two things.

Dadashri: It has a positive (result) and

by paying respect, the other person does not incur a loss and you profit from it.

Awareness of What is Beneficial-Harmful is Lost Through Backbiting

(Instead,) Living beings have no awareness (*bhaan*) at all. They do not have any awareness about what is beneficial to them. The scripture-writers have said, “People of the world do not have awareness of what is beneficial and what is harmful, and they are sleeping with their eyes open.” If you ask the scripture-writers, “Sir, are you backbiting about everyone?” They will reply, “We are not backbiting; they are sleeping with their eyes open.” They are doing what is harmful to their own selves. For one, the poor guy does not know that he is profiting from this, on top of that, he curses at the other person and incurs a loss. Just look, he deliberately incurs a loss.

Ours is the path of liberation. Therefore, we do not engage in backbiting about anyone. People are free to backbite about you; there is no problem. You should not get involved in backbiting about anyone, and if someone backbites about you, then calmly think about it.

Questioner: Accept it.

Dadashri: Yes, it is the weakness of the poor guy! This has arisen only in this era of the time cycle. Destruction-creation (*khandan-mandan*), it is going to keep getting destroyed (everywhere). All day long, agitation, disturbance. Even the slightest criticism of anyone is a hindrance to absolute Knowledge (*keval Gnan*). Oh, it is even a hindrance to Knowledge of the Self (*Atma Gnan*). This (link of *Akram*) has come forth naturally, so you should get your work done.

Beware of the Danger of a Contract

This is *Akram Vignan*. Just beware of this much; see to it that you do not bind a 'contract' with any living being again. Otherwise, eat as many *bhajiya* (savory fritters) as you wish, eat as many *jalebi* (Indian sweet) as you wish, eat as much *shrikhand* (Indian dessert) as you wish, you are free to do everything else. Wear whichever clothes you wish to wear. Wear however many *saris* you wish to. But just see to it that you do not bind a 'contract' with any living being. That might even happen on occasion. Mistakes will definitely happen, because there is the practice of the past! Then you have to tell him (file number 1), "Chandubhai, why did you do this? Now after attaining Dada's *Gnan*, ask for forgiveness." "Why did you do this?" That is all.

This is the only place of danger, there is no other. If abhorrence arises upon seeing someone, if you see a handicapped person and you feel like criticizing him, how can you do so? We should hurt no living being in the slightest extent. Just see to it that you do not bind a contract.

What is the Result of Criticizing Dada Bhagwan?

Criticism of this should not be done. This is because if I were to call myself Dada Bhagwan, then people would criticize me. But Dada Bhagwan is God. Now if you want to criticize Him, then it is your responsibility. I am a devotee of God; that is why I am (bowing down to the God within)! Therefore, criticism is not a thing that should be done. Otherwise, it is such that if a person gives one criticism here, then he becomes worthy of a lower life-form (*nark*). That is why this had

not been revealed until now. Now 'we' are revealing it. It is because people are understanding this now, otherwise they would not refrain from criticizing! Our people are sacks of intelligence; they will not refrain from criticizing. They may not know how to do the right thing, but they definitely know how to do the wrong thing. And Lord Mahavira had said, "The living beings that have come in this era of the time cycle are those that have not been sieved through the sieve in these four eras. And I give them the name '*purva viradhak jivda*' (living beings that have deliberately slandered and criticized in the past)." They have come by doing *viradhana* and those 'goods' remain here. From this, the final sieve is being placed. However many are sieved are sieved. This is because how can these even be sieved? There is mud stuck to big pebbles, and along with the mud there is fine sand stuck to it. Due to extreme heat, the sand has become separated. Now if a sieve is placed, then some of it will separate; the rest God knows!

You Will Become the Form of the Intent That is Nurtured

Actually, these intentions (*bhaavna*) are to be nurtured. One lifetime still remains, so this intention will give result. At that time, you will have become the form of that intention. Your conduct will be exactly as is written in these intentions, but in the next life! At present, the seeds have been sown, so it will not do it right now you were to say, "Come, let's dig it up and eat it."

Questioner: The results will not come in this life; will they come in the next life?

Dadashri: Yes, one to two lives still remain. That is why we are planting these

seeds, so that everything will be clear in the next life. This is for those who want to plant seeds.

These *kalams* are simply to be spoken. Only the intention needs to be nurtured daily. The seed is to be planted. After planting it, watch the effect when it comes forth. Until then, provide the fertilizer.

What do these nine *kalams* say? “Oh Dada Bhagwan, give me the energy.” Now what do people say? “It is not possible to abide by this.” But this is not something to be done. Hey, why are you acting crazy? Everyone in this world has said, “Do this, do this, do this.” Hey, there is nothing to be done; only to be known. And then, “I do not want to do this, and I am repenting for it”; ask Dada Bhagwan for forgiveness in this way. Now, from the moment you said, “I do not want to do this,” Your opinion became separate. Then if you do that thing, there is no problem with it. But because the opinion became separate, You are free! This is the secret of the path of liberation; the world is not aware of it!

Questioner: Are they only striving for changes in the discharge; are these people striving to make changes in the result?

Dadashri: Yes, therefore the world does not know of this awareness (with a goal; *laksha*) at all, they do not have this awareness at all. I am trying to free them from opinions. Right now, your opinion has formed that, ‘This is wrong.’ This is because before there was the opinion that, ‘This is right,’ and worldly life continued through that. And now if the opinion forms that, ‘This is wrong,’ then you become free. Now this opinion should not change in any circumstance.

Liberation is Hindered Through One’s own Irresponsibility

Parmanu (smallest particle of matter) fill up this entire environment. That is why I say to not backbite about anyone. To say something wrong (hurtful) to anyone is the equivalent of throwing dirt on your own Soul (*Atma*). One does not have awareness (*bhaan*) about his own responsibilities. Therefore, do not say anything irresponsible, do not act irresponsibly, do not do anything irresponsible. Take everything positively. If you want to do good for somebody, then do so, but do not get involved in the negative and do not think negatively. Do not even listen to anything negative that is being said about anyone. It is very dangerous. Otherwise, in such a big world, *moksha* indeed lies within you and you cannot find it and you have been wandering for countless lives! Mistakes will have to be destroyed; it is not possible to go to *moksha* with mistakes.

Now Get Your Work Done With the Understanding of Gnan

All the difficulties have arisen because you set out to make that which is not yours, your own. There is a greater benefit in not saying than in saying. There is no benefit in saying. On the contrary, by saying, they will do even more, and they will do the opposite of what they are told. Therefore, do not criticize anyone. If the other person does the opposite of what we say, then based on that, should we not understand that we have brought such an ‘account’ with him? Therefore, we should not have insistence (*mamat*), opinion (*mata*), inner tug of insistence (*khench*), or overt insistence (*aagraha*).

We have no need to get involved in

personal matters. There is no point for us to make any person's personal matters known! The matter is to be known superficially and generally. (Discussion about) Personal matters is considered backbiting. We should have no time to backbite. That is a sign of going to a lower life-form.

When you have spare time, you should keep asking Dada Bhagwan for energies. If you happen to speak unpleasantly, (if backbiting and criticism are happening,) then ask for energy for the opposite; "Give me the energy to speak pure speech (*shuddha vani*). Give me the energy to speak speech that is accepted by all (*syadvaad vani*). Give me the energy to speak softly and kindly (*mrudu-ruju*)." Keep asking for such. *Syadvaad vani* means speech that is such that it does not hurt anyone.

A Positive Mind Makes one God

Questioner: When will my speech become free of *kashaya* and as positive as yours?

Dadashri: It is when all these negative words of yours stop being uttered. This is

because each word has its own attribute (*guna*) and phase (*paryaya*).

The Self (*Atma*) is within; there is the presence of the Self within. Therefore, always speak positively. Negatives should not be spoken in what is positive. If we speak negatively in something positive that has happened, then that is an offense, and it is because people speak negatively in what is positive that these difficulties arise. By saying, "Nothing at all has been spoiled," so many changes take place within. Therefore, speak positively.

Years have passed, yet my mind has never become even slightly negative. Not in the slightest, under any circumstance, has it become negative. If people's minds become positive, then they will indeed become God. Therefore, people have been told, let go of this negativity by settling with equanimity. Positivity will remain on its own thereafter. Positive in worldly interaction (*vyavahar*), and neither positive nor negative as the Self (*nischaya*)!

~ Jai Sat Chit Anand

Note for Dadavani Magazine Subscribers

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Pujya Deepakbhai's Satsang & Gnanvidhi Programs in Africa-Dubai

Dar-es-Salaam

21-22 Oct. (Wed-Thu), 8 to 10 pm - **Satsang** & **23 Oct.** (Fri), 5-30 to 9-30 pm - **Gnanvidhi**
Venue : Diamond Jubilee Hall Malik Rd, Dar-es-Salaam (Tanzania). **Ph :** 689005354

Mombasa

24 & 26 Oct. (Sat & Mon), 8 to 10 pm - **Satsang** & **25 Oct.** (Sun), 4-30 to 8 pm - **Gnanvidhi**
Venue : Shree Visa Oshwal Vanik Community, Nr. Hotel Sapphire, M. T. Road. **Ph. :** 722372424

Nairobi

27-28 Oct. (Tue-Wed), 8 to 10 pm - **Satsang** & **29 Oct.** (Thu), 5-30 to 9-30 pm - **Gnanvidhi**
Venue : Oshwal Centre (Ring Road Parklands) Opp. Ukay Centre. **Ph :** 733923232

Dubai

4-5 November (Wed-Thu), 7 to 9-30 pm - **Satsang** & **6 Nov.** (Fri), 5 to 8 pm - **Gnanvidhi**
Venue : Grand Excelsior Hotel, Al Mankhool, Kuwait Street, Bur Dubai. **Ph :** 557316937

Watch Pujya 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-India**, Every day 8 to 8:30 AM & 6:30 to 7 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)
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- + **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

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 - + **DD- Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - + **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
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- UK**
- + **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- + **'Colors' TV** Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- + **'Colors' TV** Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- + **'Colors' TV** Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Delhi

Dt. **25-26 Sept.** (Fri-Sat), 5-30 to 8-30 pm- **Satsang & 27 Sept.** (Sun), 5 to 8-30 pm -**Gnanvidhi**

Dt. **28 Sept.** (Mon), 5-30 to 8-30 pm - **Aptputra Satsang** **Ph. : 9810098564**

Venue : The Maidans Crowns Banquets, B-1, Peera Grahi, Opp. Peera Grahi Metro St.

Jalandhar

Dt. **29 Sept.** (Tue), 4-30 to 7-30 pm - **Satsang & 30 Sept.** (Wed), 4 to 7-30 pm -**Gnanvidhi**

Dt. **1 October** (Thu), 4-30 to 7-30 pm - **Aptputra Satsang**

Venue : Desh Bhagat Yaadgar Hall, GT Road. **Ph. : 9814063043**

Adalaj Trimandir

Dt. **3 October** (Sat), 5-30 to 7 pm - **Satsang & 4 October** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Dt. **11 November** (Wed), 8-30 to 10 pm - **Special Bhakti** on the occasion of **Diwali Festival**

Dt. **12 Nov.** (Thu), 8-30 am to 1 pm, 5 to 6-30 pm - **Darshan-Pujan** on the occasion of **Guj. New Year**

Dt. **14 & 16 Nov.** (Sat & Mon), 4 to 7 pm - **Satsang & 15 Nov.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Hyderabad

Dt. **2 December** (Wed), 6 to 9 pm - **Satsang & 3 December** (Thu), 5-30 to 9 pm -**Gnanvidhi**

Dt. **4 December** (Fri), 6 to 9 pm - **Aptputra Satsang**

Venue : Bharatiya Vidya bavan, 5/9/1105, Bashir Baug, King Kothi Road. **Ph. : 9393052836**

Indore

Dt. **5 & 7 Dec.** (Sat & Mon), 6 to 9 pm - **Satsang & 6 Dec.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Venue : Basket Ball Complex, Resource Road, Janjirwala Char Rasta, Old Palasia. **Ph. : 9039936173**

A Grand 108th Birthday Celebration of Dada Bhagwan (Dadashri) in Pune

24 November - 5-30 pm Onwards **Welcome Ceremony**, 7-20 to 8-30 pm - **Satsang**

25 November - 8 am to 1 pm & 4-30 to 7 pm **Birth Anniversary**

26 & 29 November - 10 am to 12-30 pm & 6 to 8-30 pm - **Satsang**

27 November - 10 am to 12 -30 pm - **Sewartha Satsang & 6 to 8-30 pm - Satsang**

28 November - 10 am to 12 -30 pm - **Satsang**, 5 to 8-30 pm - **Gnanvidhi :**

Venue : Mulik Palace Ground, Opp. The Bishop's School, Kalyani Nagar, **Pune. Ph.:7218473468**

Important instructions for those who want to attend above programs:

- ◆ Mahatma-Mumukshu who wish to attend this program must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir registration dept. (9am to 12pm & 3 to 6pm) by 2nd November 2015.
- ◆ For any information or help, pl. contact +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs & Gnanvidhi will be in HINDI language in this Program.

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It is due to False Attribution that the Original Taste Cannot be Derived

What do the absolutely detached Lords say? If you want a beating, then beat others; you have the liberty. If you want to be worthy of censure, then backbite about others. You have done this for infinite lives. What else have you done? What other business have you done? Now that you have this Knowledge, it will change; otherwise it would not change! This Knowledge can show you your own faults! And you will even accept that, 'No, it really is my fault.' What is this necklace with 108 beads for? For each and every 'bead,' decide that, 'I no longer want to be worthy of censure.' Even if you finish off 108 karmic accounts in this way, it is more than enough. Will the craving for tea be pacified by turning a wooden necklace? Worldly life is not bitter, but because of false attribution (of 'I am this body') the original taste (of the Self) cannot be derived. If one understands this Dada, then the work will be done!

-Dadashri



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