

# *Dadavani*

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The Lord has said, "Protect those who are under you." Those who protect their subordinates have become God.

## While Fulfilling Your Duty With Your Underhand ...

### EDITORIAL

After attaining *Akram Gnan*, *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) should complete their remaining worldly interactions by staying in the five *Agnas* (principles given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*). In the worldly life, each individual has to play different roles at different times. For example, parents with their children, between husband and wife, younger people with elders at home, the boss with a subordinate at work, the *guru* and the disciple or fellow student, with the servant at home or at the office. If we classify all relations like this in short, then the interaction between a superior and an underhand [subordinate] becomes apparent. In all these worldly interactions we should live such a life that no one gets hurt to the slightest extent because of us. The one who has become such that he does not hurt anyone to the slightest degree, is a happy person. There are no two ways about this.

One who looks after his underhand can be referred to as a superior. To carry out interactions that hurt those dependent on you or to scold them is considered the greatest ego. To scold someone without prejudice may be of use. As an individual everyone is different, but they are all indeed the Self; hence, they too are God. Therefore, do not trouble anyone and do not provoke anyone. Our 'underhands' [those in a subordinate role] are not there for us to scold. Do not ever provoke them; treat them all with respect. We have to get our work done in such a way that they feel satisfied. As much as possible, it is worth working towards the Self; and nothing in this worldly life will be disturbed.

One is not able to bear it when someone becomes angry with him, and yet the entire day he keeps becoming angry with everyone else. What kind of injustice is this? One has made such terrible mistakes, and he does not even realize. The Lord had only said one thing for worldly interactions, "Protect your underhand." Those who have protected their underhand have become God.

The world is a mutual existence. Whether it is a superior or a servant, there should be a mutual intention, and there should be a helping nature, there should be an obliging nature, there should be an 'overhauling' nature. In our everyday worldly interactions the intent should be that, 'The value is of people, not of material things.' May we settle 'files' (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life) and become the embodiment of love in a way that does not bind vengeance with anyone, in a non-violent manner. With that *bhaav Purushartha* (real spiritual effort), may we become successful in getting our work done; that is our ardent prayer.

~ Jai Sat Chit Anand

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## While Fulfilling Your Duty With Your Underhand ...

*{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnan 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati. }*

### A Thermometer for the State as God

The path to liberation is not as straightforward as this [the step-less path to Self-realization]. In fact a straightforward path has unveiled here, where you have to get your work done. A straightforward path, and moreover without any worries! Otherwise, everyone experiences visible anger and internal disturbance (*kadhapo-ajampo*).

When a person's *kadhapo-ajampo* cease, then who is that man? Such a man is considered God. This is because people say that, "One is not human without *kadhapo-ajampo*." Some experience *kadhapo-ajampo* when a cup breaks, whereas some experience *kadhapo-ajampo* when they lose their pen. Some experience *kadhapo-ajampo* when the driver slightly ruins their car; one cannot refrain from one kind of *kadhapo-ajampo* or another. Some experience *kadhapo-ajampo* when someone ruins their dining table. So they simply do *kadhapo-ajampo* all day; and for one whose *kadhapo-ajampo* ceases, the world considers him as God! Now why must it be considered such a great state? It is because there isn't a single person who is without *kadhapo-ajampo*. Therefore, if *kadhapo-ajampo* ceases in a person, then he is considered God; that very God is our thermometer!

### Does Value lie in the Object or the Person?

Even for great mill owners, if a

servant is coming with a set of ten cups and saucers, and the tray falls from his hands, then his [the mill owner's] soul 'breaks'. Hey, what kind of a person are you, when you are the owner of four mills? What kind of a person are you that your 'soul' is in the cups? You are the owner of four mills, so are you poor?

If two cups were to break and a seventy-year-old man hears the sound of this, then he will say, "What is it that broke?" It is as if his soul broke with the breaking of two cups, and the entire world reacts like that, doesn't it! Now, he does not know who actually broke it, and he says, "It is indeed the servant who broke them." Hey, would the servant break them? The servant is not your enemy. Now it is not the servant's fault, but nonetheless, people keep on accusing the servant by saying, "It is definitely the servant who broke it," don't they!

On the contrary, not even this child would break the cup. If you tell the child, "Look son, go and throw this cup outside," then he will not throw it. He will shrug his shoulders. He understands that these cups cannot be thrown away. Now when a child will not break the cups, then how can this grown up servant break them?

When this [the accusations] build up over so many days, then one day the servant will stab him and run away. Then

people create an uproar that, “Servants kill nowadays!” If you ‘beat’ him daily, then one day he will completely beat you! Therefore, should one not know how to deal with the servants?

### **That is Considered Gnan**

One merchant had come. I asked him, “If I come to your home with twenty-five people for tea and twenty-five cups and saucers fall from the servants hand, then at that time how would you feel?” Then he replied, “I would ask the servant, ‘Brother, you did not get burnt, did you?’” Then I said, “That is very good.” See what wonders India is full of!

Otherwise, if twenty-five cups and saucers break, then immediately a thought would arise in the mind that, ‘This servant has incurred me a loss of hundred and twenty five rupees.’ The multiplications are being tallied, aren’t they? It may take some time on paper, but it doesn’t take time in the mind!

What would you do if your ‘cup’ were to break?

**Questioner:** It would not affect me.

**Dadashri:** What are you saying? As it is, you have incurred a debt of eighty-five [years], now fifteen more years are still to come. So will [you] make it to a hundred?

**Questioner:** Let it be, even this ‘cup’ will eventually break.

**Dadashri:** Is that so! You are calling your body a cup? That is correct! That is referred to as *Gnan* (Knowledge of the Self)!

### **The Belief That There is Value in the Temporary**

If an old water pot were to break, then what would the merchant say? “No problem, no problem.” This is because there is not much value to it! Similarly, the (value of the body) is like a water pot; what is its value? When you look at the ‘original element [the Self ],’ then its [the body’s] value will seem like that of a water pot. The whole world believes this, doesn’t it! It believes the value to be a high, doesn’t it? This water pot is believed to have a high value, isn’t it?

### **As the Intellect Increases, Grief Increases**

When the cups break, even one who is very aware (*jaग्रत*) would become disturbed from within. Who would be less disturbed, one with a blunt intellect or one with a sharp intellect? Does the one with awareness become overly disturbed when the cup breaks?

**Questioner:** One who is aware would become more disturbed.

**Dadashri:** That is what ‘we’ have said, “As the intellect increases, grief will increase as a counterweight.” And what problem does one with a bullock’s [blunt] intellect have?

**Questioner:** Nothing at all.

**Dadashri:** If someone hurls two abuses at him, and after some time he says, “Now what will I do? Now after eating I will rest for a while, I will sleep.” Dear man, will you be able to sleep? “That insult? The world will continue to go on this way.” Those people will cast it aside and those with a developed intellect take it personally. They take the ‘load’ on their head!



Due to less ignorance, these aboriginal people would not have any reaction when the cups break, whereas for these people the ignorance is dense!

Suppose you go to someone's home for tea, and the tray falls from the servants hands and the cups and saucers break, if that person is not affected at all, if this trivial matter does not affect him, then people of the world consider him to be great. This can only be considered a trivial matter, right? But, wherever you look, it is the same problem. If a disciple breaks the slightest thing, then he will be taken to task!

### What Happiness is There in Such a Life?

I ask prominent merchants, "Suppose you have purchased new, expensive cups and saucers, and suppose your servant is bringing tea in this on a tray. If he is bringing six cups and saucers, and the tray slips from the servant's hands, then will you be affected in any way?" Then they reply, "Oh, very much, we get disturbed internally!" Then I asked, "Do you not apply any 'medicine' for that *ajampo* (internal disturbance)?" They tell me, "There is no cure for that, is there!" So, I asked, "On what basis do you live? Don't you have any support? Do you or do you not need some support to your life?"

That merchant had said, "There is no cure for this!" Then what will become of you? How can a person tolerate internal disturbance? In fact, people do not like internal disturbance and yet what they say is, "But that is all there is in the worldly life!" If that is all there, then what is the point of living? Then is meaningless. And

what happiness did you experience with internal disturbance?

### How Should one Interact There?

If you do not want to go to final liberation, then there should be tranquility here, shouldn't there? Shouldn't you understand that there should not be internal disturbance? When the cup breaks and *kadhapo-ajampo* (visible anger-internal disturbance) happens, then is it your fault or the fault of the cup?

**Questioner:** It is certainly my fault.

**Dadashri:** The merchant does not experience internal disturbance alone, even his wife is internally disturbed. He alone is experiencing internal disturbance, so why are you collaborating in that? But there is a partnership in that too! So they are both partners in that too! Hey! It is enough if only one partner gets upset, just let him be upset alone! What is the point of all the partners getting upset? In a company, if one partner gets upset, then it is enough! Let just one of them play their bugle! Does everyone have to play their bugles at the same time? Why do they play it? Even if one does not have the desire, it gets played because ignorance makes the connection for him, doesn't it! And when all the bugles play, the servant becomes rattled! When everyone scolds the servant, their young daughter will join in saying, "He needs to be beaten." Then what will become of him? So the poor servant gets trapped!

What the servant feels in his mind is, 'This boss is scolding me for no reason, it is not my fault. I am a servant and I am just doing a job, that is why he scolds me.'

### Have you Ever Thought of This?

Now what I am saying is that, “What would your judgement be like if you were in the servant’s shoes?” Then is it not a grave injustice to scold the servant? Is Indian philosophy actually like this? Actually, you should be so noble that when the tray slips from the servant’s hands and the cups break, what ‘we’ would do is first ask the servant, “Dear man, piping hot tea has spilt on your feet, you have not burnt yourself, have you? It’s okay that the cups broke, they can be replaced, but you have not burnt yourself, have you?” You should first ask him this. Then how good would that make him feel? If you show him the kind of consolation (*aashvasan*) that people at his home do not show him, then how wonderful will the servant feel! The servant is also a soul (*atma*), isn’t he!

If he is badly burnt and you tell him off, then that is wrong. So, if he is not burnt, you can say tell him, “Dear man, if you come slowly and carefully, then such a problem would not happen.” You have to say this. If you do not say this, even then it is wrong, because you have to warn him to be cautious. But you cannot warn him by saying, “Your hands are broken, you are like this and you are like that.” Not that type of warning. That is not considered a warning; that is *himsa* (violence). Even the servant is expecting that you will say, “Your hands are broken.” That is why he is terrified from within that, ‘What will the boss and his wife say now?’ The servant knows in his mind that, ‘The boss and his wife are both like a leopard and a leopardess.

They will growl like a leopard growls, and he will be terrified from within. Now, I would explain to that boss that, “How would you feel if you were in his shoes?” ‘How would I feel, how hurt would I feel!’ Does anyone think like that? At least think about it!

### Carryout Worldly Interactions With Humanity

If cups were to fall from your hands, then what kind of justice would you do? This is how you should give justice [to others]. But there, the kind of justice you establish is that, ‘He caused a loss.’ Is he some sort of an outsider? And even if he is an outsider, even if he is a servant, this should not be done. This is because on what basis does it fall? Because does he drop it, or does it fall; shouldn’t you think that? Would a servant drop it on purpose? That poor man is just a servant. In reality, a servant never breaks anything. It is due to a wrong belief that it seems as if the servant has broken it. In reality, the one who breaks is someone else. So there, the innocent is being accused, then the servant will give its result in any life.

**Questioner:** Then at that time, who is the one who breaks it?

**Dadashri:** When ‘we’ give the *Gnan* (Knowledge of the Self and who the doer is) ‘we’ disclose everything at that time. Who is the one who breaks [the cups], who is the one who runs [the world], ‘we’ solve all of this [for you]. So, what should you actually do in that case? Even in the state of *bhranti* (wrong belief), what support [understanding] should be taken? ‘The servant is sincere; he is not the type to break anything’.

**Questioner:** No matter how sincere he is, but if the cups break with his hands, then is he not indirectly responsible?

**Dadashri:** Yes, he is responsible! But you should know the extent of your responsibility. First, you should ask him, “You have not burnt yourself, have you?” If he has burnt himself, then some ointment should be applied. Later quietly tell him, “From now do not walk hastily.

### **Then it Will Happen Within Limit**

One cannot bear it when someone becomes angry with him, and yet the entire day he keeps getting angry with everyone else; so what kind of understanding is that? That is not considered humanity (*maanav dharma*). He gets angry at everyone all day long, it is just because others are oppressed, isn't it? To strike at those who are oppressed is considered a great offense. Strike a superior, God or a superior. This is because he is your superior, he is powerful. On the other hand, the underhand (subordinate) has no power. So, he strikes at them his entire life.

What is actually referred to as humanity? If you were a boss and you were strongly reprimanding an employee, at that moment the thought should occur to you that, ‘If I were the employee, how would I feel?’ If such a thought were to arise, then you would reprimand him within limits; you would not say anything more than that. If you were causing harm to someone else, then at that moment, the thought would occur to you that, ‘I am causing harm to someone else, but how would I feel if someone caused harm to me?’

To place one's own self in the other person's shoes, is considered humanity. The other religion is spirituality (*adhyatma*); that is even farther beyond this. But one should know at least this much humanity.

### **Understand What is Justice? What is Injustice?**

The justice of the Lord is that however many embodied living beings there are, whether it is a tree or anything else, nonetheless it is living. It can be recognized that it is living because the tree is cut, its beauty goes away. So, all living beings are beautiful and God resides in them. Therefore, if they are hurt to the slightest extent, then that is considered unjust. That is considered grave injustice!

One has made such terrible mistakes! One does not even realize that he has made such a mistake. After interacting with the servant in this way, one does not realize that he has made such a mistake. He says, “The servant is wrong, he needs to be fired,” and that is why one faces all these difficulties. That is why he does not attain final liberation (*moksha*), otherwise if one were to understand the laws of liberation, then liberation is entirely possible. Worldly justice is not justice, God's justice is justice.

If you keep scolding your servant, your children or your wife for an hour, then [in your next life] they will come to you as your husband or your mother-in-law and will nag you your entire life! Is justice needed or not needed? This is what you have to suffer. If you hurt someone for just an hour, then you will have to suffer the result of that for an entire lifetime.

So, you should lead such a beautiful life that no one gets hurt. The boss should not get hurt, the underhand should not get hurt, at home the wife should not get hurt, the children should not get hurt. In order to lead such a life we should get our machinery overhauled by a *Gnani Purush* (one who has realized the Self and is able to do the same for others). Have you brought a 'tender' for an overhaul?

**Questioner:** Even in your speech, the language of a contractor comes forth.

**Dadashri:** Yes, it comes out like that. I am a contractor, so I know about 'tenders' and all that.

### Give Happiness in Order to be Free From Pain

If you give hurt to anyone in this world, then the echo of that will not refrain from coming back to you. After a man and woman get a divorce and the man remarries, then the woman will still continues 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 I am trying to convey is that as long as you are an evidentiary instrument (*nimit*) in giving the slightest pain to anyone, then its effect will inevitably come to you, and you will have to settle that account, therefore beware.

At the office, if you scold your assistant, then will its effect come to you or not? It will indeed. So tell me, how can

the world become free from pain? One who has not hurt anyone to the slightest degree, he is laden with happiness (*sukhio*). There are no two ways about it.

This world is our own, no one else is responsible here. If God were our superior, then we would know that if we engaged 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 negative thought arises, then the responsibility for that is indeed our own. The whole and sole responsibility is ours. There is no father [authority] figure up there. You have no superior at all. Whatever there is, it is you.

### There is Great Liability in Provoking

If someone is working for you, then never be contemptuous towards him, or provoke him; treat everybody with respect. You never know who may benefit you! Today you were greatly benefited from this person. You got introduced to me and that itself is a great benefit. This benefit is considered an unprecedented one! This benefit is such that it has never before been heard of in any era of the time cycle! Therefore, do not provoke anyone. If a dog is sitting in front of your home, do not provoke it. If that dog were to chase someone, he would run and take shelter in our home and then make us do *satsang* (spiritual discourse). If that dog chased the *Gnani Purush*, then the *Gnani Purush* would look for shelter and will go into that person's home! See, that dog is also helpful, isn't it! Everything in this world is potentially helpful! The absolute Self (*parmatma*) resides in everybody, and every living being is in your service day and night, but one does not know how to



take that service, he does not know how to take benefit of it.

Only as individuals does everyone differ, but they are all indeed the Self; hence, they too are God (*bhagwan*). Therefore, do not trouble anyone and do not provoke anyone. If you can help, 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 are provoked, isn't it! No one should be provoked, because the absolute Self resides within. Do you understand this point? Have you ever provoked anyone?

**Questioner:** People provoke their underhand (subordinates).

**Dadashri:** As long as you have a habit of pointing out the mistakes of your underhand, scolding him, you will certainly come across somebody who will scold you. I never scold anyone, so no one scolds me. Our underhand is not there for us to scold; we have to get our work done in such a way so he feels satisfied. The bull is fed ten rupees worth and they receive thirty rupees worth of work out of it. In the same way, laborers work here; but only if the poor people gain some benefit will they stay with us, right? But if we keep scolding them, then where will they go? God exists in every living being, but in humans, God has manifested. They are in the form of God (*Ishwar*); so what 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 does 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 'dis-adjust' anywhere; it is worth escaping from here. This Spiritual Science (*Vignan*) will take you to liberation in one or two lifetimes, therefore get your work done here.

### Protect the Underhand

The world is such that it would scold a scapegoat, an underhand. Hey, scold your boss, your victory will count there! Such are the interactions of the world. Whereas the Lord had said, "Protect your underhand." Those who have protected their underhand have become God. I used to protect the underhand since childhood.

I always helped the underhand, no matter how much they were at fault. But as far as a superior goes, no matter how good he may be, I cannot bear to have a superior, and I do not want to be anyone's superior either. I do not have a problem if he is good, but that does not mean that he will always remain so! Once he will say something that will give you migraine! One who takes care of his underhand is considered a superior! That is a true superior. I am looking for a true superior. Become my superior, but be a true superior. 'We' have not been born to be harassed! Was I born to be harassed by you? What were you going to possibly give me?

If you give the underhand protection, then the boss will give you protection. If

you keep scolding the underhand, then the boss will keep scolding you.

In fact, foolish people harass the servant! Hey, when you become the servant, you will realize this. Therefore, if you don't behave like that, and if the time ever comes that you become a servant, then you will find a good boss.

You have tremendous merit *karma* (*punyai*) so you will not be in his shoes, but you may be in the same situation with your boss someday, so be careful. For those you are the boss of, you should use your power in such a way that if your boss were to use the same power over you, then it would not be taxing for you! Everyone is going to have a boss, aren't they? Someone like me will not have a boss, but everyone else will have a boss, won't they! One who is fond of having an underhand and wants at least one person to be subordinate to him, he will certainly have a boss. 'We' are not fond of having an underhand, that is why 'we' have no boss either.

One who is fond of having an underhand will certainly encounter a boss!

### Use Authority Wisely

In fact, the one with authority keeps crushing the one under him. The one who misuses his authority will lose his authority, and on top of that, he will not get a human life [in the next life]. If we scold a person who is under your authority for just one hour, then an account will be bound for an entire lifetime [for the next life]. It is a different matter if you scold your opponent.

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

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

These officers come to work after having a fight with their wives, and in the office they harass the assistant by making him work so hard! Hey, if the assistant deceives you into signing certain important documents, then what will become of you? Assistants are especially needed. 'We' take very good care of assistants. This is because the [business] runs smoothly on account of them.

### The World is in the Form of Justice, so be Cautious

**Questioner:** The quarrels that happen nowadays, especially in Mumbai and other parts of India, there are many large factories ...

**Dadashri:** There was a depression until 1930. In 1930, there was a Great Depression. During that depression the merchants had tormented the poor laborers very much, and now during times of prosperity, the laborers are tormenting the merchants! Such is the tradition of torment in this world! During times of depression, the merchants torment, and during times of prosperity the laborers

torment! Both will have their turn against each other. So, when these merchants complain, I tell them that, “In 1930 you did not spare the laborers, so now the laborers will not spare you.”

There was once a time when the merchants would harass the servants, and now the time has come where the servants harass the merchants! It is a strangeness of this era of the time cycle. If things were to remain within normality, then it would be excellent. If the merchants would not harass the servants, then the servants would not break things.

If you do not make it a practice of tormenting the laborers, then no one will trouble you. Hey! even in this terrible *kaliyuga* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action) there is no one who can trouble you!

Even in your own home, when there are financial ups and downs and during ‘down’ you dominate your wife. Then during ‘up’ she dominates you. Therefore, if you remain normal during ups and downs, then everything will run smooth for you!

This world has not been without justice even for a moment. From one moment to another there is only justice! This world is not able to tolerate injustice, even for a moment. Whatever injustice is taking place is (actually) justice!

### **The Account can be Settled Mutually**

**Questioner:** Today, two unions have formed in the company I work for in Mumbai. Internal quarrels between the two unions have resulted in murder.

**Dadashri:** In those days there weren’t any unions, they were no unions at all. Now the unions have made it very convenient. That is why they are insincere. The unions quarrel the most. It is the unions that dispute the most in order to retain their position and to straighten the merchants when such times come. The merchants are also wayward. And the depression will come again, it will be like ‘snow.’ That will carry on. The laborers are very good, so they are very sincere. If you (look after) the laborers, then if he is working in your company, then he will not leave his job. He will remain like your family member. All this depends on ‘ups’ and ‘downs.’ Right now there is an ‘up.’ So that is why the servants dominate.

### **Is one Considered a Great Merchant or a Swindler?**

In the earlier times, there were great philanthropists. Those great philanthropists had unity of the mind, speech and body, and that is when great philanthropists would come to be. And the Lord referred to them as great merchants (*shreshthi*). In Madras, *shreshthi* is called *shetty*. It gradually became distorted from *shreshthi* to *shetty* over there, and here it has been gradually distorted to *sheth* (boss).

I was once talking to a secretary at a *sheth's* mill. I asked him, “When will the *sheth* come? He has gone out of town, hasn’t he?” He said, “It will take four to five days.” Then he told me, “Listen there is something I want to say.” I replied, “Yes, brother.” Then he said, “It is worth getting rid of the ‘e’ and changing it to an ‘a’” [*sheth* (boss) to *shath* (swindler)]. I explained to him that, “Do not say

anything as long as you are getting paid by him. After you leave this place you can say that if you want to. No matter what the boss is like, but as long as you are receiving money from him to eat you should call him *sheth* (boss)." He started to tell me, "Sir, get rid of the 'e' and turn it into an 'a.'" I told him, "I understand that. Do you think I don't understand all these people? I know all of them." But he should have a limit to what he says. Otherwise, when you change the vowels what will remain?

**Questioner:** *Shath* (swindler) remains.

**Dadashri:** Do not say that. You cannot say that!

This is the state that has come about! What great *Jagdusha* [a renowned merchant] and bosses there were! They were worthy of being referred to as bosses.

Whereas what has become of the great merchants nowadays? If they have purchased a new sofa two years ago, then they will still purchase a new sofa upon seeing their neighbor's sofa. They are engaged in competition. If there is a padded seat and a cushion, then that will also do. But one imitates another and falls into competition; how can he be considered a boss? The Indian concept of a padded seat and cushions is a great concept, but people do not understand this and they run after sofa sets. 'That person has purchased this, so I also want one like this.' And then the squabbling starts! The driver has a sofa in his home and the boss also has a sofa in his home! All this imitation has seeped in. People feel inclined to wear the clothes that

others wear! If they see someone making *rotli* (Indian flat bread) on a gas stove, then they too will buy a gas stove. Do they not understand the difference between *rotli* cooked on charcoal and *rotli* cooked on the gas? There is no problem in buying anything, but why do it out of competition? People have lost their humanity because of competition. If you behave like a beast, then you will get a birth in the animal kingdom!

Otherwise, a great philanthropist is himself very happy, and he has the intention of making others happy in that community. Only one who is happy can make others happy. How is a person who is miserable going to make others happy? One who is miserable will worship God (do *bhakti*) and will be preoccupied in working to become happy.

### Become a Boss in the True Sense

The seller stretches the cloth [while measuring it] and then sells it, so I have to tell them, "Do you not have the desire to attain final liberation anymore?" Then they say, "Why are you asking this?" So I have to tell them, "When you stretch the cloth, what is your *dhyan* (internal state of being)?" Understand the *dhyan* of Lord Mahavira! This is considered *raudradhyan* (an adverse internal state of being that hurts others). To cheat others, even the slightest, is considered *raudradhyan*. If the customer asks, "What is the price of this terylene cloth?" Then you have the right to quote him eighteen rupees and fifty paise instead of eighteen rupees [per meter]; that is all. But if you quote him for eighteen rupees, then you have to give the full length, not the slightest bit less. If you do not give less, but even just have



the intention to give him less, then that is also considered *raudradhyan*. If while giving him less you give him more by mistake, then there is no one keeping a record of this. The bosses notify their staff, “For forty yards we should have this much extra material left over.” So they are encouraging them [to do it].

One does, makes others do, and instigates others to do so. It is verily this *raudradhyan* which happens all day long. People have lost their morals as a Jain. What is a Jain actually like? Whatever difficulty you are in, yet at that time if someone comes to you for help, then if he gets to know of your problem, then how can you call yourself a Jain? He should certainly be helped. His expectations should not be shattered. Ultimately, he should get some assistance, no matter how great or little. If you cannot help him financially, then it is okay, but he should get some assistance that, “If there is something I can help you with, then let me know.” The poor man comes to you for help because you are a Jain and a businessman, and if the poor man goes back disappointed, then what is the point of that! What do you think? Is my point right or wrong?

When these people see a good tree and sit under it for shade, but if the tree were to attack them, then what would happen? Similarly, these businessmen attack saying, “You are useless, you are like this, you are like that”, etc. One will be able to tell destitute people, “You are useless,” because they do not have any power (*satta*). And they exhaust the servants by making them work hard the entire day. If cups fall from the servant’s

hands and break, the boss will hurl abuses at him by saying, “Your hands broken, you are like this.” What will become of you in your next life? If the servant’s hands were broken, then you would not have employed him, would you! Actually, people have become the ‘doers’ of *karma*! For worldly interactions, the Lord has said, “Do it in a dramatic manner,” but instead they believe, ‘I am doing it, who will do it if I am no longer around?’ Due to that, *karma* is bound. And they bind *nikachit karma* (*karma* that one has no choice but to suffer), not mild [*karma*]. He [the servant] will bind mild *karma*, whereas the businessman will bind a heavy *karma*.

### One ‘Sucks Blood’ by Doing Hard Raudradhyan

Instead of enacting a drama in this world, if one is working as a collector, he will behave at home, but at work he will be obstinate. If you visit him at home, then he will say, “Come in, sit down,” and when he is at work, he will not even look up at you from his office chair! Does this chair you sit on at work bother you? Does it make you crazy? He says, ‘I am this, I am that.’ Hey, what is so mighty about you? At home, your wife scolds you!

Also, in this era of the time cycle hard *raudradhyan* has increased. Hard *raudradhyan* means to take advantage of people with lesser intelligence using one’s higher intelligence thereby cheating others. This is hard *raudradhyan*. One strikes the other person through his own intellect, he ‘sucks all the blood’ of the other person, leaving him with only ‘skin and bones.’ And moreover he says, “I didn’t beat him? I follow the religion

of non-violence (*ahimsa*)!” These bosses have arranged such connections that the boss sits on sofas with a cushion, and the poor farmers work hard all day and night. And the cream comes to the bosses home while the farmers do not even get buttermilk! The boss uses his higher intellect to take advantage of those with lesser intellect, and beats them gently! This is considered hard *raudradhyan*! They beat into pieces. [Whereas] if they beat him by cutting them in two at once, then that is not considered hard *raudradhyan*; that is considered *raudradhyan*. This is because after cutting them in two and after seeing the blood, his mind would change that, ‘Oh ho ho! Did I cause his death!’ But in hard *raudradhyan* the mind never turns around, and on the contrary, it becomes more resistant. The boss ‘sucks all the blood’ of his workers without shedding a drop! Now, how can anyone tackle someone like this? There is no terminus station for this, is there! The consequences of hard *raudradhyan* are very terrible. Its result would not even be fit for the seventh hell! You will have to understand hard *raudradhyan* and *apadhyan* (any activity carried out without a purpose or meaning) in great detail, won’t you? What do you think? Or will it do without understanding it?

**Questioner:** I will have to understand it, Dada.

**Dadashri:** Shouldn’t you at least understand something! There is a mutual relationship with everyone. What is the world? It is mutual good will! Whether one is a collector or a servant, there should be a mutual good will, a helping nature and an obliging nature!

## Takes Advantage of Those With Less Intellect

People today generally don’t kill insects, but they ‘strike’ people with their *buddhi* (intellect). I will give you an example of what it is like. Suppose you were going along on the road, and there is mud and mire on the road. You have a candle the kind that gives out a lot of light, and other poor people come carrying a lantern and they cannot see the road properly. So you tell them, “Come over here, I am waiting for you.” You should stand there and show them the road. As you have more light, you should offer them the light; that is your duty. So, [you have] more intellect and therefore you have more light, and the other person has less light. That poor person will fall into a ditch, so what should we do right away? [Tell him,] Dear man, don’t do it that way, do it this way! But instead people steal with their intellect.

Did you understand what it means to ‘strike with the intellect’? Those with more intellect bully those with less intellect. If the boss has more intellect, then he will keep on scolding his underhand even if they are working. Hey, why are you scolding then when they are doing their work, and he acts very humble with his wife. This is because he has to ‘strike’ with the intellect.

If he tries to ‘strike’ using his intellect, then the wife will beat him with a club, so his intellect will not work there. The intellect will not work in the face of a club. The intellect will cease where it sees a club.

You should give advice to poor

people; you should give them peace. And you should not charge fees for your 'greater light' (advice). Here people have more intellect, so they take advantage of those with no intellect. And those with greater intellect know how to adulterate things, don't they? Who has taught one to adulterate gold? It is the Indian jewelers! Outside in foreign countries, there is no adulteration of gold. It is the Indian jewelers! All this has been discovered by Indians!

### **Due to the Boss's Power the Poor Laborers get Beaten**

Many laborers toil the all day long, and in the evening the poor man tells his boss, "Sir, there is nothing to eat at my home, so I told you that I will stay if you pay me cash in the evening." Then the boss will tell him, "Yes, I told you I would pay you cash, but I have a hundred rupee note. Give me back ninety-five rupees and take your five rupees. Otherwise, if you want to go, then go or stay if you want to stay. Are you a fool or what?" In this way, the poor man takes verbal abuse and returns home without any money. What can that poor man do? After all, he is a laborer, isn't he! So what's the fault of the boss in that? Right now the fault is of the sufferer. The boss doesn't pay him the five rupees and then on top of it he scolds him, hurls abuses at him, but who has to suffer? The laborer. So, the fault is of the laborer, and when the boss gets his results, then it will be the fault of the boss. He will get the result of scolding, abusing, and hurting the laborer. The result of his [the laborer's] mistakes has come into fruition and he has received it right now, whereas the boss's (*karma*) has bound.

When the results will manifest, when it ripens, he will get his turn. Until then, the boss will carry on.

### **Then There is a True Religion**

What type of feelings (*laagni*) should you maintain in that case? If you understand anything about moral duty (*dharma*), then if you had a hundred rupee note, you should get change from anywhere you can and give him five rupees. That poor man toils all day for five rupees. Before he even arrives, you should be anticipating, 'When will he come and take his wages!' Before he even speaks, you should say to him, "Here, brother, your five rupees!" You should not delay even for a minute. This is because he still has to purchase chilies, purchase tamarind; and what else must he need to purchase? He must have also brought over a bottle for oil in which he will take a little oil home. Once he takes all these things and goes home, then he prepares his meal. I had laborers working for my business, so I know all this. My principle was such that if something goes wrong in the laborers wages, then I take [the responsible person] to task. Very particular. The poor people have tremendous suffering, so how can we add to their troubles?

Therefore, what moral duty should you practice? When someone causes harm to you, when someone appears to be your enemy, he is not really your enemy. No one can actually harm you. Therefore, you should not harbor any *dwesha* (abhorrence) towards him. Yes, then if your servant drops the cups, then the servant is not the one who drops it. Someone else drops it. That is why you should not get *krodha* (angry) with your servant.

## Just see That Enmity is not Bound With Anyone

Many people suppress their anger. Hey, it is not a thing to suppress! Understand anger and then suppress it. Anger, pride, deceit and greed are 'bulls!' So when one tries to suppress the 'bull' of anger, then the 'bull' of pride gets bigger! What did you gain from this? The 'bull' of pride got bigger. People suppress one of the 'bulls,' don't they? But do not do that. You need to recognize what anger is.

Anger is itself *ahamkar* (ego). So you should analyze as to how it is ego. When you analyze it, you will realize that anger is ego. Why did anger arise? Then one would say, "Anger arose because the maid broke the tea cups and saucers." Now what problem do you have when she breaks the cups and saucers? Then he says, "We have incurred a loss in the home." So, just because a loss was incurred, do you have to reprimand her in return? However, to exercise egosim, to reprimand; if you think about this minutely, then by thinking all the ego gets washed away. Was the breaking of the cup avoidable or unavoidable? Are there unavoidable situations or not? The boss reprimands the servant saying, "Hey why did you break the cups and saucers? Are your hands broken? You are like this and you are like that." If it was unavoidable, then should you reprimand him? If your son-in-law breaks the cup and saucer, then you would not say anything! This is because when a superior is involved one remains quiet! And when an inferior is involved, he keeps chiding! This is all egoism. Doesn't everyone remain quiet in front of a superior? If Dada breaks

something, then nothing arises in anyone's mind, and what if the servant breaks it?

This world has never seen justice. All this is due to lack of understanding. If there was understanding through the intellect, then it would be more than enough! If one's intellect is developed, if it is molded to understand, then there would be no quarrels. Now by quarreling, do the cups and saucers become whole again? It just gives one satisfaction, that's all, isn't it? Moreover there is quarreling, it creates conflicts in the mind on top of that. So, in this situation firstly there is loss due to the breaking of the cups; secondly there is a loss due to the conflict; and thirdly there is a loss because enmity is bound with the servant! The servant will bind enmity that, 'I am poor, that is why he is saying this to me now!' But that enmity will not let go of you.

## Who is Responsible in That?

It is only that which happens through Scientific Circumstantial Evidences that is *Vyavasthit*. The knowledge of *Vyavasthit* renders complete satisfaction in every situation. I will give you a simple example for this. Suppose this glass begins to slip out of your hands. And you move your hands in this direction and that direction all the way to the bottom and try to save it. Yet it falls and breaks. Then who broke it? You had no desire that the glass should break. On the contrary, you made every effort to save it right until the end. Then, did the glass wish to break? No. That cannot be so. No one else was present to break it, so then who broke it? *Vyavasthit*. *Vyavasthit* works exactly in accordance with the law of nature. It is not a reign of Queen Popabai [a monarch known to



make erratic and baseless decisions]. If the glass were not to break according to the rule of *Vyavasthit*, then how would these glass factories remain in business? Actually, *Vyavasthit* has to run your life, it has to run the glass factory and it has to run the lives of thousands of laborers. Therefore, the glass will break according to the law of nature, it will certainly not refrain from breaking. So foolish people get *kadhapo-ajampo* (visible anger and internal disturbance) when things break.

Suppose a tray were to drop from the servant's hands, and twenty cups from it fall, twenty expensive cups, each cup and saucer is worth two rupees or three rupees. Twenty multiplied by three is sixty rupees. Will you immediately be affected or not? If one does not have *Gnan* (Knowledge of the Self and who the doer is), then will that affect him or not? If one has not attained this *Gnan* then he will be upset from within. He will not say anything because everyone is sitting there, but he gets upset from within that, 'When these people leave I will hit the servant!' While the guests are seated he gets disturbed internally that, 'When will the guest leave, so I can slap the servant a few times!' And the mortal one (*mooah*) does so indeed.

Now, one does not have the awareness (*bhaan*) of whose fault it is, and so he keeps doing this within. And if the servant is the one who breaks it, then would he not break it every day? How did he break it today? If the servant is the one who breaks it, then this would be a daily routine.

It only breaks when he is not able to grasp it in his hands, isn't it? And if he

knows that the servant has not broken it, but *Vyavasthit* has broken it, then would anything happen? Wouldn't complete closure remain? In reality, the poor servant is a *nimit* (apparent doer). And yet these merchants accuse them. This is considered the greatest mistake. He does not know, 'Who the doer is.' (People of the) World accuse the *nimit* that they see with their eyes. You should never accuse the apparent doer. Mortal one (*mooah*), by accusing the apparent doer you are doing great harm to yourself. Mortal one, find the root cause [behind it]! Then you will find your solution.

Nobody ever breaks anything in this world. All this is a settlement of your *karmic* account. In that, the poor servant becomes the apparent doer (*nimit*).

If the servant comes bringing cups and they break, then does anything happen within, or not? Look, he is crying about the cups! He mourns over his children, and he mourns over the cups as well. Worldly people want to mourn about everything, don't they? But you should understand that your *karmic* account has been settled!

If the cups and saucers break, then from now onwards what should you tell the servant? They have broken, so what *Gnan* (Knowledge) should come to the mind?

**Questioner:** *Vyavasthit*.

**Dadashri:** Yes. The energy of *Vyavasthit* destroys things, and it also supplies things. Therefore, you should not worry at all.

But do not say that to his face. You

should tell the servant that, “Dear man, you haven’t burned yourself, have you?” First ask him this. So the fear he has of the boss will go away. Then tell him, “Be careful next time!” Tell him, “Walk carefully.” That is all you should say.

### **Do not Scold, get Work Done Through Explanation**

**Questioner:** Dada, I am telling you the problem between me and my nephew. When I tell him to give all the accounts, he falls short in disclosing the accounts. Then he does all the work but he doesn’t give me a report, so the problems increase. Now if I tell him anything, then he feels bad.

**Dadashri:** I will tell you what happened with ‘us.’ An acquaintance of mine was working for ‘us.’ He was incorrectly writing all the accounts that he was supposed to write. He needed ten rupees for his expenses, but he would show four *annas* (about fifteen rupees today). So, I told him, “Write whatever expense you incur, whatever you do, write it as such. If you bought a cigarette, drank brandy, write that down. If you drank tea, you treated others to drink tea, write that. You have ‘our’ permission.” Then he started writing all that down. Then the problem was discovered. Now, how would people write it all down out of fear? What is the reason for not writing the accounts properly? If he ever writes it properly, then the boss will intimidate him that, “Hey! What have you done, where did you use so much money?” He does not have the sense worth of four *annas* and yet has become a boss! He doesn’t know to encourage them so then the workers become discouraged.

Because of scolding, a person does not tell the truth and he engages in *kapat* (deceit). All this deceit has arisen in this world due to scolding. To scold is the greatest egoism; it is the mad egoism. When can scolding be considered useful? When it is done without prejudice. Prejudice means that if you had scolded [someone] yesterday, then it is remembered in the mind that, ‘He is just like this, he is just like this,’ and then you go ahead and scold him again. So then, the poison spreads from that. The Lord has referred to this as a terrible disease. It is a sheer sign of becoming a fool; not even a word should be said.

A true boss will never scold anyone. A boss is one who doesn’t scold anyone at all. How can one who scolds be considered a boss? Everyone else talks behind his back that, “This boss is such and such”; they have indeed given him some sort of name. All the laborers have indeed given the boss some name or the other. Actually, he [the boss] simply believes in his mind that, ‘I understand everything.’ [If he believes] ‘Compared to them I don’t understand anything at all,’ then nothing would get spoilt. The boss should appear so calm! Just by looking at him people would become happy. When the boss arrives, the entire atmosphere itself would become calm!

### **Accomplish the Work Through an Intermediate Agency**

When I had an iron factory, and whenever I would go to the factory, a hundred or so people [workers] would say, “*Bapa* [father] has come, father has come.” Even if they see me from two hundred feet away, they will say, “Father

has come, father has come,” and become very happy. And I would never say even a single word [of reprimand] to anyone, not even if I see that a thousand rupees worth of damage is happening. At times, if someone has ruined the work, even then I wouldn't scold anyone. I would not shout about any matter.

A boss will never scold anyone. At times, he will create such an intermediate agency. That agency would do the scolding, but the boss would never scold. He would set up an intermediate agent, so that a person who scolds is kept in the middle to do all the scolding, but boss would not scold anyone. Then the boss will bring a settlement between the two people. The boss will call both of them and say, “Your scolding is correct and what you are saying is also correct.” So, he brings such a settlement. Otherwise, would a [true] boss ever scold?

These are talks of worldly interaction! Does any of this help you?

**Questioner:** Hey! This has caused me to start to think that while I am scolding I am not a [true] boss.

**Dadashri:** A [true] boss; how can one who says even a word [scolds] be considered a boss? If he were to scold, then you should understand that he, himself, is an assistant (!) A true boss would never have a wry face. A boss will indeed appear as a boss. If he growls, then what will his value be in front of everyone? Then the workers will talk behind his back that, “This boss keeps uttering rude speech! He keeps growling!” It's better to be a servant rather than to be such a boss. Yes, if need be, if you want

to meddle, then keep all the agencies in the middle. But the boss should not do the job of scolding! The servants fight for themselves, the farmers also fight for themselves, and you too fight for yourself; then who doesn't fight for himself? A businessman fights for himself, then what is left of him as a businessman? A [true] boss would not do that.

Your nephew thinks that, ‘This uncle's *swabhaav* (intrinsic nature) is indeed crooked,’ and what you think is, ‘This nephew doesn't understand what I am saying.’ In this way the case continues to go bad! Now if he were not to accept that, ‘The uncle's intrinsic nature is crooked’, then he will take your words into consideration. But he is not taking your words into consideration so it means that your intrinsic nature is indeed like that. He believes that. This is because he sees that intrinsic nature every day, so by saying, “The other person's nature is indeed like that,” the case gets ruined. Therefore, find a solution. Keep an agency in the middle to scold the nephew, then the nephew comes to you and complains that, “This man argues with me a lot.” Then you should tell him, “You indeed have to show him all about the work, don't you! You have to show all the accounts, do you not!” When you say this, your nephew will listen to you. Otherwise, even if you stop scolding, then gradually everything will settle down with him.

### **Where it is Vyavasthit why Should one Interfere?**

As much as possible, it is only worth working towards the Self, and nothing in this worldly life will get disturbed. In worldly life, tell Chandubhai (reader

should insert his or her name here), “Continue doing your work.” Even if something gets disturbed, then tell him, “Do not fight with anyone, do not scold anyone, and continue doing your work.”

In this world, do not say even a word to anyone. To say anything 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 Evidences). Without this Knowledge of *Vyavasthit*, one will not refrain from speaking. If the cups 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 cups break, then how they came to break; that Knowledge of *Vyavasthit* has been given. So there is no need to speak at all! And after all, what happened was indeed *Vyavasthit*.

### To Scold is Itself ego

*Vyavasthit* runs everything; it is not worth saying anything. It is worth attaining Your own religion (the Self). Before, you used to think that you are running it, and therefore you have to speak. You no longer have to run it, do You? Now this is a spinning top and that too is a spinning top! Let go of all the trouble!

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. There is nothing that can be said in this world. Whatever we speak is ego. The entire world is regulated.

### The Knowledge of Vyavasthit With the Workers

If you remain in the Knowledge of *Vyavasthit*, then there is no need to look at the law, is there! So, if someone comes early or someone comes late, even then it is *Vyavasthit*! So, you shouldn't scold anyone.

**Questioner:** Yes, Dada.

**Dadashri:** Now if one is always late, then you can tell him that, “Dear man, you should not be late like this.”

**Questioner:** In the law, the right or wrong result comes. Law fights for what is right, but one has to accept whatever comes in *Vyavasthit*.

**Dadashri:** Yes, and in *Vyavasthit*, I should not ask you why you are late. I understand that you are not a person who would be late. The circumstances (*sanjogo*) have entangled you, but people do not understand that, do they! However, they will tell him, “You are indeed late, and you ruined all my work.” And the quarrel starts. Because he does not understand *Vyavasthit*, he gets entangled everywhere? Did you understand?

### Due to Your Karma, the Other Person is Crooked

If your boss rewards you, then it is your *Vyavasthit*, and when your *Vyavasthit* is the opposite, then the boss will think,



'I should cut his wages this time.' So, the boss cuts the salary, then you will think in your mind that, 'This boss is worthless, I have got a worthless boss.' But one does not know how to evaluate that, 'If the boss was worthless, then why does he give rewards?' So, there is some sort of mistake, there is something wrong in the evaluation! The boss is not crooked; it is just your *Vyavasthit* that changes! The one who hoards wheat is not crooked; you are not getting wheat because your *Vyavasthit* is crooked. Therefore, what 'we' are saying is that the fault is of the sufferer. When the one who hoards wheat will get caught, it will be his fault; he will be guilty at that time. He has not been caught at the moment. He is still traveling in cars. Therefore, the fault is of the sufferer!

If you were abused, then that is *Vyavasthit*, if you were beaten, then that is *Vyavasthit*, and if you received a reward, then that is also *Vyavasthit*. What is the intent behind saying *Vyavasthit*? You tried to make it right but it turned out wrong, then say that it is *Vyavasthit*. Then *artadhyana* (adverse internal meditation that hurts the self) and *raudradhyana* (adverse internal meditation that hurts the self and others) will not happen.

### **There is no Intention of Hurting Others, is There?**

**Questioner:** If someone is working under me, whether it is my child or someone at the office, or whoever it is, when he is not fulfilling his duties, at that time I give him correct advice. Now, the other person indeed feels hurt by this, so it seems as if a contradiction arises. So what should be done there?

**Dadashri:** There is no problem with that. As long as your point of view is legitimate, there is no problem. If you have inhumane intent towards that person, then you should not have that. And if contradictions arise, then you should ask for that person's forgiveness. So, accept that mistake. There should be complete humanity.

**Questioner:** In my office, there are three to four secretaries. I tell them to do this. I tell them once, twice, four to five times, even then they continue to make the same mistakes. Then I get angry, so what should I do about this?

**Dadashri:** You are now the pure Soul. So, how can You have *gusso* (anger without violent intent)? *Gusso* comes to Chandubhai. So, You should tell Chandubhai, "Now that you have met Dada, decrease your *gusso*!"

**Questioner:** But those secretaries do not improve at all, then what should I do with them? I have to tell the secretary something, otherwise they will keep on repeating the same mistake! They do not do the work properly.

**Dadashri:** You should tell Chandubhai, 'Scold them slightly.' Tell him, 'Scold them with equanimity.' Scold them in a dramatic manner that, "If you continue to do this, then how will you keep your job?" Tell them all that.

**Questioner:** But they will get hurt at that time, won't they? Haven't you said, "Do not give hurt to others"?

**Dadashri:** They will not get hurt. This is because you are speaking dramatically, so they will not get hurt.

They will only become aware (*jagruti*) in their mind, and their firm decision (*nischaya*) will change. You are not hurting them in doing so. When will one get hurt? When your intention is to hurt such that, 'I am going to straighten them out,' then they will get hurt.

### **Harbor the Intent That, 'May no one be Hurt'**

**Questioner:** I am a P.A. (personal assistant) of D.S.P. (District Superintendent of Police). I have to dismiss some people, for which I feel bad. Is there *karmic* bondage in that?

**Dadashri:** Sometimes it may happen that you send a note to those higher up to dismiss a person, and yet he does not get dismissed? Does that not happen?

**Questioner:** It happens.

**Dadashri:** Hence, to dismiss is a routine for you. And if you keep the intent in the mind that, 'I do not want to dismiss him,' then there is no bondage for you. It is such that however many mistakes one has, he will get that much punishment; that is the rule. That is not something which can be stopped. So, you should harbor the inner intent that, 'May he not be hurt.' However, the routine is bound to continue.

### **Fulfill the Duties While Remaining in Gnan**

**Questioner:** If I report someone's fault, then do I incur a liability?

**Dadashri:** No, nothing will happen.

**Questioner:** If a worker under me does not work properly or is messing things up, and if I bring it to my

manager's attention, then at that time do I bind *karma*?

**Dadashri:** No, you will not.

**Questioner:** And if I do not bring it to my manager's attention, then our management will be ruined.

**Dadashri:** So, you have to bring it to your boss's attention, but you should do so with *vinaya* (humility). You should explain everything to him when you tell him. You cannot speak to him arrogantly.

**Questioner:** How is this possible in worldly interactions?

**Dadashri:** You should harbor such an intent, then whatever happens is correct. You should harbor such an intent, and it is necessary to tell him with understanding. Then however many times you tell him with understanding, it is correct, and if you do not tell him with understanding, then it is also correct.

**Questioner:** If someone is being obstinate, and I do not have the authority to punish him, but I report him to my boss to punish him. Now the boss was the one who punished him, but I was the one who reported him. So I became the *nimit* (apparent doer), did I not?

**Dadashri:** No, but that is not the intent in your mind, right! It is Chandubhai (reader should insert his or her name here) who is doing this, isn't he! So what should You do? You should keep Seeing what Chandubhai does. The world will go on. Do not keep fear of it. You should keep the intent in your mind that, 'May no living being be hurt.' Then may you continue with your routine. Whatever routine is happening, You do not interfere

in that, do not have doubts and suspicion (*shanka-kushanka*). 'You' should remain as the Self. However, you will have to perform your duties, will you not?

### Repent for Becoming a Nimit

**Questioner:** Currently at work, if a person working under me makes mistakes, then I have to punish him. This is because of the position I hold at work.

**Dadashri:** No, but when that happens, You should make Chandubhai repent. After it happens repent that, 'This is not something that should happen.' He got hurt by you so you should repent for that, 'How come I had to do that? Why did I have to be the *nimit* (active evidence)? I should not become the *nimit*.' But now you are in such a position that you have no choice but to do that. So, you have to do the routine [work].

### Instead of Looking for the Danger, Find the Solution

**Questioner:** If a person holding a high-post government job is my underhand, and he is doing a lot of wrong things, that is when I decide to take steps and dismiss him.

**Dadashri:** You should not dismiss him. You should give him information that, "You should not do this." However, you are in a government department so you should never dismiss him. Do you have anybody over you who can dismiss you or not?

**Questioner:** Sure there are!

**Dadashri:** So, you should not undertake the liability of dismissing anyone. If your superior officer tells you,

then you should still soften it; soften it even by telling a lie. If talks about your own dismissal arise, would you not be affected by hearing the word 'dismiss'?

**Questioner:** I would be; everyone would be.

**Dadashri:** Then how affected would that poor fellow be? Why should you hurt anybody in this world? You should abide by the laws. There are all kinds of loopholes within the law. And is there or is there not a milder language [you can use]? Is there not a difference between saying, "Please explain to me why you should not be dismissed," and "I will dismiss you"? Therefore, mild language should be used. So, this is your responsibility, it is a great responsibility that a mistake is being committed from your side; leave him alone. Do not ruin someone's job or livelihood.

If someone has to be dismissed, then let him escape, even if you have to lie. Then there is no need to have any second thought or anything else.

### With Detachment in Worldly Interaction, There Should be Pratikraman

**Questioner:** Suppose there is a supervisor, a boss, if he reprimands his underhand, then he [the underhand] would feel hurt, wouldn't he? If the employee does something wrong, then it is the supervisor's duty to reprimand him, is it not?

**Dadashri:** It is like this, to reprimand someone carries great responsibility. Reprimanding should be such that your 'hands' do not get 'burned'

and the other person does not get hurt. Our people do not consider this and they start reprimanding. One who reprimands a very big offender. Whatever is going to happen, will happen to the receiver, but the one who reprimands becomes entrapped!

**Questioner:** Whatever duty he has, he has to take certain steps to meet his obligation, so then what should he do? He has no choice, does he? He has to do it, doesn't he?

**Dadashri:** Do that, but find a systematic way so that it will not affect the other person much.

**Questioner:** What other way can he find? If [the employee] is not doing his job, then he has to be reprimanded, doesn't he?

**Dadashri:** But do you 'weigh' the reprimand before you give it or do you give it without 'weighing' it? Do people ever 'weigh' before reprimanding? People must be weighing a quarter of a seer [Indian unit measurement], mustn't they? So, how can you do that?

**Questioner:** It is indeed given without 'weighing,' but it is such that at work, it has already been decided that, 'If he doesn't do this much work, then certain steps will be taken.' All these rules have been agreed upon.

**Dadashri:** There is no problem in taking legal steps on paper. But you reprimand him to his face. Do you give it after 'weighing' it or without weighing it?

**Questioner:** But Dada, if he does not do his work, and if I have assigned him some task, and he does not do it and

he avoids doing the work, then I have to reprimand him, don't I?

**Dadashri:** Yes, you have to reprimand.

**Questioner:** Sometimes I have to reprimand the other person, or I have to lay him off, dismiss him. Then in my mind I feel bad that his children will go hungry.

**Dadashri:** But it is like this, you should warn him by saying, "Dear fellow, I will have to lay you off, I will have to dismiss you, so be forewarned and do your work."

**Questioner:** I do warn him like that. I give it to him in writing that, 'You are not doing the work, you will be dismissed; your work is not satisfactory.' I give him all that in writing.

**Dadashri:** Then?

**Questioner:** In spite of that if he does not improve, then I have to lay him off. And after I lay him off, then his poor children, being miserable, come to my house crying. Then I feel bad. He is bound to feel hurt as well, isn't he?

**Dadashri:** If you want to stop the hurt, then let him stay. Do the work yourself.

**Questioner:** If I do not take these steps, then I get reprimanded by my superior.

**Dadashri:** Then take those steps, but do it in such a way that You are pure Soul (*Shuddhatma*). Now when Chandubhai (reader should insert his or her name here) takes the steps there is no liability. The entirety of Chandubhai



is a discharge. Therefore, 'You' are not liable for the steps that are taken. 'You' should tell Chandubhai that, 'As far as possible, don't take any steps, do not take such steps.' Nevertheless, whatever [steps] are taken is correct!

**Questioner:** What you are saying is correct. We took the steps by remaining detached, but having taken those steps, that person feels hurt. Is there any solution for this besides doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake)?

**Dadashri:** Just *pratikraman*. There is nothing else to be done.

### Do Pratikraman for the Nature of the Prakruti

**Questioner:** While performing my duties at my job, I insulted people with a lot of strictness; I belittled them.

**Dadashri:** You should do *pratikraman* for all of them. You did not have an ill motive in that. You did not do it for yourself. That is considered sincerity for the government.

**Questioner:** In that sense, I was a very bad person; many must have been hurt by me, right?

**Dadashri:** For that, you have to do collective *pratikraman* such as, 'I am asking for forgiveness for whatever mistakes I have made due to my strict nature.' You do not have to do it individually.

**Questioner:** Should I do collective *pratikraman*?

**Dadashri:** Yes, you should do it that way; that, 'Due to my nature,

whatever mistakes I have made while doing work for the government, I have done things that hurt other people, I ask for forgiveness for that.' You should say that every day.

### The World Will Improve With Pure Love

The Lord has said, "Do not bind vengeance (*ver*) with anyone. At time, if possible, bind love but do not bind vengeance. This is because if you bind pure love, then that pure love itself will destroy the vengeance. The 'tomb' of pure love is such that it will destroy vengeance, but who would dig up the 'tomb' of vengeance? Through vengeance, vengeance is be bound and it will keep increasing continuously. It is due to vengeance that there are endless wanderings life after life! Why do these human beings wander endlessly? Have they not met *Tirthankars* (absolutely enlightened Lords who can liberate others)? The truth is, "Yes, they had come across many *Tirthankars*. They had gone to them, they sat with them, they had listened to them, they listened to their *deshna* (ego-less speech accepted by all), but it was all in vain.

### The World Will be won by the Sword of Non-violence

Just see, everyone becomes wise with this 'weapon' of love, I do not have to scold them. [People of] The world have never improved by getting scolded. The amount of work that has been accomplished with the 'sword' of non-violence (*ahimsa*), has not been accomplished with the 'sword' of violence (*himsa*). With the 'sword' of violence, these endless quarrels will

always persist. With the 'sword' of non-violence, one will be saved.

**Questioner:** Dada, but only those who are in the experience of the Self are the ones who can do it, right?

**Dadashri:** Those are indeed the ones who can do it! Others should decide upon a goal such as, 'I don't want to be violent by any means, and I will fight with others with the 'sword' of non-violence.' Fight, but with non-violence, then there is no problem. There is no problem in fighting, but fight with non-violence. To say bad words is considered violence. If you have bad intents for someone, then that is considered violence. It shouldn't be like that [violent], okay?

**Questioner:** Correct.

**Dadashri:** When I was doing business, I would speak to the workers like this, I would tell them if they were not working. If I don't tell them, then it is wrong, and if I tell them, even then it is wrong. I say something in which there is no violence. So I say, "What have I ruined for you in your last life that you are all doing this?" So, he gets confused, he becomes aware (*jagrut*). Speak such that he doesn't get wounded with pain. "What have I spoiled for you that you are doing this?" So then the intent arises in his mind that, 'Yes he hasn't spoiled anything as such, I have actually made a mistake.' He feels like that, but if you use the 'weapon' of non-violence, then it is very good. No one has won in the entire world with the 'weapon' of violence. That itself is defeat. Defeat arises through violence. One who wins through violence, is defeated, and one

who is defeated is defeated, everything is indeed defeat. With the 'sword' of non-violence I have never been defeated by anyone. People with powerful brains have come to me, but I have the 'sword' of non-violence, then where is the reason for me to be defeated? One with the violent 'sword' would be defeated. If you have the desire in your mind that, 'I will say [something] to him and win,' then I would first tell you, "I am sitting here having been defeated. If you want to win, then win now." So, his wish is fulfilled. He is satisfied; he is able to sleep. I will certainly be able to sleep, but he should be able to sleep. It should not be the case that he cannot sleep. If he gets defeated, then he will not be able to sleep. So, do I not have to look after him? Therefore, I do not let anyone get defeated.

**Questioner:** That is your *karuna* (compassion).

**Dadashri:** Then he will say on his own that, "No, no, there is no problem in getting defeated, but I want to know the truth." Then I say, "After having won, you will then get defeated and go. So speak with caution." Then he says, "I don't have a problem with that."

**Questioner:** Then to be defeated like that is considered winning.

**Dadashri:** Yes, he has won. So, the point is to understand. It is short and sweet. God is the embodiment of pure love. However much pure love arises in you; if pure love arises for our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), even then it is more than enough!

~ Jai Sat Chit Anand

## 8th iSTAR for Teenagers : August 2<sup>nd</sup>-15<sup>th</sup> 2017

**What is iSTAR?** The International Spiritual Teenagers Akram Retreat encompasses life skills, seva, culture, fun and adventure, and spirituality for youth around the world.

**Who is it for?** The Retreat is held for all international youth between the ages of 13 to 21 who have an interest in learning Dada's Spiritual Science.

**What will I gain?** You will learn to climb the steps of life guided by Akram Vignan. By attending this retreat you will enrich yourself with Dada's Gnan, personal development tools, and unforgettable memories with new friends; an experience not to be missed! At iSTAR, each session is catered to the challenges and complexities you face during this dynamic phase of your life. Here, you will gain practical keys to use wherever you go.

We welcome you to iSTAR to discover an opportunity that will open your mind and give you an experience of Simandhar City as well as Indian culture in its original and safe environment. Don't forget, online Registration have already begun! You're just a click away from making iSTAR a part of your life! For further information and registration, visit the iStar 2017 website <https://istar.dadabhagwan.org/> For any queries/questions write to us at : [istar@dadabhagwan.org](mailto:istar@dadabhagwan.org).

### **Watch Pujya Niruma on T.V. Channels**

- |                    |   |
|--------------------|---|
| <b>India</b>       | ✦ <b>DD-India</b> , Every day 6 to 6:30 PM (Hindi)<br>✦ <b>Sadhna TV</b> , Every day 7 to 7:30 AM (Hindi)<br>✦ <b>DD-Madhya Pradesh</b> , Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)<br>✦ <b>DD-Girnar</b> , Every day 9 to 9:30 AM (Gujarati)<br>✦ <b>Arihant</b> , Every day 5 to 5:30 PM (Gujarati) |
| <b>USA-Canada</b>  | ✦ <b>'TV Asia'</b> , Every day 7:30 to 8 AM EST (Gujarati)<br>✦ <b>'SAB US'</b> Every day 7 to 7:30 AM (Hindi)  |
| <b>UK</b>          | ✦ <b>'Venus' TV</b> , Every day 8 to 8:30 AM (Hindi)<br>✦ <b>'SAB UK'</b> Every day 7:30 to 8 AM - Western European Time (6:30 -7am GMT)  |
| <b>Singapore</b>   | ✦ <b>'SAB-International'</b> Every day 8:30 to 9 AM (Hindi)   |
| <b>Australia</b>   | ✦ <b>'SAB-International'</b> Every day 11:30 AM to 12 PM (Hindi)  |
| <b>New Zealand</b> | ✦ <b>'SAB-International'</b> Every day 1:30 to 2 PM (Hindi)   |

### **Watch Pujya Deepakbhai on T.V. Channels**

- |                           |  |
|---------------------------|--|
| <b>India</b>              | ✦ <b>DD-National</b> , Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi)<br>✦ <b>DD-Bihar</b> , Every day 7:30 to 8 AM & 6:30 to 7 PM (Hindi)<br>✦ <b>DD-Uttar Pradesh</b> , Every day 9:30 to 10 PM (Hindi)<br>✦ <b>DD-Girnar</b> , Every day 3:30 to 4 PM (Gujarati)<br>✦ <b>DD-Girnar</b> , Every day 10 to 10:30 PM<br>✦ <b>Arihant</b> , Every day 8 to 9 PM (Gujarati)<br>✦ <b>DD-Sahyadri</b> , Every day 7 to 7:30 AM (Marathi) |
| <b>UK</b>                 | ✦ <b>'Venus' TV</b> , Every day 8:30 to 9 AM (Gujarati)  |
| <b>Singapore</b>          | ✦ <b>'Colors' TV</b> , Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)   |
| <b>Australia</b>          | ✦ <b>'Colors' TV</b> , Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)   |
| <b>New Zealand</b>        | ✦ <b>'Colors' TV</b> , Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)  |
| <b>USA-UK-Africa-Aus.</b> | ✦ <b>Aastha</b> , (Dish TV Channel UK-849, USA-719), Everyday 10 to 10:30 PM   |

**Puja Deepakbhai's USA Satsang Schedule 2017**

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

Date	Day	City	Session Title	From	To	Venue	Contact no. & Email
26-Jun	Mon	Silver Spring	Aptaputra Satsang	6:30 PM	9:30 PM	Mangal Mandir, 17110 New Hampshire Ave, MD, 20905	Extn. 1010 mddcva@ us.dadabhagwan.org
27-Jun	Tue	Richmond	Satsang	6:00 PM	9:00 PM	Deep Run High School, 4801 Twin Hickory Rd, VA, 2059	Extn. 1031 richmond@ us.dadabhagwan.org
28-Jun	Wed	Richmond	Aptaputra Satsang	10:30 AM	12:30 PM		
28-Jun	Wed	Richmond	Gnanvidhi	6:00 PM	9:00 PM		
29-Jun	Thu	Richmond	Aptaputra Satsang	6:00 PM	9:00 PM		
5-Jul	Wed	Philadelphia	GP Shibir	10:00 AM	12:30 PM	Philadelphia Marriott Downtown 1201 Market Street, PA, 19107	Extn. 10 gp@ us.dadabhagwan.org
5-Jul	Wed	Philadelphia	GP Shibir	4:30 PM	7:00 PM		
6-Jul	Thu	Philadelphia	GP Shibir	10:00 AM	12:30 PM		
6-Jul	Thu	Philadelphia	GP Shibir	4:30 PM	7:00 PM		
7-Jul	Fri	Philadelphia	Satsang	10:00 AM	12:30 PM		
7-Jul	Fri	Philadelphia	Gnanvidhi	4:30 PM	7:00 PM		
8-Jul	Sat	Philadelphia	Sim. Swami Pran Pratistha	10:00 AM	12:30 PM		
8-Jul	Sat	Philadelphia	GP Shibir	4:30 PM	7:00 PM		
9-Jul	Sun	Philadelphia	Gurupujan	10:00 AM	12:30 PM		
9-Jul	Sun	Philadelphia	Gurupujan	4:30 PM	10:00 PM		
10-Jul	Mon	Philadelphia	GP Shibir	10:00 AM	12:30 PM	Boston Marriott Burlington 1 Burlington Mall Road, MA, 01803	Extn. 1016 boston@ us.dadabhagwan.org
15-Jul	Sat	Boston	Satsang	6:00 PM	9:00 PM		
16-Jul	Sun	Boston	Aptaputra Satsang	10:30 AM	12:30 PM		
16-Jul	Sun	Boston	Gnanvidhi	5:30 PM	8:30 PM		
17-Jul	Mon	Boston	Aptaputra Satsang	6:30 PM	9:00 PM	Jain Temple, 435 North Illinois Rt. 59, IL, 60103	Extn. 1005 chicago@ us.dadabhagwan.org
18-Jul	Tue	Chicago	Satsang	6:30 PM	9:30 PM		
19-Jul	Wed	Chicago	Aptaputra Satsang	10:30 AM	12:30 PM		
19-Jul	Wed	Chicago	Gnanvidhi	5:30 PM	9:00 PM		
20-Jul	Thu	Chicago	Aptaputra Satsang	6:30 PM	9:00 PM	Sringeri Vidya Bharati Foundation, 80 Brydon Drive, Ontario, M9W4N6	Extn. 1006 toronto@ ca.dadabhagwan.org
22-Jul	Sat	Toronto	Satsang	5:00 PM	8:00 PM		
23-Jul	Sun	Toronto	Aptaputra Satsang	10:30 AM	12:30 PM		
23-Jul	Sun	Toronto	Gnanvidhi	5:30 PM	8:30 PM	Rodeway Inn & Conference Center, 773 Saint Andrews Road, SC, 29210	Extn. 1035 columbia@ us.dadabhagwan.org
27-Jul	Thu	Columbia	Aptaputra Satsang	5:00 PM	8:00 PM		
29-Jul	Sat	Raleigh	Satsang	5:30 PM	8:30 PM	Hindu Society of North Carolina Temple, 309 Aviation Pkwy, NC, 27560	Extn. 1003 raleigh@ us.dadabhagwan.org
30-Jul	Sun	Raleigh	Aptaputra Satsang	10:30 AM	12:30 PM		
30-Jul	Sun	Raleigh	Gnanvidhi	5:00 PM	8:00 PM		
1-Aug	Tue	Atlanta	Satsang	7:00 PM	9:30 PM	Gujarati Samaj of Atlanta 5331 Royalwood Parkway, GA, 30084	Extn. 1011 atlanta@ us.dadabhagwan.org
2-Aug	Wed	Atlanta	Aptaputra Satsang	10:30 AM	12:30 PM		
2-Aug	Wed	Atlanta	Gnanvidhi	6:00 PM	9:00 PM		
3-Aug	Thu	Atlanta	Aptaputra Satsang	7:00 PM	9:30 PM		
5-Aug	Sat	Los Angeles	Satsang	5:30 PM	8:30 PM	Sanatan Dharma Temple 15311 Pioneer Blvd., CA, 90650	Extn. 1009 losangeles@ us.dadabhagwan.org
6-Aug	Sun	Los Angeles	Aptaputra Satsang	10:30 AM	12:30 PM		
6-Aug	Sun	Los Angeles	Gnanvidhi	5:00 PM	8:00 PM		

## Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

### Adalaj Trimandir

**12 August (Sat), 4 to 7 pm - Satsang**

**13 August (Sun), 4 to 7-30 pm - Gnanvidhi**

**15 August (Tue), 10 pm to 12 am - Sp. Bhakti on occasion of Janmashatmi Celebration**

**18 August to 25 August - Paryushan Parayan on Aptavani -13 (U.) Reading-Satsang**

**26 August (Sun), 10 am onwards - Special Program of Pujyashree's Darshan**

### Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or be calling 079-39830400 at Adalaj Trimandir Registration Dept. (9 am to 1 pm & 2 to 7 pm ) by 30<sup>th</sup> July 2017
- ♦ For Mahatmas-Mumukshus from foreign countries: for registration, please visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ For any information or help, pl. contact 079-39830100 or send email to [info@dadabhagwan.org](mailto:info@dadabhagwan.org)
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

**19 October (Thu), 8-30 to 10 pm - Special Bhakti on the occasion of Diwali**

**20 October (Fri), 8-30 am to 6-30 pm - Darshan-Pujan on the occasion of Gujarati New Year**

### Pune

**8-9 September (Fri-Sat), 5-30 to 8-30 pm - Satsang**

**10 September (Sun), 5 to 8-30 pm - Gnanvidhi**

**Ph. : 7218473468**

**Venue : Ganesh Kala Krida Munch, Nehru Stadium Campus, Nr. Swargate Bus Station.**

**11 September (Mon), 5-30 to 8-30 pm - Aptaputra Satsang - Venue TBA**

### A Grand 110<sup>th</sup> Birthday Celebration of Dada Bhagwan (Dadashri) in Rajkot

**Welcome Ceremony: 1<sup>st</sup> November**

**Satsang Shibir : 2<sup>nd</sup> & 4<sup>th</sup> November, Gnanvidhi : 5<sup>th</sup> November**

**Birth Anniversary Celebration: 3<sup>rd</sup> November**

**Venue : Near Green Lane Cross Road, Rajkot-Morbi Highway, Ph.:9924343478**

### Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

**Subscription : Yearly Subscription - India: 100 Rupees      USA: 15 Dollars      UK: 10 Pounds**  
**15 Years Subscription - India: 750 Rupees      USA: 150 Dollars      UK: 100 Pounds**

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

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**Websites : (1) [www.dadabhagwan.org](http://www.dadabhagwan.org) (2) [www.dadashri.org](http://www.dadashri.org)**



### **To Protect the Subordinate is Indeed the Greatest Goal**

A man will crush the person who is underneath him so very severely that nothing remains. How can you destroy the one who is under your protection? You should protect him even if he has done something wrong. With outsiders one becomes a 'meow' (pussy cat); he doesn't fight there, however he does it all at home. He keeps crushing the one who is under him, whereas he says, "Sir, sir" to the one above him. If the policeman scolds him, he will say, "Sir, sir", and at home if his wife tells him the truth and he cannot bear it, then he scolds her. "How did this ant come in my tea cup?" In this way, he bullies the people at home. Instead of that, why don't you quietly remove the ant! The ones who are subordinate to you should actually be given protection; that indeed should be your greatest goal.

- Dadashri

