

Dadavani

June 2018

Retail Price ₹ 15



Aagrah



Duragrah



Matagrah



Mithyagrah



Purvagrah



Kadagrah



Parigragh



Satyagrah



Harshagrah

The grahs of the universe are the very same grahs within your body. These nine grahs exist within your body itself. Hence, it is indeed your own grahs that obstruct you. Prejudice is a massive grah.

The Many Dangers of Prejudice

EDITORIAL

In the horoscope, it is mainly the nine *grahs* (planets of the Solar System) that are in domination, but are humans actually affected by those *grahs* (planets)? Why would these *grahs* (planets) come to obstruct us? What have we spoiled for them that they would obstruct us? In reality, the nine *grahs* within: *aagrah*, *duragrah*, *matagrah*, *mithyagrah*, *hathagrah*, *kadagrah*, *satyagrah*, *parigrah* and *purvagrah*, are the ones that are obstructing us.

These *grahs* (planets) in the sky actually obstruct only at a specific time, whereas in the 'horoscope of the mind', there is only one *grah* that is even more obstructive than those nine *grahs* (planets) put together, and that is *purvagrah* (prejudice). Based on what you have heard or read about a thing, a circumstance or a person, you bind an opinion for that without even verifying its truth. Gradually it turns into prejudice. Such prejudices give rise to results far worse than those that the planets in the horoscope would.

It is considered prejudice when the very same opinion is maintained for a person, meaning that it is a multiplication of that opinion. Prejudice is a type of abhorrence. As it causes one to bind demerit karma, it is very dangerous. By harboring prejudice, it later results in suspicion. Suspicion is a great weakness; it is destructive to the Self. The moment suspicion arises; an enormous distance is created with the other person. The cause of hurtful speech is opinion, whereas suspicion is the result of prejudice.

Absolutely revered Dada Bhagwan's [Dadashri's] speech regarding prejudice has been compiled in the current edition; in which an in depth analysis on: what is prejudice? The reason behind it arising, the effects it has on the other person, its liabilities, the solutions to become free from it and a lot more has been put together. Worldly life is in existence because of prejudice. Dada says, "Let go of the prior judgments, as one is constantly changing." Even though a thief steals in front of your eyes, it is an offense to harbor prejudice towards him. This is, in fact, a very subtle Science.

The entire world is engulfed in prejudice alone. There is no awareness even for a single moment as they are prevailing in a state of unawareness. It is due to prejudice that the world takes a beating, and because of that, faults set in. That is indeed why these miseries exist, otherwise why would there be any misery in the world?

The Lord has said, "For the one who does not have any *grah* within him, how can the external *grahs* (planets) affect him?" Now, after attaining *Gnan*, in order to progress on the path of *moksha*, if *mahatma's* lives become free from prejudice, only then will they attain salvation and will their obstacles for liberation break. It is our ardent prayer, that by doing *Purusharth* with *jagruti*, *mahatmas* attain a life free of prejudice, through which they can progress towards the state of the absolute Self.

~ Jai Sat Chit Anand

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

In reading of Dadashri's translated satsangs, in case you feel there is any sort of contradiction, then that is a mistake of the translator and the correct understanding for it should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

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 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. 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.

The Many Dangers of Prejudice

The Effect of Planets on Life

Questioner: What effect do the *grahs* (planets) have on human life?

Dadashri: The *grahs* (planets) that exist are actually in their inherent nature. However, the *grahs* (various types and intensities of insistence) that are within you are the ones that affect you. And it is those *grahs* (planets) and these *grahs*, which are all joined by a thread.

Grah means, if you commit an offense, then the police will arrest you. They are the faults from the past life, and if you happen to be caught up in them, then they will give effect. What do You and those *grahs* (planets) have to do with each other? Even the Lord has said, "How can the external *grahs* affect the One who does not have any *grah* within Him? Then, one asks, "There can never be humans without *grah*, can there?" To that 'we' reply, "Over here, there have been *Tirthankar* Lords who were free from *grah*." Hey, even Ravan was free from the *grahs*. "What was Ravan like? He had knowledge of the scriptures. The nine *grahs* (planets) stayed close to him." The planets used to be like the policemen.

'We' do not have that *grah*; now imagine the joy in that! 'We' do not have any *grah* at all.

Our own *Grahs* Hinder us

Questioner: Sometimes people say that, "The planet of Saturn is obstructing me, Mars is obstructing me." So, can the *grahs* (planets) affect one in this way? What is all this?

Dadashri: It is like this, for how long can the *grahs* (planets) obstruct you? Those *grahs* (planets) can obstruct you for only as long as you have *grahs* within you. When your *grahs* go away, then those *grahs* (planets) will not obstruct you at all. Now, shall I tell you which *grahs* exist within you? The following nine *grahs* exist within your body itself: *matagrah* (unyielding insistence on an opinion), *kadagrah* (insisting on one's belief, knowing that it is wrong), *satyagrah* (to insist on the relative truth), *aagrah* (insistence), *purvagrah* (prejudice), *parigrah* (a sense of possessiveness and inner attachment towards material things), *duragrah* (undue insistence), *hathagrah* (stubborn insistence), *mithyagrah* (insistence on a misconception).

Questioner: Don't the *grahs* (planets) above obstruct us?

Dadashri: None of the *grahs* (planets) above obstruct you. Those poor *grahs* (planets) have [their own] deities [wives]. They have female deities. Why would they come here to obstruct people? The *grahs* (planets) above, the planet of Saturn, the planet of Venus! The *grahs* (planets) within the universe are the very same *grahs* within your body. Hence, your own *grahs* indeed obstruct you. If *hathagrah* arises within you, then understand that the planet of Saturn is obstructing you. Therefore, at this moment in time, the influence of that very planet of Saturn, which exists within you, has begun.

How does it work with the *grahs*? If the *grahs* exist within you, then they become connected to those *grahs* (planets). The *grahs* (planets) do not obstruct you; your own faults are obstructing you. The police will arrest you only if you have committed an offense. So, they are not partial that, 'I should arrest this particular person only.' The police have to fulfill their duty. Similarly, these *grahs* (planets) have to fulfill their duty. Therefore, if your [inner] *grahs* were to cease, then those *grahs* (planets) would not bother you.

Prejudice is the Greatest of all *Grahs*

Questioner: Is *purvagrah* also considered a *grah*?

Dadashri: It is a massive *grah*; *purvagrah* is very big. The English word for it is prejudice.

If all the *grahs* vacate with all their belongings, even then prejudice will say,

"It will take me some time." The others will leave with all their belongings, but this one [prejudice] does not feel ashamed. When you say, "They are all leaving with all their belongings, you should go, leave! Otherwise, your reputation will not remain. The reputation of the rest has gone, in the same way yours too will go." To that it replies, "It is okay if my reputation goes, but those who leave the 'home' are different."

Recognize Prejudice

Questioner: So, what is this prejudice?

Dadashri: It is just a type of opinion (*abhipray*). It is considered prejudice when the very same opinion is kept for a person.

What can be considered as prejudice? If a person took a hundred and fifty rupees from your pocket today and if someone at home tells you, "That man was putting his hand in your pocket." That is how you came to know about this. Now, when he comes the next day, the opinion that you have for him is referred to as prejudice.

The Multiplication of an Opinion is Itself Prejudice

Questioner: Then is prejudice itself an opinion?

Dadashri: No, those two things are a little different. Prejudice is actually the multiplication of an opinion. It is considered as an opinion that has been multiplied.

Questioner: What is the difference between prejudice and opinion?

Dadashri: It is prejudice when you

give a wrong opinion, while the opinion that is based on something, that is actually something.

Questioner: What is the fundamental difference between an opinion and prejudice?

Dadashri: There is not much difference between them. The opinion that one binds, that itself becomes a prejudice. We indeed form an opinion like, 'Today, the yogurt soup is salty,' don't we? That is referred to as giving an opinion. Tomorrow, you may not give the same opinion. You may not give such an opinion before having your meal. While prejudice means, you would also believe it to be the case, the next day. That is referred to as prejudice. [This carries on] The next day, the third day and all the way to the end.

The Line of Demarcation Between Opinion and Prejudice

Questioner: Please explain both, opinion and prejudice, with an example that depicts what can be considered an opinion while what can be considered as prejudice?

Dadashri: If the yogurt soup is actually salty and if you say it is salty, then that is considered an opinion. Whereas if a prejudice has set in for one of your family members like, 'She never makes good food,' then when you say, "Damn, the yoghurt soup... the yoghurt soup is lousy. You are not competent in anything;" that is considered as prejudice.

Questioner: Which of the two is more harmful?

Dadashri: Prejudice.

Questioner: What harm does prejudice cause? And what harm does an opinion cause?

Dadashri: Prejudice causes one to bind demerit karma.

Questioner: And what about an opinion?

Dadashri: Whatever opinion you harbor for someone, you are bound with that fault; however, demerit karma like in the former case is not bound. Whichever *nimit* (an apparent doer who is simply instrumental in the process) you have prejudice against, there exists some sort of abhorrence for that person, and therefore, that carries a great liability. *Mahatmas* (Self-realized ones in *Akram Vignan*) should not harbor prejudice.

Do not Harbor Prejudice

Questioner: Prejudice is the result of an opinion, isn't it?

Dadashri: It is the result of believing [that opinion]. [For example,] This man was thirty years old, when at some point he stole money from someone's pocket. Thereafter, when he comes to your house again, he cannot be considered a thief; you should not believe him to be so.

Questioner: That prejudice may not even be true, it could be wrong.

Dadashri: What does it matter whether it is true or not? How can you believe that to be so? The Lord has said to not harbor such prejudice like, 'This person is indeed like this;' you should not believe that. 'We' have not believed anyone to be like that.

Questioner: Not to believe that, is a very great thing! It is a very significant thing that has happened.

Dadashri: That is the energy and brilliance of *Gnan*! It is only possible for that to prevail if there is *Gnan*, isn't it? However, if you follow what 'we' say and you do not believe him to be so, then your salvation will come about. You should not believe him to be so, as he is actually subject to karma; he is not at fault in that.

Even though there may be three thieves sitting here, only if something of yours is to be stolen, will it be stolen, and otherwise it will not be stolen, will it! There is no reason for you to be afraid.

Believed to be a Penalty, But Turned out to be a Refund

Once, I had gone to a man's house. He told me, "Dadaji, there is clamor every day!" So, I asked him, "What is it? What is the reason for this clamor?" [Say,] A person from the Income Tax Office comes to give you a letter. Now, wouldn't the poor fellow come to give you a letter? Would he be *vitaraag* or would he have attachment and abhorrence? What right does he have to give it to you? All he is doing is delivering it to whomever it belongs to, so what is the use of quarrelling with him? Instead, one would say, "Damn, this person has come right now. I was at peace before he came. I have to go to lunch right now. [Now that he has come,] I will not be able to eat." Hey, why don't you just take the letter and read what it says. First, examine what the sender's fault is, and what your fault is, then dispense

justice! So, when he opened the letter, it turned out to be a refund!

Just look at that, he hurled abuses at the Income Tax Officer, but it turned out to be a refund! He thought, 'It must be a penalty levied to my boss,' but it turned out to be a refund! Now, does the Income Tax Officer have any right to punish you? The answer is, "It is an apparent right." But, that too is subject to karma. If it is in your karmic account, only then will he be able to penalize you.

Can That Which is Believed, be Flawed?

Say person A has borrowed money from person B two to three times; so when person A goes to person B's home the fourth time, upon entering the home, because of the opinion person B already has, he thinks, 'This man has come to borrow money again.' Now, at that time what has person A actually come to do? [He says,] "Come, my uncle has invited you to dinner." Now, person A had come to invite him to dinner, but person B had believed something else! From this, can you understand that what you have believed is flawed? What do you think? Do such mistakes happen?

Questioner: Yes, they do! That happens.

Dadashri: You were indeed of the belief that, 'He has come to borrow money.' However, what did he say? "Come, my uncle has invited you to dinner." Now tell me, who will punish you at that time for this fault? That fault remains pending. If you were to be punished right away, then nothing would remain pending. You have accumulated so many such faults. [To harbor] Such an opinion is a prejudice.

By Harboring Prejudice, the Mind Becomes Bitter

Questioner: The fault here means the fact that he gave an opinion. On the one hand, you say, “Due to opinions, the mind gets bound.” Now, with this opinion of, ‘This person will ask for money again,’ is the mind being bound? Are the faults being committed in this way?

Dadashri: For the mind being bound, [the result of] that fault will be received in the next life. However, you will receive an immediate result for the opinion that you have held at present. Prejudice should not be harbored at all.

Questioner: How does one get an immediate result?

Dadashri: From within, your mind becomes bitter. It gives rise to a sensation of pain, which is a result of the prejudice that has been harbored.

It May not be as per the Opinion You Have

Now, if that person came to ask you for money five times around; how can you believe he will only come to ask for money the sixth time around?

Questioner: During the first five instances, when that person came to ask for money, at that time too, the opinion must indeed have arisen in the other person’s mind. Something must surely have happened. So, as he had not cleared it at that time, and the sixth time around, he signed and sealed on it; is that why the opinion set in?

Dadashri: No, the opinion had certainly set in, during the five instances.

Every time that person came to borrow money, he would give that person the money after thinking, ‘This person has come again.’ When that person comes again the sixth time around, he thinks, ‘Look, that person has come again.’ However, that day, he had not come to borrow money; instead, he had come to invite that person to dinner. This is because what the Lord has said is, “In reality, it is not as per the opinion you have. It is subject to the unfolding of karma. Therefore, it may not be as per that opinion, today.”

The Opinion Itself is Bondage

Questioner: We have formed opinions for many people, such as, ‘This person is good. This person is a careless. This person is cunning. Surely this person has come to steal.’

Dadashri: The forming of opinions is itself bondage. Say someone took some money from ‘our’ pocket yesterday, and if he were to come here again today, then ‘we’ would not suspect that, ‘He is a thief.’ This is because yesterday the unfolding of his karma was such. How can one tell what the unfolding of his karma will be like today?

To have an opinion about someone is itself your bondage, and if no opinions remain for anyone, then that is your *moksha*. What do you and the other person have to do with each other? The other person is suffering his karma, and you are suffering your karma. Everyone is suffering his or her own karma. No one has anything to do with it at all. There is absolutely no need to form an opinion about anyone.

It is the Result of Our Mistake

If a three-card Monte gambler has come here, and if you have formed an opinion for him, 'He is a gambler,' then for the entire duration of time that he sits here, it bothers you from within. It does not bother anyone else, what is the reason for that?

Questioner: It is because the others do not know that he is a gambler.

Dadashri: The others know that, but they have not formed an opinion for him, whereas you have formed an opinion, which is why it bothers you. You should let go of that opinion. You are the one who has formed that opinion and so it is your own fault. That is why it bothers you. The other person is not saying, "Form an opinion about me." If it bothers you, then it is the result of your own fault indeed.

Past Opinions Result Into Prejudice

If opinions cease to form, then the mind will cease to be formed. Opinion is the father of mind. However, people do not have opinions alone, but they are also with prejudice. What do they have?

Questioner: Yes, they have prejudice.

Dadashri: If one had an opinion alone, then it would be good, but these are with prejudice. If the person who had stolen from you the day before yesterday were to come today, even before he arrives, you say, "That thief has come again." You should not say such a thing. What certainty do you have that he will steal today, or will he do something else? Do you have the ability to predict the

future? Do you have the ability to see the future? That is considered prejudice. In fact, on that day, the poor fellow simply sat and went back; even if you happen to leave the room, he does not take anything.

Questioner: Is it considered prejudice when one forms an opinion for something without knowing about it completely?

Dadashri: No, it is not like that. 'This man always donates money and he will also donate money today,' to believe this is prejudice. If a man talks to you impertinently every day, and although he has come to invite you to dinner today, yet upon seeing him, if the thought, 'He will say something impertinent to me,' arises, then that is prejudice.

The King of Opinion is Prejudice

The entire world is engulfed in prejudice for sure. There is no awareness of, 'What state am I prevailing in!' They do not have awareness even for a moment. Even great intellectuals do not have this awareness.

Now even in courts, these people have no right to harbor prejudice; a person may be guilty or may not be guilty. Nevertheless, the nature of humans is such that they cannot go past prejudice. Surely, all the judges are without prejudice, aren't they! Say, a person has stolen something the previous day and he returns the next day, even then, the judges would not be prejudiced, would they?

Questioner: Dada, they shouldn't be.

Dadashri: This is because judges

are always in opposition of prejudice. On the contrary, they overrule the lawyers by saying, “You are prejudiced,” whenever they feel that way. That is how opposed towards prejudice they are. Nevertheless, if that person were to come to his house, then he would be prejudiced.

Questioner: Dada, for this reason it has been established in worldly interactions that when people are negotiating with each other, [in the memorandum of agreement] it is written, ‘Without prejudice.’

Dadashri: Without prejudice. The prejudice that is referred to in the courts is prejudice at the gross level. Even the judges cannot understand its subtle level, can they? It is at the gross level when they tell the lawyer, “Sir, why do you believe this person to always be like this? Why are you prejudiced? He could change tomorrow morning!” However, that is all talk at the gross level.

An opinion is considered a kind of prejudice. Even the judges do not know that an opinion is a prejudice. If you get all the High Court judges together, then after explaining it they will understand! If you ask, “How many types of prejudice are there?” [When they make a list] Opinion would not be in it. What does he [the judge] say? He says, “There is my opinion!” Oh ho ho! Just look at him, the master of opinions! That is prejudice!

To have given an opinion is tantamount to prejudice itself. The world does not delve into it deeply. As they simply refer to an opinion as an opinion, therefore life goes on.

Questioner: But, it is really prejudice.

Dadashri: In actual sense, it is prejudice!

An Opinion Given due to Suspicion is Itself Prejudice

Do all these judges give opinions, or don't they? At that time, a judge would not be prejudiced, would he? To give an opinion is itself prejudice. When I told a judge this, he got startled. I told him, “You are full of prejudice, and on what basis are you saying that you are not prejudiced?” An opinion is itself prejudice. The judgement was made in the past, and today you are giving an opinion about it. The judgement was made yesterday. The basis on which it was made was yesterday, while today the person could have changed.

Did you understand that an opinion is itself prejudice? Did you understand?

Questioner: An opinion is itself prejudice, how is that possible?

Dadashri: An opinion is itself prejudice. Yesterday, a person had stolen something. We give an opinion without knowing whether he is actually a thief or not.

Questioner: Why is it without knowing? It is given after all the evidences have been gathered.

Dadashri: No, not like that. That person had stolen something yesterday. If you suspect him today, then it is considered prejudice. And if you give an opinion based on that suspicion, then it is referred to as a prejudice.

If you look at the evidence, then it is certainly considered a suspicion. This

is because the law book can state that, but a person cannot say it. The law book can give a judgement. A person cannot say that. If a person says that, then it is considered prejudice. Even after a minute of it [happening], it is considered prejudice.

From the Moment Suspicion Arises, it is Prejudice

Questioner: To see someone initially with suspicion is prejudice. Is looking at someone with suspicion, prejudice?

Dadashri: Yes, that is referred to as prejudice. The moment suspicion arises it is considered prejudice. If a person had stolen something yesterday and when he comes again today, if that suspicion arises, then from that point on, it is considered prejudice.

In fact, if you had seen him, then prejudice would arise, but even if you had not seen him, yet there is prejudice. If someone has told you [something about a person], even then there is prejudice. If someone has told you, "This particular person may have taken it." When a person says, "It may be this particular person," even then this prejudice tends to arise. How can one mete out such an extreme judgment? There is so much liability in this! To condemn someone as a thief.

To Have Suspicion is a Fault

Questioner: Now for us, we mainly tend to form opinions in worldly interactions. In fact, such things, I do not even know of, end up happening whereby someone will say, "I have already told Chandubhai [the one asking this question].

Has he given you five thousand rupees?" At that time, I did not even know that this person had gone and lied about me. Thereafter, I end up forming an opinion that, 'He is a liar; he is a cheat.'

Dadashri: The Lord has gone as far as saying that, "Say someone had picked a hundred rupees from your pocket yesterday, and you come to know about this through some kind of indication, or through the behavior of people around. Now, when he comes back the next day, upon seeing him, if suspicion arises for him, then that is a fault."

Questioner: So, this opinion of 'He is a liar,' that remains, is that a fault?

Dadashri: The fault arises at the very instant you have a suspicion. The Lord has said, "Yesterday, he was a thief due to the unfolding of his karma, whereas today he may not be so. All this is in accordance to the unfolding of karma."

Questioner: I did not mean it that way. A person owes money to someone else, and he tells that person that, "I have told Chandubhai [the one asking this question] and he has sent you the money." Now at that time, I feel that, "I have not met you, nor have you met me, and you are lying so much?" When such things happen to me, how should I conduct myself?

Dadashri: Yes, that person may even say such lies, but why did he say that? Why did he not take someone else's name? Why is he only taking Chandubhai's [the one asking this question] name? Therefore, you must somehow be at fault. The unfolding of your karma is itself your fault.

Remain Cautious in Worldly Interactions, But Without Prejudice

Questioner: This is a very difficult thing. One has to harbor prejudice in worldly interactions, isn't it?

Dadashri: 'We' do not do so.

Questioner: One would certainly have to keep an opinion. If someone has borrowed ten thousand rupees from me, and if he is not giving it back to me, then should I give him more money, when he comes to borrow again?

Dadashri: You should not harbor an opinion, you should remain cautious. You have the right to remain cautious, but you do not have the right to be prejudiced.

Questioner: If someone has borrowed ten thousand rupees from me, and he does not give it back, he cheated me. Then if he comes to borrow ten thousand rupees again, then should I give it to him or not?

Dadashri: No, you should not give it.

Questioner: Why should I not give it? If I am not prejudiced, then why should I not give it to him?

Dadashri: That is not considered prejudice. Not to give it to him, that is something as per your will. Do not harbor prejudice.

Dada Teaches us How to Remain Cautious

If someone has deceived you, you do not have to remember that. You should just look at what that person is doing in the

present; otherwise, it would be considered prejudice. A great loss is incurred by remembering the past.

Questioner: But I should keep it in mind, shouldn't I?

Dadashri: That would indeed be there on its own. If you keep it in your awareness, then it becomes a prejudice. By harboring prejudice, worldly life will spoil once again. You should maintain an intent free of attachment and abhorrence. The past will certainly remain in your awareness, but it is not a helpful thing. Your unfolding karma was such that he behaved in this way with you. If the unfolding karma is good, then he will behave in a noble way with you. Therefore, do not harbor prejudice. How can you know whether the person who had previously cheated you, has come today to give you a profit or not? So, if you want to interact with him, then do so and if you do not want to, then don't, but do not harbor prejudice against him. Moreover, in the event that you have to interact with him, then do not harbor any prejudice against him at all.

Where Things Happen due to Circumstances, who is at Fault?

Questioner: What does it mean 'to not be prejudiced'? Dada, please explain this with a small example.

Dadashri: Say, a person picked one hundred and fifty rupees from your pocket yesterday. If everyone at home saw him [doing this], and when he comes back the next day, then all our people would definitely say, "He is a thief." How can he be considered a thief?

Questioner: It is because he pick-pocketed...

Dadashri: You cannot regard the one who has stolen in this way, a thief. Only foolish people would say this. He cannot be called a thief at all. Therefore, you should not harbor prejudice. When he comes back the next day, how can you say that he will definitely steal? On what basis have you figured out that he will definitely steal? You should remain cautious. Meaning that, if you normally hang your coat outside, then do not hang it outside at that time, instead keep it inside. However, do not harbor that prejudice. This is because however many thieves who end up becoming caught in this world, are all thieves due to circumstances. Do you understand 'due to circumstances'?

Questioner: It means they steal due to circumstances.

Dadashri: Yes, they steal due to that. That person is actually not a thief. Such a circumstance arises, whereby he ends up stealing. The next day that person will not steal.

Questioner: Even if the circumstances allow him to do that, even if he gets a chance!

Dadashri: Even then, he will not. If he has the need, then he will do it for two to three days, but he is not a perpetual thief. You cannot refer to him as a thief. You should not harbor prejudice. A perpetual thief would never be caught.

Questioner: Who is actually a thief? Who can be considered as one?

Dadashri: The one who does not get caught.

Questioner: I think of the one who gets caught as a thief.

Dadashri: In fact, people of Indian origin consider the person who ends up getting caught after attempting to steal just once in his entire life, to be a thief, a perpetual thief. What a big offense! You should not consider him as a thief. 'We' do not even believe him to be a thief, because that would be tantamount to accusing him. It is like accusing a chaste and virtuous woman to be a prostitute. Who does not steal due to circumstances? What do you think?

If a king happens to go to the jungle and he gets lost, and there is no food or water available anywhere, then would he or would he not end up stealing due to circumstances? You should not refer to a person who ends up stealing due to circumstances as a thief. Even a king may end up stealing, due to circumstances! Without having investigated all the facts, you should not give an opinion. Who has the power to investigate all the facts?

No one is at fault in this. This era of the current time cycle is itself such. Where everything happens based on circumstances, how is the person at fault in that?

Living Beings of the World are Dependent on Karma

Even if someone says, "I have seen it myself, this man had stolen money from the pocket yesterday, and he has come back today," yet you should not have suspicion for him. Instead of having suspicion for him, you should secure your safe side. This is because that [suspecting him to be

a thief] is referred to as prejudice. Today that person may not be so. As it is most of them are not perpetual thieves, they are thieves due to circumstances. If they are faced with many difficulties, then they will pick pockets, but thereafter, for the next six years, they will not be seen [stealing]. Even if you were to place your money in an obvious way, yet they will not touch it, such are the thieves who steal due to circumstances!

Questioner: And many are seasoned, they are definitely in the business of stealing.

Dadashri: Those thieves are a different matter. When such thieves are around, you should put your coat away. Nevertheless, you should not call him a thief, because it is not as if you are calling him a thief to his face, are you? You are just thinking it in your mind, aren't you? If you were to say it to his face, then he would come to know! When you think of it in your mind, you are liable for it, and when you say it to his face, you are not liable for it. If you call him a thief to his face, then the one who takes a beating is the one who is liable, and if you think of it in your mind, then it is your liability. So, what should you do?

Questioner: I should not keep it in my mind, nor should I suffer the beating.

Dadashri: Yes, otherwise the one who calls him a thief on his face is good, as the thief will hurl two abuses at him and leave. However, a liability arises for that which remains in the mind. So, what is better? The best thing is neither to keep it in the mind nor to say it to his face. The Lord has referred to keeping it in the

mind as prejudice. Yesterday, as it was the unfolding of his karma, he stole. While today, the unfolding of his karma may not be so. This is because worldly living beings are dependent on karma! Do such things happen or don't they?

Questioner: They happen.

Dadashri: Even then, our people are experts at harboring suspicion, aren't they? 'We' do not harbor suspicion at all, and 'we' stop the suspicion right from the beginning; 'we' have completely locked it off! The one who eradicates suspicion is referred to as a *Gnani*. The entire world is dying due to the 'ghost' of suspicion. They will say, "From here, he went in this direction. The person who had come here and stolen something yesterday, that same person has now gone this way once again." That is a suspicion that has arisen within.

Proceed Cautiously but do not Accuse

You should not harbor prejudice. 'We' do not harbor prejudice. However, 'we' would keep our coat away. You should proceed cautiously but do not harbor prejudice.

Questioner: On the first day, you experienced that this person stole the money. So, when he came back the next day, you put your coat away; then isn't that considered as prejudice indeed?

Dadashri: No, that is not prejudice, that was [done] to remain cautious. 'We' are not prejudiced about him at all! 'We' certainly do not believe that he will steal. Actually, the stealing happened due to the unfolding of his karma and the unfolding of 'our' karma.

Questioner: Then why did you put your coat away?

Dadashri: Well, if you feel that there is something untoward here, then you should put it in a safe place, but by doing that, you are not accusing that person. On the contrary, even if he were to be a good person, you should still put your coat away. The reason being, the intent in his mind could ultimately spoil. Not everyone is like that. And if by chance someone is like that, then his intent will definitely spoil. He will think, 'This is worth taking.' Then it does not matter if the act of stealing does not happen. The act of stealing would only happen if he has sown the cause for it in the past life, in the previous life; otherwise it would not happen. However, right now, his intent spoils, doesn't it! As his intent spoils right now, so then, he charges karma for the next life.

If you keep money in your pocket, and if you come to know, 'This person has pickpocketed it.' Even then, you should not form an opinion for anyone. For that reason, you should put your money somewhere else. You should proceed cautiously without giving an opinion for him at all.

You should not have any suspicion for him in your mind. You should proceed cautiously, do not keep your things in a blatantly obvious way. So, that does not mean you become cautious of him, but a person should certainly remain prudent in worldly interactions. Thereafter, you will not need to harbor prejudice against anyone. You will not need to blame anyone.

The Moment Opinions Leave, Suspicion Leaves

You should not form a suspicion for anyone. Suspicion arises because of all the opinions that have been formed. Do not let the opinion for that person harbor. If you feel the place where you have hung your coat is not safe, then move it to another place. There is no need for you to form an opinion for anyone. They are all in fact God!

Questioner: Nevertheless, how can suspicion end?

Dadashri: It is so that you do not harbor suspicion that 'we' say, "Let go of the opinions." Suspicion arises because of opinions.

Sit at Ease, Having Surrendered to Dada

That which eats away at you all night long, is referred to as suspicion. No other 'bug' exists like this in this world. This 'bug' has killed people. 'We' are in opposition to it. The moment a suspicion arises, you should remember Dada and tell Him, 'Oh Dada, a suspicion is actually arising within.' Whatever the case may be, surrender it to Dada. Then, sit at ease.

Therefore, a person should never have suspicion. Even though one has witnessed it with his own eyes, he should not have suspicion. There is no 'ghost' like suspicion. Remove it from the root, right from the moment the suspicion arises, remove it by saying, 'Dada has said not to do this.'

With the *Gnani's Gnan*, suspicion leaves! No one, not even a snake, can touch anyone; such is this world. 'We' say

this, after having Seen it in *Gnan* that, 'Not even for a single moment has this world ever dispensed injustice. The courts in this world, the judges and the arbitrations may all have dispensed injustice, but the world has never dispensed injustice.' Therefore, you should not harbor suspicion.

Upon Saying Vyavasthit, a Satisfactory Closure Comes About

Questioner: Am I to understand that 'It is his and he has taken it'?

Dadashri: That is it, there is only one point, 'No one can take your things, and if someone has taken it, then it does not belong to you. Moreover, whatever one takes, he can only take however much is his.' Therefore, have patience; but do not refer to him as a thief, he is not a thief. You have neither shortchanged him [in the past life], nor have you stolen something from someone else, which is why such justice has come into play.

Questioner: He is taking whatever is his.

Dadashri: You have understood correctly. And we say, "It is *vyavasthit*," don't we! If your pocket is picked, then it is *vyavasthit*. Do not consider him bad, and on top of that, do not allow your mind to spoil, it is *vyavasthit*.

Vyavasthit has kept everything in order. Right from the beginning, our *Gnanis* have continuously taught us, 'No one can take from you, that which belongs to you.' See, this much helps, doesn't it? If you take such support, then will you be able to sleep or not? Eventually, when the thought arises in the mind that, 'It must be his and so he has taken it,' he then

immediately falls asleep. Otherwise, he would not be able to sleep the entire night. A satisfactory closure is required, isn't it?

Maintain, 'Whatever Happens is Correct'

Say, due to his innate nature, one indeed happens to be a thief, and you have seen him stealing for the past ten years. Now, if he comes to you, bows down and touches your feet [and confesses], then how much trust should you place on him? You should not place trust on him as such. Forgive the one who has stolen by saying, "You can go, you are free. I will not harbor anything in my mind for you." However, you cannot place trust on him, and on top of that, you should not keep his company. On the contrary, if you were to keep his company and thereafter, you do not place trust on him, then that is also an offense. Truly speaking, you should not keep his company, and if you happen to keep his company, then you should not harbor any prejudice against him at all. You should maintain, 'Whatever happens is correct.'

Remain Indifferent if You do not Like it, but do not Have Abhorrence

If you believe him to be a thief, then attachment (*raag*) and abhorrence (*dwesh*) arises within you. This is because you believe, 'This person is a thief'; but that is worldly knowledge, it is not like that in real Knowledge. Real knowledge says just one thing, 'This is the unfolding of your own karma.' As the unfolding of his karma and the unfolding of your karma have come together, that is why he stole it. So, in addition to that, why are you forming an opinion that he is a thief?

You should not have abhorrence for

one who picks your pocket. Do not have abhorrence towards his actions instead maintain compassion towards him. The Lord has said, “You should not harbor abhorrence. If you do not like it, then remain indifferent to it.”

Prejudice has an Effect on Both Parties

Questioner: Is a strong opinion considered prejudice?

Dadashri: It is prejudice when you believe one to be a thief and you call him a thief. When you know this in your mind, it is considered prejudice. Not only are you affected by it, but he is also affected.

Questioner: Is he also affected by it?

Dadashri: Yes, because you have thought of it.

Questioner: Does it affect him because I had that thought?

Dadashri: Meaning that, all this that has been thought causes bondage; it is such that it binds the mind.

This prejudice of yours has an effect on him. Any prejudice is bound to affect the other person; hence, prejudice should not be harbored for anyone. You should not only refrain from harboring prejudice against him, but you should also not have any bad thoughts for him. Even if bad thoughts are arising for him, yet you should not ‘adjust’ [become involved] with them.

Influenced Entirely by the Opinions

When you form a negative opinion for someone, then upon seeing that person, an uproar instantly arises in your mind;

does it or does it not arise? Why is that? It is because your opinion has become a prejudice.

Say, a negative opinion has been formed for a child. On the first day, a negative opinion forms, on the next day, it forms again, such that, ‘You are very bad’, ‘You are very bad’, ‘You are very bad!’ Hey you mortal one! Is he bad all the time? Is he always like that? Can he be at fault in every case? What sort of a judge are you? Just because you have become a father? However, as these opinions have set within him, therefore he, himself becomes influenced by them. He has a prejudice that, ‘The child is indeed like this. The child is indeed like this.’ The child is not like that all the time, but that prejudice certainly plays its part first.

Changes Happen With Pure Love, not With Prejudice

Questioner: Many times, after the children are beyond repair, we have to let go of them.

Dadashri: No, you should not let go of them like that.

Questioner: Just yesterday, my son said, “Now, I will not come again.”

Dadashri: No, that is your belief once again; it is your viewpoint. As per ‘our’ viewpoint, no matter how much beyond limit he may have gone, even then a change can happen within him. He has a Soul within, he is human and he is born into a noble family; therefore, he can be repaired.

Many of the beliefs that have set in for you are all one-sided (*ekantik*) beliefs

that have set in. *Ekantik* meaning whatever it is that you believe, you believe that itself to be correct; those are the kind of beliefs that have set in. And the world will not accept that which you believe to be correct, will it?

Questioner: No, but I am not looking to force my opinion on anyone.

Dadashri: No, you are not looking to force it upon anyone, yet it affects everyone, as the former opinion remains underlying in that opinion.

Questioner: My opinion has been formed based on experience.

Dadashri: That is correct; as it is based on experience, so it has an effect on others, doesn't it! It has an effect on the children. Even though the children are bad, you should still believe them to be good in your mind. You should completely remove the prejudice. You should not harbor prejudice against anyone. If you remove prejudice, then a change will come about, otherwise there will not be any change. All changes come about with pure love. Constant pure love, that which is referred to as the pure love of the absolute Self; the change in them is to be brought about through that. Otherwise, you cannot change them by hitting them and beating them.

The Scolding Done Without Prejudice is Useful

If one knows how to say it without prejudice, then it will turn out to be beneficial; but who is able to say it without prejudice? The *Gnani Purush* alone. Hence, there is only one thing left to do in this world; no one should say anything.

Eat whatever is available, peacefully; and thereafter, everyone moves on to his or her own work. Continue working, do not say or do anything. You are not nagging your children and your husband, are you?

Questioner: I have cut it down a lot.

Dadashri: You should not do it at all. It is Dada's *Agna!* By scolding them, the children become spoilt; they do not improve! Besides, does the mother have competency that she constantly scolds her children? There should be competency in that mother, shouldn't there? When is scolding beneficial? Scolding that is done without prejudice is beneficial. Prejudice means, if you had scolded him yesterday, then you recall it in your mind that, 'He is just like this, he is just like that,' and then you scold him again. Hence, the poison spreads from this. The Lord has referred to this as a terrible disease. It is a sign of becoming a sheer fool. You should not say even a single word.

Harsh Speech is a Result of Opinions

Once a dispute enters the mind, then its link continues. Then a prejudice forms in the mind that, 'This person is like this.' However, at that time, it is worth building up the other person's trust, by remaining silent. Nothing improves for anyone by continuously talking in this way. Improvement happens through the speech of the *Gnani Purush*. To improve one who is spoilt is something that 'we' can do; you should not do that. You should conduct yourself in accordance with 'our' *Agna*. In fact, only the one who has improved can improve others. If he himself has not improved, then how can he improve others?

Many people's speech has become entirely spoilt and that too is because of opinions. It is because of opinions that harsh and hurtful speech comes forth! Due to that, one says such hurtful things that the other person becomes provoked!

Take Permission and Then Talk

Questioner: What kind of *jagruti* (awakened awareness) should I maintain while speaking?

Dadashri: Keep such *jagruti* that, 'In speaking these words, whose foundation of belief system is being hurt, and in what way?' That is what 'You' have to See.

Questioner: While speaking to the other person, what should be kept in mind?

Dadashri: First, if you want to speak to the other person, then you should take permission from his pure Soul that, 'Give me the absolute energy to speak in a manner that is agreeable to him.' Thereafter, you should take permission from Dada. If you speak after having taken such permissions, then suitable speech will come forth.

As One Settles With Equanimity, the Prejudices Decrease

Questioner: Sometimes, does it not happen that we perceive the other person's viewpoint itself to be wrong, which is why our speech is filled with harshness?

Dadashri: It is indeed because you are perceiving it in this particular way that things turn out to be wrong! These

prejudices and all of that are indeed obstructing you! If the prejudice, 'He is bad, he is bad,' is formed, the speech that comes forth thereafter will indeed be bad, won't it! Those are all prejudices. You should not change your prejudices all of a sudden. In order to stop prejudice, if you carry out your work after having taken permission in this way before speaking, then it will do. And along with that, after attaining this *Gnan*, as you continue to settle the 'file' with equanimity, your prejudices will gradually decrease and then when you speak, you will speak without prejudice.

The Moment the Opinion Changes, You Become Free

Questioner: If I feel that it is in his welfare and therefore, I continue to nag him, then that is not good, is it? Should I, or should I not reprimand or nag someone for his betterment?

Dadashri: No, that is actually not in your hands, is it! However, that nagging tends to happen, but it is not something that should be done. However, when the nagging happens, You should keep Seeing that. Even if you do not want to do it, yet it ends up happening. Although you do not want to scold him, you still end up scolding him. Therefore, You should keep Seeing that and hold onto the opinion in your mind that, 'It should not be like this.' If your opinion changes to, 'It should not be like this,' then that means You are free. After that, it is not Your responsibility.

Questioner: Now, when I am speaking to someone and my speech that comes forth is bad. And then I say, 'Such

speech should not be.’ Why doesn’t it improve if I am seeing it as a mistake?

Dadashri: It cannot improve. It has already been ‘taped’ once [in the past life].

Questioner: Do I not have the power to improve it?

Dadashri: You do not have any power. You should have the opinion that, ‘Such speech should not come forth.’ Nothing else. That means that, as there are still one or two more lives pending, so then the new ‘tapes’ will be improved; that is all.

As the Opinions Decrease, the Mind Becomes Clear

Say, you tell a person, “You are a liar.” Now, upon saying, ‘You are a liar,’ there is so much science that spreads within; so many of its phases arise, to the extent that you do not feel any sort of love arising for that person for up to two hours.

Whatever you believe [him to be], the opinion that you have for him, it is not correct. It is all wrong talk. Thereafter, if you want to initiate a conversation, even then the other person will not talk to you. You should immediately understand this and clear it off that instant. Do not let an opinion form at all.

This is a scientific thing. If one understands this, then all the solutions will come about. Even for those without Self-realization, a solution will come about. If one reduces the number of opinions he forms, then the mind starts to clear. They will not decrease all at once, however one can decrease them a little at a time, can’t he!

As an End Result, A Prejudice Should not be Formed

Questioner: You have said, “I should not form an opinion for anyone.” So then, should I not form good opinions as well?

Dadashri: If you form a good opinion, even then it will bind you, and if you form a bad opinion, even then it will bind you. If you do not want to be bound, then do not form opinions.

Questioner: But should I also not have the opinion that, ‘He is a *Gnani*’?

Dadashri: You should have that. You should form the opinion of the ‘town’ you want to reach. If it is of no use, if you are not going there and yet you nurture its opinion, then it will give effect there. Of what use is it to go there? Hey, on the contrary, you should not form any sort of opinion that will result into a prejudice.

One Who Harbors an Opinion is a Culprit

Questioner: A good opinion is also a prejudice and a bad opinion is a prejudice as well. Can you please explain that?

Dadashri: By harboring prejudice, what is a person trying to convey? The one who harbors prejudice is a culprit. Therefore, when a person harbors an opinion, he is considered a culprit.

Questioner: Yes, that is correct; but if one harbors a good opinion, is he also a culprit?

Dadashri: Good or bad, the one who harbors an opinion is a culprit. [With the opinion that,] ‘This person is

philanthropic,' so when he comes, you see him as philanthropic. When you form an opinion about him, it is considered an offense.

Questioner: Even though he is philanthropic, is it a fault to form such an opinion?

Dadashri: He may be donating today, meanwhile the thought arises in his mind that, 'I am doing a wrong thing by donating, it should not be so.' Therefore, you cannot give the opinion that, 'He is philanthropic,' because there is no telling what his internal state would be like at that time! His internal state is subject to the unfolding of karma. Therefore, if a thief has stolen something today, and based on that, you assume that he will steal tomorrow; that is considered an offense.

Know it Just as it is Seen, Without an Opinion

Wise people do not harbor prejudice. Even if there are fifty thousand people, 'we' still do not harbor prejudice.

Questioner: But if it is a good opinion, is that also considered a prejudice?

Dadashri: Even though 'we' openly say, "He is a good person," however, that is not 'our' opinion. 'We' know a good person to be good, but it is without prejudice, it is without opinion, and 'we' know a bad person to be bad. 'We' know it, but that does not mean that 'we' believe him to be like that, today. The unfolding of karma may be something totally different, today! Hey, even well-known celibate people are indulging in sexuality, yet they are being referred to as celibates! Therefore, our Science tells

us not to believe in things like that. The *Vitaraag* Lords did not believe people to be so, not even a single word! 'They' did not harbor any opinions for Their wives, how wise must They be!

Questioner: So, even if my wife is good, should I not have that opinion?

Dadashri: You should not harbor any opinion, no opinion. The reason being, will that person's karma unfold in the same manner, all the time? No, it is not like that. The unfolding of karma keeps changing constantly. What is the meaning of 'opinion'? [To believe that] His karma will always be like this.

Questioner: Therefore, a decision should not be made [about that person].

Dadashri: No, because the opinion itself has made the decision to believe a thief to be a thief indeed and to believe an honest man to be honest indeed. Now, a thief may have stolen yesterday, however the inner intent in his mind may have been, 'I should never steal.' Now, when he comes to your home today with this intent and if you see him as a thief, then imagine what a culprit you become! Let the world go ahead. However, you should not become a culprit after knowing *Akram Vignan*. How wise were the *Vitaraag* Lords! 'They' did not harbor any opinions at all for Their family members. 'We' too do not have any opinions for anyone, not even for a single day.

Questioner: So, I should only know.

Dadashri: Yes, just know; know it just as it is seen. You should not harbor any opinions for that based on *Akram Vignan*.

Do not Harbor Prejudice Against the Pudgal

This worldly life perpetuates because of prejudice. Let go of the prior judgments. Those actually keep changing continuously. Even if a thief steals in front of your eyes, do not harbor prejudice towards him. Tomorrow, he may even become an honest man. ‘We’ do not harbor prejudice, even for a single moment.

What our *Gnanis* say is that, “Do not harbor prejudice against anyone.” The one who was a thief until yesterday may turn into an honest man, today. Therefore, consider him honest every day, and then observe what comes to pass. ‘They’ are saying, “Proceed cautiously, but do not harbor prejudice.” He is already at a loss by harboring prejudice, so why are you incurring a loss? Tomorrow morning, he may become an honest man. You are always maintaining your own judgement to be the same. You cannot maintain such [a prejudice] based on a specific judgement. This is because the *pudgal* is continuously changing at every moment.

There is Liability in Seeing Faults

The world suffers beatings because of prejudice, and it is because of prejudice that faults set in. That is precisely why there is all this misery, otherwise how is it possible for there to be misery in the world? God is not the one who gives you misery, you have given rise to all these miseries yourself and that is indeed what bothers you. What can God do in that? You should not harbor any prejudice towards anyone. Do not see anyone’s faults. If you understand that, then a solution will come about.

Questioner: If I do not look at their faults, then I would be considered an excessive fool by the world, wouldn’t I?

Dadashri: So, by seeing faults, can you become successful?

Questioner: Not by seeing their faults, but by making a distinction that, ‘this man is like this’ and ‘this man is like that’.

Dadashri: No, there is actually a liability with all of that. That is referred to as prejudice. You should not harbor prejudice against anyone.

Know One to be Faultless, not at Fault

Questioner: So, should every individual be considered faultless?

Dadashri: No, to consider one as faultless is tantamount to an opinion. You should actually Know everyone as faultless.

Questioner: And if he is at fault, then should I know him to be at fault?

Dadashri: No, in our *Gnan*, he is not at fault; You should only Know him to be faultless. No one is actually at fault. One is [perceived to be] at fault through relative vision. Relative vision divides into two parts: ‘This person is at fault and that person is faultless. This one is with a lot of demerit karma and that one is with tremendous merit karma,’ and through this [Real] Vision, there is only one [perception], ‘He is indeed faultless,’ and with that, it is locked shut. The intellect has no scope at all to speak on that matter. The intellect has no scope at all to interfere. So, ‘Mrs. Intellect’ backs away from there saying, ‘Let’s go home

as I no longer have any say.’ It is not as if she is single, is she? She is married, so she will return to her husband’s home.

Questioner: So Dada, neither should I consider a person to be at fault, nor should I consider him as faultless; I should Know Him as faultless.

Dadashri: Know everything; but you should not know him to be at fault. When you know a person to be at fault, it means that your vision has spoilt, and it is Chandubhai [reader is to substitute his/her name here] who is becoming bothered with the one at fault, and You should keep Seeing that. ‘You’ should not obstruct Chandubhai.

Questioner: Should I keep Seeing what he is doing?

Dadashri: That is all; You should keep on Seeing. This is because he, the one who is at fault, bothers with the one whom he believes to be at fault. But even Chandubhai is faultless, and the other person is also faultless. The two of them are fighting, but they are both faultless.

Bring About a Settlement of File Number One Like This

Questioner: So, even if Chandubhai is at fault, yet through the subtle perspective, he is indeed faultless.

Dadashri: Through the subtle perspective, he is definitely faultless, but whatever You want to do with Chandubhai, do that. Otherwise, in terms of worldly affairs, ‘we’ are telling you to consider him faultless. [However,] ‘You’ have to give Chandubhai a cautionary hint that, ‘If you continue doing this, then it

will not be acceptable.’ He is to be fed pure ‘food’. It is through impure ‘food’ that such a state has arisen; this needs to be resolved by feeding him pure ‘food’.

Questioner: If he does anything wrong, then do I have to tell him to do *pratikraman*?

Dadashri: Yes, You have to tell him all of that. ‘You’ can even tell him, ‘You are worthless.’ This is only for Chandubhai; it is not for others. This is because he is Your file number one, Your own; it is not for others.

Questioner: So, if file number one is at fault, then should I consider him at fault? Should I scold him?

Dadashri: ‘You’ should scold him, You should also be prejudiced towards him that, ‘You are indeed like that, I know that.’ ‘You’ should definitely scold him. This is because You now want to bring about a settlement for him, once and for all.

The Reality of the World in God’s Perspective

You should not harbor an opinion for anything. An opinion means You have supported it. You should know that which is wrong as wrong, and you should know that which is right as right. You should not have even the slightest abhorrence for that which is wrong, and you should not have even the slightest attachment for that which is right. There is certainly no such thing as right or wrong. Right and wrong are duality, it is a relative vision and it is a societal practice. It is not like that in God’s perspective. In God’s perspective,

having a meal at the table or going to the toilet, both are the same.

There is no value [for this] in God's realm. Whether you hit someone, you whip someone, or you kill someone, even then there is no value whatsoever for that in God's realm. All of that is a societal perspective. This world is functioning on relative vision. With the right Vision there is nothing like this at all. Whosoever has the right Vision, the One with the right Vision is God. He continues to See this as well. He not only Sees the one who hits someone, but He also Sees that [the circumstance] which gets one married. He Sees that which widows one, and He also Sees that which causes marriage. For Him, the state of a widow and the married state is the same thing. This is because they are both objects to be seen, while for these other ones, the state of a widow and the married state becomes a societal thing. The former is referred to as being widowed while the latter is referred to as being married. To be merry, to sing and dance during marriage, and to cry when one becomes a widow, are both worldly things. There is no value whatsoever for this in God's realm. These are all perspectives. Whatever his perspective is, that is what he will see. That is why [God] says, "Change your perspective."

With a Pure Vision There is a Clear Atmosphere

Questioner: For God, there is certainly no such thing as, 'This is wrong and this is good.' Therefore, the question does not arise.

Dadashri: That is in God's perspective. Here, a question will arise.

You have not yet become God, until then you are a culprit.

Questioner: But after that, the question of, 'What is right and what is wrong' becomes irrelevant, does it not?

Dadashri: No, but remorse should definitely arise. 'We' are not saying this statement for it to be misused. Whatever 'we' are telling you, is so that you do not have any botheration, that is why 'we' are telling you this. 'We' are speaking freely, so that it does not arise in anyone's mind that, 'I will bind karma.' Otherwise, wouldn't 'we' also speak with caution that, "If you do not do such a thing, then you will definitely bind karma."

The Lord had Seen everyone as faultless. He had never Seen anyone to be at fault. And when you will attain such pure Vision that is when the atmosphere will become clear. Thereafter, the entire world will appear like a garden. Actually, it is not the people who 'stink'. You are the one forming an opinion about others. 'We' may talk about anyone, however 'we' do not harbor an opinion that, 'He is always like this!

You Will Become Free With That Perspective

'We' actually tell you, "Proceed cautiously." The moment you feel that a rabid dog is about to come inside, You should immediately shut the door. Instead, if you say, "He is always rabid," that is referred to as having formed an opinion.

The real Knowledge of the Lord says that you should not even accuse anyone. You should not form opinions for anyone. You should not have any kind of

inner intent towards anyone. 'The world is indeed flawless,' when You Know this, You will be free. Every living being in this world is certainly faultless, and I am the only one with fault, it is due to my own faults that I am bound. Now, when such a perspective is attained, You will become free.

Worldly life will perpetuate, as long as you have the perspective where you cannot see your own faults, and instead you continue only seeing the faults of others. And when you do not see a single fault of others, and instead you can see all your own faults only, then know that you are ready to go to *moksha*. That is it; that is the only difference in the perspective!

A Constantly Changing World

Say, there is a pickpocket here and he is pickpocketing, and it is a fact that he is pickpocketing. When he is pickpocketing, he has the ability to concentrate and attend to sixteen activities simultaneously, that too is a fact. [Things like] When to pickpocket, how to pickpocket, which pocket to pick, at what time to pickpocket, when to escape, which gate to escape from, the police are standing there; all of this is in his awareness at a time, in that moment it remains in his focus, in his attention. Now, he only gets thirty rupees from a person's pocket. Then when he goes a little ahead, he sees someone suffering from leprosy, so from the thirty rupees, he gives ten rupees to the leper. Hey mortal one, you have made such a big transaction! Even wealthy businessmen do not give that much and why did you give so much? And when he goes home, his

maternal cousin has come to visit. [So he says,] "Sister, I have never given you any money, here take these twenty rupees."

What kind of prejudice will you harbor for such a person? How is it possible for you to know at any point in time, how a person will react based on his nature? You should not harbor any kind of prejudice. 'We' do not harbor any prejudice, not even for a single moment. 'We' believe that this entire world is just like this.

There are many prejudices, aren't there? If you have a certain belief for a person, then you always believe him to be just like that. In reality, he is not like that. Every person is continuously changing, at every second. The entire world itself is full of change. It is constantly changing.

The One Who Nurtures Prejudice is a Culprit

You do not know on what basis this spinning top is spinning. Therefore, you form a prejudice based on your conjecture. The prejudice continues to prevail because of the assumption. You have believed that it is indeed like this. The moment you believe that, he is indeed like this, at that very instant; he immediately becomes affected by it. Your prejudice becomes instrumental in spoiling the other person. The very one who nurtures prejudice is a culprit. Therefore, the one responsible is definitely the one who becomes prejudiced. Say at some point in time, the other person has come to bring about a settlement, but instead, you lash out at him because of your prejudice.

All the 'spinning tops' out there are

‘spinning’ in accordance to the unfolding of karma. If the unfolding karma is good, then he will ‘spin’ nicely, and if the unfolding karma is bad, then he will ‘spin’ badly; and the prejudice that is formed at that time, it’s influence just does not leave. That is indeed why this worldly life is still in existence. The other person is not at fault in this. Prejudices are filled within you, the ones that give rise to prejudice, are present within you. Every living being keeps ‘spinning’ according to his effect, what can You do there?

Obstructions on the Path to Liberation due to Prejudice

You should certainly not harbor prejudice. In fact, good people, even people in worldly life, should not harbor prejudice. The reason being, say you happen to say two bad phrases to me based on a particular unfolding of your karma, it is my mistake if I form a prejudice against you. This is because, when the unfolding of your karma is bad, things will tend to go wrong. Based on that, if on the following day, I believe that, ‘You will say the same thing again,’ then it should not be so, that is considered wrong. Therefore, you should certainly not harbor prejudice.

Hence, it is based on the unfolding of karma that the poor fellow ends up speaking and the one who ends up stealing, does so based on the unfolding of his karma. He may not do the same, tomorrow. Therefore, you should not believe things based on a prejudice. There is no problem with remaining cautious, but you should not harbor prejudice. Prejudice is actually the greatest obstruction hindering you from going to *moksha*.

Discharging Illusory Attachment Remains After Attaining Gnan

Questioner: So, is the entire act of stealing actually subject to unfolding of karma?

Dadashri: It is subject to the unfolding of karma.

Questioner: ‘He’ himself is not actually in that.

Dadashri: Actually, He is not the doer.

Questioner: But there is a mistake in his belief.

Dadashri: The mistake is verily in his belief. He actually believes that, ‘He is the one doing it,’ and that is why it is *moha* (illusory attachment). While, You, the awakened Self (*pote*), are not the doer of this, and that is why it is *charitra moha* (discharge illusory attachment). The former too, if ever he does not become the doer of that, then it will be *charitra moha*. In worldly interactions, when one goes to the cinema to watch a movie, isn’t that referred to as *moha*? Hey, even when one shaves, they refer to it as *moha*. Since the awakened Self (*pote*) is not the doer, *vyavasthit* is the doer and that is why it does not touch Him. Do you believe *vyavasthit* to be the doer?

Questioner: Yes.

Dadashri: Do you agree with *vyavasthit*?

Questioner: Yes.

Questioner: To see the other person as a thief, does that also fall under *charitra moha*?

Dadashri: To see him as a thief... to see him as a thief and to believe him to be a thief that is not considered *charitra moha*. To see him as a thief is *charitra moha*.

The *charitra moha* that remains after attaining the Knowledge of the Self is not such that it will cause new seeds for worldly life to be sown again, but as long as it prevails, it will prevent *samadhi sukha* (the bliss of the state free from the effects of mental, physical and externally induced suffering) from arising!

With the Opinion That ‘One is Faultless’, Shuddha Upayog Prevails

Questioner: In an *Aptasutra* (compilation of Dadashri’s aphorisms), one of your sentences states that, ‘To see anyone’s fault does not fall under *charitra moha*.’

Dadashri: Yes, that is correct. All of that talk is relative. It is okay based on a certain aspect. Therefore, you have to see faults in two ways. To also believe one to be at fault and to believe Him to be faultless as well. If one believes in both these ways, then it is a different matter.

Questioner: How can I believe in both ways?

Dadashri: ‘He’, the awakened Self (*pote*), does not make this mistake; so can you believe Him to be at fault? You believe Him to be at fault in the domain where He is not doing anything. People of the world certainly say that he is at fault, don’t they? We [*mahatmas*] too say that, in worldly interactions, but we do not believe that from within. ‘He’ is faultless. As He is not the doer, He is faultless.

In the Science of *moksha*, ‘I am doing, you are doing, or they are doing,’ does not exist. So, if I am pure Soul, then no one should be seen as the doer. It can be considered that You are in *shuddha upayog* (pure applied awareness as the Self) of ‘I am pure Soul,’ when it remains in your opinion that, ‘The entire world is flawless.’ No matter what has happened in conduct, but it should remain in Your opinion that, ‘He is indeed pure Soul.’

With these [physical] eyes you see him as Lalchandbhai, and with the other ‘eyes’ [divine Vision], He is pure Soul. Thereafter, there is no need for you to see anyone as impure, is there? That itself is *shuddha upayog*. And when such an *upayog* (applied awareness as the Self) comes about, then there would be a prevalence of equanimity.

By Dwelling in the Pure See Only the Pure

Not overlooking the path ‘we’ have shown is known as *upayog*, *shuddha upayog*. [Remain in the awareness of,] ‘I am pure Soul’, and indeed See only the pure in others. It may show you the impure, from within. It is the intellect, which shows, ‘He is like this, he is like that.’ However, You should not to See that. ‘What do ‘I’ have to do with that? What do ‘I’ have to do with his impurity? Everyone has basins, gutters and latrines in their home, so what do ‘I’ have to do with that?’

‘You’ should only keep Seeing what is in the Real. There is no need to see the outer packing. The moment you see the packing, the entanglements arise. ‘You’

should continue Seeing the real. Then the other person will feel in his mind, 'Has this person done some sort of magic on me or what is this?'

So, what 'we' are saying is that You should now See his pure Soul. That person is actually not like that; it is his packing that is such. His Soul is pure. You should See every person as a Soul. If someone is such that he becomes agitated from within, then You should See him as a Soul, and if he does not become agitated, then you should continue to interact without any inhibition [in a straightforward way]. In this case, there is indeed 'safe side' [for You]! While, over there [You should] 'beware'! Therefore, You should See things in this way; this is 'our' *Agna*! Thereafter, he will be satisfied and You too will be satisfied.

No Opinion Other Than 'He is Pure Soul'

How many opinions should you have for the other person? Only one, 'He is a pure Soul.' Is it important to note whether someone has black hair or white hair? How many things do 'we' ask you to place importance on?

Questioner: None.

Dadashri: Of what use is it to us whether the other person is a man or a woman? 'You' should only See the Soul! What is the use of seeing whether she is young or old? And if you see, then see everything. Why are you only seeing her youth?

Questioner: Yes, see everything, the bones, the skin and all of it.

Dadashri: If you see it in that way, then see everything.

'He is indeed like this,' that understanding is an opinion. You should not form that. Once you have formed the opinion of 'He is pure Soul,' then why are you forming another opinion? You should only form one opinion that, 'He is pure Soul,' however you should certainly not form any other opinion. Thereafter, it does not matter, if he has a variety of different 'degrees'.

Awakened Awareness is Required to Remove Opinions

So now, you should not give any opinions. 'He is a good person, he is a bad person;' if you do not give any opinions about anyone, then the uproar in the mind stops. This is easiest way.

It is due to opinions that this mind has arisen, and if one puts an end to opinions, then the mind will cease to be formed. 'We' do not have any opinions for anyone, not even the slightest opinion that, 'This person is good, and this person is bad;' nothing like that at all. Even if one were to hurl abuses, he is not considered bad, and even if one were to garland 'us', he is not considered good. The one who does not harbor any opinion, certainly does not harbor any prejudice, does he! What do you think?

Questioner: That is correct.

Dadashri: While, in your case, opinions and prejudice bother you. They continue to bite away at you; they even bite away at you at night.

Questioner: But what is the solution for it?

Dadashri: You should stop giving these opinions. ‘We’ have shown you the way, but *jagruti* is required for it. If you form opinions, then only will prejudices arise, won’t they?

With the Application of Gnan, One Becomes Free of Opinions

Questioner: How can one become completely free of opinions?

Dadashri: You have been given *Gnan* that is indeed free of opinions. By the real viewpoint, the other person is a pure Soul and by the relative viewpoint, he is Naginbhai. As the relative is entirely subject to karma, Naginbhai is also faultless. If he were independent by himself, then he would have been considered at fault, but the poor fellow ‘spins’ like a spinning top. Therefore, he is faultless. Now, He is actually pure Soul and the external [Naginbhai] is faultless. So tell ‘us’, isn’t it possible to remain free of opinions there!

There is Freedom Through Pratikraman

Questioner: In the past if everything has gone wrong, such that my own opinions have been formed, then how should I wash off all of this?

Dadashri: Well, you cannot go back once again to the time that it actually happened.

Questioner: If such karma has been bound, then how can I become free from it?

Dadashri: You can either become free by suffering them without a choice, or else when you meet a *Gnani Purush*,

‘he’ may destroy some of them within you. Not all types of karma can be destroyed, only some can be destroyed. If they are either in the form of water or in the form of vapor, then they can be destroyed, whereas those in the form of ice cannot be destroyed. [In the form of] Ice meaning, they have solidified. By doing *pratikraman*, many karma can be destroyed. Therefore, you should do ‘shoot-on-sight’ *pratikraman*.

Questioner: If there were a deeply ingrained prejudice or opinion, would it be washed away by doing continuous *pratikraman* for it?

Dadashri: Yes, if *pratikraman* is done for it continuously, then all of it becomes washed off. Why do prejudices form? The answer is, ‘That very opinion for him has been multiplied.’ You have continuously only done *atikraman* (aggression towards other living beings through thought, speech, or action). So now, when you do *pratikraman*, it becomes washed off.

When Prejudice Leaves, One Becomes the Absolute Self

If a person becomes free from prejudice, He can then become the absolute Self. Say the very same person, who robbed you yesterday, is walking towards you, even then the Lord has said, “Do not harbor prejudice against him.” Today, he may be coming to return it to you. How would you know whether he is coming to rob you, or what he is coming to do? Therefore, ‘we’ do not harbor prejudice. To harbor prejudice is an offense. This is because you are not a *Gnani*, such that you can make out his inner intent. Many

a times this happens, certain people come to you and in your mind you feel, ‘When he came I felt irritated, and I was going to tell him; hey, what work do you have here? I was going to tell him that, but it was in fact good, that I did not tell him so.’ This person turned out to be different. Does this or does this not happen many a times?

Questioner: It happens.

Dadashri: Therefore, you should not harbor prejudice anywhere. A person is changing at every moment. This is because he isn’t independent by himself, is he!

Did you understand? You have asked a subtle point regarding these *grahs*. With this discourse, all the *grahs* will leave, and You will experience complete bliss. The One in whom these *grahs* have left, is indeed the absolute Self.

Your Faults are Indeed Your Superior

Did you understand the functioning of these nine *grahs*? If they exist within you, then they [the *grahs* - planets] will obstruct you, won’t they? It is indeed because of your own offences that these *grahs* (planets) obstruct you and otherwise these *grahs* (planets) are not free for you. Are these policemen ever free?

Questioner: No Dada.

Dadashri: If you do not commit an offence, then no one will bother you, will they! Since you have committed an offence, they have ended up becoming your superior. These faults are indeed your superior; otherwise, no one else is your superior. If you do not make a mistake, then no one is your superior.

This is in Fact a Science That Produces Results on its Own

This is a Science! The Science is actually pure indeed. The moment it is understood, it will most definitely come into application. Now that you have heard this discourse, it means that your *grahs* will start to leave. From the moment, you understand that there is a loss in this, you start to let go of them. However, it should come into your conviction that, ‘It is wrong.’ You should understand the truth about it.

Questioner: The definition of this Science itself is that it opposes prejudice.

Dadashri: Not only prejudice, it is in opposition of all the *grahs*. It is against all the *grahs*. The *Vitaraag* Lords were free from *grahs*. None of the *grahs* (planets) obstruct you, and of the nine *grahs* that obstruct you, prejudice is included in that as well. Hey mortal one! [Have you ever thought,] ‘What had I assumed, and what did you turn out to be?’ Does this happen or does it not? Therefore, the rules governing prejudice are indeed what are obstructing you. So, will you harbor prejudice?

Questioner: No...

Dadashri: If you remain in the boundary of what ‘we’ say, then your worldly life is bound to run well, and You will also go to *moksha*. This is such a beautiful Science! And it is possible to use this Science in every moment, but you should know how to apply this Science.

~ Jai Sat Chit Anand

Glossary**Gujarati Word****Meaning****A**

<i>aagrah</i>	insistence
<i>abhipray</i>	opinion
<i>Agna</i>	special directive
<i>Akram Vignan</i>	step-less Science of Self-realization
<i>Aptasutra</i>	compilation of Dadashri's aphorisms
<i>atikraman</i>	aggression towards other living beings through thought, speech, or action

C

<i>charitra moha</i>	discharge illusory attachment
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D

<i>duragrah</i>	undue insistence
<i>dwesh</i>	abhorrence

E

<i>ekantik</i>	one-sided
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F

file	Dadashri's term for anyone or anything that takes one away from the Self and into worldly life
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G

<i>Gnan</i>	Knowledge of the Self and who the doer is
<i>Gnani Purush/ Gnani</i>	One who has realized the Self and is able to do the same for others
<i>grah</i>	various types and intensities of insistence

H

<i>hathagrah</i>	stubborn insistence
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J

<i>jagruti</i>	awakened awareness
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K

<i>kadagrah</i>	insisting on one's belief, knowing that it is wrong
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M

<i>mahatma</i>	Self-realized ones in <i>Akram Vignan</i>
<i>matagrah</i>	unyielding insistence on an opinion
<i>mithyagrah</i>	insistence on a misconception
<i>moha</i>	illusory attachment
<i>moksha</i>	liberation

N

nimit an apparent doer who is simply instrumental in the process

P

parigrah a sense of possessiveness and inner attachment towards material things

pote You Yourself; One Himself; the developing 'I'

pratikraman to confess, apologize and resolve not to repeat a mistake

pudgal non-Self complex of input and output

Purusharth real spiritual effort

purvagrah prejudice

R

raag attachment

Ravan Lord Rama's adversary in the epic *Ramayan*

S

samadhi sukh the bliss of the state free from the effects of mental, physical and externally induced suffering

satyagrah to insist on the relative truth

shuddha upayog pure applied awareness as the Self

T

Tirthankar Lord the absolutely enlightened Lord who can liberate others

U

upayog applied awareness as the Self

V

vitaraag free from attachment and abhorrence

Vitaraag Lords those who are free from attachment and abhorrence

vyavasthit result of scientific circumstantial evidences



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:

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Puja Deepakbhai's USA Satsang Schedule 2018

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. & E-mail
2 Jul	Mon	San Jose, CA	Satsang	7-00 PM	9-30 PM	Oasis Palace, 35145	Extn. 1024
3 Jul	Tue	San Jose, CA	Aptaputra Satsang	10-00 AM	12-30 PM	Newark Blvd, Newark, CA 94560	northcalifornia@ us.dadabhagwan.org
3 Jul	Tue	San Jose, CA	Gnan Vidhi	6-00 PM	9-00 PM		
7 Jul	Sat	Dallas, TX	Satsang	5-00 PM	8-00 PM	DFW Hindu Temple Ekta Mandir , 1605 N Britain Rd Irving, TX 7506,	Extn. 1026 dallas@ us.dadabhagwan.org
8 Jul	Sun	Dallas, TX	Aptaputra Satsang	10-00 AM	12-30 PM		
8 Jul	Sun	Dallas, TX	Gnan Vidhi	4-00 PM	8-00 PM		
10 Jul	Tue	Austin, TX	Aptaputra Satsang	6-30 PM	9-30 PM	Live Oak Unitarian Universalist Church , 3315 El Salido Pkwy, Cedar Park, TX 78613	Extn. 1032 austin@ us.dadabhagwan.org
11 Jul	Wed	Austin, TX	Gnan Vidhi	6-00 PM	9-00 PM		
12 Jul	Thu	Johnston / Des Moines	Aptaputra Satsang	6-00 PM	8-30 PM	Goodwill Industries Board Room, 5355 NW 86th St, Johnston (Des Moines), IA 50131	1-515-240-3494 ss4family@ hotmail.com
18 Jul	Wed	Columbia, SC	Aptaputra Satsang	6-30 PM	9-30 PM	The Medallion Conference Center, 7309 Garners Ferry Rd, Columbia, SC 29209	Extn. 1035 columbia@ us.dadabhagwan.org
19 Jul	Thu	Columbia, SC	Gnan Vidhi	6-00 PM	9-00 PM		
23 Jul	Mon	Jacksonville, FL	GP Shibir	10-00 AM	12-30 PM	Hyatt Regency Jacksonville Riverfront, 225 E Coastline Drive Jacksonville, FL 32202	Extn. 10 gd@ us.dadabhagwan.org
23 Jul	Mon	Jacksonville, FL	GP Shibir	4-30 PM	7-00 PM		
24 Jul	Tue	Jacksonville, FL	GP Shibir	10-00 AM	12-30 PM		
24 Jul	Tue	Jacksonville, FL	GP Shibir	4-30 PM	7-00 PM		
25 Jul	Wed	Jacksonville, FL	GP Shibir	10-00 AM	12-30 PM		
25 Jul	Wed	Jacksonville, FL	GP Shibir	4-30 PM	7-00 PM		
26 Jul	Thu	Jacksonville, FL	Aptaputra Satsang	10-00 AM	12-30 PM		
26 Jul	Thu	Jacksonville, FL	GP Shibir - GNC/General Satsang	4-30 PM	7-00 PM		
27 Jul	Fri	Jacksonville, FL	GP Day	8-00 AM	1-00 PM		
27 Jul	Fri	Jacksonville, FL	GP Day	5-00 PM	7-00 PM		
28 Jul	Sat	Jacksonville, FL	Aptaputra Satsang	10-00 AM	12-30 PM		
28 Jul	Sat	Jacksonville, FL	Gnan Vidhi	5-00 PM	8-00 PM		
31 Jul	Tue	Maryland, D.C.	Satsang	6-30 PM	9-30 PM		
1 Aug	Wed	Maryland, D.C.	Aptaputra Satsang	10-30 AM	12-30 PM		
1 Aug	Wed	Maryland, D.C.	Gnan Vidhi	6-00 PM	9-00 PM		
2 Aug	Thu	Maryland, D.C.	Aptaputra Satsang	6-30 PM	9-30 PM		
7 Aug	Tue	New York, NY	Satsang	6-30 PM	9-30 PM	NEW YORK GANESH TEMPLE Hindu Temple Community , Center 143-09 Holly Avenue, Flushing, NY 11355	Extn. 1021 newyork@ us.dadabhagwan.org
8 Aug	Wed	New York, NY	Aptaputra Satsang	10-30 AM	12-30 PM		
8 Aug	Wed	New York, NY	Gnan Vidhi	6-00 PM	9-00 PM		
10 Aug	Fri	New Jersey, NJ	Satsang	6-30 PM	9-30 PM	The Hanover Marriott, 1401 Route 10 East, Whippany, NJ 07981	Extn. 1020 newjerseypennsylvania@ us.dadabhagwan.org
11 Aug	Sat	New Jersey, NJ	Aptaputra Satsang	10-30 AM	12-30 PM		
11 Aug	Sat	New Jersey, NJ	Gnan Vidhi	5-00 PM	8-00 PM		

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

8 July (Sun) - Celebrating Pujya Niruma's 50th Gnday at all the centers

26 August (Sun) - A special program celebrating the occasion of Rakshabandhan

1 September (Sat), 4 to 7pm - Satsang & 2 Sep. (Sun) 10 am to 12 pm - Aptaputra Satsang

2 September (Sun), 4 to 7-30pm - Gnan Vidhi

3 September (Mon), 10 pm to 12 am - Special Bhakti on occasion of Janmashatmi Celebration

5 September (Wed), 10 am onwards - Pujyashree's Darshan Program

6 to 13 September - Paryushan Parayan on Aptavani -13 (U.) Reading-Satsang

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| Africa-Aus. | <ul style="list-style-type: none"> + Aastha, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10-30 PM |

Do not Harbor Prejudice Against Anyone

If someone has betrayed you, you do not have to remember that. You should just look at what that person is doing in the present; otherwise, it would be considered prejudice. A great loss is incurred by remembering the past. If you keep it in your mind, then it becomes a prejudice. By harboring prejudice, worldly life spoils. You should maintain an intent free of attachment and abhorrence. The past will certainly remain in your awareness, but it is not a helpful thing. Your unfolding karma was such, which is why he behaved in this way with you. If the unfolding karma is good, then he will behave in a noble way with you. Therefore, do not harbor prejudice. How can you know whether the person who had previously cheated you, has come today to give you a profit or not? So, if you want to interact with him, then do so, and if you do not want to, then don't, but do not harbor prejudice against him! Moreover, in the event that you have to interact with him, then do not harbor any prejudice against him at all.

Dadashri

