

As expounded by Dada Bhagwan

# Science of Speech

No one is cooperating with me.

Everyone is going against me.

**You'll never improve.**

Now I cannot live in a joint family. Your sincerity will help you progress greatly.

**You look after everyone very well!**

You are not going to gain anything. Do you actually have any sense?

You are very sincere. I want to remain loyal. Are there any ethics left?

All religions are of no use. You lack understanding. Only God can save people from you.

Are there really any genuine gurus? It is not worth relying on these people.

You actually have good understanding. I will never let go of moral conduct. I want to help everyone.

**If you work hard, then you will progress.**

Always remain positive. You are always going to remain like this.

There is value for power, not education. Be patient, the result of that will be very good.

If you want permanent happiness, seek out a Gnani. The government itself is corrupted.

Do you have any sense or not? If you use your intellect positively, you will progress a lot.

The current educational institutions are just doing business.

It is not worth seeing anyone's negatives. It will not do to be fed up like this!

Don't talk about liberation! You are the heights of laziness.

You are like currency that is out of circulation.

**All these people are thieves.**

You have no talent at all.

Everyone is corrupted.

**As Expounded by Dada Bhagwan**

# **Science of Speech**

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## **Trimantra**

### **The Three Mantras That Destroy All Obstacles in Life**

#### **Namo Vitaraagaya**

I bow to the Ones who are absolutely free from all attachment  
and abhorrence

#### **Namo Arihantanam**

I bow to the living Ones who have annihilated all internal  
enemies of anger, pride, deceit and greed

#### **Namo Siddhanam**

I bow to the Ones who have attained the state of total and final  
liberation

#### **Namo Aayariyanam**

I bow to the Self-realized masters who impart the Knowledge of  
the Self to others

#### **Namo Uvazzayanam**

I bow to the Ones who have received the Knowledge of the Self  
and are helping others attain the same

#### **Namo Loye Savva Sahunam**

I bow to the Ones, wherever they may be, who have received the  
Knowledge of the Self

#### **Eso Pancha Namukkaro**

These five salutations

#### **Savva Pavappanasano**

Destroy all demerit karma

#### **Mangalanam Cha Savvesim**

Of all that is auspicious

#### **Padhamam Havai Mangalam**

॥1॥

This is the highest

#### **Om Namō Bhagavate Vasudevaya**

॥2॥

I bow to the Ones who have attained the absolute Self in human form

#### **Om Namah Shivaya**

॥3॥

I bow to all human beings who have become instruments for the  
salvation of the world

#### **Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

## **Books of Akram Vignan of Dada Bhagwan**

1. Adjust Everywhere
2. Ahimsa: Non-Violence
3. Anger
4. Aptavani - 1
5. Aptavani - 2
6. Aptavani - 4
7. Aptavani - 5
8. Aptavani - 6
9. Aptavani - 8
10. Aptavani - 9
11. Autobiography of Gnani Purush A.M.Patel
12. Avoid Clashes
13. Brahmacharya: Celibacy Attained With Understanding
14. Death: Before, During and After...
15. Flawless Vision
16. Generation Gap
17. Harmony in Marriage
18. Life Without Conflict
19. Money
20. Noble Use of Money
21. Pratikraman: The Master Key That Resolves All Conflicts  
(Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra: The Mantra That Removes All Worldly Obstacles
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

**‘Dadavani’ Magazine is published every month in English**

## Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



## The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



## Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.





## Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



## **Editorial**

Every human being from the moment he awakes is involved in an incessant interaction of speech. Some even talk in their sleep. Speech interaction has two outcomes: sweet and bitter. Interactions that are sweet are palatable. The bitter ones are not palatable. The Gnani can show us ways to accept both with equanimity. Gnani Purush Dadashri gives us many keys to deal with situations involving speech in our everyday living.

People have asked Dadashri all kinds of questions about various topics, from simple and obvious to profound, from straightforward to ridiculous. His response had been a steady stream of spontaneous answers that quelled the questioner's inquisitiveness with greatest satisfaction. People could discern love, compassion and ultimate truth in his every word.

Dadashri, with gentle affection, would tell all those that came to him to, 'Ask, ask and get all your puzzles solved. Ask anything and get your work done. If you do not understand, ask again and again without hesitation. It is not your mistake if you do not understand, but the inadequacy of the person giving the answers.'

If a person dismisses a question by telling you that the answer is too subtle and beyond one's comprehension, then it would constitute deceit. Too often, people tend to dismiss questions to which they have no answers, by blaming the seeker's inability to understand.

If a person has heard or read any of Dadashri's speech in detail, then he would not fail to see what a true Gnani should be. The true Gnani has absolute unity of the mind, speech and conduct. He is the manifestation to the enlightened One. A person would also undoubtedly recognize what is not authentic.

This book will help the reader to resolve problems involving interpersonal communication through speech. It is also an instructional guide to improve one's speech so that it is not offensive and hurtful. The reader will be enlightened about the repercussions of a single negative thought about anyone. One can learn how to be free from conflict in all one's relationships, at home and outside.

Dadashri gives us tremendous insight into the fundamental and subtle principles that govern speech. He gives us practical solutions of how to purify verbal interaction with our friends and family so that it hurts no one. Dadashri has a knack, through the numerous ways he illustrates a point, for making the reader feel that it is the reader's life that is the subject of conversation. His solutions reach the heart directly and lead to liberation.

It is extremely difficult to recognize a Gnani Purush; it requires expertise and skill to distinguish a real diamond. In the same way, a spiritual eye is needed to recognize the enlightened One, Gnani Purush Dadashri. Dadashri's speech, which was uttered only for the salvation of others and nothing else, will continue to illuminate the path of liberation for generations to come. The Gnani's speech is so powerful that within just one hour, it bestows upon the seeker, the experience of the Self.

**- Dr. Niruben Amin**

# Science of Speech

## Speech in Worldly Interactions

### 1. Forms of Hurtful Speech

**Questioner:** The tongue says one thing at one time and something else at another time.

**Dadashri:** The tongue is not at fault. The tongue constantly lives and works within the confines of the thirty-two teeth. It does not rebel or fight back. The tongue is fine, but it is we, the organizers, who are awkward and at fault. The fault lies with us.

The tongue is very good. Although it lives between the thirty-two teeth, does it ever get crushed or bitten? It gets bitten when we are eating and our *chit* (the component of the mind composed of knowledge and vision that can wander outside) has gone somewhere else. The chit only wanders when we are inattentive. If the chit stays focused on the task at hand, the tongue will function well, but it gets bitten when the organizer is inattentive.

**Questioner:** Please help me control my tongue because I talk too much.

**Dadashri:** I too, talk all day long. As long as your

speech does not hurt anyone, there is nothing wrong with talking.

**Questioner:** But many conflicts arise because of the words I use.

**Dadashri:** It is because of words that this world has come into existence. When words come to an end, so will the world.

Words have been the cause of all the wars in the world. Words must be sweet or else they should not be spoken. You can become one with someone again even after you have fought with that person, if you use sweet words to assuage him.

Some people tell their elders that they have no sense. How can one say such a thing? Who are they to assess commonsense in others? Such words will inevitably create conflicts. You should not say anything that would hurt others because you will be held liable for it. People who understand this will not take on such a liability; instead they will always say the right thing, whereas those who lack this understanding speak recklessly, taking on the liability. The responsibility is yours.

By telling a person, “You do not understand,” you create the worst of the knowledge-deluding karmas (*gnanavarana*). You cannot make such a statement because it hurts the other person. Instead you can say, “I will help you understand.”

If you are sitting peacefully and someone comes and says to you, “You have no sense,” these words will shatter your peace of mind and you will feel hurt, but it is not as if he has thrown a rock at you!

Words have a tremendous impact in this world. The scars they leave behind cannot be erased for hundreds of

lifetimes. People say their hearts have been wounded by words. This is nothing but the effect of words and this world perpetuates because of these effects.

Some women tell me they still bear scars on their heart from what their husbands said to them twenty or thirty years ago. What kind of a 'rock' did these men throw with their speech that the wound has not healed even now? Such wounds should not be inflicted.

In our culture, people of lower caste use physical violence to hurt one another, while those of higher castes use words to hurt one another.

Words, which hurt others, are called inappropriate words. People take on a grave liability when they use such words, even casually. On the other hand when they employ pleasant words casually they are beneficial. People are not brave enough to use inappropriate language with a policeman or someone with authority for fear of being reprimanded, but they use it freely at home, because they are not afraid of the consequences. The policeman would indeed teach you a lesson, but who would teach you a lesson at home? Should we not learn a new lesson?

**Questioner:** What should I do in my business when I become angry with someone who does not understand?

**Dadashri:** In a business it is important to speak up or say something for the sake of the business. But there too, to say nothing is an art; you can accomplish a lot even when you do this in your business. But this is not learnt easily because it is a very refined art. You have to fight in your business and whatever you gain, you must evaluate and deposit into your karmic account. But you should never fight at home; because it is your family, people of your own that you fight with.

Keeping quiet is a very difficult art to master. It is difficult for others to learn.

Here is a way to practice this art: Even before the person appears in front of you, you have to communicate with the Pure Soul (*shuddhatma*) within him. When you do this, it will placate him, so that all you have to do is stay quiet. You will get your work done by doing this. I am only giving you a very brief explanation, but this art is indeed very subtle.

A single harsh word creates vibrations that last for a long time. When you use harsh language, you commit violence with your intent (*bhaav hinsa*), and this is violence against the person's Soul (*Atma hinsa*). You should only utter peasant words and never harsh ones. People forget this and so they quarrel throughout the day.

Good and bad words exist in this world. Bad words are damaging to one's health, while good words maintain good health. When people say, "You are unworthy", the word, 'You,' is innocuous but the word 'unworthy' is very harmful.

When you tell your wife, "You have no sense!" the words hurt her and they are also unhealthy for you. If her response is, "You are useless," then you both will become unhealthy. One looks for sense, while the other is looking for usefulness! This occurs everywhere.

A married couple should not fight. Their karmas bind them to each other, so they should work at freedom from these karmas.

I asked a woman once; if she ever fought with her husband and she said she never did. I was astonished that such households should still exist in India so I said, "Surely there must be some conflict between you and your husband?" She replied, "No, but sometimes he taunts me," she said.

Taunting one's wife is like caning a donkey. Although men do not cane their wives, they taunt them instead. I asked the woman what she did when her husband taunted her. And she replied, "I tell him that the effects of our past karmas have brought us together and that is why we married each other, and so each of us have to suffer the consequences of our own karma." I told her that she was truly blessed. One can still find such nobility in women in India; one would call such a woman, *sati* (a woman of highest virtues).

What brings people together? Why are people forced to live together even when they do not like it? It is the karma of a man and a woman that forces them to live together. A man may not like his wife, but where would he go? He should accept that because of his own karmas things are the way they are and be at peace with that. He should not criticize her. How will finding fault in her help him? Has anyone ever found happiness by finding fault in others?

When your mind shouts, 'She said so many hurtful words, she hurt me so much,' you should tell your mind, 'Go to sleep and your wounds will soon heal soon.' Your mind will heal readily. If you comfort and pacify the mind, it will go to sleep.

**Questioner:** Explain the difference between wrongful speech and wasteful speech.

**Dadashri:** There is a great difference between the two. Wrongful speech means using words when they are not necessary. And wasteful speech is talking unnecessarily.

Wrongful speech is using speech other than the kind that is called for. Saying something other than expressing the knowledge that is required for a specific situation is also wrongful speech.

Telling a lie or being deceitful is an example of



wrongful speech. In every way, such speech is abusive and unworthy. When attorneys and lawyers tell lies for a few rupees it is wrongful speech.

People nowadays, even criticize you. They do this because they so not know what they are doing. A person will criticize and instigate others only when he is unhappy himself. The happy person never criticizes anyone.

“Others have the right to criticize you, but you do not have the right to criticize anyone.” [Aptasutra]

What is the difference between *tikka* and *ninda*? *Tikka* means to expose (criticize) someone’s obvious faults, and *ninda* is to talk about someone’s obvious faults and even faults that do not exist. To speak only negatively about a person is *ninda*.

“Even the slightest *tikka* of others is a hindrance to Absolute Enlightenment (*Keval Gnan*). Not only is it a hindrance to *Keval Gnan*, but it also hinders *Atma Gnan* (Knowledge of the Soul) and *Samkit* (Self-Realization)” [Aptasutra].

It creates obstructions at all levels of Self-Realization. An obstruction to Self-Realization is to see fault in others.

**Questioner:** What does *ninda* come under?

**Dadashri:** *Ninda* falls under *viradhana* (to speak negatively), but it can be erased with *pratikraman* (apology coupled with remorse of any wrongdoing). It is like *avarnavad*; that is why I tell people not to criticize anyone, but they still continue to criticize others behind their backs.

You incur a tremendous loss when you speak negatively about anyone. If you cannot say good things about anyone, it is fine, but you should never speak negatively about anyone. What do you gain from of it? There is tremendous loss in it. The greatest loss in the world is incurred through *ninda*.

In fact you should never do anyone's ninda, or speak casually about anyone. There will be serious consequences for this. Especially in such a spiritual gathering of Self-Realized beings, you can never say anything negative about anyone. Even the slightest negative thought brings a dense veil over your Gnan, the Self. So imagine how much more dense it would be if you criticize mahatmas, who are Self-Realized beings! You should blend into the satsang like sugar in milk. I know everything about everyone here but I would not utter even a single word about anyone. To utter even one negative word creates a dense cover over one's Gnan.

**Questioner:** What does *avarnavad* mean exactly?

**Dadashri:** Avarnavad means to distort and portray just the opposite of what is meant, but in a negative way. It is to portray a wrong and distorted impression about someone. When you say something the way it is, it is not avarnavad. When you say it is wrong if it is wrong and right if it is right it is not avarnavad. Avarnavad is to tell only lies about someone.

Avarnavad means to completely destroy with words, the good reputation, name and fame of an honest man. This avarnavad is worse than ninda. It is the equivalent of ninda multiplied many times over. People generally do mild ninda. Heavy ninda is avarnavad.

**Questioner:** Could you please explain what the following in your nine kalams means?

‘Beloved Dada Bhagwan! Give me the infinite inner strength, to not cause, nor to cause anyone to, nor instigate anyone to criticize, offend or insult any being; present or not present, living or dead.’ (8th of Dada's 9 *Kalams*)

**Dadashri:** If someone speaks negatively about your dead relative, you should not involve yourself in the

conversation. The consequences of speaking ill of the dead are grave. If you happen to say something negative, you should repent and tell yourself that it should never happen again. People have a tendency to speak negatively even about the dead, so I am just cautioning you.

It is wrong to speak negatively about *Ravan* (Lord Ram's adversary in the epic Ramayana) because he still exists in the universe and when you say something negative about him, your criticism definitely reaches him.

Such words may arise out of opinions created in the past. The power of the words in the *kalam* will erase your faults.

You should never utter even a single unpleasant word. All conflicts arise because of unpleasant words. The entire great war of *Mahabharat* took place because of a single woman's (*Draupadi's*) casual, sarcastic remark, "The blind one of the blind" referring to Duryodhan, the son of the blind king *Drutrashttra*, who accidentally fell into a reflecting pool). There was no other significant reason for the war. Draupadi had to endure the consequences of her remark. Would uttering even a single untoward word not carry consequences?

**Questioner:** How can we get rid of the harshness in our speech?

**Dadashri:** You can turn your speech whichever way you want. Until now, you have used harsh speech to scare and intimidate people.

Even when the other person speaks harshly at you, you should speak pleasantly to him. After all, you are the one who wants liberation.

"Dada, please reside in all your glory on in my vocal cords!" Ask Dada for this and your speech will improve.

Even doing Dada's *niddidhyasan* (visual contemplation) on your vocal cords, will also improve your speech.

**Questioner:** What is *tunteeli* speech?

**Dadashri:** If you get into an argument with your wife during the night and the next morning, she bangs your cup of tea on the table, realize that she is still sulking and that she has not forgotten the incident from the previous night. That is called *taanto*; taanto is the link that causes one to behave or speak harshly because of certain incidents.

If someone says: "Why are you senseless people still sitting around? Get up and eat!" such a harsh tone is called *doosvara* (bitter tone in words). What kinds of response will that person get from the people he is addressing? They will probably tell him they have no appetite left and that they have just eaten.

Many people will serve only *kichhadee*, a simple dish of rice and lentils combination for a meal, but very pleasantly say, "Please come and dine." When spoken this way, even kichhadee served on its own will taste delicious and that is called *soosvara* (pleasant tone in words).

A man once asked me, "When will my speech become as pleasant as yours?" I told him, "When all the negative words that you use, you stop uttering, then your speech will become pleasant." This is because each spoken word has its own inherent quality and phases.

Always speak in a positive manner because there is a Soul within the person you are talking to. When something positive happens, it is wrong to say anything negative about it. All these problems arise because one states the negative in that which is positive. And whenever you say, "No harm done," the instant you say this, tremendous changes take place from within. So always speak positively.

Nothing negative has happened to me for so many years. I have never experienced even the slightest negativity in any circumstance. If your mind becomes positive, you become divine, which is why I tell people to get rid of their negativity through maintaining equanimity. Then only the positive will remain. In your worldly affairs, stay positive. In *nischaya*, the real, neither the positive nor the negative exists.

## 2. Insults and Obstruction through Speech

**Questioner:** Many family members argue, but their hearts and minds are pure.

**Dadashri:** Speech that creates conflict will have an impact on a person's heart. If one can remain superficial about it, then no harm is done. It's like this, the mind and heart of the speaker may be pure, but the listener may feel as though a stone has been thrown at him, and so a conflict will arise. Conflict will arise wherever bad words are used.

Words are like money. Give them as you give money, by counting each one. Do people give money without counting it first? Speech is such that when a person uses it wisely and appropriately, it encompasses the highest forms of penance (*mahavrat*).

We should live our life in such a way as not to scorn (*tarchhod*) anyone. Do you recognize what *tarchhod* is and how it hurts people?

**Questioner:** I hurt others internally in a subtle way.

**Dadashri:** The problem is not the subtle hurt that you caused; the problem is the harm that it does to you. This is because you will not experience one-ness with him, due to the subtle rift that occurs.

**Questioner:** When I scorn someone, I find myself instantly doing *pratikraman*

**Dadashri:** Yes, you must do pratikraman for that. You should speak with that person in a pleasant manner in order to turn things around.

When I see within, what comes from previous lives, then I am amazed at the tremendous damaging effect of scorn. That is why I go about so carefully that not even a common laborer feels scorned. People who are scorned will avenge themselves; even if it means they return as a snake in their next life to bite you. Any form of scorn will always avenge itself.

**Questioner:** How can we escape the consequences of the effects of scorn committed?

**Dadashri:** There is no solution other than to keep doing pratikraman. Continue to do pratikraman until the mind of the person you have scorned changes towards you. When you meet that person again, you can speak politely to him and apologize by saying, “I was very wrong and it was very careless and stupid of me, I have no sense.” When you reprimand yourself in this way, he will feel good and the scars will begin to heal.

**Questioner:** Should I bow down, touch his feet and ask for forgiveness?

**Dadashri:** No. That would be wrong; you will create other problem. Not that way. Turn him around with your speech. The hurt was through the speech, so heal with speech. By bowing down and touching his feet, the other person, whose mind has already turned in the wrong direction, will get the wrong message.

I meet so many different kinds of people, but I always maintain oneness with everyone. As long as that oneness is maintained there will be strength in that unity. If the oneness breaks, it will lose its strength. As long as that

oneness exists, it will energize him. Therefore I have to be careful. Do we not have to keep a close watch on the experiments we are involved in ?

**Questioner:** How are obstructions (*antaraya*) created?

**Dadashri:** If this man were to serve me some snacks and you tell him, 'Leave it alone, it will be wasted unnecessarily.' then you just created an obstruction. If your friend is making a charitable donation to someone and you say, 'Why are you giving him money? He is an embezzler.' This is an obstruction against charity. Whether your friend then makes the donation or not, you created an obstructive karma, which will result in you not being able to find someone to help you in your time of need.

If you tell the person working under you, 'You have no sense,' then you have caused an obstruction over your own sense!

Your entire human birth is wasted in the entanglement of such obstructions. You have no right to call anyone senseless. When you tell someone he has no sense, he is likely to tell you the same thing in return, and he will create an obstruction for himself too. Now tell me, how can people in this world bring an end to such obstructions? When you tell others they are worthless, you are creating an obstruction to your own worth, but if you do pratikraman right away, the obstruction will be erased before it materializes.

**Questioner:** What if the obstruction is created in the mind and not through speech?

**Dadashri:** Obstructions created through the mind have greater consequences and their effects will be realized in the life to come. Consequences of obstruction created through speech will be experienced in this lifetime.

**Questioner:** What causes knowledge-obstructing

karma (*gnan-antaraya*) and perception-obstructing karma (*darshan-antaraya*)?

**Dadashri:** If you tell someone he does not understand anything and that you are the only one who understands, you have created knowledge-obstructing karma and perception-obstructing karma. Or if someone was about to receive Self-Realization and you interfere in the process, then you have caused an obstruction for your self for Self-Realization. You also create an obstruction when someone invites you to meet a Gnani Purush and you tell that person that you have seen many such gnanis and use derogatory words. Human beings speak without thinking, but even if they do so in ignorance, they create an obstruction. If on the other hand you have a sincere inner wish to go and meet the Gnani Purush, but are not able to, then your wish will break that obstruction. The person who creates obstructive karma does so in ignorance; he has no awareness of what he is doing.

Humans have created so many obstructions. Here is a Gnani Purush who is giving you liberation in your hands. He gives you a state free of worries and yet there are so many obstructions that prevent one from attaining this state.

Some people question the validity of *Akram Vignan*. They ask, “How can *Akram Vignan* be possible? How is it possible to attain Moksha in just one hour?” The moment they question this, they create an obstacle for themselves. There is no telling what can happen in this world, so do not try to analyze it with your intellect. *Akram Vignan* is a fact. It has happened. There exist many obstructing karmas, especially for the scientific approach to the Self. This *Akram Vignan* is the last of the last stations for liberation in this era.

**Questioner:** This worldly life is so full of obstructions.

**Dadashri:** You are the supreme Self, but you do not experience the benefits of that state, because of the presence



of innumerable obstructions. The moment you say, “I am Chandubhai,” you create an obstruction. You offend the Lord within. Even when you say this unknowingly, you create an obstruction. What happens if you stick your hand in a fire unknowingly?

**Questioner:** When two people are talking and we interrupt, do we create interference or is it just a discharge of our karmas?

**Dadashri:** Created interference leads to disruption.

**Questioner:** What do you mean? How?

**Dadashri:** If one of them asks you why you interrupted and you tell him you will not do it again, so it is not interference. If instead you say, “Nothing will work if I do not say anything and everything will go wrong.” This is called interference. This too is a discharge (dissipation of karma). However, new interference is created simultaneously as the discharging of the old one.

Interference-disruption in itself is an obstruction. You are the supreme Soul. How can there be any obstructions for the supreme Soul? All the same, people continue to interfere by asking, “Why did you do that?” or by saying, “He did this,” or “Do it this way.”

When you tell someone he is wrong, it is the same as throwing dirt over your own Soul.

You should say things that you like to hear yourself. Project on to the world, as you would like. Everything around you is your own projection. God does not interfere in anything. Whatever words you throw at others will eventually come back at you. Use pure speech so that the same pure speech is returned to you.

I never tell anyone, “You are wrong.” Even if that

person is a thief, I do not say anything because he is correct according to his viewpoint. I would however, explain to him the consequences of his actions.

### 3. Worldly Vibrations through Words

When you pluck a string on a sitar, how many different sounds does it produce?

**Questioner:** Many.

**Dadashri:** Even when you pluck just one string? In the same way, so many other words arise within you from having spoken just one word. That is what God calls '*adhyavasan*;' it means words arise even when you do not want to speak them. As soon as you have the desire to utter just one word, other words will formulate and be spoken automatically. A tremendous energy will arise within for the excessive words, even against your wish. So many such ripples of vibrations arise that they will not allow anyone to achieve liberation, which is why I have put forth this Akram Vignan. How wonderful this science of the step-less path to liberation is. This science is such that any intelligent person can bring an end to this worldly puzzle.

A person who hears you call him 'worthless' is bound to be hurt, but also the resulting consequences and its different phases will bring you a lot of unhappiness. When you say something positive about another person, you will feel peace within you and your spoken words will give peace to the other person also. Therefore, you must maintain awareness about this.

When you say, "He is worthless," the weight of the word 'worth' is one pound and the weight of the word 'worthless' is forty pounds. So when you use the word 'worth,' the vibrations it creates is considerably less and it will have a lesser impact, but when you use the word

‘worthless,’ it will create forty times the destruction. These are the consequences of spoken words.

**Questioner:** So the repayment is forty times greater.

**Dadashri:** There is no escaping it!

**Questioner:** So how can we stop the vibrations? What is the solution?

**Dadashri:** When you begin to feel ‘This speech of mine is wrong’, the changes will take place one day at a time.

When you call someone a liar, as soon as you utter the word ‘liar’, a tremendous degree of scientific change takes place within you, producing so many phases, which will cause you to dislike that person for two whole hours! It is best not to say anything, but if you do anyway, then you must do pratikraman.

When we talk about the besmearing properties (*lepaimaan bhaavo*) of the mind, speech and body, what exactly are they? These properties are inanimate (*judha bhaavo*); they are mere inclinations and intentions of the *prakruti* (characteristic traits of the relative-self). ‘Besmearing’ means that it will smear you even if you do not want to become smeared by them. That is why I say, “I am always untouched and untainted by all the besmearing intentions of the mind, speech and body.” These besmearing intentions have tainted the entire world, and yet these intentions are nothing but an echo. They are inanimate, so you should not pay any attention to them.

Nevertheless they will not disappear easily; they will harass and torment you. How will you deal with them? What will you have to do to stop this force, which arises within you in a split second, even when you have no desire for it? You will have to start saying things like, “He (your

opponent) or the event which is difficult, is very beneficial for me.” You will have to say positive things about your opponent. When you start saying this, the negative feelings will cease. The negative feelings will lose their impact.

The moment you say, “Looks like the business is running into loss,’ all the besmearing forces within (*bhaavs*) will immediately start to daunt you, ‘This is going to happen’ or ‘That is going to happen.’ ‘Wait a minute, all I did was just mention something about the business, why are you all (negative *bhaavs*) ‘barking’ unnecessarily?’ And so, you should say, “No, they are beneficial to me,” and those *bhaavs* will simmer down.

There are so many recording devices and transmitters today that people are beginning to fear them. They are afraid of being secretly taped. Now these devices just record the spoken words. The human mind-body complex on the other hand is capable of recording the account of new karma, effective in the next life. People are not even afraid of this! Even if you call a person worthless while he is sleeping, your remark will be recorded within that person and you will have to face the consequences. So you must not utter a word about anyone while he is sleeping, because everything will be recorded; such is this machinery. If you want to say something, make sure it is positive. Your good intentions (*bhaavs*) will result in happiness for you. But never say anything negative about anyone, even when alone, because the consequences will be very bitter. Everything gets recorded, so make sure you only record the good things.

The only language worth recording in the mind-body complex is the language of love. You will reap positive benefits from it later.

A person looking for justice in this world goes

around accusing and condemning many people. You should never look for justice. Justice and injustice is merely a 'thermometer' (gauge) that measures 'fever' (ego) that goes up and down. This world is will never become just, nor will it ever become unjust. The same kinds of devious business practices will continue to take place.

This world has been exactly the same since its existence. The atmosphere during *Satyug* (The Golden Era of Truth, some five thousand years ago) was not as bad as we see it today. Even in those times they kidnappers like the ones who took *Lord Ram's* consort, *Sita*. So why would the world be any different today? These things still continue today. This has been the nature of the entire machinery since the very beginning. Because people do not have this awareness it is best not to say anything irresponsible. Do not behave irresponsibly. Be positive about everything. If you want to do something good for others you should do it, but do not do anything negative or think negatively. Do not listen to any negative speech either. This world is vast and your liberation is within you, but despite this you have not managed to find it. You have been wandering for countless lives.

You think that no one hears you scold your wife at home! Married couples quarrel with each other and use reckless language in the presence of their children. They think children do not understand anything. But what about the recording that is taking place within them? When they grow up, everything will come out in the open.

There is nothing wrong with your daily language as far as it affects your worldly interaction, but when you speak irresponsibly or utter anything negative about a living being, it is recorded. How easy is it to start the recording within people on earth? It takes no time. Anyone making the slightest instigation towards someone turns on a continual recording of hostility within that person. There is

such weakness in you that you will begin to speak without even being provoked.

**Questioner:** We should never speak negatively about anyone, but we must also never have negative inner intent (bhaav) for anyone. Right?

**Dadashri:** Yes that is true, negative intentions towards anyone should not arise within you. Whatever deep inner intent (bhaav) you possess, cannot be prevented from coming out in your speech. So the creation of these bhaavs will cease when speech ceases too. Speech is the echo of inner intent. Hostile intentions (negative bhaav) will arise inevitably, even though the person that has them does not want them. Is this not true? You cannot prevent them from occurring. Such intentions (bhaavs) have altogether stopped for me. You too will have to come to this level.

We must rid ourselves of the weakness of hostile reactions (bhaav). If they continue to occur, then we have the weapon of pratikraman. Pratikraman erases all such mistakes. If water enters the factory, it is possible to clean it up before it becomes ice and destroys your machines. In the same way, you have the ability to clean up your potentially destructive karmas before they gel and solidify to give results in the next life.

**Questioner:** Is the recording that takes place, based upon the person's intentions while he speaks and his awareness at the time?

**Dadashri:** No. The taping (the recording) does not occur at the time of speech. It has already taken place previously. What happens today is that it plays back the way it was recorded in the past life.

**Questioner:** But what happens now if we have the awareness as we speak (it plays back)?

**Dadashri:** If you scold someone and you think to yourself, ‘I was right to scold him,’ then a ‘code word’ will be recorded again reflecting these inner intentions. And if you feel, ‘I was wrong to scold him,’ then a new ‘code word’ is created. Your intent of, ‘I was right in scolding him’, will create a similar code (as the one giving effect right now), except the newer one will be much stronger. If your inner bhaav was, ‘I did a terrible thing. I should not have spoken that way. Why do these things happen?’ the code becomes smaller.

**Questioner:** What are the ‘codes’ of the speech of a Tirthankara like?

**Dadashri:** His code is based on His decision that His speech should not hurt any living being even to the slightest degree. It is not just the absolute non-violence in His speech, but also that the living being’s sense of its own existence (what you believe you are) should not be offended at all. A Tirthankara’s speech never hurts any living being. Not even a tree! But only the Tirthankaras have created such codes in their past life.

**Questioner:** What would a person who does not want to record anything have to do?

**Dadashri:** He should not create any vibrations. He should just be an observer of everything. But that’s just not possible! The relative self is mechanical and is under the control of some other entity. That is why I am showing you another way. If the speech does get recorded, then you should immediately erase it, and that would be fine. Pratikraman is the tool to erase it. It can bring about a change in just one lifetime and then speech will cease altogether.

The greeting, ‘Jai Sat Chit Anand’ is very powerful and effective, even when uttered without understanding its meaning. But if it is spoken with understanding, the benefits

are greater. These words create vibrations and set things in motion. All of it is scientific.

**Questioner:** What happens when a person says, ‘I do not want to work’?

**Dadashri:** He will be overcome with lethargy, but if he says, ‘I want to work,’ then all the lethargy will disappear.

I am relating to you what I was like when I was about twenty-five years old. This was before my Self-Realization. Whenever someone asked me how I was, if I happened to be feeling under the weather, I would still say, ‘I am very well. My health is very good.’ Although people may in general be in good health, they will still tell you that, ‘It is fair’. What foolishness! When they say that, they do not get very far.

That is why I have eliminated the words ‘fair’ and ‘okay’ altogether because such words are damaging. The moment you say, ‘It’s great’ the Soul within you becomes great also.

When I retire to my room, people think Dada must be taking a leisurely nap. That would not be true. Instead I sit in the cross-legged position (*padmasan*) for one hour. Even at the age of seventy-seven, my legs are very flexible and that is also why my eyesight is very strong and powerful. Everything is preserved well!

I have never criticized or insulted this prakruti (of Ambalal). People insult their prakruti by criticizing it. The prakruti is a living entity and it will be affected when you insult it.

#### 4. Equanimity When Faced with Hurtful Speech

**Questioner:** If someone says something insulting, how should we deal with it? How should we maintain equanimity?



**Dadashri:** What does our Gnan say? First of all, no one in the world has any power to distress you. It is not possible for anyone to interfere in anyone else's life. So why do you confront such interference? The one who interferes in your life is a *nimit* (instrumental in settling your account) for you. Whether a person hurts you or helps you, it is your own account. It is because of the account of your past karmas that people harm you or help you. They are just *nimits*. Once the karmic account is over, no one can interfere with you.

So quarrelling with the nimit is pointless. When you accuse your nimit, you are creating a new account. There is nothing here that you have to do. This is a science and all you have to do is understand it.

**Questioner:** If someone scolds me and I am not at fault, is he still a nimit?

**Dadashri:** No one in this world has a right to tell you anything, unless you are at fault. If the other person says anything, it is simply payback for a mistake that you made in your past life. It is a mistake from your past life that is being settled through the medium of this person. He is just a nimit. It is your mistake and that is why he is scolding you.

You should have a positive bhaav towards the person because in reality, he is liberating you from your past mistake. You only have to ask the Lord within him, to give him the right intellect (*buddhi*) because he has become a nimit.

Whatever comes your way is a result of your own doing. Settle all your past accounts and do not create any new 'loans'.

**Questioner:** What do you mean by new 'loans'?

**Dadashri:** If someone insults you and you feel within your mind, ‘Why is he doing this to me?’ then you have created a new ‘loan’ i.e. bound a new karma. As the previous account is being settled, you are creating a new one. Instead of crediting the insult and settling the past account, you are creating a new one. In you past life, you had given one insult, but when the nimit comes to return that insult, you turn around and loan five more. As it is you cannot tolerate this insult but you continue to create a newer and bigger account with five more insults and this puzzles you! This is how all confusion arises. Now how can the human intellect comprehend such a thing?

If you cannot afford to continue such transactions, then do not give back anything new in return. But if you can afford to do so, then give five more again!

**Questioner:** We credit the insult once, twice or even a hundred times. Should we carry on crediting them every time?

**Dadashri:** Yes. When you return the insult, you create a debit and start a new account. Instead, why not let a hundred thousand insults come your way and just credit them all? One day the end will come. You will see. Just do what I tell you!

**Questioner:** They have not stopped coming even after so many years.

**Dadashri:** Instead of thinking about anything else, do as I tell you, and it will all come to an end. I have also been doing the same thing and crediting everything. For the past twenty-eight years, I have not created a new account. All accounts have been cleared.

If you asked your neighbor to verbally abuse you five times each morning, he would say that he had no time for

it. You only encounter insults if you have a pending account. Nobody will insult you if there is no account, and if you do have a pending account, no one will leave you alone.

From now on the only effort (*purushaarth*) you have to make is to ‘drink the poison with a smile’. If one day you have a difference of opinion with your son and he gives you a cup of poison (bitter words), will you not have to drink it? Are you going to throw it back in his face? You will have to accept it, will you not?

**Questioner:** Yes, I will have to.

**Dadashri:** People usually cry as they drink the poison. We on the other hand should smile as we drink it. That is all there is to it. We are the Knower-Seer (*gnata-drashta*) of the harsh words that others say to us. We (the Pure Self) are also the Knower-Seer of what we (worldly self) say.

When a person insults you it means that he is bringing to a close, his worldly interactions (*vyavahar*) with you. Whatever he does, he is unfolding your karma. In such a situation you should just accept it and close the worldly interaction with ideal worldly interaction. Do not look for any justice in this case. If you do seek justice of any kind, you will matters worse.

**Questioner:** What if I have never insulted or hurt him?

**Dadashri:** If you have never insulted anyone in your past life, no one will insult you in this life. But these are all your past accounts which will come into fruition in the future, which is why you cannot escape them. The only accounts that will come forth will be the ones that you created in the past life. Unless you have a pending account, nothing will affect you. These effects are the fruit of the seeds that you planted in your previous life. Your worldly interaction (*vyavahar*) is the account of effects.

What is the definition of worldly interaction? It is to divide nine by nine and not divide nine by twelve. Dividing nine by nine means to settle the account completely without leaving any carryovers.

What is the role of worldly justice? Divide nine by twelve. Dividing nine by twelve means, to look for justice in the effects, which are the consequences of bhaavs you made in your past life. This is where people complicate things even more. If you are insulted, justice will incite you to retaliate with another insult. If you retaliate once, the other person will retaliate twice and if you retaliate twice, he will retaliate ten more times. The problem not only perpetuates, but it also intensifies.

The way the worldly interaction unfolds depends upon how it was bound and created. If you ask me why I do not scold you, I will tell you that for me to scold you, is not in your worldly interaction (*vyavahar*). I have only admonished you to the extent your *vyavahar* dictates and not beyond that. The Gnani Purush never uses harsh language and if ever he does, he does not like it. Nevertheless, the moment he utters such words he immediately understands that it happened because of the interaction the other person had brought forth from his past life. The speech that comes out is determined by the unfolding interaction of the person I am addressing. The speech of the Liberated and Enlightened beings is dependent upon the person they are addressing; that person becomes the instrument (*nimit*) in what they say.

You may ask why Dada uses stern language with a person. What can Dada do when the person himself has brought that type of interaction with him? Many unworthy people have come to Dada and yet Dada has not raised his voice at them. You can conclude from this that they have brought a wonderful interaction with them! Those who

have brought with them harsh interactions will hear harsh language from the Gnani.

But when someone uses wrong and hurtful language, it means that it is also dependant upon his vyavahar with the other person. However, because your goal is for Moksha you should wash away all such faults with pratikraman.

**Questioner:** What about the ‘arrow’ (the harsh words) that has already been fired?

**Dadashri:** That is dependant upon vyavahar.

**Questioner:** If that cycle continues, will it not increase inner vengeance?

**Dadashri:** No. That is why we do pratikraman. It is not just for Moksha. It is also the direct telephone call (communication) to the Lord within the other person, to stop vengeance. If you fail to do pratikraman, then you failed to prevent vengeance. You must do pratikraman the moment you recognize your mistake, so that no vengeance is created. Even if the other person wanted to bind vengeance with you, he would not be able to because you have already communicated directly to the Soul within him. You have no solutions for the worldly interactions, which are in the form of an effect. If you want Moksha, then you must do pratikraman. Those who are not Self-Realized should accept the other person as being correct, if they want to live peaceful lives. But if you want liberation, then you must do pratikraman, otherwise you will end up binding vengeance.

If you are in the street and someone yells, ‘You thief! You crook!’ know that you have attained so much of the Lord’s purity and divinity if at the time you remain absolutely unaffected. You become divine to the extent of your ability to overcome such a situation so victoriously. When you win against the entire world, you become the

Lord. You will have no more differences in opinion with anyone. You will become one with the world.

Whenever there is conflict you must understand it through asking yourself, “What kind of words did I use to cause this conflict?” This is how the puzzle is resolved. If you end up blaming the other person, the puzzle will never be solved. You can only end it if you own up to your mistake. There is no other way. All other solutions only increase confusion. It is the hidden ego within you that seeks solutions. Why are you trying to look for a worldly solution? If someone finds fault with you, you should accept it and say, “I admit that I have been wrong for a very long time.”

**Questioner:** You mention in one of the *Aptavanis* that if someone were to say, “Dada is a thief,” you would regard it as a great favor.

**Dadashri:** I would indeed be very grateful to him because generally no one would say such a thing. And if someone did say it, it is my own echo from the past.

This universe is in the form of an echo; whatever happens to you, is the result of your own doing. I guarantee this in writing one hundred percent. That is why I would be indebted to that person. When I am doing this, shouldn't you also do the same? Doing this will give you some peace of mind. If you do not feel gratitude then your ego will come forth and you will feel *dwesh* (abhorrence). It will not harm the other person but you will lose everything.

## 5. Speech is a Record

Speech is the cause of all problems. It prevents one from getting rid of one's illusion (*moha*). A person says, “He insulted me,” and so the vengeance never leaves!

**Questioner:** Despite all the conflicts and verbal abuse

people experience, illusion (*moha*) makes them forget everything. I remember everything that was said to me even from ten years ago, and in such instances I sever my ties with that person.

**Dadashri:** But I do not sever ties. I know that such events are not worth taking note of. I find it amusing sometimes because I think of it like a like a radio that is playing.

That is why I have openly told the world that this is the ‘original taped record’ that is playing (speaking). Everyone is a ‘radio’. If someone proved it otherwise, then this entire Gnan would be wrong.

To feel love for a person’s foolishness is compassion, but the world on the other hand turns ruthless towards it.

**Questioner:** If someone says something hurtful, I do not regard it as his foolishness.

**Dadashri:** It is not under the poor fellow’s control. It is the taped record that continues to play. I am able to recognize this immediately. If a person were aware of the gravity of responsibility he carries, then he would not say anything and the tape would not play.

If someone called me stupid or a fool, it would not affect me at all. If he told me that I have no sense, my response would be, “It’s good that you know that now. I have known that from the very beginning. Now tell me something new.” With this kind of response you can resolve matters quickly.

How can anyone measure this intellect? What kind of scales would you use? Where would you find a lawyer? It would be better to say, “ Friend, you are right. I have no sense. You only discovered it today, but I have known it all along. Why don’t you tell me something new?” Then you can resolve matters.

It is not worth dwelling on people's words. After all, they are nothing but prerecorded words that are being replayed.

I will tell you the outcome for those who look for causes. This whole world has come about as a result of people's search for the cause. Do not look for the cause behind anything. Everything is *vyavasthit* (scientific circumstantial evidences that come together to produce an event). No one can say anything to you outside the laws of *vyavasthit*. You are at fault for harboring an unnecessary grudge against any person. The whole world is flawless. I see its flawlessness, and that is why I tell you about it. Why is the world flawless? Is the Pure Soul not flawless?

So who appears to be at fault? It is the body complex (*pudgal*) that appears to be at fault. But this body complex, throughout its existence, is an effect of past karma. What can you do when it is the unfolding the effects of past karma that dictate the kind of speech that comes out? Just look at the science Dada has given you. It is irrefutable; it does not conflict.

Speech is inanimate. It is a record. Is the tape not previously recorded when the tape-recorder plays? In the same way, the tape of this speech has already been recorded. When the circumstances are right, it will begin to play just as a record begins to play the moment the stylus touches the it.

You may have decided over and over to not say anything to your husband or your mother-in-law, but despite that you still end up saying something anyway? What made you say something although it was not your wish? Did your husband want to be yelled at? Then who or what makes you speak? It is a record that is playing and once the recording has already taken place, no one, absolutely no one, can change or alter it.



You may often decide to stand up to someone and speak up, but when you approach that person or find others around him, you do not say a word, but just turn away. Something holds you back from uttering a single word. Does that not happen? Now if speech were in your control, it would come out exactly as you would wish, but does that ever happen?

This science is so beautiful that it does not bind you in any way and it brings about a quick resolution. If you keep this science in your awareness and remember what Dada tells you about people's speech being prerecorded, then no matter what anyone says to you, even if your superiors are reprimanding you, it will not affect you. This should become firmly engraved within you.

You should realize that when a person talks too much, it is simply a record that is playing. If you keep this in mind, then you will not fall. Otherwise what happens when you become emotional?

‘Speech is a record’: A major key in solving your Gnan-related problems. It is indeed, a record. So is there a problem in viewing speech this way from now on? These days instead of going around hitting others with clubs and sticks, people use the weapon of speech. Bombs are composed of words. Would they have problems if they conquered their speech? Speech is a record, which is why I have exposed its true nature to the world. My intention is to belittle speech and make it worthless in your eyes so that is why I tell you that it is a record. It does not matter to me what a person says, or how he says it. It has no value. I know that he does not have the capacity to say anything. He is simply a spinning top. And this here is the record talking. He is only a top and he is worth pitying.

**Questioner:** At critical moments I do not have the awareness of ‘This is a top’.

**Dadashri:** No. You must first decide that, ‘Speech is a record,’ and then tell yourself, “Whatever he is saying is vyavasthit. This is a file. I must settle it with equanimity.” If there is simultaneous presence of this knowledge then nothing will affect you. Is whatever he speaks, not vyavasthit? Is it not just a record that is playing? Is he the one speaking today? And so he is not responsible. The Lord, through His vision, has seen that every living being is faultless and flawless, and it is with this vision that He attained Moksha. People see faults in each other and so they clash with everyone and wander around in this world. This is the only difference between the two visions!

**Questioner:** Yes, but what effort (*purushaarth*) do we have to make to keep this vision?

**Dadashri:** You do not have to make any effort. The more the feeling that what Dada is saying is the ultimate truth, grows within you and delights you, the more it will fit and the more this vision will last internally.

So resolve this once and for all that this is exactly the way Dada says it is and that speech is only a recorded tape. From now on beat it into your experience, so that when someone reprimands you, you will be able to laugh from within. No you have the realization that speech is indeed a taped record, because we say things even when we do not want to. So ‘fit’ this into your conviction.

**Questioner:** What if I say that the record is playing, when someone is speaking, but I’m thinking to myself, ‘What he is saying is wrong. It is not right. Why is he saying that?’

**Dadashri:** No why would that happen? If you are convinced that it is a record that is playing, then it should not affect you at all.

**Questioner:** But even if I believe that it is a record and I am absolutely convinced of it, why is there such a reaction?

**Dadashri:** You have decided that it is a recording and you are convinced of it, but knowledge (*Gnan*) of this must also be present at the time. This knowledge does not come because your ego jumps in and takes over. So it is you who must make ‘it’ (ego) understand and say to it, ‘this is just a record playing! Why are you getting excited?’ When you converse this way with the ego it will cool down inside.

When I was about twenty-five years old a relative had come to visit. I did not have this *Gnan* at the time and I did not know that speech is a record. This relative said some very unpleasant and hurtful things to me but I could not afford to quarrel with any relatives so I told him, “Have a seat please. I may have made a mistake.” I served tea and snacks to him and calmed him down. As he was leaving, I said, “Please take the ‘bag’ (harsh words) back with you. I have not ‘tasted’ its contents. You had given it without weighing and measuring it properly. I do not accept anything that has not been measured. I only have use for goods that are correctly measured, so please take your bag back with you.” He was pacified when he heard this.

Words can soothe or aggravate a person. Therefore, they are effective. All effective things are inanimate. The Self is beyond effects. Anything that is temporary is effective. After receiving this *Gnan* speech has no effect, no matter how harsh or soothing it may be. In spite of this, why does it still have an effect? This is because prior situations still remain in the memory. Otherwise, if you know that it is an effect and that the speech of the other person is a record, which is directed at ‘Chandulal’ (your relative self), and not You the Self, then there will be no effect whatsoever.

Whatever a person says is not in his control. The

words should not incite you to react, regardless of the kinds of words he uses. That is religion. The words may be of any kind. There is no rule that says ‘We want a conflict’ when such words are spoken.

Using disturbing language is the greatest transgression of all, but when a person dismisses such words he is truly considered a human being.

Speech in itself is not a problem. It is merely encoded (in codeword). The codeword expresses and the words get spoken. You should not defend them when they are spoken. There is no problem when you speak, but you should not protect your speech by saying, “I am right.” You should not insist that you are right. To protect what you say is the greatest violence (*himsa*). To insist that what you say is absolutely true is *himsa*.

To insist, ‘I am right,’ is considered as protection of the ego. If there is no protection, there is nothing. Hurtful language can explode like cannonballs but if it does not have the ego’s protection it would not hurt anyone. With the protection of the ego it can inflict much pain.

**Questioner:** On a scientific level, how does speech materialize and how does it come to an end?

**Dadashri:** It is all scientific circumstantial evidence. Your speech is precisely the amount that you are meant to speak to others. But you will remain quiet if you have no pending account.

Once, in Dadar a man came to one of our satsangs. This particular man had proclaimed his wish to ruin my reputation and that is what he had come to do. Twice, I urged him to say something. Pointing to his throat he said, “It is up to here, but it does not come out.” He could not speak! His words would not come out because my account was clear. So what power could he possibly have?

## 6. All Speech is Non-Self and Beyond Your Control

**Questioner:** You say, “All circumstances: overt and subtle, including circumstances of speech, are of the non-Self and are under the control of another entity.” Can you explain this?

**Dadashri:** Overt circumstances means everything that you encounter and experience through the five senses: the air you breathe while walking; meeting someone you know; finding a snake etc., are all overt circumstances. Even when someone yells abuse at you that too is an overt circumstance. These are all events that you encounter on the outside.

Subtle circumstances are thoughts that arise in the mind. These are good or bad and they keep coming continuously.

Circumstances of speech are the events that arise when either you or someone else speaks or listens.

When you understand and keep in your awareness that, ‘All events, external or internal, including speech belong to the non-Self, and are under the control of some other power’, then no matter what anyone says, you will not be affected by it. This sentence is not a figment of the imagination. It is exact. I am not asking you to respect what I say. This is exactly the way it is. You experience suffering because of your lack of understanding.

**Questioner:** When someone says something hurtful to me, I can accept it and stay calm because of your Gnan. But am I not abusing Gnan and using the statement as a crutch when I say something hurtful to someone else?

**Dadashri:** You cannot use it as crutch! If you do, then you must do pratikraman at that time. If you say anything that hurts others, then you must do pratikraman. If others say something that hurts you, then you must apply the

knowledge that speech is under the control of some other entity and not the one who speaks. This will insulate you from being hurt by what others say.

When you do pratikraman after having hurt someone with your speech, it will release you from the pain of your words. So you will resolve everything in this way.

**Questioner:** We often say things we don't mean and then we regret it.

**Dadashri:** You are the 'Knower-Seer' of the speech that issues from your relative self. If someone is hurt by that speech, then 'You' (The Real Self) have to make the 'speaker' (the relative self) do the pratikraman.

When someone uses abusive language at 'us' (The Gnani Purush and the Enlightened Lord within), I know that he is saying it to 'Ambalal Patel.' He is directing it at the body complex (*pudgal*). He does not know or recognize the Soul (Atma) within the body. And so, we do not accept the words, and they do not affect us. I remain detached (*vitraag*). There is no attachment or abhorrence towards that person.

The Gnan's experiments are simply an observation of every activity. That is why I call this speech, a record! As this record plays on, I observe what is being said, whereas people in general become involved in their speech. When there is absolute detachment and separation, it is called '*Keval Gnan*' (Absolute Knowledge).

The Gnani sees what the world sees, but because people see with the foundation (basement) of their ego, what they see has no value. People usually have 'I am Chandulal,' as their basement, whereas Dadashri's enlightened mahatmas have, 'I am Pure Soul' as their basement, and it is this that contributes towards absolute knowledge. The degree with

which we ‘see’ determines the degree of absolute knowledge we have acquired. The percentage of absolute knowledge that we have attained is determined by how separate we see ourselves from our mind-body complex and how separate we see Chandulal and his actions.

When someone abuses me verbally, I always have it in my Gnan that it is a record that is playing even when the ‘record’ says something wrong, that too is in my Gnan. I am always in a state of complete awareness. Absolute awareness is *Keval Gnan*. People’s awareness of life by nature is worldly. They are driven by their ego. This is the awareness that comes after Self-Realization. This is partial awareness of Keval Gnan, which will bring forth your salvation.

Do not leave the internal machinery unattended. Keep an eye on it at all times, paying special attention to the areas where most of the wear and tear occurs. Know when and with whom you use harsh language. The problem is not with the speech that issues, but you must ‘see’ that, ‘Aha! Chandulal uttered harsh words!’

**Questioner:** But as far as possible, is it better to not say anything?

**Dadashri:** To speak or to not speak is not in your hands anymore.

It is a different matter to observe everything outside you, but when you continuously observe all that happens within you, you are in the realm of Keval Gnan. This is just partly Keval Gnan. It is not absolute. Observe the bad thoughts as well as the good ones. You should not feel abhorrence for bad thoughts nor should you feel attachment for the good ones. Do not concern yourself with the goodness or badness of something, because it is not under your control.

## 7. The Lying Speech

**Questioner:** Is flattery considered truth? Does flattery mean to endorse something unnecessarily?

**Dadashri:** That is not called truth. Nothing is worthy of flattery. Flattery is a tool a person uses to conceal his mistake.

**Questioner:** Is there an advantage to speaking pleasantly with people?

**Dadashri:** Yes, it makes them happy.

**Questioner:** But when people discover later on that they have been lied to, they feel hurt. Some people may talk sweetly while some although they may have harsh speech, are sincere and honest.

**Dadashri:** What is honest speech? Is it the naked truth? If a boy says to his mother, “Hey you, my father’s wife!” Is he not stating the truth? Yet such a statement would offend her. It would hurt her very much. You would call this the naked truth.

What is considered truth? There are four components to truth. Truth should be: beneficial, brief, pleasant and true (*heet-mitta-priya-satya*). Besides being true (*satya*), the truth should be pleasant to hear (*priya*), it should be beneficial (*heetkari*) and also brief (*mitta*). Not only should the truth be pleasant, but it must also benefit others and be brief too. I said something beneficial and pleasant to you but kept talking, you would say, ‘Sir, please stop now and let me have lunch.’ So it also needs to be brief. This is not a radio that can talk continuously. So all four components must be present for it to be the truth. To speak only the naked truth makes it not the truth.

What should a person’s speech be like? It should



include and combine all four of these components otherwise it becomes false. This principle applies to all speech used in our worldly interaction. Only the Gnani's speech encompasses all the four components. His speech is always for the benefit of others, never for his. The Gnani has absolutely no attachment for his relative self.

The highest truth is one where no living being is hurt through the medium of the mind, the speech or the actions. This is the highest of all principles. This is not the real Truth (the Self), but it is the ultimate of all worldly truths.

**Questioner:** Why does a man tell lies?

**Dadashri:** No one has ever lied to me. On the contrary, many women have shared with me secrets about their lives. One particular woman even wrote to me about her life from the age of twelve until her present age of fifty. She disclosed everything to me in her letter. Such a thing has never happened before. Countless women have come and confessed to me and I have helped them wash away their sins.

**Questioner:** Why do people lie without reason?

**Dadashri:** They do it because of their anger, pride, deceit and greed. They do it because they want to gain something. They may want respect, money or something else. They may even be afraid or have some hidden fear, and so they lie. People have a subtle fear deep within them, they may think, 'what will they say to me?' They gradually get into the habit of lying, to such a point that they will lie even when they do not have fear.

**Questioner:** Many people lie and steal and despite their dishonesty, live comfortable lives, while those who are honest and forthright seem to have many problems in their lives. So, what should one do? Should a person lie for a little peace, or tell the truth and suffer?

**Dadashri:** It is this way because all these people are experiencing the consequences of their own deeds from their past lives. Those who lied in their past lives are suffering today. Those who told the truth are also enjoying the fruits of their actions. In telling lies in this life one will face the consequences in the next life. If you tell the truth, it will have its own fruits. In their current lives, people are merely experiencing the fruits of their past actions. Everything that happens is pure justice: Nothing but justice.

A man can take an examination and *passé* while you fail yours. The person who passed his exam may be wandering around in life today, but when he took that exam he did everything right. So whatever comes your way is the result and fruit of your actions in your past life. To accept and enjoy the fruits as they are, bitter or sweet is the *purushaarth* or spiritual effort.

**Questioner:** Why is it that when some people tell a lie, it is accepted as the truth while others are accused of lying when they are telling the truth? What kind of a puzzle is this?

**Dadashri:** It is because of the merit and demerit karmas. Everything that happens is dependent upon your good and bad deeds from your past life. When the effect of demerit is in operation, people will think you are lying even when you are telling the truth. When the effects of your merit karma are operating, people will believe you, no matter how much you may lie.

**Questioner:** Then, does it not harm me?

**Dadashri:** Yes it is harmful but you will experience that in your next life. In your present life you are experiencing the effects of your actions from your previous life. When you lie in this life, you are sowing seeds for your next life. This is precisely how the world functions and no one,

absolutely no one, can exert his or her influence over the way this (the laws of karma) works.

**Questioner:** Is it acceptable to deliberately do something wrong and then say that you will do pratikraman for it?

**Dadashri:** No, you should never do anything wrong deliberately. However, if something should go wrong, then you must do pratikraman.

**Questioner:** Is it considered demerit karma to lie for the sake of others?

**Dadashri:** In any event, lying is wrong. When you lie for someone else's benefit, you bind both merit (*punya*) karma as well as demerit (*paap*) karma.

When you lie, you lose people's trust and when you lose the trust of others, you lose your worth as a person.

**Questioner:** What happens when a lie is discovered?

**Dadashri:** In that case you should admit that you have been caught. I would admit it and tell them, "Yes, I got caught." What is wrong in admitting that? If you do this, then you and the other person can laugh about it. The other person will then realize that it was a trivial matter and there was no harm in it.

**Questioner:** What would happen if you discovered our lies?

**Dadashri:** Nothing. I catch people telling lies many times but I also understand that this is how it is. What else can I expect?

One has been lying for endless lives. Has one ever told the truth? If I asked this man where he had been, he would tell me he went out for a walk, but in fact he went

to the movies. People casually tell lies all the time, but they must also ask for forgiveness (*pratikraman*).

**Questioner:** Is it wrong to lie when we are working towards a higher spiritual goal (*parmaarth*-ultimate goal)?

**Dadashri:** *Parmaarth* means anything that is done for the Soul. And anything that is done for the Soul does not incur a fault. Anything done for the body does incur a fault. The effect of your bad deeds will give rise to your faults and your good deeds will give rise to your virtues, but whatever you do for the benefit of the Soul will not result in a fault. It will result as a fault if you were instrumental in hurting someone.

There is nothing wrong in doing something for the Soul, even if you had to lie in the process. If you are doing something for the body even if you are telling the truth, there is a problem. Whenever you do something for your worldly comfort, even if you are telling the truth, there is a problem (*karma* continues), but if you have to lie to do anything for the Soul, it is beneficial.

**Questioner:** Who is liable if I lie in order to help others? Is it okay to do this?

**Dadashri:** The one who lies will bear the fault.

**Questioner:** What if someone pressures you into lying? What if you are pressured into telling a lie for someone's good?

**Dadashri:** Then you should tell the person pressuring you that you will mimic the words he teaches you to say, just like a parrot, because you are being pressured. Do not volunteer to say anything on your own.

Before I attained this *Gnan*, I was once called to testify as a witness in court. An attorney told me to say what he

instructed me to, but I refused to do it. He became upset with me and asked me why I had chosen him to represent me when I was not willing to cooperate and that he would end up losing the case and ruining his reputation. I asked him if he had another solution. He told me that I only had to say what he told me to. I told him I would think about it. Later that night the answer came to me from within: that I should become like a parrot and my inner intent should be, 'I am only saying because my attorney advises it.'

Otherwise, when you are doing something for someone, avoid telling a lie if you can. Do not steal or commit violence for the benefit of others. You will have to bear all the responsibility yourself.

**Dadashri:** Do you have even the slightest desire to tell a lie?

**Questioner:** No.

**Dadashri:** Even then, is it not a fact that you will occasionally lie? As soon as you realize that you have lied, you must immediately ask for forgiveness from 'Dada' by saying, "Dada I do not want to tell a lie and yet I did. Please forgive me. I will not lie again." If it happens again do not worry, just continue to ask for forgiveness. If you do this your mistakes will not be 'recorded'. They will not go on record if you ask for forgiveness.

**Questioner:** I tell myself everyday that what I did was wrong and that I should not have spoken that way. Despite this Dada, why does it happen even against my wishes?

**Dadashri:** It is because of the excessive intellect that you have brought with you. I never caution anyone against doing anything but when I do, he will listen.

**Questioner:** Will I not bind karma if I lie?

**Dadashri:** Yes definitely! More than the actual lie, the

intent to lie is what binds the karma. To tell a lie is really the fruit of your past karma, but it is the intent and the resolution to lie that binds the karmas. Do you understand this? Will this statement be helpful to you?

**Questioner:** So we should stop lying.

**Dadashri:** No, but you should let go of the intent to lie. If you happen to lie, you must repent and say to yourself, “What should I do? I should not tell a lie.” The actual lying cannot be stopped, but your opinion about lying can be. Resolve that, ‘From now on, I will not tell a lie. To tell a lie is a great sin. It causes great suffering and causes bondage (karmic)’. With such an opinion, the sins of your lying will cease and all that will remain will be the reactions of your intentions that were not stopped in your past life. The account will still be there and as a result you will be forced to tell a lie. You will have to repent for telling a lie. But even if you repent after you lie, you will still have to suffer the consequences of the fruit of your karma, i.e. the effect of the effect of karma: you will disgrace yourself in the eyes of others. People will be astonished and say, ‘Huh! Chandulal, such a well-educated man like you has stooped so low as to lie.’ So even if you repent, you will have to suffer the fruits of disgrace again. But if the causes were to be stopped from now on, then you will not suffer the consequences or the fruits of the fruit.

So what I am saying is that when you tell a lie, are you opposing that lie from within and telling yourself, ‘This is wrong. Lying is wrong!’ Then it can be said that it has been established that you do not like lying. If you do not have an opinion that it is acceptable to lie, then your responsibility will come to an end.

**Questioner:** But what does a person do when he has a habit of lying?

**Dadashri:** He will then have to develop a habit of doing pratikraman simultaneously. When he does the pratikraman, the responsibility becomes mine.

So change your opinion! Telling a lie is the same as ending your life. You have to be of the opinion that lying is the same as destroying your life. You have to decide this. But also, do not get hung up on the truth either.

**Questioner:** I have had difficulty with my speech from birth.

**Dadashri:** It is because you had abused your speech in your previous life. A person will lose his tongue if he swears excessively. Then what can he do? Do people leave anything unsaid? If your karmas are lesser, then your tongue will rejuvenate. After a few years you will not have any such problems.

It is because you misused your speech, that you lost your tongue! You will lose your tongue by however much you abuse it.

**Questioner:** I am very stern by nature. My speech is so harsh that it hurts people although it is not my intention to hurt anyone.

**Dadashri:** You should not say anything that will hurt anyone. It is very wrong to use speech that hurts others.

**Questioner:** What is the reason behind such a speech?

**Dadashri:** That sort of speech is used only to impress and intimidate others.

**Questioner:** We speak harshly with someone to create an impression and he tolerates it. On what basis does he tolerate it?

**Dadashri:** The person tolerates it for selfish reasons.

Only the one who has selfish motives will tolerate it. Secondly, he will tolerate it to avoid conflict. Thirdly, he will tolerate it to prevent a scene being created, to preserve his reputation. 'The dog is barking but I am not going to bark back!' People will employ any means and put up with it however they can.

### 8. Pratikraman Erases the Hurt

There is no such thing as truth or non-truth in the eyes of God. Truth and non-truth are society's arrangements. Truth differs from faith to faith. What is truth for Hindus may not be truth for Muslims and vice-versa. Truth and non-truth are created by society. For God there is no right or wrong. God only says that you should do pratikraman if you hurt someone. You should not hurt anyone. You are 'Chandulal' in the world and that is true, but in God's realm, 'Chandulal' does not exist; that which is true in the relative sense is not true in the real.

Your worldly life can continue unhindered and you can remain unaffected by it. All that is required of you is that you follow my Agnas. I do not have any objections even when 'Chandulal' lies, but because lying does harm to others, 'Chandulal' must be made to do pratikraman. Lying is a trait of the *prakruti* (the non-Self), so therefore it cannot be restrained. I do not object to lies, but I do have an objection when a person does not do pratikraman for having told a lie.

When you tell a lie, the awareness about doing pratikraman, is the meditation that is considered *dharma dhyana* (positive meditation that takes one higher spiritually). People are in search of such a meditation. When you tell a lie you must ask for forgiveness from Dada within and you must also ask for the strength never to lie again.

**Questioner:** Even if speech comes out mechanically, does it still hurt the other person?



**Dadashri:** Yes, but since it was not your wish to hurt the other person, you should do pratikraman. Whatever account was pending, has been paid off today.

**Questioner:** And what if I say something that may offend him even more?

**Dadashri:** Yes, everything will hurt him. If something wrong is done, he is bound to feel hurt. Nevertheless, will you not have to settle the account? There is no way out of it.

**Questioner:** I can't suppress it, so it comes out in my speech.

**Dadashri:** Yes that happens. You have to do pratikraman for whatever comes out. Just repent for it and then resolve never to repeat it.

Then whenever you are sitting idle, just keep on doing pratikraman for that. Doing this will weaken everything. Only your difficult 'files' have to be weakened and resolved this way and you only have just a handful of such files, not many.

**Questioner:** What should I do during a conflict when I say hurtful words although I don't want to?

**Dadashri:** This happens in the final stages. When your path is coming to an end, you will do wrong even if you do not wish it. If you repent at that time, everything will be erased. This is the only solution for any wrongdoing. You may end up doing something wrong even if it was not your intent or if you have an uncompleted task, you may feel an inclination to do wrong and you may end up doing it. Either situation can occur.

**Questioner:** Why should I do pratikraman, when my intentions are good?

**Dadashri:** Pratikraman must be done because the

other person is hurt. If people gossip about women who scold and boss their husbands, they must do pratikraman for that. You should do pratikraman for whatever you see or witness. You also have to do pratikraman for any obvious hurt. Your intentions may be as good as gold, but what use are they? If you make a mistake, you must do pratikraman regardless of what or how your intentions are. I too have to do pratikraman even though my intention is pure. Pratikraman has to be done if a mistake is made. All these *mahatmas* (Self-Realized) now wish for the salvation of the world and although their intentions are good when they make mistakes they still need to do pratikraman. If you stain your clothes, do you not wash them right away?

Whenever this ‘record’ plays, if there are errors in it, I immediately do pratikraman. It will not do otherwise. Although speech is prerecorded and even though I am not the owner of the speech, I am still held liable for any mistakes it has in it and so I must do pratikraman. After all, would people not say, “Dada, is this not your tape?” Wouldn’t they say this? After all, it is not anyone else’s is it? So that is why I have to wash those words. Wrong words must not be uttered.

Pratikraman is the ultimate science. If I use stern words that may affect you, I still have to know that I can never use harsh words. I am able to know my mistakes because of this Gnan. So I have to do pratikraman in your name.

**Questioner:** What happens when we say something that according to our viewpoint we feel is correct, but the other person feels is incorrect according to his viewpoint?

**Dadashri:** All such talk is incorrect. Correct speech is only that which is accepted by the other person. It is speech that suits the other person. You should speak in such a way that the other person will accept your speech.

**Questioner:** Is it *atikraman* (transgression through the mind, body or speech towards any living being), when you say something to someone and although it is not your intention, the other person feels that you have said something wrong?

**Dadashri:** You must do pratikraman if you hurt the other person. Does it take a lot of work to do pratikraman? You can never be happy if you hurt others.

**Questioner:** Sometimes we have to caution someone if he is does something unacceptable in the worldly sense. Is it right to do that?

**Dadashri:** In your worldly interactions you may have to caution people, but because the ego is involved in it, you must do pratikraman.

**Questioner:** If we do not caution them, will they take advantage of us?

**Dadashri:** You have to caution them, but you should also know how to do it. When people don't know how to speak in such situations, because they speak with their ego, they must do pratikraman. Whenever you caution someone, he is bound to feel hurt, but if you keep doing pratikraman, in a short time, perhaps even within a year, your speech will be more pleasant and acceptable to him.

**Questioner:** Many times we have to warn or prevent someone from doing something, for his benefit. What if this hurts him?

**Dadashri:** You have a right to tell him, but you should know how to do it. Instead people tend to attack and criticize the other person the moment they see him and that is *atikraman*. If you hurt the other person, you must tell yourself, "Listen Chandubhai! Why did you do *atikraman*? Now do pratikraman for it." Make Chandulal say, "I will

not say such words again. I am very sorry saying these words.” That is all the pratikraman you have to do.

**Questioner:** Should we not say anything even if he is lying or doing something wrong?

**Dadashri:** Yes you can caution him. Tell him, “It would be better if this does not happen.” You can say it this way. He feels hurt because you speak as though you are his superior and that offends him. If the words are going to be hurtful, then they should be spoken with humility and respect.

**Questioner:** Can respect and humility be maintained even when speaking harsh words?

**Dadashri:** Yes they can be maintained. That is the very science. You are playing a ‘role’, and that role must be played out thoroughly and convincingly, just as the actor, *Laxmichand*, while playing the role of King *Bhratruhari*, sheds tears when he begs alms from Queen *Pingda*. In reality *Laxmichand* is not crying, but he knows that if he does not play his part well, he will lose his wages. This is how you should express your sentiments. After Gnan the whole life becomes a drama (play).

**Questioner:** Should pratikraman be done in the mind, through reading or verbally?

**Dadashri:** No, only in your mind. You can do it however you want to, through the mind or verbally. Acknowledge your mistakes that hurt the other person, and ask for his forgiveness. It is fine even to say it in your mind. If the atikraman was done in the mind, all you have to do is pratikraman.

**Questioner:** If you find yourself in a bad situation and someone speaks and behaves very badly towards you, you react with a lot of anger and say angry words to him but

from within you feel that whatever is happening is wrong. Which carries higher responsibility, the spoken words or the reaction in the mind?

**Dadashri:** The verbal attacks will give results right away because the other person will retaliate immediately, but the mental attacks will perpetuate. The results will come later because essentially what you have done is planted a seed, which is the new cause (i.e. a new karma). The new cause must be prevented from becoming established. If you erred through the mind, then you should do pratikraman through the mind also. Atikraman with the mind is a cause and atikraman with spoken words is an effect. Both call for pratikraman.

## 9. Marital and Familial Disharmony

If a human, would not interfere in the flow of his life, it would run very smoothly. But unfortunately that is not the case and so one does nothing but interfere constantly from the moment one wakes up.

Most people quarrel about little trivial things. For instance a woman may complain to her husband that he does not rock the baby who has been crying in the cradle. The husband makes the remark, “Did I have to rock the baby when he was in your womb? Now that he is out, you have to tend to it.” Now tell me, what would this woman do if she was not submissive?

**Questioner:** What do you mean when you say that one should not interfere? Does it mean that we should leave everything at home haphazard, even when there are many people in the household?

**Dadashri:** You should not interfere nor should you leave things haphazardly.

**Questioner:** How can that be possible?

**Dadashri:** How can you interfere? There is interference because of the ego. It is the ego's madness!

**Questioner:** If work needs to be done in the house, can we tell someone to do it?

**Dadashri:** Yes, but there are ways of saying it.

**Questioner:** You mean we should not become emotional while saying it?

**Dadashri:** At other times you even speak to him sweetly so that he understands you even before you are finished?

**Questioner:** What should I do about the strong and abrasive language?

**Dadashri:** Harsh language is itself interference! If you have harsh speech then you have to use additional words like, "I request you to ...." or "I am asking you to please do this much." Before you go on, you have to use words like these.

**Questioner:** When we say, for example, "Hey, take this plate from here," or in a more gentle way ...the force behind the way we say it...

**Dadashri:** You are only interfering when you say it with authority in your tone.

**Questioner:** So we must speak gently.

**Dadashri:** It is fine to speak in a gentle tone, but even then some people will still interfere. Instead you should say, "I am asking you to please do this much for me!" Include a few extra words.

**Questioner:** What should we do when there is a big argument at home?

**Dadashri:** A wise person would not get into an

argument even if he were offered a hundred thousand dollars, and yet it seems that people still even when they receive nothing. Lord Mahavir had to leave home in order to discharge His karmas. He had to go into the wilderness amongst uncivilized and abusive people looking for penance. People today do not have to venture outside of their homes to find such penance! These situations are very beneficial for one's spiritual progress provided that they are used that way.

At home you should only give advice when it is asked for. To give advice that is not requested God calls egoism. When the man asks his wife where he should put the cup and she says, "Put it over there," then he should place it there. But he argues with her instead and tells her that she doesn't have any sense of placement, "What a place to put this cup!" He shouts. She becomes combative and says, "I have no sense and so I asked you to use yours!" When will such interference stop? All these incidents are only just clashes of situations.

**Questioner:** But not everyone's intellect is the same, Dada! People don't think alike. They don't even understand when we do something good. What should we do?

**Dadashri:** It is not like that. Everyone understands thought, but people believe that only their thinking is right and others are wrong. People do not have awareness at all. No one knows how to enquire. They even do not have sense even as human beings. They think that just because they have a college degree, they know everything. But if they had any real sense, they would not clash with anyone and they would truly know how to adjust everywhere. Would you like to keep hearing a door slamming open and shut in the wind?

**Questioner:** No.

**Dadashri:** So how do you like it when people quarrel? You don't even like it when dogs fight.

All this quarrelling is the result of past karmas. Nevertheless, you must refrain from saying anything wrong. Keep the matter inside you and restrain yourself in your speech, whether you are at home or outside. Many women claim that they would rather have their husbands slap them than say hurtful things to them. Just imagine the kind of speech that does not physically touch a person but wounds him deeply.

Man can be so awkward. Away from his home a man says very little, but when he is at home he wants to deliberately exert his authority as a husband. Later in his old age he pays for his aggression, when his wife does not heed him. Why not just stay within your limits? People should not quarrel in their homes, and if they want to they should take it outside. Women should do the same.

**Questioner:** Would it still be considered a conflict-free home if although a person does not say anything, he harbors everything in his mind?

**Dadashri:** That is a greater conflict. There will always be discord when the mind is unsettled and when a person says, “my mind feels uneasy,” it is a sign of conflict. Conflict varies in intensity. The more intense types of conflict could even produce heart attacks in some people. Some people have such a way of speaking that it can shock someone and stop the heart momentarily.

**Questioner:** When someone deliberately throws away something important, how do we handle and adjust such a situation?

**Dadashri:** It may be just an object that is being thrown away, but when someone ‘throws’ out your son you must become the ‘observer’ of the event. What else are you going to do? Will you attack your husband in retaliation? If you do, you will end up paying medical bills for two instead



of just one. And when he finally gets the chance, he will get even with you.

**Questioner:** Does that mean we should not say anything at all?

**Dadashri:** You can speak, but only if you know how to say it without offending him. Otherwise why speak when no one listens? What is the use of barking like a dog? Speak, but do it in a non-offensive manner.

**Questioner:** And what would be the proper way to speak?

**Dadashri:** If you just asked him gently, “Oh, why did you throw the boy?” His response will be: “Do you think I did that on purpose? I lost my grip and he fell out of my hands!”

**Questioner:** But is he not lying when he says that?

**Dadashri:** Do not look at it that way. Whether he is lying or telling the truth, is up to him. It does not depend on you. He simply does what he feels. Whether he wants to lie or do away with you is under his control. If he poisons your drinking water at night, you would die, would you not? So do not look at what is not under your control. The only thing of use is for you to know how to talk to him properly. The proper way would be to ask him, ‘My dear, how did you benefit from this?’ Then he will admit his mistake on his own. You do not know how to speak in a non-offending manner. If you offend his ego, he will retaliate with twice the force.

**Questioner:** What should we do when we do not know how to speak? Should we remain silent?

**Dadashri:** Keep silent and watch what transpires. What do you do when you see children being mistreated

in a movie? Everyone has a right to speak up but only in so far as what they say does not cause more conflict. Only foolish people will say things that make matters worse.

**Questioner:** Is it possible to dissipate a conflict by remaining silent and avoiding that person?

**Dadashri:** No it is not possible. You should speak with them if you encounter them. You should ask how they are doing. If they react with hostility, you should quietly try to resolve the situation with equanimity. Sooner, or later you will have to resolve the situation. Just because you do not speak with them, does not mean the problem has been resolved. It is because the problem has not been resolved that people end up not speaking with each other. Not speaking with the other person means there is a burden; the burden of the unresolved conflict. You should approach the other person and say, 'Tell me if I have done something wrong. I make many mistakes. You are a very intelligent person, you are learned and you do not make many mistakes but I am not as learned and so I make a lot of mistakes.' If you say this to other person, he will be appeased.

**Questioner:** What if he does not calm down even after I say this?

**Dadashri:** What can you do if he does not calm down? Once you say this to him, you are free. What else can you do? He will eventually calm down. You cannot pacify a person by reproaching him. He may appear to be pacified but he will make a mental note of it from within and will throw it back in your face when you least expect it. So, understand that his world is full of vengeance. The fact is people will continue to harbor vengeance; they will harbor parmanus (atoms) of revenge within so you must try to resolve the situation completely.

**Questioner:** What should I do when I try to break

the silence, by asking for forgiveness from the other person but he reacts even more negatively?

**Dadashri:** Then you should stop saying anything to him. When you realize that he is stubborn by nature, you should stop. If he has the misconception of, 'The one who gives in is the weak one' then you should stay away from him. Then, whatever happens is correct. But resolve everything with those who are straightforward and easy to deal with. Can you not tell who in your household is easy to get along with and who is difficult?

**Questioner:** If the other person is not straightforward, should we sever the relationship with him?

**Dadashri:** Do not sever it. Worldly interactions are not such that they break through you breaking them. You should just remain silent and then one day he or she will get angry and bring about a resolution. If you remain quiet, then one day she will get angry and ask you, 'You do not say anything anymore. You have not said anything for so many days,' when she gets angry, you will resolve things. What else can you do? There are so many different kinds of iron; I understand them all. Certain iron will become malleable when heated while others need to be left in the kiln and will straighten with just a few strokes of a hammer. There are so many different kinds of irons; the soul within is the pure soul. The soul within is the paramatma (the Supreme Soul) and iron is iron. These are all elements.

One day ask your wife with a lot of respect if she would cook you something nice to eat and see what happens.

**Questioner:** It will make her day! She will be very happy!

**Dadashri:** She will be very pleased, but you do not communicate with her even ordinarily. It is as if you have

to pay for every word you say to her! Do you have to go out and buy words?

**Questioner:** No, but my authority as a husband will diminish!

**Dadashri:** Goodness gracious! Your authority as a husband will diminish! You have taken on this powerful position and you are not even ‘certified’ for it! It would be a different matter if you had the qualifications!

When a husband and wife fight with their neighbor, they fight side by side and are united and the unity between the two is visible, but in their own home they quarrel and fight with each other. Their unity breaks down and they criticize each other and become verbally abusive towards each other.

Would you fight with a member of your family even if he were to raise his fist at you? No, you would not. People should live as one united family. Even if your wife gets angry with you and scolds you, after a while you should tell her that no matter how angry she gets with you, you do not like being away from her. You should use this ‘mantra’ to appease her, but you never speak to her this way. Do you have a problem in saying this? You may have love for her from within, but you should also declare it to her from time to time.

Even at the age of seventy-three, Hiraba (Dada’s wife) would ask me to come home early whenever I go out. In return I would tell her that I too, did not like being away from her. I played my role to the fullest and how happy it made her feel! She would declare her feelings to me and I too, would speak accordingly. Whatever you say should be beneficial to others. What good is it if you say things that are not beneficial to others?

The laws of karma are such that if you scold your

servant, your child or your wife for an hour, in your next life they will return as your husband or your mother-in-law and do the same to you. Surely we need justice? You will have to suffer the same thing. If you hurt anyone, you will have suffering throughout your life. Even if you hurt someone for just an hour, you will have to experience a lifetime worth of suffering. You will then complain about your wife ill-treating you. Even your wife will ask herself why she mistreats you. She too suffers, but what can anyone do? When I ask men whether they chose their wives or their wives chose them, they tell me that they chose their wives. If that is the case, how can they blame their wives? What can the wife do if things turn out contrary to the expectations of her husband? Where can she go?

You should not say even a word to anyone in this world. To do so is a major disease. Each one of us have brought our own karmic accounts from the past life. What is the point in interfering? I have given you the knowledge of vyavasthit for this very reason.

You only have to do one thing in this world. No one should say anything to anyone. Peacefully eat whatever comes your way and go about your business. Do not say anything. You do not say anything to your son or your husband, do you?

It is better to limit your speech. There is no merit in saying anything to anyone. On the contrary, when you say something, it makes matters worse. If you tell your son, 'Be on time for the train,' he will be late and if you do not tell him anything, he will be on time. Things have a tendency to work out even without your input. You are exercising your ego unnecessarily. Your child will begin to improve from the day you stop nagging him. He does not value your words. It is because of your unpleasant words that he becomes agitated; your own words bounce back to

you because they are simply not accepted by your children. You only need to take care of your responsibility towards them, which is to feed and clothe them. There is no worth in saying anything else. Are you able to conclude that there is no merit in saying anything?

**Questioner:** Children do not understand their own responsibility.

**Dadashri:** The responsibility is in the hands of vyavasthit. Children do understand their responsibility. You do not know how to talk to them hence interference is created through your speech. Your speech is only effective if your children accept what you tell them. When parents speak recklessly, children will behave recklessly.

**Questioner:** Children snap back and speak rudely to us.

**Dadashri:** Yes, but how are you going to stop them? Things will only get better if all of you stop using attacking speech with each other.

Once the discord starts in the mind, its link will continue and you will form an opinion about that person. At such a time you should remain silent and try to gain the other person's confidence. Nobody is going to improve through your constant griping. Only the Gnani's speech can improve things. Parents need to be extremely cautious where children are concerned. Is it really necessary for parents to say anything? No it is not. This is precisely the reason why God has said that the living should live like the dead. Things that are spoilt can be improved, but only the Gnani is capable of that. You should not try to improve things on your own. All you have to do is follow my Agnas. Only those who have improved themselves can improve others.

**Questioner:** How can you tell if a person has improved?

**Dadashri:** You can tell that you have improved when the person you are scolding feels love in your scolding. Your child will feel his father loves him deeply even though he is scolding him. So scold them, but do it in a loving manner, only then will they improve. Here nowadays, if a professor were to scold a student, the student would be ready to beat him.

You should always continue your efforts to improve the other person, but avoid those efforts, which elicit a negative reaction. If they are hurt by what you say, then you cannot regard it as an effort on your part. Your attempts should be internal and done in a subtle manner. If you do not know how to make overt efforts, you should do it in a subtle manner. If you do not want to scold him too much, just be brief and tell him, ‘Such behavior does not suit our family.’ Just say only this much. You have to say something but you should know how to say it.

If you try to improve others when you have not improved, you only end up spoiling them further. It is easier to improve yourself than to improve others. It is meaningless to improve others when you yourself have not.

Rebuking causes a person to resort to deceit and avoid telling the truth. Deceit (kapat) arises in the world because of fear of reprimand and rebuke. Reprimanding others is the highest ego; it is a mad ego. Censuring is only useful when it is not coupled with prejudice.

Do you not speak pleasantly at certain times? You speak nicely when you speak with your boss or your superiors. But you use harsh language with those who work under you. You criticize and scold them all day long. Your entire speech becomes ruined because there is ego behind it.

There is nothing in this world worth saying. Whatever we say, is ego. The entire world is with an internal regulator that regulates everything.

### 10. Nurture Your 'Plants' this way...

A bank manager once came to me and told me, 'I remain absolutely calm at home. No matter what wrong anyone does at home, I do not say a word to my wife or my children.' I told him, 'You are the ultimate fool! You are not worth anything in this world.' He thought Dada would be very happy with him and reward him. The fool! Can there be a reward for this? When your child does something wrong, you have to talk to him and tell him, 'Why did you do that. Do not do it again.' You have to caution him appropriately; speak to him in a make-believe way, as if you mean it (show emotions without being emotional from within) otherwise he will think whatever he is doing is fine because when you do not say anything, he thinks his father is condoning his actions. Children fall apart because you do not say anything to them. You have to tell them everything but it has to be in a dramatic manner (dramatic like an actor in a play. Speak as if you mean it but remain detached from within). You have to sit with him at night and talk to him, explain things to him. Children need to be shaken up a little, now and then. Although they have some good qualities, you have to shake them a little. Is there anything wrong in doing so?

Many fathers tell their son, 'You never listen to me.' I tell them, 'They do not like your speech. If they did, they would listen to you.' The foolish man! You do not know how to be a father. What do you expect? Just look at what has become of the people in this current time cycle of Kaliyug! How wonderful the parents were in Satyug!

In 1952 a man started telling me, 'This government is bad. It must be dissolved.' He has been telling me the same things from 1952 till 1962. Then I told him, 'You tell me this everyday. Has anything changed over there with the Government? Has your speech brought any results?' He



replied, 'No, none at all.' Then I told him, 'Then why are you singing the same song, everyday? The radio is better than you.'

We should stop saying things if it brings no results. We are the foolish ones, we do not know how to say things and so we should stop. Such speech does not bring any results and it only worsens our mind and our soul. Why would anyone do such a thing?

**Questioner:** What should a father do if his son does not listen to him?

**Dadashri:** Accept it as, 'It is my fault' and close the matter. When the fault is yours, is it any wonder that he does not listen? How is it possible that you would not listen if you are a good father? The fact is that you do not know how to be a father.

**Questioner:** Once you become a father, is the toddler going to leave you alone?

**Dadashri:** Do you think they will leave you alone? These little 'puppies' live their entire lives watching their parents. They observe their father constantly 'barking' and their mother 'biting'. The father cannot refrain from 'barking', so ultimately he is the one everyone blames and the 'puppies' will side with their mother.

I once told a man that if he did not treat his wife well, his children will take revenge on him when they grow up. Children take note of everything when they are young and when they grow up they seek revenge. In some cases, the son would physically assault his father for abusing his mother because as a small child he had vowed to take revenge. Such vows are so strong that even if he stands to lose everything, he will not rest till he takes his revenge. Is this point not worth understanding?

**Questioner:** So everything is the father's fault?

**Dadashri:** Yes, it is entirely the father's fault! The fault lies entirely with the father. It is when the father is not qualified to be a father, that his wife defies him! This only happens when the father is incompetent! So eventually, things get settled with physical force. For how long can one succumb to the pressures of society?

Children are like mirrors. From them we can see the extent of our mistakes.

**Questioner:** What if we take a vow not to speak?

**Dadashri:** The vow to remain silent is not under your control. However it is good to remain silent.

**Questioner:** If someone were doing something wrong, it is our duty to caution him. How can we resolve the matter if we end up hurting him in doing so?

**Dadashri:** There is no problem in cautioning him, but you should know how to do it. You should know how to tell him.

**Questioner:** How can we do that?

**Dadashri:** What happens when you tell your child, 'You are stupid; you are an imbecile!' Does he not have an ego? What if your own boss were to tell you, 'You are stupid. You are a donkey.' One can never caution in this way. You should know how to caution people.

**Questioner:** How can we caution him?

**Dadashri:** Sit down with him. Then gently explain, 'We are from the land of Hindustan. Ours has been the culture of Aryans, who never hurt others in their life. We are not barbaric people.' If you use this tone and speak with love, he will listen. But you use an abusive approach. How can it work?

**Questioner:** Children here are very argumentative and when we talk to them, they tell us, ‘Why are you lecturing us?’

**Dadashri:** Yes, they argue a lot. Yet, if you teach them with love, then the arguments will decrease. These arguments are the results of your own mistakes. They argue with you because they simply cannot forget all the times you have intimidated them. That is why they argue. Not a single child argues with me because I talk to them with true love.

My voice does not have a tone of authority or a trace of ego. If you talk to a child there should be no hint of authority in it.

**Dadashri:** So why don’t you experiment this yourself, according to my instructions?

**Questioner:** What should we do?

**Dadashri:** Just speak to him with love and affection.

**Questioner:** He knows that I love him.

**Dadashri:** That kind of a love is worthless because the moment you say anything to him, you use your authority as a tax collector, ‘Do this. Do that. You have no sense. etc.’ Do you not speak this way?

The world will always improve with love. There is no other solution for it. If it were possible to change things through fear, repression and intimidation then there would be an end to democracy in government and we would have totalitarian regimes that would incarcerate human beings and even hang them.

**Questioner:** What if he still does not improve?

**Dadashri:** You still have to continue to observe what

happens even if he is headed in the wrong direction. You should pray to God to bestow his compassion upon him.

Understand that everything is relative and thus remain detached. You carry a baby for the nine months, and when it is born, you have to help it walk and help it get around. You should only do this when they are young, after that, you should let go. Do cows not let their young go? You need to guide and correct your child until the age of five, after that you cannot correct him. And after the age of twenty, his wife will be there to improve him. You do not have to do that.

**Questioner:** What should we do when we have to scold him and he gets hurt?

**Dadashri:** Then you must ask for forgiveness from within. If you say something hurtful to this lady you should ask for her forgiveness. If you cannot do it in person then you should do it internally.

**Questioner:** How can you interact with children on their level? Is it by becoming like them?

**Dadashri:** Do you act like a child in order to interact with your child? Children are afraid of their elders, so your behavior towards them should be such that they do not fear you. You should point out your child's mistakes by explaining things to him rather than intimidating him. You do not gain anything by intimidating children. Because they are younger than you, they will be easily frightened, but this will not get rid of their faults. Instead, their faults will increase internally. Only through explanation will you be able to rid them of their faults.

**Questioner:** Yes indeed that is what happens, this is my experience that I am sharing. This is my own question and this happens again and again to me.

**Dadashri:** Yes, that is why I am giving you this example. Suppose your son is twelve years old and you discuss everything with him. He will understand some of the things you tell him and he will not understand the rest. He does not understand your viewpoint so you will have to calmly tell him, ‘This is my intention. This is how I look at it. This is what I am trying to convey to you. Whether you understand it or not, please tell me about it later. And if there is anything about your viewpoint that I do not understand, then I will try my best to understand it.’ Talk to him in this way.

That is why I tell people that after the age of sixteen they should treat their child like a friend. If you speak to him as a friend, your tone will come out right, but if you behave as a father with him, you will not make any progress and conflicts will continue. What would happen when you behave as a father when he is forty?

**Questioner:** If the son has been defiant and says something unpleasant, you make a mental note of it and because of this you form an opinion about him which in turn influences the way you interact with him. Does this not complicate things further?

**Dadashri:** It is useless to make a note of anything in this world; in fact it is very destructive. You do not take note when someone praises you, similarly you should not take note when someone insults you or swears at you. Why get into this destructive hassle? Let the other person take mental notes if he wants to. You should not do that.

Say your daughter-in-law’s friend has come to visit her and the two are talking. Thinking you are in the other room and you cannot hear her, your daughter -in-law tells her friend, ‘My father-in-law is mentally slow and lacks intelligence,’ but you happen to overhear her comment.

Once you hear this, it will plague you. How should you handle this? You should realize that had you been in the other room, you would not have overheard this conversation and therefore it would not have bothered you. It was the mistake of coming too close that now plagues you. You should now destroy that mistake by accepting that you were in that room and pretend that you did not hear her.

If, when your son grows up and challenges your authority, you should consider him to be your thermometer (gauge). A thermometer is needed to see the degree to which you have attained parenthood. Where else can you find a thermometer that measures this?

If your son hits you and you do not experience any kashaya (anger, greed, deceit and pride), realize that you are on your way to liberation. Understand that he is the thermometer to measure your kashaya. Where else would you find such a thermometer?

This world is a theater and you have to perform your role in the drama. In the drama would it work if you make those playing your child and wife in the play, your real child and wife? Just as it is acceptable in the play for you to say, 'This is my eldest son; may he live to be a hundred years old' you should speak in the same way in your worldly life, in a make-believe and superficial manner, without any attachment. It is because you have believed your children to be truly yours that you now have to do pratikraman. Pratikraman would not be necessary if you had not believed them to be yours. Attachment and abhorrence start from the moment you believe the relative to be real and pratikraman liberates you from that. Your liberation will only come through aalochana, pratikraman and pratyakhyan (confession of wrongdoing, repentance and apology and a firm vow to not repeat the mistake) as taught by Dada.

I lost my temper with a man one day and I started telling him off in the middle of the street. A gentleman around me cautioned me and told me it was not appropriate for me to get into an argument in the middle of the bazaar. So I calmed down and thought about what I was doing. I explained to him that I was getting angry at the man because he was saying all kinds of things. He told me that it was not right for me to scold that man even if he was talking negatively. He went on further to explain and told me, 'What is the point in kicking the toilet door just because the toilet smells bad? It is the nature of the toilet to smell bad. Who will be the loser in such a situation?' At that time I did not have Gnan and what I was told had been very enlightening to me because I realized my mistake. I have not repeated this mistake. How can a toilet ever smell good?

## 11. The Grave Dangers Of Poking Fun

**Questioner:** When does one attain efficacy and power of speech (vachanbud)?

**Dadashri:** The power of speech arises when one does not use a single word to make fun of others, does not use it for his own selfish gain, does not misuse his speech, and does not use it to increase his prestige.

**Questioner:** I can understand the reason for not using speech for personal gain and validation of prestige, but why is it wrong when it is used to poke fun at others?

**Dadashri:** It is very wrong to make fun of others. It is better to praise people instead. If you call a man a donkey, realize that you are insulting the Lord within him. After all, the Lord resides within him.

I used to have a habit of making fun of people. Although it was lighthearted and innocuous, would it still not affect them mentally? People with higher intellect misuse

it by making fun of those with lesser intellect. I stopped doing this the moment I came to realize how serious it was. Making fun of people is very wrong and carries grave consequences. You should never make fun of anyone.

Despite this, there is nothing wrong in making the kind of fun that does not offend anyone and delights everyone. This would be regarded as harmless and innocent fun. I still joke around in this manner because the habit is still there, however it is always innocuous.

When I make fun of someone, it is harmless and innocuous and it is done to remove his weaknesses and make him stronger. Although there is some fun and enjoyment involved, he also makes progress at the same time. This kind of joking does not hurt anyone and even the other person realizes that I am simply laughing with him and not at him.

Even then when I joke about someone, I have to do pratikraman. I cannot afford to be lax about that.

In the past, I have made all kinds of fun about all sorts and classes of people, people of good reputations such as doctors and lawyers. It was a wrong ego. This is how I misused my intellect. To make fun of people is a mark of the intellect.

**Questioner:** I still feel like making fun of people.

**Dadashri:** There is danger in it. People have the power to make fun of others with their intellect but there is great liability incurred in doing so. Before I had Gnan, I had repeatedly incurred this liability.

**Questioner:** What are the liabilities of making fun of others?

**Dadashri:** The liability you incur from making fun of someone is infinitely greater than if you were to slap him.



By making fun of him, you have taken advantage of the one who is not able to defend himself because of his lesser intellect. On the other hand if you were to slap him, he is aware of it, and he will retaliate. In this case, he cannot do so; therefore, the Lord within him will challenge you on his behalf. In taking advantage of his lesser intellect, you have made the Lord within him your adversary and so the consequences will be dire!

## **12. Create ‘causes’ through pleasant speech!**

**Questioner:** Will our speech become pleasant in this life if we do pratikraman?

**Dadashri:** After that, it will be beyond your imagination. The speech that emanates from me is the epitome of grace and only pratikraman is the reason behind it. You must have purity in your worldly dealings; only then will your speech become pure, pleasant and acceptable to everyone.

**Questioner:** What kind of awareness should we keep while speaking?

**Dadashri:** The awareness should be of knowing, who, to what extent, and how the spoken words affect the foundation of the existence of the listener.

**Questioner:** What should we focus on internally, what care should we exercise, when we converse with others?

**Dadashri:** First, you must ask for permission to speak, from the Lord within the person you are going to address and ask the Lord to give you the absolute strength to speak in a manner that will be acceptable to him. Then you have to ask Dada, the Lord within you, for the same permission. Only then will your speech come out correct. But if you speak recklessly, how can you expect your speech to be correct?

**Questioner:** How can we repeatedly keep asking for permission?

**Dadashri:** You do not need to do this repeatedly! You only need to do that when you have to deal with your difficult files.

When interacting with your sticky (difficult) files, first you must acknowledge the pure Self within that person and then recite the following **Vidhi** (that worth doing):

**1. Dear Dadabhagwan give me the energy to speak in a manner that will heal and bring closure to the mind of \_\_\_\_\_ (name of the file)**

**2. Say to your relative self, “Chandulal, speak in a manner that will bring closure to the mind of \_\_\_\_\_ (name of the file).”**

**3. Ask Goddess Padmavati, “Dear Padmavati Devi, please remove all obstacles that stand in the way of bringing closure to the mind of \_\_\_\_\_ (name of the file)”**

**Questioner:** Sometimes when we see the view-point of the other person as wrong, then our speech becomes harsh.

**Dadashri:** It is because you perceive things incorrectly that your speech comes out wrong. The prejudices and opinions of ‘It is bad, It is wrong,’ get in the way and your speech comes out harsh.

The one who wants liberation, should not insist, ‘This is what needs to be done, and this is how it has to be done.’ Work towards a conclusion whichever way you can, without any insistence, and move ahead.

A man used to sell bangles for a living. He transported his goods in a large basket on the back of a donkey. As he approached the local market, he would shout, ‘Shoo Gadhedi

(Gujarati word for a female donkey), move it!’ One man stopped him and told him not to say, ‘Gadhedi’ when he addressed the donkey because it would offend the women in the market who may think he was talking to them instead of the donkey. The vendor acknowledged this and admitted that such an incident had indeed occurred previously for which he had to do a lot of explaining. He asked the man how he could change this habit of his and the man suggested that instead of calling her, ‘Gadhedi’, he should address her in polite terms like, ‘Mother,’ or ‘Sister’. By addressing the donkey politely, even the donkey would appreciate it. Although these animals cannot speak they can sense your attitude and good intentions.

So this is how it can be changed! If you experiment, your speech will change. Once you understand what is beneficial and what is harmful, changes are possible.

If I decide that, ‘I want to speak words that will hurt no living being, no religion and the foundation of any religion’, such intentions will produce syaadvaad speech (speech that hurts no one).

**Questioner:** If in the present life, one keeps mechanically reciting that he wants his speech to be sweet and pleasant to all living beings (syaadvaad), will it happen?

**Dadashri:** Only if he says it after understanding the definition of syaadvaad. How can you benefit from it when you do not understand what it means?

Only those who speak with focused awareness (upayoga) will have good speech and no one except the Gnani speaks with focused awareness. It is possible for those who have acquired Gnan to speak with such awareness. If they make the effort (purushaarth), they can have this awareness during their speech, because their true purushaarth only begins after they become a Purush (the Self); otherwise true purushaarth is not possible.

**Questioner:** How can the understanding acquired in this life help improve our speech? Please explain with an example.

**Dadashri:** If someone were to insult you right now, it would affect you internally. You may retaliate mentally, ‘You are worthless,’ but the real You (Self) is not involved in this reaction. Once you have become the Self, you are eternally separate from all that is the non-Self. That is why You are separate from the above interaction. Without self-Realization, one speaks as if he is ill or dying.

**Questioner:** Would this understanding help those who have not had the separation of the Self from the non-Self, the ego?

**Dadashri:** Yes, but he will say things as they are and later repent for what he said.

If you want to improve your speech you must stop using hurtful speech towards others. You can also improve your speech if you do not see faults in others and if you avoid conflicts.

**Questioner:** If I want to improve my speech now, how can I do so?

**Dadashri:** You cannot improve your speech yourself because that speech has already been ‘recorded’.

**Questioner:** Yes. That is exactly why. It has become vyavasthit.

**Dadashri:** It has become vyavasthit but now here through the grace and compassion of the Gnani Purush, it can be changed. However, it is difficult to receive this grace.

Everything can be improved through the Gnani’s Agnas, because it is a security fence, which will prevent you from entering into another life.

**Questioner:** What do you mean by ‘into another life’?

**Dadashri:** It means that it will not let you fall back into worldly life.

Speech without ownership (the belief of ‘this is my speech’) cannot be found in the world. Such speech can break all obstacles, but one should know how to satisfy and keep the Gnani happy. Such a speech can break through everything. If in just one hour, the Gnani can destroy your karmas of countless past lives, then what can He not do? There is no doership in the Gnani. It is not possible to have speech without ownership. Nevertheless, one must never question its existence. In fact, this occurrence of the owner-less speech is not an exception. It is a fact now. But if you want to rationalize its existence, then everything is vyavasthit, but you will not reap its full benefits. (If you say it was vyavasthit and that you acquired Self-Realization because of your merit karma so be it, but if you say it happened because of the Gnani’s grace rather than vyavasthit, that makes Dada your whole and your sole. It is the Gnani’s grace that prevents us from perpetuating the worldly life; therefore the protection is because of the Gnani rather than vyavasthit. If you take the approach that it is Dada and his Agnas that has made the changes, then you will reap full benefits.)

**Questioner:** Please let the memory of this carry forward in our next life.

**Dadashri:** Yes. If you decide that you do not like your speech and you want your speech to be just like Dada’s, it will happen. It will depend on whatever you decide.

When making a ‘tender’ (bid) for your next life, make a firm decision as to how you want your speech and your conduct to be, and this tender will carry forward your decision.

**Questioner:** Some people's speech is so pleasant that others are captivated by it. What is that?

**Dadashri:** It happens when a person has internal purity and a lot of punyas (good deeds) and he accepts no money for himself. He devotes his life for the well being of others. Such people are considered to be pure.

Humans should have speech that is attractive, speech that wins over people's minds. Their conduct and their humility should also be as attractive. But today, when people speak, others have to cover their ears!

As speech becomes sweet, it continues to become sweeter, and in the final life, its sweetness becomes incomparable. On the other hand, there are some who, when they speak, sound like a grunting bull! There is this kind of speech and there is also the speech of the Tirthankaras!

The person whose mind, speech and conduct do not harm or hurt anyone in the slightest is considered sheelvan (highest of morals; purity) and one cannot have speech that is effective and efficacious and speech that liberates, without becoming a sheelvan.

Moksha is when you are continuously able to listen to your own speech. It is pointless to try and stop speech. Liberation cannot be attained merely through cessation of speech. When a person attempts to do so, he invites and awakens some other shakti (power or energy). All one's energies should be allowed to work on their own. These energies all belong to the relative self, and one should not interfere with them. That is why I say that this speech is a recorded tape that is playing, and I am observing it. This is moksha! To observe this taped record is moksha!!

Therefore we should have purity in every deed and in the process of its dissipation. We should observe the

process without attachment or abhorrence. We should let everything dissipate with equanimity. It is not difficult for a person to understand this, but there will be no end to this if he does not.

This is a science. In science one cannot make alterations or change anything. It is based on real principles and it is free from all contradictions. It is applicable to both the worldly as well as the spiritual life. The only thing that it does not apply to is ordinary people at large, because there is a tremendous difference between their language and the language of the Gnani. The Gnani's language is good and without any impediment. Only when the Gnani explains everything methodically, does the puzzle of life become solved.

When this Science of Akram Vignan is revealed to the world, it would benefit people tremendously, because never before has such a science come forth. Nobody has previously ever placed any kind of Gnan in the depths of the worldly life. Nobody has really dealt with the interactions of worldly life before. They have only talked about spirituality. Spirituality has never entered into the worldly life. The two have been kept separate. Here, Akram Vignan has placed spirituality into the very core of worldly life. A completely new scripture has arisen and it is also scientific. It can never be contradicted anywhere. But now, how can this Akram Vignan be revealed to this world? The world would be blessed if it were revealed!

**Questioner:** That time will come too, right Dada?

**Dadashri:** Yes, it will!

**Jai Sat Chit Anand**  
**Awareness of the Eternal is Bliss**



## Pratikraman Vidhi

### Three-Step Process of Reversal from a Mistake

1. *Alochana*: Heart-felt inner confession of one's mistakes.
2. *Pratikraman*: Process of apology coupled with remorse for any wrongdoing.
3. *Pratyakhyan*: Sincere pledge to never repeat the mistakes.

With Dada Bhagwan as a witness, oh pure Soul of [*insert the name of the person you have hurt*], who is separate from the activity of the mind, speech, body, charge karma, subtle discharge karma, and gross discharge karma, with You as a witness, I am asking for forgiveness for whichever faults I have done\*, up to this day. I atone for them with all my heart. Forgive me, forgive me, forgive me, and I am making the firm resolve to never repeat such faults again. Grant me the absolute energy for this.

\* Recall internally the faults in which you have hurt the other person through anger-pride-deceit-greed, sexuality, and so on.





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## Project That Which You Would Like

These words that come forth, the world has come into being through these words. Once the words stop coming forth, the world will stop arising. All the wars that have happened in this world, have been due to the words that were spoken! Words should be sweet, and if words are not sweet, then do not speak. Speak that which you yourself would like [to hear]. Project that which you would like. All of this is your very own projection. God has not interfered in this at all. The speech that you hurl on someone else will ultimately come back to you. Therefore, speak such pure speech that only pure speech comes back to you.

-Dadashri



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