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# D A D A V A N I

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Infinite Glory to the Lord Who has Manifested  
Within Atmavignani 'A.M.Patel'  
'Dada Bhagwan na Aseem Jai Jaikar Ho'

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# DADAVANI

## Compassion of the Gnani Purush

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### EDITORIAL

Everyone is following some religion in their worldly life however what is the final goal of doing this? Who can unravel this except an experienced Gnani Purush? Except *Vitarags* who can explain the talk in the hearts of the Vitarag Lords? Gnani Purush Dadashri unfolds with unprecedented clarity that religion begins from kindness and ends with compassion.

Kindness is an attribute of duality; unkindness exists where there is kindness. There is no telling when a follower of religion ends up having worldly interaction with unkindness. One who is trying to save a rat ends up being unkind to a cat. And here both karma, become the cause of binding new karma. Kindness, sympathy etc., are the attributes of *paudgalik* relative, the worldly self and bad attributes exist on the other side too. When one reaches beyond the stage of having good attributes and bad attributes then he comes in the state of compassion, he attains the state of a God. God is beyond the duality of good attributes and bad attributes and He is an embodiment of love and compassion.

True religion is that which makes one free from the bondage of merit and demerit karma and helps you attain the state of the Self, *moksha* liberation. That is the only reason Dadashri says that while following religion transcend the attributes like kindness, empathy *anukampa* and finally reach to the state of compassion where after reaching this state the *Vitarag* Lords have brought about the salvation of many and have attained the final liberation.

The compassionate *vyavahar* relative interaction with the intent of world's salvation of Dadashri by staying as the Self, is extraordinary and out of this world. From Dadashri's all encompassing speech in satsang, the understanding we get regarding forgiveness-compassion-constant compassion-love through different view points is really second to none. The detached state of the *Vitarags* and the total unfolding of the vision of the fully enlightened ones in worldly interaction is indeed an extraordinary miracle of the modern times. The compassion, which has flown for only the salvation of the people without any ego, selfishness or expectation, is truly matchless in this current time cycle. Compassion, which Dadashri has bestowed upon the world by keeping constant awareness not to hurt any living being to the slightest extent, is a unique event of this present time and this has been imprinted with golden letters in the hearts of people all over who have come to know Dadashri.

With knowledge and devotion of such a manifest Being in the form of the supreme enlightened One, let us set aside all discharge pride-ego-expectations – opinions and proceed into nurturing the Gnan seed that He has sown. Let us fulfill the goal of our life through constant inner awareness; in service, surrender, penance and Gnan and thereby let the magnificent tree of compassion intent and compassionate state flourish for the benefit of all.

~Deepak Desai

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## Compassion of the Gnani Purush

(Please note that 'S' for Self, or 'Y' for You, refers to the awakened one in Akram Vignan, or the eternal Self. The 's' for self refers to the worldly self. For a detailed glossary please see: [www.dadashri.org/glossary.html](http://www.dadashri.org/glossary.html))

### Finally compassion is the only thing that matters

**Questioner:** It has been said that there are three steps of religion: *anukampa* empathy, *sahanubhooti* sympathy and *karuna* compassion. Please kindly explain about this.

**Dadashri:** Religion begins with kindness *daya* and ends with compassion *karuna*. Amongst this empathy is not part of religion at all. Sympathy is applicable in worldly interaction *sansar*. Only *karuna* compassion is applicable in religion. However, compassion only begins after attaining *Atmagnan*—Self-realization. And *anukampa* feeling of kindness is a close to *daya* pity-kindness. But having the attribute of kindness and empathy results in pain to the self, and what is the use of that? One has done this for countless life times and as a result one has attained worldly happiness. And if you desire to have worldly happiness then keep on doing this very same thing. Plant a seed and it will bring forth a fruit. It is a different thing if you have compassion. Only Tirthankaras and those who are above the level of *atmagnanis* the Self-realized have compassion *karuna*. No one else has the attribute of compassion.

There is no meaning of all these other steps. People had died through vain efforts following these steps. One step is correct in this and that is compassion. But that is not easy to attain.

**Questioner:** Why is compassion hard to attain?

**Dadashri:** Compassion arises only after one attains total detachment *vitaraagata*. Only the *Vitarags* shower compassion.

### Kindness is an attribute of the non-Self

**Questioner:** But sensitiveness, kindness all these are good attributes, aren't they?

**Dadashri:** Where there is a good attribute *guna*, there a bad attribute *avaguna* is bound to exist for sure. Those who do not have bad attributes will not have good attributes either. Lord Mahavir does not have good attribute or bad attribute. The Lord does not have attribute such as *daya* kindness whatsoever.

**Questioner:** But the one who is kind and merciful is better than the one who is unkind and merciless, is he not?

**Dadashri:** It is much better that someone has kindness. Kindness is the main attribute of a religion. Religion begins with *daya* pity, kindness. But finally one will have to ascend and then leave and let go of the ladder of kindness. One will have to give up entire ladder. This is because the one who has kindness *daya* within, will inevitably have the trait of unkindness *nirdayata* too. Kindness is an attribute of *dwandva* duality. However when kindness *daya* and unkindness *nirdayata* leave then compassion arises. Then one becomes a God.

**Questioner:** So then except the *Vitarags* why would anybody else not speak about this at all, until today? And why they keep talking about kindness only?

**Dadashri:** The others proceed on the base of kindness only. If they were not to be kind, they would be unkind and this lack of kindness would be readily noticed by others who will make a deep mental note that would be detrimental.

Pity, sympathy, kindness, are all considered attributes of the non-Self complex *pudgal*. There is no guarantee of these relative attributes. There is no telling when one may become crazy and lose them all. These are relative (attributes of the non-Self) attributes. And the *prakruti* the non-Self complex can become delirious, crazy or unstable. One can become delirious or demented if there is an excess increase in the *prakruti* attributes: mucous *kapha*, bile *pitta* and air *vatta*. And when it, the non-Self complex becomes delirious, all these relative attributes of kindness would go away.

### Difference between kindness and compassion

**Questioner:** What is the difference between kindness and compassion?

**Dadashri:** Kindness is an attribute of duality. Did you understand what duality means? Profit and loss, if loss is there then contrary to this some other word should be there, profit. Likewise this is an attribute of duality. Even if there is a trace of kindness, the contrary to this duality exists for sure. Unkindness definitely will be there. And kindness definitely exists where there is unkindness, unhappiness exists where there is happiness for sure. All these are the attributes of duality. And such thing does not exist in compassion. The Gnani Purush does not have attributes of duality such as happiness-unhappiness, fame-defame, praise-slander,

kindness-unkindness. He has transcended the dualities *dwandvatita*.

So it is definite that where there is kindness, unkindness is inevitably there. When there is eighty percent kindness, twenty percent unkindness is there. When there is eighty five percent kindness, there is fifteen percent unkindness. When there is ninety percent kindness, ten percent unkindness is there. And when kindness reaches to the level of hundred percent, it becomes compassion. After this, ego does not remain at all. Ego remains as long as there is unkindness.

**Questioner:** So kindness is not evident in the form of ego?

**Dadashri:** It is verily an ego. It is an open and overt ego. Kindness is one kind of ego, but it is virtuous ego, it is very beneficial. But one will have to quit that ego sometime or other. Kindness is not a complimentary trait when you become a Gnani.

**Questioner:** Then what is the use of that kindness?

**Dadashri:** As long as *agnan* ignorance of the Self exists kindness will definitely be there. And it is essential to have kindness until one becomes Self-realized. Kindness is an attribute that is beneficial, helpful. However the Lord has said, 'harbor intent of kindness *bhaav-daya*, in preference to *sthoor daya* overt kindness.' So kindness should be there in the state below the level of the Self-realization *Atmagnan*. One can practice religion through kindness. One cannot practice religion through unkindness.

Say for instance when you see one well known saint sitting in front of you. You will feel that he is so kind. In his every interaction



you will feel that he is kind and caring. However once in a while if he were to become irritated because of a conflict with his disciple and if you were to witness that, then you will feel, 'he is so unkind and irritable.' Therefore, unkindness verily is lying at the other corner in the one who is kind. That saint would also think that he is a very kind and caring person. He would think that he is as kind as a God. But when unkindness erupts, that day he will be miserable and frustrated.

So it is definite that where there is kindness, unkindness will inevitably be there. So, unkindness had been lying in one corner. And you cannot even know that. Even the owner will not know that it exists. Yet it is worth being and striving for kindness. In *sansar* worldly life, where there is no Gnan—Self-realization, one must be kind. One can get benefit through kindness. Otherwise unkindness will continue to play a role. If you do not strive for kindness then unkindness will arise. If the foreigners—those not born in India—do not maintain kindness then there is no harm, unkindness will not arise in them whatsoever. The foreigners are natural and spontaneous *sahaj*.

Now we cannot tell the people out there that 'where there is kindness, the stock of unkindness is there for sure.' Otherwise people will be ready to quit being kind and they will think that now take it easy, now there is no need to keep kindness. However the first step of religion is verily to be kind. But you have to progress further; you will have to reach the level of compassion.

Kindness begins with the desire for welfare of others, and exists until one becomes free from desire. After this there is no kindness, after this there is *karuna* compassion.

Therefore the attribute of kindness is necessary. But kindness should be in the form of religion. Unkindness by nature is being hurtful and unkind. Kindness is the fundamental attribute of religion. It is in the form of a seed, not in the form of a tree. Compassion should be in the form of a tree. Every living being is equal. So being kind is the beginning of religion. But at the end of kindness is Gnan, liberation.

### **One is kind to others to relieve one's own suffering**

**Questioner:** What can we call kindness in *vyavahar* worldly interaction? Please explain about that.

**Dadashri:** One beggar comes to your home everyday, the kindness that you used to have for him, is not there anymore. Why? It has become a routine, that, 'he comes everyday.' Thus kindness disappears.

Kindness *daya* is the hurt that is felt within your heart. Inability to accept and 'see' the pain and suffering of the other person is the reason that kindness arises within. The one who is suffering will not feel the emotion of kindness but you will feel the kindness. So what is kindness? It is the arising of *dukkha* pain within, when one sees the *dukkha* pain of others. Whatever he does to alleviate his own pain is expressed as, 'I relieved him from his misery.' Hey you! You got relief from your own *dukkha* pain. So you have not done anything for him, you have only taken care of your own self. So the one in whom kindness arises, is not really being kind to others, but rather is attempting to alleviate his own pain. Afterwards he even reminds the other, 'see how much I helped you.' Hey you! You helped him, did it, because you were hurting. See, do I have any *dukkha* pain? Did Lord Mahavir suffer any *dukkha* pain?

So where there is the attribute of kindness, some weakness will arise for sure. And nothing happens to Lord Mahavir. He was an excellent Purush. Over twenty five hundred years he has been known as a super human being, an absolute *vyatrag*! A *vyatrag* is one who does not suffer pain because another is suffering pain *dukkha*. The *vyatrag* does not see any *dukkha* as *dukkha*. A *vyatrag* has compassion. The one who is kind will become unhappy and suffer the pain *dukkha* whereas the one with compassion will not suffer the pain.

#### Necessary to transcend kindness

People begin religion by being kind. But at the end if kindness persists then the religion has not come to completion—attained the goal. This is because kindness will always create pain *dukkha* in absolute bliss *parmanand*. Therefore, prior to completion of religion, kindness should come to an end. Otherwise pain will result due to the presence of kindness. But eventually kindness itself becomes painful.

**Questioner:** But until one feels the pain *dukkha*, kindness *daya* will not express, will it?

**Dadashri:** Yes, without feeling the hurt, one will not feel the kindness. *Vyatragata* the state beyond attachment or abhorrence will not have any *dukkha* pain. That is why *vyatragata* does not have kindness or unkindness. There, this attribute of duality does not exist. Therefore one will have to reach there. It is all right if one has not become a *vyatrag*, there is no harm in that. However finally, one will have to reach that state. You should know the path of the railway line, as to where it is leading you.

Now how long is kindness necessary?

It is necessary until the point when one attains spirituality *adhyatma* the realm of the Self. After attaining spirituality there is no need for kindness which dissolves in *karuna* compassion, as one becomes a Gnani, enlightened. Compassion means it flows with the same intensity to the one who is in pain as well as to the one who is ‘giving-causing’ the pain and hurt. This compassion is because both these are weak.

#### Difference between empathy and compassion

**Questioner:** So Dada, what is *anukampa* empathy? *Anukampa* is not the main thing?

**Dadashri:** No. Even little child has *anukampa* and old person has *anukampa*. And ‘we—the Gnani Purush’ have compassion. Lord Mahavir would have compassion. This path of Lord Mahavir is the path of compassion. When one attains the knowledge of the Self, the path becomes one of compassion.

**Questioner:** Then what is the difference between *anukampa* and compassion?

**Dadashri:** There is a big difference. With empathy *anukampa* there is the feeling of the subtle movement of vibrations within *anukampa*. This subtle tremulousness within is the empathy. And in compassion there is no movement, one is still and stable.

When one feels empathy the pain within is unbearable, and that results in measures to alleviate the pain of the other. The *anukampa* will remain as a deep need to decrease the pain in the other person. When the pain of the other person is alleviated then his pain leaves. Otherwise how can one become free from pain *dukkha*? And Lord Mahavir would have

compassion. The Lord does not have pain at all by seeing this.

### **No kindness but only compassion**

When a rat runs, and a cat is chasing it, and if Lord Mahavir were to sit there then he would just continue to see this. The Lord will have compassion. He will not take the law in his hands. And if an Indian was sitting there instead of the Lord, what would he do? Will he take the law in his hands or not? He will give a judgment right away. If a cat was chasing behind a rat then will he do justice or not? What justice will he do?

**Questioner:** He will hit the cat.

**Dadashri:** Lord had said to be kind and protect, but he did not say to be unkind. Here you were kind to the rat and unkind to the cat.

**Questioner:** Then what should I do?

**Dadashri:** The Lord has not said to be unkind. You understand this! Will the Lord tell you to be unkind? The Lord kept compassion. And what do our people do? Oh! He will throw a stone to the cat. Will one hit or not? What is your belief?

**Questioner:** One should not do such a thing.

**Dadashri:** But our people would hit, would not they?

**Questioner:** They would.

**Dadashri:** Has anybody given him permission to hit a cat?

**Questioner:** It is a natural instinct of worldly people.

**Dadashri:** Yes, he has worldly union-

connection, so he would end up hitting the cat. He does not have any awareness of what is he doing? What happens to him? The moment he sees a cat he thinks I will save this rat. So in the fervor of saving the rat he becomes blind. That is why he does not realize the harm and hurt he is causing. And what will he tell us? 'I felt so much pity, I feel so much empathy.' Hey you! Were you kind or unkind? Here comes the merciful one! You felt a little kindness for the rat and two kittens died wandering around without eating. You did this grave act of unkindness.

'We' do not have the attribute of *daya* kindness. What does kindness mean? One feels kindness for a rat. And kindness is attachment *raag*, an attribute of duality, so abhorrence *dwesh* will arise. Therefore he will have abhorrence for a cat, he will be unkind to the cat. That is the nature of kindness *daya*. 'We' have compassion. We have compassion for the cat and the rat.

### **Compassion of Lord Mahavir**

**Questioner:** When a cat catches a rat at that time if Lord Mahavir were to be present there then how the compassion of the Lord towards both of them would be?

**Dadashri:** That Goshada burned down two disciples of Lord Mahavir and yet the Lord remained just the same, *vitarag*. So then would he be meddling with this rat and a cat? At that time other disciples requested the Lord that, 'Look Lord! He is burning down your disciples.' Then the Lord says, 'I am not a *jeevandata* the giver of life, I am a *mokshadata* the giver of the *moksha*.' The Lord did not become emotional in the matter of his disciples so then why would he become emotional in the matter of that rat? People

even pleaded, but he let his two disciples burn down. Or else if he had slightly blinked his eyes then you never know where Goshada and other people would have fled away. Unfathomable energy! Had he moved or blinked, he would have lost his status as a Tirthankara. What would he have lost? He will not loose. Very shrewd He was. The disciples instigated too that, 'oh Lord, your disciples, your disciples.' But would the Lord get instigated? The Lord will not get instigated by others; the Lord will not ride on that horse (of ego).

**Questioner:** How would the compassion of Lord Mahavir flow?

**Dadashri:** How the compassion of Lord would be? If a cat is chasing a rat then he would have compassion for a rat too and compassion for a cat too. And if a cat is chased by a dog then he would have compassion for a dog too. And if a dog is chased by a man with a stick then he would have compassion for that man too.

So what does the opinion of *Vitarags* tell us? *Vitarags* say that, 'we keep compassion.' Why they have compassion for a rat? Alas! Poor rat had a desire to live and yet this cat is killing it. That is why they feel compassion. They will say to a rat that, 'you are becoming free from this state, your fault is being forgiven, and your account will be paid off now.' And why they feel compassion for a cat? The reason is that a cat is committing a new fault and he knows the consequence of that fault, they feel compassion, thinking about the result that is to follow. They will say to a cat that, 'this will be your condition.'

**Questioner:** Compassion means they will not take anybody's side, will they?

**Dadashri:** Yes, they will not take anybody's side. Everyone will suffer their own consequences; the Lord will not interfere in that. They will not try to turn them or interfere. If they try to explain them to change then they are not said to be *vitrag*. These intellectual people are such that they will try to turn others. They would beat the cat too. Hey, what kind of a person are you? Behold the merciful person (!) How many days will you save this rat? It is a food for a cat. But you cannot just sit saying thus. One should keep *bhavna* deep inner intent within that a cat does not commit a fault and a rat does not die. Outside—in the unfolding effects—one does not have any authority at all.

**Compassion does not exist where there is ego**

**Questioner:** Who can be kind in a true sense?

**Dadashri:** The one who never becomes unkind, can maintain and remain kind. It does not take time for people to become unkind from the state of kindness. Kindness is an attribute of the ego and compassion is egoless. If someone is kind to us, we feel a sense of inferiority and tension within. *Karuna* compassion on the other hand, is *karunya bhaav* permanent vision—state of compassion.

**Questioner:** But Dada, many people talk about compassion, and do not keep—maintain kindness at all.

**Dadashri:** Compassion does not exist. There is no possibility of compassion. Where there is ego there is no compassion and where there is compassion, there is no ego. When one does not have any concern about other people and if he is self-destructive then people say, 'it is worth having compassion for this



person.' This is not called compassion. You are being egoistic, that is why this is not compassion. This is one kind of kindness.

### **Compassion for every living being**

**Questioner:** A normal person would have all kinds of thoughts. Within a minute he would have numerous thoughts and bind many karma in the process. But a person who is mentally slow never understands a thing. He would be innocent because he has nothing.

**Dadashri:** Both bind karmas according to their level of understanding. The one who has understanding will create karma with understanding. The one without understanding will bind karma without understanding. His reaction to effect is without understanding and awareness, more like an animal. If such a person is minimally provoked, he may even throw a stone at you.

**Questioner:** Should we not have kindness towards these kinds of people?

**Dadashri:** You must. You should have compassion for such human beings who do not understand. You should help them. His mental problems make the person the way he is. It is not his fault. Even if he hurts you, you should not have bad feelings towards him. You should have compassion for such a person.

### **Kindness is an egotistical attribute**

**Questioner:** Does ego exist in kindness?

**Dadashri:** Kindness is a dangerous attribute of the ego. In what way is it an ego-laden attribute? Kindness is an attribute of duality. Attributes of duality are all ego-laden attributes. *Dwaita* duality is an attribute of ego and *adwaita* non-duality is also an attribute of ego. Some people open the spiritual shop of

*adwaita* non-duality, but they cannot accomplish anything. This is because it is an attribute of duality. *Dwaita-adwaita*: duality—non-duality. So the one with kindness will have periods of unkindness.

Duality means that if a person has kindness within him, he will inevitably also have its opposing quality, unkindness, at the other end. This attribute becomes apparent only when it surfaces and when it does, he will destroy everything around him. He will make all kinds of dealings. He will even forsake his home, his wife and children. The whole world is immersed in duality. Until you attain a state of non-duality, kindness is a praiseworthy quality because it is the foundation for the good of the world. But maintaining kindness is for your own safe side and not God's. Those who go around feeling kindness for others deserve kindness themselves. Why don't you keep and be kind to your own self? Why do you go out worrying about others? Some ascetics show kindness towards worldly people: 'What will become of these people?' You foolish man! Whatever is going to happen to those people, will happen, but who are you to take kindness on them? What will become of you? Why are you concerned about others when your own problems have not been resolved? This is nothing but dangerous *keyf* intoxication of ego. An ordinary worldly person's intoxication will diminish within hours of waiting in a line to buy oil or sugar, but how will the intoxication of these ascetics ever diminish? On the contrary it will continue to increase. The Lord has said that those who are free of such intoxication will achieve liberation. Intoxication of ego *keyf* is the most dangerous subtle ego; it will make you suffer tremendously. Anyone can point out your gross ego. You will find someone or other who will ask you why you walk around with

an inflated chest and will tell you to be humble. This will make you humble. But the intoxication of the subtle ego, 'I am somebody. I have achieved something. I know something' – will never go away. What is the definition of knowledge? True knowledge is the light of the Self. Can one stumble in the presence of light? How can people claim to have knowledge when they stumble every step of the way? What right does one have to be kind to others when he himself is in ignorance, unaware of the Self? Kindness is not an attribute found in the Gnani; the Gnani has boundless compassion.

### **The Gnani show the world flawless through compassionate vision**

I do not see anyone in this world as being at fault. Even if you were to pick my pocket, I will not see you as a thief. I have compassion towards everyone including the thief and the murderer. I am beyond all duality, kindness or unkindness. Humans feel kindness. A Gnani Purush does not have any kindness. Gnanis are beyond all duality. I have the elemental scientific vision, the flawless vision and therefore I do not see any faults in anyone. My vision is not guided by any circumstances. I directly see only the Soul in every being.

I adjust with everyone, even with a thief. When I talk to a thief, he will realize my compassion. I do not tell a thief that what he is doing is wrong because it is his viewpoint, whereas people in general will call him a liar, a cheater and all kinds of unworthy names. But these lawyers today, are they not also cheaters and liars? They will fight and win bogus cases; are they not being deceitful too? You say that a thief is deceitful but how can you trust a person who defends a fraudulent case as if it is truthful? And how can you trust anyone who defends this lawyer's actions too?

Despite this, does the lawyer's life not go on? I never tell anybody that he or she is wrong. They are correct from their viewpoint. But you can explain to them what the consequences of stealing will be.

### **Absolute compassion for the salvation of the world**

'We' have come here to turn people around. 'We' do not need anything from this world. One goes through immense misery because he is on the wrong path. While taking the wrong path he incurs additional liability for his actions. It is a different matter if there was no suffering and he was enjoying it. But one goes through so much misery and on top of that he incurs tremendous liability for being on the wrong path. Therefore; out of compassion for him, 'we' ask, 'why are you heading on the wrong path?'

### **Compassion, how can one become free from miseries?**

The purpose and meaning of a human life is that people have been given the time to work towards their liberation but instead they are caught up in trying to accumulate wealth. This verily is *papanubandhi punyai*. People continue to bind demerit karma as that merit karma comes into effect; therefore it is a merit karma that makes you wander further and further away from liberation.

In this instance a person enjoys happiness because of his past merit karma, but at the same times he binds terrible demerit karma. Such is the kind of bondage that is to be found in this day and age anywhere you look. People have big homes and yet they are not able to enjoy them. The man of the house is too busy, running around all day trying to make money, whereas his wife spends most

of her time looking for beautiful clothes and his daughter is running around in her car. Only the servants are at home and the whole household is in ruins. People attain beautiful homes, cars and all kinds of other comforts, because of the past merit karma, but in spite of such merit karma, they bind demerit karma. They waste away their time by getting caught up in greed and worldly attachment and yet they do not even enjoy the fruits of their merit deeds. People with *papanubandhi punyai* are involved in pilfering for all kinds of worldly enjoyments.

A man has everything, a huge home, a car, a wife, children etc. and yet he spends whole day worrying about where he will make more money and consequently he binds demerit karma in the process. He is enjoying the fruits of his merit karma from his past life today but at the same time he binds demerit karma for his next life. His whole day is full of transactions of buying, borrowing or stealing. He neither follows nor respects any rules. If he cannot buy, he will borrow and if cannot borrow, he will steal. Any way you look at it, it is not beneficial for him.

All the *punyai* merit karma you see around you today is *punyai* that binds *paap* demerit karma (*papanubandhi punyai*). Everything you have today, your home, your car and all your material comforts, are all because of your *punyai*. But what kind of *punyai* is it? It is a *punyai* which leads to negative thoughts about how you can take advantage of others, how you can cheat or con others. Enjoying money or material things that are not rightfully yours is considered *papanubandhi punyai*.

Many people today live in just as much luxury and as lavishly as did past rulers of

small states. They live in flats worth hundreds of thousands of rupees. But how does the Gnani look at them? The Gnani regards them with absolute compassion. The Gnani does not have as much compassion for the man living in a small room in Borivalli, as he does for this wretched man living a life of absolute luxury. Why is that?

**Questioner:** It is because this is *punyai* merit karma that binds *paap* demerit karma (*papanubandhi punyai*).

**Dadashri:** That it is, but alas these people's *punyai* are like a solid block of ice. It continues to melt away (waste away) just as a block of ice. The Gnanis can see that. They see these people suffering like fish out of water; whereas the *punyai* of the poor man in Borivalli is like water; what is there left to melt? For these people, their *punyai* are melting away.

The ones who are supposedly 'enjoying' all this have no idea that everything is nothing but anguish and restlessness. What is there worth enjoying in this current time cycle of Kaliyug? On the contrary it all looks very ugly.

People's *punyai* may be as large as the Malabar hills, but these *punyai* are nothing but a mountain of ice; it may be a block of ice as big as the Malabar Hill, but what is going to happen to that block of ice, day by day? It continues to melt twenty-four hours. But these high society people do not have the awareness or realization of what is happening to them. Day and night their *punyai* continue to melt. It is a pitiful state and one for which we ought to have compassion. People have no awareness of the consequences of their actions and hence they are preoccupied with money and sex.

Their *punyai* is going to come to an end and then they will be back where they were, empty-handed. Then they will head towards a life form with four legs; a birth in the animal kingdom. That is why the Gnani feels compassion towards everyone and wants people to become free from their miseries; the Gnani wants them to encounter an event that will set them free.

### Boundless compassion of the Gnani

I say that let all the misery of the world come to me. If you are strong enough to surrender all your miseries at my feet without any reservation, then do so. Thereafter, if you experience any misery, come tell me. But alas in the current time cycle I have even encountered people who claim that if they were to surrender all their miseries to me, what would they be left with? These poor unfortunate people do not understand that they have within them an ocean of infinite bliss and by surrendering their miseries, they would be left with nothing but bliss. But no one knows how to surrender even his or her suffering.

The expression 'deer in the human form' is written somewhere in the scriptures. The word 'deer' used here is a euphemism. The one who merits a rank of thirty-two points is born as a donkey, but just one additional point will merit him a human body but his intrinsic tendencies and traits are still that of a donkey. He may be a human being but his internal qualities are animal-like and therefore he is an animal. I say it like it is because I covet nothing and have no expectations. Your welfare is my only concern. I speak the naked truth out of infinite compassion for you.

### Vitarag and yet meddlesome

**Questioner:** Dada, is that called

*nishkaran karuna* expectation-free compassion?

**Dadashri:** Yes, just that! What else? This is nothing but compassion without expectation *nishkaran karuna*! Our vision is only on his Self (Soul) and not his non-Self complex (*pudgal*). Nevertheless, 'we' will preserve and promote a worldly relationship with him because he is beneficial to the satsang and therefore 'we' would say, 'welcome, please.' If there are certain people who are beneficial for others, 'we' will make it a point to welcome them and encourage them. That worldly dealing has to be taken care of and nurtured and 'we' would do that. The tirthankara Lords however, would not do such things. They do not meddle whatsoever, do they? And this is nothing but meddling (*khatpat*) on 'our' part.

**Questioner:** It is because the meddling part for the world's salvation that remains in you, that we are able to come to you here.

**Dadashri:** Yes, that is it. That is why 'we' have halted 'our' progress towards final liberation. May others attain the salvation that 'we' have attained and that is why 'we' meddle; 'we' meddle only for this reason. Everything 'we' do is simply so that people too may be blessed. People get to see *vitaragata* (the detached state) here.

### Behold the compassion of the Gnani

The whole world is roasting like potatoes in the fire. People of this country as well as in foreign countries; everyone is roasting in the worldly fire. When I told someone that people are roasting like sweet potatoes, he told me, 'Dada, not only are they roasting but they are now on fire! Whatever moisture there was in the potatoes has gone and now they are on

fire!’ Such is the current predicament of everyone in the world. What must be the goal of ‘our’ satsang? It is to bring salvation for the world—*jagat kalyan*. This *bhavna* effective intent does not go to waste.

Even the *vitrag* Lords have never scolded anyone. They were so supremely wise; they were never contrary. Their disciples may deceive them, but they would never reprimand the disciples. That is our goal too, is it not? This has fallen upon ‘us’ as ‘our’ lot; the twenty-four Tirthankaras have left their ‘goods’ and have said, ‘Dada’ is going to manifest, go to ‘Dada’, and hence this has become ‘our’ task. ‘Our’ scolding is purely out of compassion, ‘Our’ nature is *vitrag*. But the remedy has to fit the disease; as is the disease so has to be the remedy. Whatever the ‘disease’ that presents before ‘us’, the speech that comes forth is a befitting cure; this speech however comes out as one of the many evidences and is purely instrumental *naimittic*.

Stern words come forth due to ‘our’ compassion-laden intellect. The current time is also a factor. What happens to vegetables that become frozen in the refrigerator? One has to add some soda bicarbonate in order to cook them. Do you think ‘we’ like doing this? This *vitrag*—devoid of any attachment or abhorrence—speech of ‘Ours’ will clean all the dirt in you.

### **Compassionate speech for the salvation of the world**

You should just make sure that you protect your intent and not kill it (*bhaav maran*). To each his own; each person should look after himself. All you have to be concerned with is guard against your own *bhaav maran*; make sure that you do not

create *bhaavhimsa*. Keeping aside the hurt you cause people when you get angry with them, you also create violence against your own self (*bhaavhimsa*) in the process. Therefore, the Lord has said to prevent intent violence (*bhaavhimsa*). This is all He has said, nothing more. Do you understand the viewpoint ‘we’ are telling you? Everywhere in this world, there is nothing but an utter mess. When will it ever clear and shine again? People do not even know what ‘acid’ to use on the ‘rust’ that has settled. It has not been that long. It has only been 2500 years since Lord Mahavir departed. Everything was fine for the first 500 years, but then the rust started to set in the last 2000 years. It has been 5100 years since Lord Krishna departed; just look at how much rust has taken place since then! Why do ‘we’ have to speak so sternly? The Gnani Purush never has any stern words; He has only extreme compassion. He speaks sternly in order to rid people of their diseases.

I have infinite compassion. In my eyes, everyone is flawless because I do not see any faults in anyone. I have made my vision flawless and see the entire world as being flawless. Seeing through elemental vision no one is at fault, the circumstances are thus.

### **Stern words of a vitrag through compassion**

If someone comes here with *lalacha* intense greed then I would warn him and tell him, ‘behave here. You have taken beatings from infinite life times and yet your intense greed does not leave. What is the use if you do not accomplish anything even after coming here?’ ‘Our’ speech, the speech of a Gnani Purush is a *vitrag* speech. There are sudden smacks in such speech, it may hurt, but it is very effective, and yet one cannot see this.

**Gnani's compassion even in sternness**

**Questioner:** Many times you say to us that, 'you are stupid, you do not have any sense, you are a sac of junk, for which no one will pay even a dime.' At that time we feel that you are showering compassion on us.

**Dadashri:** 'Our' mind is not crazy that such speech arises. We have to take tremendous inner adjustments for such speech to come forth. The reason is that 'we' should not speak like this. Nevertheless our speech comes forth because of someone's *punyai* merit karma comes into effect. We speak stern words in order to get rid of his disease. Those words verily get rid of disease.

However some people say, 'tell us, say it.' Alas, why would I say? This is a taped record speaking. I do not have authority in my hand. To say anything or not is not in 'our' hand.

**Questioner:** What is wrong if you reprimand for the welfare of others?

**Dadashri:** We follow according to karmic fruition. We do not reprimand.

**It is Gnani's compassion**

This taped record which speaks, how much *raag-dwesh*—attachment-abhorrence would be in this?

**Questioner:** *Raag-dwesh* is not there at all.

**Dadashri:** Yes. Otherwise a stern and commanding word would have *dwesh* abhorrence behind it. And *raag* attachment would be there behind sweet and pleasant words. Then why are these stern words coming forth?

**Questioner:** It comes forth to get rid of his diseases, it is for the welfare of the other person.

**Dadashri:** I met one lawyer. What does he say? He says, 'I do not have any *roonanubandha* past karmic ties with Dada, I do not have any worldly interactions. Bravo! To this Dada, how much compassion Dada showers! Whatever Dada is speaking is for my own benefit! Dada is taking so much responsibility for me.' Then what can we say to that thoughtful person? This is compassion. How can people attain salvation? So if it happens through stern words, soft words or sticky words then so be it; by any means, let it benefit the other through salvation.

**Questioner:** Cook *moong* lentils with whichever water you can.

**Dadashri:** If you get water from the river then cook with that water, if you do not get this then use water from the well, if you do not get this then use the drinking water for animals which is left over since five days, and if you do not get this then cook with water from the gutter. We are concerned with cooking *moong* with any water. *Moong* will not object, will it? So all the problems lie with the cook.

This is called compassion. I do not have even one bad thought since I see through flawless vision. I teach you too that everyone is flawless and it is exactly like that. Someone may ask me for proof then I am ready to give the proof that is acceptable by hundred percent of the listeners. When one is able to do so, then just imagine what will be in his conviction *pratiti*? Not only it is in conviction but it is exactly like this in conduct also. It is more than enough even if it sets in your conviction.



There is no problem if you do not get it in your behavior.

**Questioner:** Conviction has been set, Dada. Conviction has been set in everybody. Mostly all here, know that the world is flawless.

**Dadashri:** That is what I am saying. I am ready to give the facts. I am ready to give the facts, a hundred percent. One will say that it is an absolute fact. I will not say by reprimanding. I would use sensible language because I want to give the facts. I know that language too and this language too, I know both languages. Would I not know other language, a sweet language?

**Questioner:** Dada, you know very sweet language.

**Dadashri:** I know everything since this is not my speech, this is a taped record.

### Preaching with kashayas

We will need to understand this sentence that to do *prarupana*—preaching with *kashayas*: anger, pride, deceit, greed is a straight ticket to hell.

I am giving very strong statement. However there is our compassion behind this. Alas! from where did you find the way to go to the hell? You started doing *prarupana*. (!) As if you attained salvation and you started helping others to attain salvation too. (!) Do you have *kashaya* or not? You have *kashaya* and you are doing *prarupana* then you will go to hell.

One person says to me that he did *prarupana* until now. I said, ‘now ask for forgiveness from God. On what basis are you doing *prarupana*? You are not sure within.

You are getting irritated within before even you speak.’

If someone were to slap me and if I become angry then how can I be called a Gnani? If someone were to use abusive language, take off the clothes and even then if a slight change occurs on my face then how can I be called a Gnani? Absolute steadfastness of the entire world will be in a Gnani. Gnani would maintain absolute steadfastness even if someone were to beat him repeatedly. Despite being beaten he would bless him.

*Kashaya* means anger-pride-deceit-greed, as long as there is anger, pride, deceit, greed; it is a grave liability to preach. No one has won and annihilated the *kashayas*. Not even half of the *kashayas* have gone yet. One is full with *kashayas*. One is completely *kashayee* (a person with all the *kashayas*). You can tell when you provoke him. What can you see when you provoke him?

**Questioner:** He will get angry.

**Dadashri:** And will he strike back or not? All the listeners who are present will get scared, will they not? ‘Hey, he strikes back’, they will say. So if someone were to reprimand him he will strike back. The one who strikes back, would he be qualified to give *upadesh* spiritual guidance? If someone were to reprimand him or beat him up and yet he does not strike back, maintains equanimity then he can preach. This one will strike back, “*hu-hu-hu*— I...I...I...(subtle ego of: ‘I am somebody. I have achieved something. I know something’). Until ‘I’ exists, would he be qualified for giving sermons *upadesh*? Listen to the one where you do not see anger-pride-deceit-greed, where you do not see ‘I-ego’,

then you will attain *moksha*—final liberation, otherwise you will not attain *moksha*.

### That is called compassion

People do not know how to speak, people speak unconsciously. It is not their intention. They do not have the desire to speak like this. These living beings do not speak with consciousness—awakened awareness of the Self *bhaan* whatsoever! He will speak negatively about his wife and he will speak negative about his own-self too, will he not? He will say, ‘I am worthless, I am a bad person.’ They speak without any awareness. You are not to mind that—take it personally. You should let it happen by letting it go. This is called compassion. What is called compassion? Compassion is to feel love towards a person’s foolishness. The world on the other hand becomes resentful towards it.

**Questioner:** When someone is saying something hurtful, I do not see 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 what grave responsibility he carries, then he would not say anything. And the tape would not play.

### Heed the Gnani’s warning about preaching

All those who give sermons tell us, ‘Do this, do that,’ but when it comes down to them, they get irritated and exasperated. They keep giving sermons. In reality, who has the right to give sermons? The one who does not get upset in the slightest extent, has the right to do so. However, these people are such that they will strike back the moment you say

something against them. ‘I am someone who knows a lot. I am like this and I am like that.’ They speak under the influence of the illusion, ‘I...I...I...I...’ and this is precisely why there is no progress.

This is the path of the *vitaraḡ* Lords (the omniscient ones, free from attachment and abhorrence). This path has many dangers for the preacher. To utter even a single word, carries tremendous liability. Currently all preachers carry a tremendous liability. But people do not understand this and that is why they give sermons. You should check and test yourself to see whether you are an *updeśhak* (a preacher). An *updeśhak* should be free from *artadhyan* and *raudradhyan* (adverse internal meditation). It does not matter if one has not attained *shukladhyan* (the meditation as the Self) because his *dharmadhyan* (a state void of *artadhyan* and *raudradhyan*) is increasing. However, if he continues to experience *artadhyan* and *raudradhyan*, then the liability is his.

This is why I say, when you give sermons (*vyakhyān*), you simply have the right to do *swādhyāya* (study the Self); you do not have the right to give *updeśh* (preach). If in spite of this you preach, then because you preach in the presence of *kashayas* within, you will go to hell. The one who listens to you will not go to hell. Despite being a Gnani, I have to speak sternly in this way. There is tremendous compassion behind what I am saying. What reason does a Gnani have to be stern? For which reason does the one who is constantly in the state of bliss, constantly in the state of the Self, need to speak such stern words? Despite being a Gnani, I have to say this: ‘Beware! Keep studying.’ You can tell people, ‘I am studying the scriptures and let us all

study together.’ But you must not preach in the presence of *kashayas*.

### Those words flew from the stream of compassion

You may talk about Gnan to anybody. However if he is not able to take Gnan, if he is cold to you, then slow down, and ease out of it. You should become *vitaraḡ*. The compassion behind this is that ‘hey friend and seeker, you have traveled so far to reach here, so now at least accomplish this! You have so much fever so at least take this medicine! Medicine is ready.’ But, saying this much does break the laws of non-interference, and therefore, we have to do pratikraman (pratikraman has three components: *alochana*—confession of one’s mistake, pratikraman—asking for forgiveness, *pratyakhyān*—firm resolve and determination never to repeat the mistake). We had an exchange so we have to do pratikraman for that. The Lord calls this the pratikraman of compassion.

‘We’ give the medicine right away. And afterwards ‘we’ would be *vitaraḡ* only. ‘We’ will not have *raag-dwesh*—attachment-aversion. And even by mistake if there arises the slightest aversion towards him, then ‘we’ have a medicine of pratikraman so we would do pratikraman immediately.

### Pratikraman of compassion

**Questioner:** Dada, when a Gnani Purush is making fun of someone, does pratikraman happen on the spot?

**Dadashri:** Yes. There is no negative intent in this. However it is still *hasya* laughter. Laughing at the expense of another is a *kashaya*. We are not making fun of him but

it is a *kashaya*. That poor fellow is guileless, and you keep on pushing him? However ‘we’ would do pratikraman.

I would also feel a little humor. When I prod someone there is some hilarity. However I know that these people will become strong thinking ‘it will all happen’, so ‘we’ allow the humor.

**Questioner:** But you poked some fun about him, so for him how did you do pratikraman?

**Dadashri:** Yes, that is the pratikraman of compassion, for his salvation. All these other people tell me everyday, ‘why you don’t say anything to us?’ I said, ‘I cannot say to you.’ They are able to progress themselves so I do not need to tell them. They are able to grasp with their wisdom. However ‘we’ have to do pratikraman. That is also a wonder, isn’t it?

**Questioner:** But Dada, You speak this with the intent of compassion, do You not?

**Dadashri:** It is with intent of compassion. Nevertheless, it should not be like this even with intent of compassion. ‘Our’ speech is considered *syadvāad*. However our behavior is such that does not hurt any religion to the slightest extent and we are not partial at any place.

Now sometimes we have to speak for particular religion that this is not right. If such speech came forth that means we missed *syadvāad* that which does not hurt anyone. And yet we have to speak like this to bring the understanding to its appropriate level. But what does the *vitaraḡ* Lord say? He says, this is also correct and that is also correct. A robber committed a robbery; that is also

correct and this person got robbed that is also correct. Tirthankara Lord is *vitrag*. He does not meddle whatsoever, does he? They will not enter into entanglements, whereas, 'we' would meddle. So this meddling *khatpat* came to 'our' part.

**Questioner:** But that too, is to get rid of our diseases, isn't it?

**Dadashri:** Yes, to prepare everybody. There is a good cause in this, Our goal has no selfish intent. It is for everybody.

#### **Your harsh words are full of compassion**

'We' were talking to some *sadhus* ascetics with extreme harsh words. At that time one person told them that, 'this 'Dada Bhagwan' is reprimanding you heavily!' The ascetics replied, 'you will not understand that. Behind this there is compassion.' The reason is that the one who does not have any fight, nothing to give or nothing to take, the one who is the complete worshipper of *moksha*, He has tremendous compassion.

**Questioner:** How compassionate he is!

**Dadashri:** This is verily the incarnation of compassion. This is the live form of compassion *karunya murti*. Yes, you should get your work done whichever way possible.

I have to say it exactly as it is and it is purely out of compassion that this speech appears stern to some. Otherwise why would a Gnani, such as I, have to use harsh words? What can I do? It is because of the current strange times that the right path cannot be found, and it is to point people in the right direction, that I have to resort to such harsh language. Otherwise the Gnani Purush is an ocean of compassion.

#### **The compassion and equanimity of the Gnani Purush**

For the one who remains stuck tenaciously to this satsang, the grace will for sure work for him; such is this path that is filled with compassion. How is this path? Even at the expense of the self, the other person will be helped, and that is the path of compassion. One may earn less, but he will take care of other, he will help him to start his shop (satsang) and earn again.

**Dadashri:** Just look! I can see how much reverence you have for me. I recognize that very well. Nevertheless some day, the mind will show you 'Dada is like this' (it shows negative things about Dada).

**Questioner:** Oh yes, I even curse Dada, not Dada but Ambalal Patel!

**Dadashri:** I am aware of all that, even sitting here at home. How that 'k' ('k' means '*karavnara*' the one that makes you do, as for example *lobhak* – makes you greedy; *mohak* – causes you to have illusionary attachment; *krodhak* – makes you angry;) entraps you and makes you do it and make you take a beating for it! And for that, 'we' have compassion for you that after taking the beating you will one day become wise. One day you will realize: 'Why are they-the k's beating me? What do I-the Self, have to do with it? What does Dada have to do with it at all? Why did I ever befriend them-the k's—*kashayas*, that I have to suffer now?' You will come to this realization some day.

**Questioner:** Dada, I have already experienced it; the experience is not yet to come, it has already come! My experience was that I used to feel 'this old man is harassing me and that I am going to make this

‘Pateliya’(Dadashri) a ‘sacrificial coconut’ (sacrificial lamb). But this old man (Dadashri) made everything better! I told myself I am free at last. But Dada I cursed you so much that there was no more cursing left. But from within I continued to feel ‘This Dada is right’.

**Dadashri:** ‘We’ know all that even sitting in the home. ‘We’ also told you once that ‘we’ do not have any objections even if you say negative things about ‘us’. You keep coming here. One day all that will be cleansed! ‘We’ put no value to whatever negative things you say. All ‘we’ are focused on, is to see what is beneficial for you and your spiritual progress. ‘We’ continue to look out for you, your family and everyone else’s welfare and spiritual good. You speak according to your *prakruti* inherent nature, the non-Self, but your vision is really not so. Even your tendencies are not so and neither are your thoughts. ‘We’ see and ‘we’ know all that.

Wherever I see obstinacy, I maintain compassion. That obstinacy will be pushed away gradually through compassion. I have to work harder there.

### **The consequences of viradhana of the Gnani Purush**

**Questioner:** What are the consequences of doing *viradhana* talking, speaking or behaving negatively against a Gnani Purush in the past life? I have all such traits in me, can they be pardoned or will the consequences of past actions have to be suffered?

**Dadashri:** The Gnani will make use all the medicines he has in his armamentarium. The Gnani is compassionate and therefore He will help cure whatever is in His hands. One has to suffer the consequences of that which

the Gnani has no control over, because dissolution *visarjan* of karmic effects and consequences is in the hands of nature.

**Questioner:** I continue to repent my actions for disrespecting and speaking ill *viradhana*.

**Dadashri:** One will have severe regrets, experience misery, suffer and be restless; there will be no end to that. It will not let one off, will it?

**Questioner:** It will never come to an end; is that so Dada?

**Dadashri:** By ‘no end’ means it is not something that will come to an end within two to four days. Some one’s ‘tank’ may be the size of this room and another person’s ‘tank’ may be as large as the entire building. Will there not be a difference between the two?

**Questioner:** But Dada it will empty one day, will it not?

**Dadashri:** It will empty. You go about your business believing that it will empty, but you should not make the same mistake again. Otherwise, that pipe will close shut. If that mistake was going to happen again, then it is better to fast three times, but do let not allow *viradhana* to happen.

### **Compassion of the Gnani Purush**

Once a person meets a Gnani Purush and if his madness arises due to his ego then he would lose the path of *moksha* forever, would he not? Otherwise do not come here at all, remain *vitrag*, stay away. There is not too much risk involved for the one who speaks from a distance however if he speaks negatively when he remains close to the Gnani, then it is

nothing but a mad ego. This mad ego can ruin one's own gain, even then 'we' would try to save him. We keep the flow of compassion for him.

We keep compassion, that too with understanding. We know that he remains obstinate because he is weak and does not have the spiritual energy. So 'we' maintain compassion.

### The limit of safe side

**Questioner:** We want to know, what is the limit-boundary of our safe side in *vyavahar* worldly interaction?

**Dadashri:** The opposite person would feel the separation with us and we would feel the oneness with him. He would feel the separation since he is dependent on his intellect. Therefore he will feel separation, will he not? We should not have intellect. So we will feel unity *ekata*, oneness *abhedata*.

**Questioner:** What if the other person continues to create separation with us?

**Dadashri:** On the contrary that is beneficial and good for you. It is just that he has intellect as his base, so what can he do? Whatever weapon he has, that is what he is going to use, isn't it?

**Questioner:** So then how can we keep oneness *abhedata* with him?

**Dadashri:** But poor fellow, he does that is due to his helplessness, does he not? And what is his fault in this? He is worthy of receiving compassion.

**Questioner:** I would feel compassion for some time for him. Afterwards I feel that,

'it is not worth keeping compassion for him at all.' I feel thus.

**Dadashri:** Oho! You can never speak like that. Such opinion can take you down in spiritual path. You cannot speak thus.

**Questioner:** Is it doubly egoistic to hold that it is not worth being compassionate?

**Dadashri:** It is not a question about ego. One must not utter such statements, 'it is not worth being compassionate.' A person does not ask you to, 'keep compassion for me'. On the contrary he will say, 'Oh! Ho! Ho! Who are you to talk about being compassionate?' Therefore, this is all wrong.

**Questioner:** So there is no effort whatsoever in being compassionate?

**Dadashri:** Compassion is a natural trait.

**Questioner:** Once a person starts making an effort to 'keep compassion' the contrary reaction 'reject compassion' also arises, no?

**Dadashri:** Yes, that is wrong. To play with the word, 'compassion' is wrong. What is described (above) is sympathetic understanding and kindness (opposite of being unkind and uncaring). Compassion only arrives when one transcends the intellect.

### Compassion is beyond kindness and unkindness

**Questioner:** On what basis does compassion arise?

**Dadashri:** Compassion arises after kindness-unkindness leave.

Celestial beings threw lots of bed bugs, blood-sucking insects, at Lord Mahavir, and



if they were to prepare a bed made out of meat, even then the Lord would have slept on it without being affected. The Lord would not become emotional. And if someone makes me sleep on a bed of meat then nothing will happen to 'me' too, I would be unaffected.

In kindness one becomes sensitive and is prone to emotions. In the matter of compassion, one will 'see' the miseries, but will keep compassion, that is all. He will not become sensitive or emotional to the slightest extent. Lord Mahavir would not become emotional. When the Lord's two disciples were set on fire, the Lord continued 'seeing' that. So what kind of stillness *sthirata* that would be? That is called a stillness of the Self *gnansthirata*. Then other disciple said, 'Lord, he burnt two disciples from our group.' The Lord replied, 'I have come here to bestow the gift of *moksha* liberation from birth and death. I am not the savior of physical body that is not in my power.' The Lord had the same amount of compassion for the one who was setting the fire and for those who were set on fire. The Lord had compassion on the one who set fire on those disciples because he will have to suffer the consequences and the Lord could 'see' those consequences. Lord felt the compassion for his condition that was to follow, poor fellow! And the Lord felt compassion for the two disciples for the consequences they suffered.

**Questioner:** So what is the difference between the state of being 'in motion' and emotional?

**Dadashri:** 'We' would be in the state of motion when we are saying all these things. And you may become emotional. Now what may happen if a train becomes emotional while

it is running in motion? If this train becomes emotional and starts jumping then what will happen inside the train? Similarly this anger-pride-deceit-greed, these birds within would become emotional. The one who has even the slightest amount of kindness *daya* will become emotional. The one who has *anukampa* empathy will also be emotional. Lord Mahavir will not have even slightest kindness *daya*, empathy *anukampa*; he will have only compassion. He is the embodiment of absolute compassion *keval karunamurti*.

**Questioner:** So how can we define compassion *karuna*?

**Dadashri:** Compassion exists where there is no kindness and unkindness. That is why people say to God, 'Thou art the embodiment of absolute compassion.' Compassion is not an attribute of duality. Compassion is a universal intent, it is a feeling of love, it is just like love only, and it is one kind of love only.

### **The Gnani is the constant embodiment of love**

**Questioner:** Now there is no place of kindness in compassion but it is love.

**Dadashri:** 'We' are that embodiment of love. We do not have separation due to difference of opinion *matbheda* with anybody. If someone were to insult me even then *matbheda* does not happen within 'us'.

**Questioner:** What can one call such intent—state? Is it called compassion or kindness?

**Dadashri:** The stage of kindness finished. Unkindness exists where there is kindness. He does not have unkindness,

unkindness is gone, kindness is gone and compassion has arisen.

**Questioner:** So is there a part of ego in compassion too?

**Dadashri:** No, there is no ego.

**Questioner:** Why is there a difference between love and compassion?

**Dadashri:** Love is still a state ahead.

### Love and compassion

**Questioner:** What is the difference between love and compassion?

**Dadashri:** In love there is *adwaita bhaav* the vision of non-duality. In *karuna* compassion there is *bheda* some separation.

**Questioner:** Compassion and love without selfish intent, whose intents are these two?

**Dadashri:** All these are intents of *pragnyashakti* the direct energy of the Self. *Agnyashakti* the energy of ignorance had all the opposite intents.

Kindness *daya* exists in *agnyashakti*. Compassion exists in *pragnyashakti*. It is verily same *bhaav* vision, however compassion arises in *pragnyashakti*. Compassion is the *bhaav* vision devoid of ego and kindness is *bhaav* vision with ego. *Agnyashakti* has been destroyed (in the Gnan Vidhi) that is why *pragnyashakti* arose. One gets destroyed then the other arises. That will not arise until this gets destroyed. Now it may happen that as the *pragnyashakti* arises the *agnyashakti* will be destroyed accordingly. It happens like that too, however that happens in Kramic path—step by step path to Self-realization.

### Forgiveness and compassion

**Questioner:** Can compassion be considered the main attribute of the Self?

**Dadashri:** Compassion is not an attribute of the Self. Compassion is the sign that a person is Self-realized. It is a sign that a person has become *vitaraḡ*—enlightened and unattached. One can know from the signs the nature of a thing. Even anger is not the main attribute of the Soul, it is neither the attribute of either the Self (*chetan*) nor the non-Self (*jada*). It is an extraneous (*vyatireka*) property (*vyatireka guna* – when two elements come together, a third new component of completely new property arises). The opposite of this trait of anger *krodha*, forgiveness *kshama* is also not the property of Soul. From the nature of this forgiveness one can come to know the enlightened state of the person. Yes, this forgiveness has to be natural and spontaneous *sahaj*. It should not be, ‘I am forgiving you.’ One does not have to ask for forgiveness, it is there only. So these following attributes are natural: there is natural humility *vinamrata*, natural forgiveness *kshama*, and natural straightforwardness *saradata*. One does not have to make an effort to become straightforward. Furthermore, there is spontaneous contentment *santosh* in worldly life. From these attributes one can measure the degree to which the Self within has manifest, and yet these are not the attributes of the Soul. The inherent quality of the Self remains with it, but these qualities manifest as signs and qualities in worldly interactions *vyavahar*. If you hurt a person and he responds with a smile, you will learn that his forgiveness is natural.

**Questioner:** Does *kshama* forgiveness destroy *krodha* anger?

**Dadashri:** No. The fact that anger does not arise is forgiveness. Anger remains absent, that is called forgiveness. Anger that did not arise at the place where it would have arisen is called forgiveness. If you instigate and he does not become angry, that is called forgiveness. Where there is anger there is no forgiveness and where there is forgiveness there is no anger. That is decided.

**Questioner:** So then *vyaragata* non-attachment non-detachment to anything worldly, is also a sign of compassion?

**Dadashri:** *Vitaragata* too is a sign *lakshan*, not an attribute. Attraction and abhorrence also are not the attributes of the Soul and *vyaragata* also is not an attribute. These have arisen because of worldly interactions. The Self is beyond any word. Words exist as long as there are worldly interactions. There is language as long as the worldly interactions exist. The Self has no attributes associated with words.

#### Compassion comes after *vyaragata*

**Questioner:** What is the relation between compassion *karuna* and *vyaragata*?

**Dadashri:** Compassion arises after one attains *vyaragata*. *Vitaragata* does not arise after compassion. So compassion does not arise first. *Vitaragata* non-attachment non-detachment to anything worldly, is the cause, leads to compassion.

**Questioner:** How would be the *vyavahar* worldly interaction of the one who is compassionate?

**Dadashri:** In his worldly interactions *vyavahar* there would not be ownership of the body, ownership of the speech and ownership

of the mind. Thereafter, compassion arises.

**Questioner:** We see compassion within You through this *murtarupa* bodily form of Yours. We see *vyaragata* non-attachment non-detachment to anything worldly, in You.

**Dadashri:** Yes, the one for whom the ownership of the body leaves, compassion will definitely arise. As long as there is the slightest ownership of the body, speech, thought complex, compassion will not arise.

#### Compassion of the Gnani, compassion of the Tirthankara

**Questioner:** What is the difference between the compassion of the Tirthankara who is the absolute *vyarag* and the living incarnate *sajeevan murti* Dada who is a meddlesome (interferes—steps out of the Self—to help the world) *vyarag*?

**Dadashri:** Here it becomes personalized (*vyaktigat*—individualized) and there it is universal, for all living beings, equal for all. Here it becomes personal, this person came, that person came etc. For the Tirthankara, it is all the same and equal. Anybody comes, his daughter may come or anybody else, there is no change. It is the same.

**Questioner:** Is there any difference in the results (internal effects) of the Gnani and the results of the Tirthankara?

**Dadashri:** Effects are of the same kind. There would not be any difference in the effects. But there is difference in the external visible conduct. Effects are very pure, but the conduct will be different. Conduct in this life depends on conviction (*pratiti*) that existed in

the past life. So a little difference is evident in the conduct here.

The *Vitarags* (the fully enlightened Ones) are free from the slightest elements of attachment and abhorrence. Therefore, they can not do anything whereas for ‘us’ (the Gnani and the enlightened Lord within) there is a deficiency of four degrees so we have the ability to do something. This is what gets the task done to completion (the final heave towards full enlightenment).

One to two life times remain for us, so the interference (*khatpat*—meddling to wake up the spiritually sleeping humanity) remains and therefore we are the ‘*khatpatia vitarag*’! I would tell people, ‘please bring that fellow here. Do this and that. And the full *vitargas* do not get involved with anything. One becomes liberated by His *darshan* only. One can achieve salvation (final enlightenment in Akram Vignan) merely by doing *darshan* of The Tirthankara. But one has to know how to do the true ‘*darshan*’. One’s profit (spiritual) is dependant upon how much he knows in this regard. That is it. He is the *Vitarag*. The one who has recognized and known this *vitargata*—the state of the enlightened—then that state is his for the taking. The benefit is directly proportional to this realization (*odakha*). They themselves do not interfere—step out of the Self—in this. Their speech simply flows spontaneously and naturally. So the Tirthankaras are not meddlesome. I am a meddlesome *vitarg*, so I say, ‘bring that lady here for her benefit,’ because we know that this is not our final life (*avatar*). Therefore, I can say all these things here. The Tirthankara would not say, ‘there is no father—boss over you, and no one has been born to hurt you in your life if it is not in

your account.’ They do not utter such words. This is because for them it is, ‘those who are ready for the final liberation, do the *darshan* and attain; those who are not ready for *moksha*—liberation, so be it.’ *Vitarag*. Whereas, for us here there is this residual insistence, ‘get your work done—wake up, know who you are’. This is our *khatpat*—meddling and therefore we are called ‘*khatpatia vitarag*’.

**Questioner:** But Dada, those who come to you and understand this then only his *matbheda* separation from your viewpoint can leave, however the one who doesn’t come, his separation will remain, will it not? Would it be like this in the time of Tirthankaras, too?

**Dadashri:** It is correct, but they do not meddle in it. ‘We’ would meddle. We would save you from this side and from that side too. People elsewhere would speak and that is all. If he does not like then he can leave. We do meddle, we would ask him to sit and keep talking.

#### Feeling of compassion even in *charitramoha*

**Questioner:** Now the way you are saying, you also have *charitramoha*—that which deludes in discharging karma effects and we also have *charitramoha*, but there would be difference, would it not?

**Dadashri:** The difference would arise for sure. You want to go to the bank to count twenty thousand then you want to go to Oberoi hotel to have a little snack. Do I have any such thing? That *charitramoha* is the load, lot of load. We do not have the load-stress of *charitramoha*, it is easy. However *moha* illusion is there for sure. Who would suffer

without *moha* illusion? Any kind of *moha* is worth mentioning, but which *moha*? *Charitramoha*. The *moha* through which a new *moha* does not get bound and this *moha* will get discharged. It is like that for you too but you will have the load and the stress due to the load, you will feel continuous stress. You have to deal with the twenty thousand that you want to deposit and then to use it if someone were to ask you to borrow some money from you then there will be *upadhi* externally induced trouble.

**Questioner:** Dada, you have labeled it as *charitramoha* discharging illusionary attachment, but is it not the compassion of the Gnani?

**Dadashri:** It is verily the *bhaav* intent of compassion. But still, it is called a kind of *moha* illusion.

**Questioner:** Even the feeling of compassion, it is *charitramoha*.

**Dadashri:** No one is there without *moha* !

**Questioner:** Dada, these Tirthankaras would have the deep inner intent *bhavna* of *jagat kalyan* salvation of the world. That is also the *charitramoha* of Tirthankara, is that right or not?

**Dadashri:** Everything is *charitramoha*. Everything that happens before *kevalgnan* absolute enlightenment is *charitramoha*. *Charitramoha* exists until twelfth *gunthanu* stage of spiritual development. And once the *charitramoha* finishes, *kevalgnan* arises.

#### Constant natural compassion

**Questioner:** You are saying that the

compassion of the Gnani is natural, it is not a discharge karma effect. So then do the Tirthankaras (the fully enlightened beings) bind tirthankara karma (to become a Tirthankara) naturally or with deep inner intent (as a *bhaavkarma* of previous life)?

**Dadashri:** They are binding with *bhaavkarma*. Yet their compassion is natural. The nature of compassion is spontaneous, there is no action involved, there is no doer. One charges (binds) a karma with *bhaavkarma* (causal karma- 'I am Chandulal').

**Questioner:** Do the Tirthankaras bind this *bhaavkarma* at the time of attaining Self-realization?

**Dadashri:** That *bhaavkarma* is indeed after Self-realization, but it is after attaining the right vision—'I am pure Soul' (*samkit*). After the right vision (*samyaktva*) is attained, there exists the deep inner intent (*bhaav*), 'let the suffering humanity attain this bliss that I have attained.' That is the *bhaavkarma*, the charge karma. That is how one binds the *tirthankara clan*—*gotra*. I too have the same *bhaav*, that may the world attain this bliss.

Compassion is the natural intent. Just as it is: spontaneous compassion. If someone were to abuse me, then also the natural forgiveness is there. Forgiveness is the naturally existing compassion. So compassion is a natural attribute, whereas kindness-mercy is the effect of *bhaavkarma*. After becoming a Tirthankara, there is no *bhaavkarma*. *Bhaavkarma*—charge karma was there in their previous life. I still have this pending *bhaavkarma* of wanting the entire world to attain salvation. The tirthankara had charged for becoming a Tirthankara on the very day

they had the inner intent of salvation of the entire world. So the effect of the karma that was charged is evident now. Theirs is the absolute compassion (*keval karuna*). Their compassion is continuous and constant. They do not have any *bhaav*-charge karma. As long as any *bhaavkarma* exists, there is no full enlightenment.

### **Gnani's selfless compassion**

**Questioner:** But Dada, this need that has arisen within You, that is selfless compassion *nishkaam karuna*, is it not?

**Dadashri:** *Nishkaam karuna* yes, but this *karuna* is also for self-interest, isn't it? After reaching this state that other state will arrive. After arriving at this stage the last stage which arrives is such a state that the world will be very happy. It is the tirthankara state. He exists for the salvation of all beings. He does not live for his own sake. Did you understand a little of what I am trying to say? The compassion of the 'Gnani Purush' is for every living being throughout the world.

### **Final pamphlet is compassion**

**Questioner:** Compassion *karuna* and forgiveness *kshama* that *Vitarag* Lords used to be in; at which stage and which way did these attributes manifest?

**Dadashri:** Forgiveness is not a thing at all. Forgiveness means absence of anger. When at a situation which would have made one angry, anger does not arise, that is *kshama* forgiveness.

Compassion is a natural thing. It is not something that one can plan or set. Compassion *karuna* is there naturally *sahaj* without any action. And the deep inner intent

of compassion *karuna bhaav* is where one has to keep the inner intent that one should have such a state, or one has to 'do' such intents.

**Questioner:** So then compassion is an end result?

**Dadashri:** Compassion is verily the final pamphlet of this world.

**Questioner:** Does it manifest in the last life?

**Dadashri:** It may manifest in the last life or in the last one to two lives too. There is no steadfast law for compassion. However compassion is the final thing and that too, natural compassion!

**Questioner:** Once one enters in the stage of compassion then *pratikraman* and all those stages are surpassed, is that right?

**Dadashri:** Once one enters in the stage of compassion it is done. However it is difficult to attain compassion. So until then one has to do *pratikraman*. You think it is compassion, but it is the attribute of kindness *daya*, and it is associated with feelings. This is not compassion. How is the compassion? It is magnificent. If you have seen the magnificent entrance of compassion then You would know that there is no such grand entrance in the entire world. That is called an attribute of *karunyata* the state of compassion. It is natural.

### **Difference between a tirthankara and a kevali**

**Questioner:** The *kevlis* those who attain *moksha* ultimate liberation never to return again, do they attain *karunyata* compassionate state?



**Dadashri:** There is nothing like *karuna* compassion for the *kevlis*. The nature of *kevlis* is to stay in *kevalgnan* absolute knowledge only. They will not teach any living being. Even his own family member will wander around the world without attaining the Self. It is not a *tirthankara* clan—*gotra*. His family member would wander around. The Gnani Purush is the one who will bind a *tirthankara* *gotra* and he is the one who has deep inner intents to bring about the salvation of the entire world, even if he tries to suppress this the intents would arise.

**Questioner:** And he would have *karuna* on the account of these intents *bhavna* only, would it not?

**Dadashri:** This *bhavna* has existed for many a life times, and as a consequence of that this *karuna* compassion arises. Such *bhavna* is consistently present for very long time then compassion arises. And *karuna* is said to be a final stage. However compassion will not arise in just anybody. Compassion arises within when one's desire to get help in any kind of work, from any living being, leaves. Compassion does not arise as long as one needs to get help from another being. Compassion does not arise as long as there is dependency on each other. If one is dependent on another living being, be it an only one human being, even then compassion does not arise. There should not be any dependency. Yes, one may become a support for others but he does not depend on anyone.

**Questioner:** Such a dependency is neither with *bhaav* intent-cause nor is it with *dravya* effect in current life?

**Dadashri:** It is not on any path. There, there is no separation between cause *bhaav*

and effect *dravya*. There is no dependency at all. He would have become *nirbhaya* totally fearless. If someone were to tell him, 'get out of the house' then also nothing will happen. He does not become dependant that being around this person is necessary for my life. In this there should not be any dependency on *mishrachetan* a living being, whatsoever. One has to depend on house. It is lifeless so it will not have a claim against you. However *mishrachetan* will have a claim on you.

### Compassion and compassionate state

Compassion *karuna* is the universal intent that is for everyone in this world. It arises out of one's concern for everyone trapped in the world's miseries and how people's miseries can be alleviated, how one can attain peace, such a deep inner intent is the intent of compassion *karuna bhavna*.

**Questioner:** Please explain *karuna* compassion and *karunyata* compassionate state.

**Dadashri:** Compassion will arise some time and other time nothing will be there. Compassion is the beginning. And the other one is permanent, *karunyata* the state of compassion. When one is compassionate he will not have attribute of kindness. This is because, when one is kind, unkindness exists at the other end. That is why the word compassion is placed and it is the beginning. Yet it is not *karunyata*.

Do not get involved with words too much. It is only for closure. The word *karuna* is different and the word *karunyata* is different. Do not cling to words. Otherwise all trains will stop.

**That is verily our state of compassion**

*Dharma* begins from the moment you begin to give happiness *sukha* to others. Compassion begins when one is constantly preoccupied with helping others in difficulty. Since my childhood I had the constant desire to help people in difficulty. When no thoughts arise about the self, then it is called compassion *karunyata*. Only then does Gnan manifest. For the one who has sown the seed of constant compassion *karunyata*, the Gnan will not remain without manifesting.

Until one's eyes become pure, one cannot bring about salvation of the other person. That is the only reason I make everybody come and do *darshan*. Purity in eyes is verily *karunyata*; there is no other intent.

One needs to become an embodiment of compassion *karunya murti* in this world. Only when the *chit* the inner complex of

knowledge and vision, becomes *ekchit* absorbed in the Self, can one become the living form of compassion. If one becomes an embodiment of compassion then *moksha* comes in front of you, you do not have to go look for it. One will have compassion even against an opponent.

What 'We' are saying is destroy all miseries. 'We' cannot bear to see these miseries and suffering. Still 'we' do not become emotional about it. At the same time 'we' remain that much *vitaraḡ* too. Despite this, 'we' cannot bear to see people suffering. This is because 'we' know 'our' limits of tolerance *sahanshakti*. 'We' know from 'our' own experiences and how 'we' dealt with pain and suffering, so 'we' know what these people are going through. That verily is the expression of 'our' compassion *karunyata*.

**Jai Sat Chit Anand**

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## **Gnani's compassion on every living being**

The worldly relationship and interaction is relation of selfishness. All these are relative relations. The only relationship that is real, is the one with the Gnani Purush. He has infinite compassion for you. He is established completely as the Self and that is why He can bring about your salvation. The Gnani Purush's compassion is universal - for every living being in the world. Compassion begins when one is constantly preoccupied with helping others in difficulty without any care for the self. Since my childhood I had the constant desire to help people in difficulty. When no thoughts arise about the self, then it is called compassion - karunyata. That compassionate state simply exists in all situations that everyone is so trapped in the miseries of worldly interaction, and how can they become free from these miseries.

~Dadashri



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