

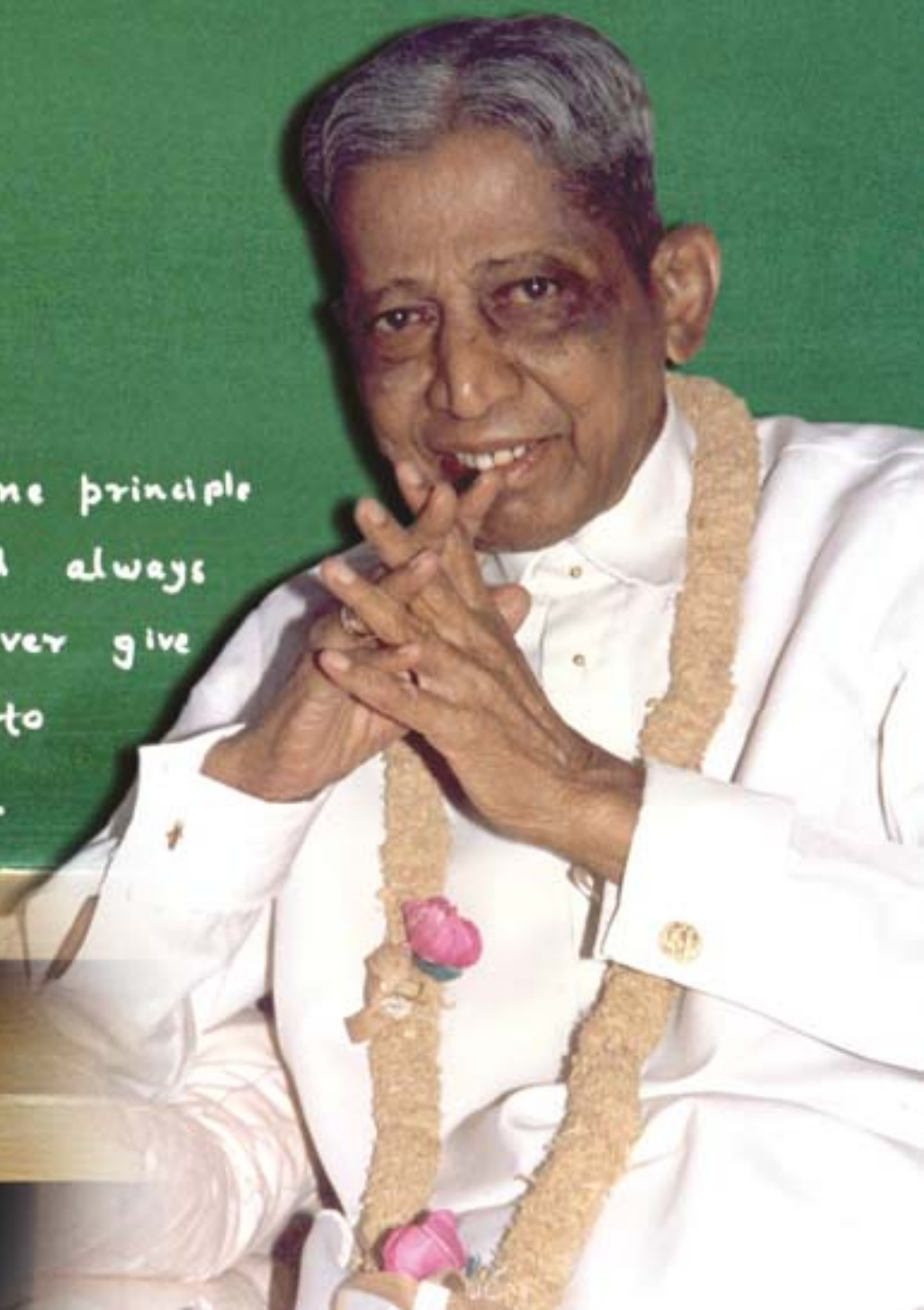
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# DADAVANI

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One should adopt one principle  
in life. One should always  
remain positive. Never give  
any support to  
the negative.



**Editor :**  
**Deepak Desai**

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# DADAVANI

**One should always remain positive  
in the worldly interaction**

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## EDITORIAL

We have never thought seriously about positive or negative inclination in speech, behavior, thoughts, and opinions which take place naturally in worldly interaction, have we? Highly revered Dadashri says that the whole world revolves around these three statements 1. Have a positive ego to be happy. Positive ego is the ego that does not want to hurt any living being, in the slightest degree. 2. Negative ego is the cause of unhappiness and misery. If someone insults you and you harbor animosity and enmity towards that person, then it is a negative ego. 3. Become free from the false projection, 'I am Chandulal—the ego,' if you want liberation.

What are the causes that create negativity in worldly life? When one feels slighted when something does not happen as per his plan, when one's respect is not maintained properly, when one's expectation in illusory attachment is not met, and when someone ruins or destroys that which is held to be of value; then negativity arises. The one who wants to become free has to find out the reasons for the multiplication of the negatives and then divide them through positives; and furthermore eradicate them through Gnan—knowledge of the Self attained in the Gnan Vidhi of Dadashri. Then only the tubers of doership, pride, illusory attachment and greed would dissolve and this will bring forth peace in life, lets one progress in the path of liberation.

Just as a coin has two sides, there are two kinds of results in daily worldly life interactions: a positive and a negative. Any positive line is towards God-divinity and any negative line is towards devil-evil. Negativity will give unhappiness and positivity will give happiness in life. The Self is towards positive and intellect is towards negative. The one whose mind attains the state of continuous positivity all the time is verily a God. Negativity will waste your time in worldly matters, will create entanglements, will not let you experience happiness and come out of the worldly life. The negativity will break automatically if one remains positive in worldly life, instead of wasting time in destroying negativity. That is why Gnani Purush Dadashri says 'Remain positive in worldly interaction (*vyavahar*), do not become negative.' If you remain positive, then any worldly obstacles will not affect you.

The correct understanding regarding positive and negative is available in the divine speech of Dadashri. This allows one to remain in normality in time of expectation or disappointment, rise or fall, happiness or unhappiness in life; and attain true satisfaction, and make life worthwhile. Dadashri gives this scientific principle: 'Adopt one principle in the life; always remain positive, never support negative. Whenever any negativity arises then remain silent.' So therefore, having attained Gnan, start getting rid of negativity by settling everything with equanimity. Then positivity will remain automatically. Thereafter remain positive in relative worldly interaction and in the real there is neither the positive nor the negative and that is verily the state of the *vitaraḡ*. It is our ardent prayer that everyone attain the right understanding to enter the realm of the positive inner effort so that one proceeds to become a *vitaraḡ*.

~Deepak Desai

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### One should always remain positive in the worldly interaction

(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))

#### What is the energy that controls the results?

**Questioner:** My life was very happy with my wife, I don't know why God took her away from me at the age of twenty-eight? I have no way of connecting with her. Why would God do such a thing?

**Dadashri:** It is like this, If you want to take off the rust from a piece of iron, do you not have to heat it and then keep beating it to bring it back to its original state?

**Questioner:** Yes, that is how it gets cleaned.

**Dadashri:** Similarly the beatings that human beings get in their life make them clean. Do you understand? Otherwise, if your wife was alive then it will go on just like that. Then you would not look for medicine.

**Questioner:** You said it right Dadaji, when she was alive I used to read all which a nonbeliever reads and all my writings were related to the same. I used to throw a religious book away feeling that it was wrong interference in my life.

**Dadashri:** If you do not take a medicine the disease remains and may even increase. This that is happening to you is the taking of the medicine.

**Questioner:** I was not religious yet I was not in this much turmoil in that situation Dada, as much I am right now.

**Dadashri:** You were fine as you say,

but would you not get disturbed when divisiveness due to difference in opinions (*matabheda*) happened with her? You might have got into *matabheda* with her at least some day, didn't you?

**Questioner:** Very rarely, it may have happened once in a while. And it did not last more than one to two days.

**Dadashri:** Yes, but in reality it is like this. If you receive just a letter claiming and accusing you, that 'you have done this,' even then you will have an effect. You will feel the effects. This whole body complex is effective.

**Questioner:** At that time Dada, my approach used to be such that if I get into any trouble or anything major arose then I was able to get through it. I was able to overcome that. So that confidence, probably you can call an ego, it is verily an ego. And I was not used to experience the slightest restlessness, or trouble or anything like that. My life was smooth. Whatever happened, I definitely managed to overcome that, but here I lost and took a great beating.

**Dadashri:** This life, which we live, has two kinds of results. When there is a positive result at that time everything happens according to your wish, whatever you have 'willed' (*dharyoon*). Even if you throw it all wrong the right thing will happen.

So you will continue to meet with all the evidences. Circumstances will continue to come together, according to your wish.

However when negative comes, at that moment everything will happen against your wish. So these positive and negative energies are playing roles. You have to remain under subservient to these two energies.

### The effects of positive and negative

**Questioner:** We are *Atma*—Soul. If we really are the Self and we are not saying anything to—disturbing—these positive and negative energies, then why do they harass us?

**Dadashri:** But if you become the Self and become who you really are in the original state, then positive and negative energies will not touch you, affect you. But right now you have not become the Self.

**Questioner:** These positive and negative which happens, is it an illusion or does it happen due to egoism?

**Dadashri:** No, it is not an illusion. It is a fact. Everything keeps happening according to your will. Whatever you will, everything happens accordingly. You throw in a wrong direction, even then it turns right, such is the nature of positive and at another time, such a negative time arises that you try everything, even if you throw in a right direction still it will turn wrong.

### Where the negative is taken as positive

**Questioner:** Dada, you are talking about negative actions, I understood. Negative, that which needs to be rejected, I am not able to follow through. As for example, to tell a lie is a bad thing.

**Dadashri:** It is like this, how can you even talk about that which is not positive? Is

it positive? What you are describing is negative.

This positive, is it correct? If positive is correct then negative is considered wrong. But positive is not correct at all so then how can negative be called wrong? So ‘we’ say that this negative, that you believed positive, is a hundred percent wrong. It is being negated for something else. Therefore positive is some other thing. I am trying to convey that this, that you call positive, is not positive.

**Questioner:** But one needs to have the knowledge, it can happen when you give that knowledge-Gnan, can it not?

**Dadashri:** No, it is not so. It is not linked to receiving Gnan from me. It is something that can be understood by intellect. What ‘we’ give is a different Gnan. This here is possible to understand by intellect that you don’t know what the positive is and where it is not positive you have believed it to be positive. That is why we are telling you that you do not know and you have ended believing it to be positive. So then you will think, what is really considered positive? Will you not have such thought or not?

**Questioner:** Yes, I definitely want to know positive.

**Dadashri:** You do think that I am not showing you this negative path, do you? I am saying that what you have believed to be the positive, all that is negative.

**Questioner:** Yes, right.

**Dadashri:** Now that which you considered positive is taken as negative; so what should be positive then? Should you not think about that or not? So this is not the path

of negative. I am telling you to find out the true positive. You believe this negative to be a positive, because of that you will not be happy.

**What energy does a human being possess?**

Does a human being have energy? Do you have any energy?

**Questioner:** Energy (*shakti*) means which energy are you talking about?

**Dadashri:** Do you have any energy of any kind?

**Questioner:** I do have *shakti* for sure, without it how can *bhakti* (to move with devotion) be done?

**Dadashri:** Tell me then, what energy do you have?

**Questioner:** I have physical energy.

**Dadashri:** Is that so? If a big bull comes aggressively in front of you now, can you defeat it?

**Questioner:** No. You talked about a relative thing; it has more energy than me. It is a relative thing, which is dependant on other factors (*sapeksha*).

**Dadashri:** Then it is not called energy at all. In that energy (*shakti*) where the superior has more energy, cannot be called energy at all. How can you call it energy (*shakti*)? Do you have control over emptying your bowels? People do not have control over evacuating their bowels and *mooah* (special exclamation used by Dadashri to denote the one who is dying every moment)! and yet they are all so caught up in these energies and they shout and make such a fuss!

Do you have your own control over your bowels? Do you have independent control?

**Questioner:** No.

**Dadashri:** Yes. Even the Lord did not have, I do not have and no one has. And people get inflated with ego needlessly claiming 'I have done this and I have done that...' That is all sheer egoism. Now then do you have any control over your sleep? Can you go to sleep any time if you want to?

**Questioner:** No.

**Dadashri:** Then do you have control over awaking?

**Questioner:** No.

**Dadashri:** Then what control do you have? Tell me, what control do you have? All are wrongly believed talks. 'I will do this and I have done that'. There is no consciousness—awareness of the Self in this at all. One becomes aware in worldly matters because of keeping track from various sides. One doesn't have any realization of the Self and yet he goes around with the load of the world on his head. The whole worldly interaction has been going on without him knowing who he is. One does not have the slightest awareness.

**When one comes to know about the correct positive...**

**Questioner:** Dada, but it is such that the whole life one has seen the negative, so that negative verily becomes like a positive for him; that is the problem.

**Dadashri:** No. It does not become positive. He just believes that to be positive. It is only a belief. Now belief means just like

believing that you have two hundred thousand rupees in the bank, does it mean the bank will accept you? All these are wrong beliefs. Therefore you will never see any person happy on this path. This path is verily wrong that no one would be happy. May he be a prime minister or a president of India or an emperor, everybody is unhappy. When will one appear happy? It will be when one attains the right understanding, comes to the right positive. This believed positive is incorrect. This is wrong positive. Where there is negative, people believe it to be positive. Have not they believed that? What is your name?

**Questioner:** Chandubhai.

**Dadashri:** Are you really Chandubhai? Is Chandubhai not your name?

**Questioner:** It is only a name.

**Dadashri:** Then who are you? My name is Chandu, then who are you? You are someone's son. You just have this much understanding, do you not? You are Chandubhai, how long will you let it go like this?

**Questioner:** The whole life we have walked in darkness and darkness only. So this darkness may be thrown out, but how can it leave?

**Dadashri:** One has walked in darkness since infinite life times. Wander, wander, wander, wander, wander and yet the living being has never seen the positive at all. If he sees positive then he can settle.

**Questioner:** One has lost the understanding of positive.

**Dadashri:** Understanding is lost and

he believes the negative to be verily the positive. One believes that the negative is positive.

**Questioner:** Since he has constantly smelled the stench, he has not realized the fragrance at all.

**Dadashri:** How can one realize that? Then we bring him in realization. We bring him in awareness (*bhaan*) by giving him Gnan—Self-knowledge. After then he will say, 'Yes, this is not I, this is Chandubhai. I am not Chandubhai.'

#### Result of our mistake only

**Questioner:** Now I do not have the sense (*bhaav*) of doership. Now with the wrong belief—illusion—that I am not the doer, if something wrong happens through me; is it right or wrong to blame a 'superior—someone out there' doer?

**Dadashri:** How can you say like that? It is your mistake only. All mistakes are yours. When you get a reward on the name of Chandubhai then you will take it, will you not?

**Questioner:** Yes.

**Dadashri:** You attained the reward due to your eligibility and because of your ineligibility such a wrong thing happened. You are whole and sole responsible. There is nobody else's interference in this. If you say sitting near water at the last step of a step well that, 'You are a thief,' to a step well,' then what will it say?

**Questioner:** An echo will arise. The echo will sound, 'You are a thief.'

**Dadashri:** So if you do not like that it

calls you a thief, then you should say that ‘You are a king’. All these are only your projections. Every living being does his own projection. In all this, God—the Self is caught up in the middle unnecessarily.

**Questioner:** Yes. That is the only thing I am trying to say that people do wrong deeds by staying in wrong illusion-wrong belief.

**Dadashri:** Yes. Therefore one should find out a way to come out of illusion.

### The path of positive effort

If you are able to do something then what you are able to do, I will tell you, one way. As long as one has not become a Self-realized one (*Purush*), he cannot do spiritual effort (*purushartha*). *Purushartha* begins when the separation of the Self (*Purush*) and the non-Self (*prakruti*) occurs. Until then a human being is not able to do anything. Yet one is able to do it, let me show you. One is not able to do and yet he is doing.

Now say for instance you had a fight with one person, then you fight with a second person, and from these events and by reading some books you realize that by fighting your liability increases. And this is not a good thing, then you decide that, ‘No, I do not want to fight anymore now.’ Then you say, ‘What if the other person beats me up?’ Then at that time maintain effortless equanimity (*samata*). To maintain that effortless equanimity is called *purushartha*. We can say that you are doing some *purushartha*. Can you accept that? It is possible to understand this talk, isn’t it?

**Questioner:** I understood.

**Dadashri:** Yes. Another thing is, that if

you find a wallet from the street, then you begin to think how you would feel if your wallet was lost. You think like that and then you think when you can find the owner of this wallet so that you may give it back to him. That is called your spiritual effort (*purushartha*). So if you understand like this then at least you arrived at positive. I am trying to lead you towards the positive. At this time you believe a negative to be a positive, all that is not *purushartha*, but you should come towards the positive. Did you understand or not?

**Questioner:** Yes.

**Dadashri:** If it is your father’s fault but if you increase the fight with your father then what can happen at the end of this? The two paths would become separate. Instead it is necessary for you to stay together. Another building is not yet built, so until then you will have to stay with him. So you are to maintain peace and equanimity (*samata*) while he is clashing. Is it considered a *purushartha* or not?

**Questioner:** It is.

**Dadashri:** You are to maintain that *samata*. The meaning of *samata* is, when he is fighting, at that time you have mental conflict that is not called effortless equanimity (*samata*). If he is fighting verbally and your mind does not react, that is called *samata*. That is called *samata*, isn’t it?

**Questioner:** Yes, that is verily called *samata*. That other thing is...

**Dadashri:** I am trying to take you towards the positive. A person would be destroyed if we take him towards the negative.



**Positive line is the side of God**

**Questioner:** Can a person with negativity become an atheist (*nastic*)?

**Dadashri:** An atheist? Now, there is nothing like an atheist in this world. Only all these positive lines are on the side of God. Positive line is on the side of God and negative line is on the side of devil-evil.

So every person would be in some positive line for sure, some would believe in ethics (*niti*), he may not believe in God but he would believe in ethics, he would be in positive in other way. All that is positive is on the side of God. A book can be written on positive and negative.

**Questioner:** One can write a small book but not a big book.

**Dadashri:** No, there is so much description (*vivaran*) that one can write a big book even if one is having a good time.

**Questioner:** But Dada, what you are saying that this is positive, is it the opposite of negative? Are you talking about the dual nature of positive and negative?

**Dadashri:** Both are in duality against each other. When one is there, then the other is there, that is called duality. One is opposite (*pratikari*) in this, that is called duality. But in reality everything is in duality only. However we understand easily that, this person uttered this talk which is positive and this person uttered this talk which is negative. Can we not understand such difference?

**Questioner:** Yes, but we can understand this duality through intellect.

**Dadashri:** This ethical is positive talk

and this unethical is a devil thing. To steal is a devil thing. You just have to see on which side all this is. This positive is entirely on the side of God-the divine.

**If one enters the real then only positivity arises in the relative**

It is more than enough if positivity increases. But it is not possible to increase positivity just like that. If one tries to make an effort, then both positive and negative will arise. This is because one does not know how the positive and negative arises. If one comes into the real then only positive comes in worldly interaction (*vyavahar*). Negative cannot turn positive and positive cannot turn negative. This is because both are in duality and the Self (*potey*) is beyond duality.

**Positive 'way' to bring the positive**

What does positive mean? You do not have to take out anything, you do not have to remove anything, you only have to bring.

Say for instance, we have this drum full of oil and if someone says to empty this oil; then we ask him what he wants to fill inside. Then he says that, 'I want to fill with it with water.' So we tell him that pour water in this. Oil will vacate by itself. Or if you want to fill this drum with wheat or whatever then start pouring that in. So that oil will come out. Generally you used to empty it and fill it, instead start putting in. So all this will come out. This is wheat and this is water, are seen due to intellect's play. But the solution over here is that when you add—'see'—the positive then the negative will leave its place and come out. So that which leaves its place by itself, people are trying to get it out. They try to get rid of ignorance—darkness, then



when will it end? When you try to empty this ignorance through a cup by a cup then when there will be light? When there will be morning? Instead of that, turn the light on.

### **The result is dependent on your inner effort**

To do good intent (*bhaav*), to do high intent is a positive *purushartha*. By doing this one progresses towards higher life forms (*urdhvargati*). To do bad intent is a negative *purushartha*. By doing this one regresses towards lower life forms (*adhogati*). And the true *purushartha* is when one becomes the Self and 'does' the *purushartha* (remains) as the Self. This leads to liberation *moksha*.

### **Three keys to becoming happy**

In short, the (wrong belief) of 'I am Chandubhai,' (*aropit bhaav*) is egoism. Use that egoism positively if you want worldly comforts; do not do anything negative in it. If you want only miseries, then maintain a negative ego and if you want a mixture of happiness and misery, then do positive and negative together. But if you want liberation, free yourself from the wrong belief and come into the nature of the Self (*swa-bhaav*). The whole world revolves around these three statements. You are in compliance with the dictates of every religion if you understand these three statements and abide by them.

Therefore there are only these three statements:

1. Have a positive ego to be happy. Positive ego is the ego that does not want to hurt any living being, in the slightest degree.

2. Negative ego is the cause of unhappiness and misery. If someone insults

you and you harbor animosity and enmity towards that person, then it is a negative ego. If you complain to the authorities about someone who is hoarding goods illegally in his home, you are avenging yourself. You fool! You had that man arrested because of your animosity? Just for vengeance! This is a negative ego.

3. Become free from the false projection (*aropit bhaav*) of Self on the worldly self (I am Chandulal) if you want liberation.

Negative ego is a bad thing. The moment you look to send someone to jail, you are imprisoning yourself. Your thinking should be that whatever comes your way, it comes to you because of your past mistakes so accept it and 'deposit' it into your karmic account. When someone insults you, accept the insult and do not lash out if you want to stop the karmic accounts with him. If you can afford to continue the business of this worldly life, then you can retaliate with twice the force.

Do what you like. When you give people respect and you know that the consequences of doing so are good, then you can respect them. It is written in Aptavani One (Dadashri's first major reference text on Akram Vignan) that you can project into the world as you would in a step well. If you say 'You are a thief' into a well, an echo of 'You are a thief' will come back to you from the well. So if you don't like that echo, then say, 'You are a king' and it will come back telling you, 'You are a king.' This is what the world is like.

### **Only mistakes are your superior**

The world is in the form of vibrations.

There is no one above you as your superior. If someone wants a guarantee of this, then I am willing to give this in writing, 'There is no one above you as your superior, and in the same token there is no underhand below you.' No one has yet been born who can interfere in anyone else's life. And yet just look at how complicated this world has become. Who are your superiors? There are only two: your own mistakes and your own blunder. What is the blunder? The blunder is to claim to be what you are not. To say 'I am Chandulal,' is a blunder because in reality you are a pure Soul. When the blunder is removed, what remains? When someone insults you, can you not understand that it is the consequence of your past mistake? Therefore you have to deal with all situations with equanimity. He keeps abusing you and you have to give blessings to him.

**Questioner:** Yes, but our karma are getting discharged.

**Dadashri:** When one abuses you verbally then you know that this is the result, and he is not a guilty in this, he is (liberating you from your karma) the giver of the result.

**Questioner:** He became an evidentiary instrument (*nimit*).

**Dadashri:** It is our account.

To harbor or proceed with other living beings with any kind of negativity is all mistakes (*bhool*); to harbor or proceed with other living beings with positivity is not considered mistakes.

Blunders and mistakes are verily your superior. Nobody else is your superior. If you stop committing mistakes then nobody is your superior.

### **The real religion is through positive ego**

What is the current religion like now? It takes everything into a positive ego. All the scriptures say, 'Practice kindness. Speak only the truth. Do not steal, etc.' Hey! Is one able to do all that! That is why they have put the books (religious) away on the shelves. What did people do? They felt it was not possible to follow what the books dictated and so they were of no use to them. They were not able to practice kindness. They could not speak the truth. These books say the same things over and over again. That is why people put away the books on a shelf.

The world is trying to turn around the result (effect). Now, how can effects be changed, when people themselves have changed? In the past when there were a very small percentage of people who had changed, it was appropriate to say 'Change your conduct. Purify your conduct!' But what can one do when ninety-five percent of conduct today is bad. What can you do when all conduct is bankrupt today? So 'we' have made a new discovery. And truly people consider 'discharge' (effect); as 'charge' (causes). That 'we' got rid of by telling people it is meaningless to believe an effect as being the cause. Conduct has nothing to do with religion. If you believe 'I am the doer of conduct,' then you give rise to conduct all over again. Therefore it will give rise to religion, but you will not achieve purity. There will not be any purity in 'discharge'.

Therefore, give people gnan (knowledge) that is compatible with the times.

### **Understand this talk in Gnani's language**

If you understand what I am saying

from the simple basic perspective, then salvation will be yours. If you understand each of these sentences, then liberation is yours. But what happens if you interpret it according to your own intellect? Everyone has his or her own language and intellect based viewpoint, which prevents him or her from understanding this, 'Discipline in dishonesty'.

**Questioner:** Dada, even when I read this the first time, I immediately started thinking that what Dada is trying to say about this! Then I felt that this is a wonderful sentence!

**Dadashri:** Yes, Akram Vignan means no negative policy at all that 'why are you stealing and why are you lying? Why are you ruining your worldly interaction?' Not such negative policy at all.

'Honesty is the best policy', unfortunately this sentence has become a cliché; it has lost its effectiveness and so 'we' are giving you another sentence: 'Dishonesty is the best foolishness.' People become frustrated and mad trying to live according to the former positive saying. Despite the posted warning signs 'Beware of Thieves' on the streets, people get robbed. The warning signs have become ineffective and useless. In the same manner, some businessmen display the sign, 'Honesty is the best policy' in their businesses and yet they are not honest, so what is the point? Now we have a need for new scriptures and new sentences. That is why 'we' are telling you to post this sentence: 'Dishonesty is the best foolishness.'

### **On the positive path through the nine kalams**

*Satsang* (the company of the Self)

means to join with the eternal (*sat*), to join with the good things, to join with the positive thing. And to join (*yoga*) with the negative brings pain.

All these religions exist to support positive ego. Just for positive only 'we' are telling you that for this positive ego you write down these nine *kalams* (*dikshavakya* – a sentence that liberates. Precise orderly writing that leads to total freedom from all obstacles of worldly life). And start to follow according to these nine *kalams* where all the religions are encompassed. Do not create negative for anyone or anything.

The negativity will break automatically if one remains positive in worldly life, instead of wasting time in destroying negativity. But it takes long time to break this negative. Hey you *mooah*—the one who is continuously dying—why are you wasting time uselessly to do this?

### **Moksha through the religion of the Self**

**Questioner:** What is the fact about getting rid of *adharma* (not religion – to do wrong thing)?

**Dadashri:** Why do you need to get rid of *adharma*?

**Questioner:** Please talk about how the self can come to its own *dharma*.

**Dadashri:** Yes, the self can come into its own religion. When it comes in its own religion, there is no need of a word non-religion *adharma*. This is because these words, religion (*dharma*) and non-religion (*adharma*), both are in duality.

The word non-religion (*adharma*), is

an opposite word. To do wrong (hurt others) is called *adharma* and to do good (help others) is called *dharma*. But there is a sense of doership in both. And this religion of the Self is an inherent nature of the Self (*swabhavik*), natural means the self comes in its own religion of the Self. I explained in detail since you spoke the word *adharma*.

**Questioner:** We will not take this in the negative sense, we will take it in the positive sense. We will take this talk in the positive sense.

**Dadashri:** That is correct; there is no problem for that. But I am just telling you this. I am telling you the definition of the word *adharma*. We need to understand the definition, don't we? Rather than that if we speak straight that when the self (worldly interacting self) comes in its own religion (the Self) then *moksha* is inevitable. Everything else is definitely in this relative religion.

#### Where is the realm of the Self?

You do not have any control in your hand to change anything. Yes, and the other realm and authority which you have, you do not know that.

**Questioner:** Yes, we do not know anything about that energy (*shakti*).

**Dadashri:** The control and power (*satta*) over the realm which one has, he does not know that. That control is lying there unknowingly, and where there is no control you believe you have control over there. So you believe a foreign department to be a home department. And you do not know about the home department at all. Because you have believed all along that the foreign is

verily the home. So if you do everything for the foreign then what is Yours in this? So if you come in the home department then your work can be done.

The world is the puzzle itself. There are two view points to solve this puzzle. One relative view point and one real view point. So by relative viewpoint you are Chandubhai and by real viewpoint you are Shuddhatma—pure Soul. By this way, we establish you in the religion of the Self (*Atmadharma*—to remain as the Self).

**Questioner:** Dada, of course, by listening to your talk or by reading a book, we can understand but our restlessness does not decrease. Do something that we do not need to listen or read a book and we can stay in the home department. Please do something like that.

**Dadashri:** Do you want to become independent? Then right now do such deep inner intent (*bhavna*), 'I have become dependent on all these, I have become dependent on others, I have become dependent on the mind, I have become dependent on the intellect; I want to become independent from all these.' Keep reciting this intent for now. Then when 'we' give you Gnan, it will happen.

#### How can one know 'What am I not'?

**Questioner:** Now can you please tell me a little bit about that negative side, how can I know about that negative side?

**Dadashri:** I will explain to you in detail on the day of the Gnan Vidhi (this is a scientific process of 48 minutes wherein the Gnani graces the seeker and imparts the

knowledge of the Self). At that time You will understand all about negative. Then we will enjoy talking about this. Thereafter what I am trying to say will reach You.

Therefore I am telling these people that know 'What you are not'. Then he says, "How can I know 'What am I not'?" Then I would say, "Remove only 'my'. 'My hand' that is not You. 'My head' that is not You. 'My eyes' is not You; keep eliminating all that. Then eliminate 'my' mind, 'my' egoism, 'my' speech, eliminate all." Then he asks, "Then I will definitely attain salvation. It will come right away." Then do it, but how can that poor fellow eliminate this? Those demerit karma (sin - *paap*) should get burnt, shouldn't they?

How is this whole world? If one does like this then he will get stuck there and if he does like this then he will get stuck there. So everything is relative, dependent on evidences (*sapeksha*), if one gets one thing then he will expect something else. So after 'we' burn the sins (*paap*) completely one understands 'This is ('I')' and 'This is not ('I')'. We had given to one foreigner this: 'What you are not'. We had gone to Lonawala, they were visiting over there. They requested, 'Give us something.' Then I said, 'Separate 'I' and 'my' with the Gnani's separator.' I will not give you my separator but I will show you the way to separate from within and so then subtract the 'my' that way; subtract this, subtract that. But now how can he attain that? How can he attain that without destroying his (*paap*) sins? This is because sin (the effect of that which hurts others) casts a veil (*avarana*) over the Self. So, the sins-demerit karma have to be destroyed first. One cannot remember because of those demerit karma. And how come this

person has Shuddhatma in his awakened awareness (*laksha*)? Because demerit karma are destroyed during the Gnan Vidhi, that is why it remains in constant awareness.

**Questioner:** That subtle veil should get removed, shouldn't it?

**Dadashri:** We will remove that for you. Thereafter awareness of Shuddhatma will remain forever.

### The experience of the Self becomes firm by being positive

**Questioner:** We speak 'Shuddhatma' after taking this Gnan, is it a psychological effect?

**Dadashri:** No, it is not a psychological effect.

**Questioner:** Dada, when I speak 'I am Shuddhatma, I am Shuddhatma' at that time...

**Dadashri:** You do not have to speak that, it comes automatically from within, 'I am pure Soul (Shuddhatma)'.

**Questioner:** Dada, when I feel much fear, at that time only it comes automatically, it does not come at other time.

**Dadashri:** So that is verily correct. That is verily good. Separation of 'I' and 'my' has happened. It will come when you feel fear inside. 'I' and 'my' have been definitely separated, therefore it comes from within.

Separation of 'I' and 'my' has happened in your mother and father, that is why they run to *satsang* here. Separation has happened within you too, but you are entangled so everything keeps entangling you.

**Questioner:** How am I have become entangled?

**Dadashri:** When you feel fear, at least at that time you do understand, don't you?

**Questioner:** Yes, when I feel fear at that time I do understand.

**Dadashri:** Separation has happened for you too. You are getting entangled, that is your thing; you are staying on opposite side, on negative matter. You should remain on positive side.

**Questioner:** How can I remain in positive?

**Dadashri:** You do remain in positive, yet your mind and intellect keeps you spinning. It creates wrong suspicion that 'my separation has not happened'. Why do you stay with me? Why do you like staying with me? This is because my positive has become hundred percent.

**Questioner:** What Dada says, all that talks are scientific and correct. But I am not getting into experience.

**Dadashri:** You have attained experience for sure. It is coming in experience, but you don't understand. Experience brings you here with me and experience (*anubhav*) verily keeps you with Me.

**Questioner:** Dada, you had said on that day that this Gnan has not come into anybody's experience yet. Whatever I say, the other person understands through word, and speaks, that is the only thing.

**Dadashri:** Everyone has experienced

that. What I am trying to say is a different thing.

**Questioner:** That experience you are saying, what is the difference in this experience?

**Dadashri:** We cannot talk about that at all. That talk is of no use to you at all. You come on the main line.

### One is the owner of the universe but...

All these are obstacles. Otherwise you are the owner of the whole universe. Then one says, 'Why we are not getting experience?' When all obstacles leave then You are the owner only. Who created the obstacles? Lord Mahavira? The answer is, 'No, you have created them yourself.' 'You are whole and sole responsible for your life.' One has created his own. The obstacle (*antaray*) example is 'If I do not follow carefully then how am I going to survive?' At this place the obstacle says, 'Set the account of minutiae here. This person will not like this in gross terms.' Yes, *moodah!* There is infinite energy, why do you need to even think about such interference? The way it is going on, simply 'see' that quietly. He will say, 'What will I do?' 'How will I go to the lodge if I do not have enough money to pay the rent?' Hey you! You cannot speak like that. Everything is ready ahead. To speak this, that is verily the obstacle. And then will it not give him a fruit? One creates obstacle on his own. One has created obstacles for everything himself. One creates an obstacle at every word. If one speaks negative then an obstacle is created and an obstacle is not created for positive speech.

### Happiness is obstructed through obstacles

**Questioner:** Now we have these

obstacles (*antaray*), some are positive obstacles and some are negative obstacles. Now someone took just enough food in his plate and if we tell him that, 'Get some more.' If we feed him forcefully with insistence some extra food then is it considered an obstacle?

**Dadashri:** Then the obstacle broke. If you ask him to get up while he is eating, then you bind an obstacle. If I say to people, 'It is not worth giving anything to a beggar.' Then I will not be able to give anything at all. If I want to give, even then I will not be able to. You obstructed, that is called an obstacle (*antaray*). If you ask someone to get up and leave while he is eating, 'Get up, why did you come here, you are of another caste!' That is a big obstacle, huge! In the past people used to ask him to get up if he was from another caste; I had seen such scenes. Have these people left creating any obstacles? And see how miserable they have become? An obstacle, one creates a wall (obstacle) intentionally.

**There is a limit of thinking negative!**

There is an abundance of energy inside. He says that I can't do it, and then the outcome will be such. This negativity has killed the people. This people have been killed only because this negative winding.

See, how much do they think up to? If the shop hasn't profited in twelve months, then there will be a bankruptcy. And if the bankruptcy will be this way, then my situation will be that way. These people think all the way up to this! What do they think up to? Then one person tells me, 'How can anything work without thinking? How can this world run without thinking?' Then I told him, "If you

are sitting next to a driver in Bombay city and ask him, 'What are you thinking about? I will go this way, I will do this, I will do that, are you thinking like that? What does he do?'" No one thinks that way. So each person should think up to certain limit only, then they should stop their thoughts, about everything. So when we are thinking about death, we stop immediately. But when we are talking about business, we don't. How do you feel?

**Questioner:** That is true. There must be a limit to thoughts.

**Dadashri:** He knows how to stop it. It is not like he doesn't know how to stop. He is playing in the non-Self only. He is being run by the 'bag of intellect.' If my son is fighting with me now, then who would I have when I become old? 'Hey you *mooah*! You thought up something this far?' Only about today, God has said not to think about tomorrow. "Think for today, not for tomorrow." And that too, you should think only about certain things. If you are sitting in a car, and think what will happen if I crash? What will happen if I crash? Leave it alone, that thought should be stopped. He actually thinks, 'That his shop has come to bankruptcy,' and further thinks, 'I would have to beg in the flee market.' He will also tell his wife, 'I will have to beg.' Now *mooah* (the one who is continuously dying)! Where did you 'see' this, that you are now expressing? He would say, 'I came up with this thought.' Now, this bag of intellect! (*akkal no kothdo*). Should we call him an intellectual? Wise-intelligent is the one who continuously finds a safe side. If one breaches a safe side, how can one be considered intelligent? Intelligent is when one takes care of the safe side all the way.



So, if a person understands on how much to think, then it is enough. Much pain will be alleviated. And second, if 'fault is of the sufferer,' is established then much pain (*dukha*) will be alleviated. Third 'avoid clashes,' then much pain will be reduced.

### **Charged subatomic particles gets discharged**

All this is effective because of *parmanu* (smallest particle of matter), whichever *parmanu* have been gathered (charged), such (at the time of discharge) thoughts get printed and that very same *parmanu* comes into unfolding of karma. If you were the one who was doing the thinking then you will have only thoughts which you like. But *parmanus* come out as they have been stocked (charged). Thoughts are dependent on circumstances.

Every *parmanu* (smallest particle of matter) has a positive corner and a negative corner. Everyone in our nation should welcome the rain with one voice. When it rains, someone will say do not rain right now, someone will invite the rain, and someone will tell it to come after two days. Someone will start cursing when the rain falls while he has his new clothes on. Each one will address the rain according to his convenience. So what can the poor rain do?

### **Why grieve for suspicion?**

If you are getting bad news since four-five days about your business and if you see a postman coming in then your mind will immediately show you that, 'What news will be there today?' What should you do there? You should remain positive that you will get good news today. If you open the letter and you see news about a serious loss calling for

grieving (*kaan*) then you should leave it on a side. But you should keep a positive approach.

### **Negative intellect, positive Atma**

Atma—the Self is positive and the intellect is negative. It makes you think like it is not allowing to happen this way and it is not allowing to happen this way. You are not to see what it does not allow to happen, You are to see what it allows. Then it will continue helping you from all the sides from within.

Therefore, intellect will waste your time and will not allow happiness to arise within you. And when you say, 'Bless this day, there is nothing unfinished for me.' When Shrimad Rajchandra awakened to right understanding (*samkit*), He sang, 'Hail to this one blessed day.'

Therefore, we do not have any negative talk here, everything is positive. Negative is all worldly talk, it wastes your time. It will entangle you and not allow happiness come to you.

### **Effects of negative words**

One man was thinking and he had a doubt in his mind that he was incurring a loss everyday since almost a year in his shop and besides his accountant had started stealing. Therefore this shop will not remain. An intelligent person would know this quickly and less intelligent person would know this later. An intelligent person would calculate fast that this shop will get bankrupt. This is because he decides in his mind that this shop is getting bankruptcy, this decision came. So then this word will continue to affect him until that word does not leave. That is why what I am

saying to you that whatever thought arises in your mind, forward it to me. Go to Dada. Otherwise everything will affect you. One word is very effective. These things are effective, they give rise to effects, so do not become involved with them. When I get fever, I never say that 'I have a fever.' If I say that, then I will have effect.

Don't people say that 'My brain does not work'! Let it alone, you fool! Did you say like this? 'My brain does not work at all,' he will say. Then you will feel burden all the time and because of that it (brain) will stop slowly and slowly. You uttered and signed. So then you redirect to Dada, no problem.

**Questioner:** You showed the best thing to redirect.

**Dadashri:** Yes. But, send it to me. I am telling everybody same thing that send everything to me. Load is likely to come to you. This load will come to you because you are a human being. Just redirect it to Me.

#### **Eliminate negative through positive**

**Questioner:** But as one thinks positive then good thing will happen, will it not? Such a person thinks only the positive and that everything will indeed be fine and I want to be that way only.

**Dadashri:** Yes, then there is no problem. But one time you should remove that negative word. Then you should think positive. Otherwise the force of that word will increase on one side and that word will continue to increase. It cannot happen for both. First you should subtract. You should remove that word.

One person says, 'I see less through my

eyes.' He was thirty-five years old and says, 'I see less.' Hey, change your eyes. Will the phases of eyes not change? Do you want to keep the same phases of your eyes for ever? I told him, 'Speak, 'I can see well.'

**Questioner:** I can see well.

**Dadashri:** If you speak too much like this that 'I can see better' then you will start seeing better. Now I am seventy-four years old today, but let me tell you when I became forty-two years old. So then what our people say, 'you are forty-two years old so you will not be able to read that newspaper.' We have heard from people that when you become forty-two years old then your sight will become dim (*betala*- dimness of sight that comes to man at forty-two). So I said, 'I am forty-two so I got *betala*. So I brought spectacles.' I brought spectacles and then I wore for year to year and a half. After then once I had left my spectacles there and one man came and he started looking. Then he says, 'Let me read this newspaper a little.' I said, 'Go ahead and read.' He says, 'What can I say, I can see very good through your glasses.' Then I said, 'Now take them. Now don't bring them back.' And then I started reading right away, and I started to see. I could see all small letters. Even now I can see all small letters. Even now I can read 'Times of India' at six-thirty in the evening. Everybody can read during the day time but I read that at six-thirty in the evening. So what should we speak?

**Questioner:** It is good, we should speak positive.

**Dadashri:** If you uttered negative then put it on side. You put it down or redirect to

Dada. It does not need any ticket. It (negativity) stays there because of not finding an original owner.

### Gnani behaves positively

**Questioner:** Dada is not able to hear?

**Dadashri:** We do have doctors here, advanced and besides these doctors have taken Gnan—Self-realization, all these doctors would look for that how they may get Dada's service (*seva*)? So ear specialists would look for this. One doctor says to me, 'Dadaji, you can hear less so I will fix it for you.' I said, 'Do you want to drill a hole (*shaydi* - an instrument that makes a hole - a manual drilling instrument of old times)?' Do you understand this machine, this instrument which carpenter has? I said, 'Do you want to make a hole?' Then he says, 'No, not like that. I will do something.' Then he says, 'I will install a machine (hearing aid).' I said, 'What is the benefit of that?' Then he says, 'Many people will get benefit (of *satsang*) and you will enjoy, will you not?' I said, 'My happiness has not decreased. And if you will do like this then my happiness will decrease. Since this debt which I have, it should finish, should it not!' This is a physical defect; this would not be there without a debt, would it? Without any kind of debt, would there be any physical defect? Why didn't you speak?

**Questioner:** There would not be any physical defect without a debt.

**Dadashri:** Then he asks, 'What kind of a debt would you have done in previous life?' I said, 'I had incurred such a debt that if you will listen then you will get a migraine headache.' Then he says, 'What had you done?' I said, "All reputable people like you

tell me 'Dada, listen to our talks', then I would not listen, useless." I felt like it was useless. So I did not pay attention to even the correct thing. If you do not pay attention to wrong statement then God does let it go. But one should pay attention to at least correct statement, should one not? How much ego was there at that time? This is the punishment for that. What is this punishment for? Should not 'we' completely pay off this punishment? What do you think?

**Questioner:** We don't believe this. We don't understand.

**Dadashri:** It is a different thing if you do not believe this. However, right now this is the punishment for that. And we have to pay that off. And at the time, you may see it has been paid off in this life, you would believe the same that Dada's ears have become all right. Why will it be like that? You will think that Dada started listening through that ear. Now some people, family relatives say that, 'You are listening completely but you have selective hearing (selfishly deaf).' Our *mahatmas* would not speak. I said, 'Yes, see I am selfish for this. If I need then I will listen and if I don't then I will let it go.'

**Questioner:** Is it so? Is it really like that?

**Dadashri:** No, not like that. I do not feel to have a need for listening. What do I need to listen? This uproar of the feeding frenzy of crows (*kaagaarod*) of Kaliyug. This speech of Dushamkaal-current time cycle means what? It is called uproar. Is this a kind of music?

If your son comes and says: 'You senseless person, get up and eat.' 'Hey

*mooh*, if you had not said me senseless then I would have enjoyed eating. Now I do not have any appetite.' This is Dushamkaal. Therefore in this *kaal*, those who have hearing defect should believe they are fortunate.

### One becomes what one envisions

**Questioner:** Due to this positive vision (*drashti*) Dada looks completely young at this age too.

**Dadashri:** Everybody says this everyday. Then I also would see in a mirror, how does 'this one' look? I can see 'him' young too. When everybody says then it will have effect within, will it not? Otherwise 'I am old,' I will never speak such a thing. This is because I am Shuddhatma—pure Soul, only this body will become old. He will not speak. How will he speak without asking us? He will say in worldly interaction (*vyavahar*) that, 'Brother, this one is old.' But I cannot speak 'I am old.' This is because 'I am Shuddhatma' so all our accounts are of different kind. After becoming 'I am Shuddhatma' if you utter that 'I am old' then you will become like that. So if you say, 'I am old' You are not speaking for Your Self, but inside 'You' know that 'I' am separate and this is being said for Chandubhai—the relative self. So You will not have effect. Everything is effective. If you uttered one word in this world then everything is effective.

If Chandubhai says that 'I am sick' then 'You' should understand within that Chandubhai is sick, but not You—the Self!

**Questioner:** Yes, Dada. I should say for Chandubhai. And my health is good, I have to speak such positive.

**Dadashri:** So 'My health is good' say like that. If Chandubhai says that 'My health is bad.' Then You should say, 'No, it is good.' There is nothing any more in this, but he will feel peace. However, if you say, 'My health is good' then it will become good. If you say 'My health is bad' then it will become bad. So you will become what You envision (*chintavan*).

Good things get ruined by speaking the opposite; similarly by speaking good-saying positive about the negative—the bad things improve.

### Miseries exist due to negativity

**Questioner:** Is it not considered a role of mind to take the result of anything in a good light?

**Dadashri:** To take the positive is the function of the mind. But even then if one has Gnan then only he will take positive. Otherwise one will see negative only. This whole world is miserable. The whole world is struggling like fish struggling to survive. In spite of having his own factories, he is struggling in misery. Therefore it is necessary to understand.

It is necessary to know the art of living life. There is an art of living life. Everybody does not want *moksha*. But there should be an art of living life. Let there be an illusory attachment (*moha*) but above the *moha*, know at least the art of living life. How should one live life? One is wandering for happiness, then, is there happiness in conflict? Conflict, on the contrary, brings unhappiness even under the circumstance of happiness. One wanders for happiness and brings unhappiness. If one knows the art of living life then he will

not feel unhappiness. If there is pain (*dukha*) he will get rid of it.

### Open mind is a positive attribute

Whoever keeps an open mind that person has understood. How much open the mind is, that much understanding there is. Person with less understanding becomes narrow minded. A person with a narrow mind would say, 'I understand,' but in reality, he does not understand anything. However, a person with an open mind would be able to understand.

So if there is an open mind, it is considered the highest thing. We should realize what our mind is in. If we avoid clashes and our mind becomes open, then we can realize how we kept our mind open. Why am I telling you this? Right now your mind has become narrow-restrictive. If it is still narrow in the future, it will become wrapped. Then, even if someone is trying to throw good things at you, you won't accept anything. So keep your mind open. Nonetheless, it won't stay open. What would your inner instruments (mind-*chit*-intellect-ego) do?

**Questioner:** Get excited or start to jump.

**Dadashri:** There are all kinds of 'K's within, they will tell you, 'What is worth listening?' At that time You should say, 'Shut up, keep quiet here.' Those inner ones are separate from 'You'. There are all kinds of 'K's within you. 'K' means '*karavnara*,' - the one that makes you do. What are their names? Those with 'K'? There is *krodhak* makes you angry; there is *lobhak* makes you greedy; there is *chetak* makes you cautious; there is *bhavak* makes you to make intent.

Do you think they exist?

**Questioner:** Yes, they exist in everyone.

**Dadashri:** They certainly do, in everyone. You should be cautious of all these. I had a very hard time removing them. It took me a long time to be free from them. They are not part of our property. They've all encroached in from the 'outside'. People don't even realize what speaks from within them. If you want to do something, and you get a third type of suggestion from within, wouldn't you recognize that there exists something different or something of a third type inside? Does that ever happen? Have you experienced it?

**Questioner:** Yes, it happens.

**Dadashri:** There is a third type inside. That is why I am alerting you. I have seen your mind to be completely narrow. We shouldn't keep it this narrow. Or else, how can this big philosophy come out? You should keep your mind open. You should listen to anyone at least once. After listening, if you don't want to accept it, then you can remove it. And even if it seems alright, don't go deep into it. If you have liked five sentences of a person, then you can note down within, his sixth one, which is unacceptable, and keep it pending. You should have at least some faith.

If there was a ship that sank fifteen days ago, and you had to go to the same place for business today, then how would you feel inside, as you board the ship today? Would you be frightened? Will the inside of you feel suffocated that the ship will sink?

**Questioner:** You said that I should not

give opinions to anyone; but if the mind is open, then opinions can be given. So what are you trying to say here about the open mind?

**Dadashri:** These are all narrow minds. 'I can do this and I cannot do this'. Open mind means that negative is negative and positive is positive, he understands both, and thus remaining in the positive (the Self); which means that negative won't arise. And narrow mind means that it would want to stay in negative. Then the positive will not arise. There are very few people with open mind. No matter what talk is happening about any religion, if one is not affected, that is the sign of an open mind. Or else it is still narrow-mindedness.

The mind is suspicious, that is why it sees it wrong. If the mind is suspicion laden, then one should 'see' after purifying it. People cannot grasp this truth.

#### **No one is wrong in this world**

What I am saying is, say you go to do *darshan* of someone but when you get there you feel, 'I thought this person is a Gnani but he is a phony!' Now the fact that you went there is karma effect (*prarabdha*) but the negative thought you had about him of, 'Oh no! How did I end up coming to this worthless person?' is your negative *purushartha*. You will have to endure the effect of this negative *purushartha*. It is natural to have that thought but what must you do right away? 'Oh no! Why did I make such a mistake?' You must immediately erase the negative thought with a positive one.

**Questioner:** Should we ask for forgiveness?

**Dadashri:** Yes, you should ask for forgiveness in your own mind. Remember to do *pratikraman* in the name of Lord Mahavira or recall Dada and do *pratikraman*. When you do your *pratikraman*, your *bhaav* (inner intent) should be, 'regardless of what the other person is like, why did I have to behave so negatively?' There is no accountability on your part in saying someone is good when he is good, but there is a liability in calling someone bad when he is good, and there is also a liability in also calling a bad person, bad; tremendous liability. Because in reality the Self is never bad; it is his *prarabdha* (karma effect) that makes him bad. What do we mean by *prarabdha*? It is his circumstances that have made him bad, so how can we blame him?

Did you understand that? This is a very subtle and profound talk. If you understand scientifically then it can resolve otherwise it cannot resolve.

If you understand in short, what is *purushartha* (spiritual effort; cause) and what is *prarabdha* (karma effect), then you will be on the right track. You should not spoil your inner intent, and if does get spoilt, then there is nothing wrong if you immediately correct it.

#### **Only the positive will give happiness in the world**

There are tape-recorders, transmitters, and many other instruments today. Prominent people live in fear of someone recording their conversations. These instruments record only words, whereas the human body, and the mind is such that it can 'tape-record' everything. People do not have fear of that. If someone is asleep and you make a comment, 'This man is useless,' your comment will get

recorded within him and it will later produce its fruit. Therefore, you should not speak evil even of those who are sleeping. You should not utter even a word because this machinery is such that it records everything. If you must say something then say something good. Have a good inner intent and you will be rewarded with happiness. But if you say something even slightly negative, even in the dark or when you are alone, then its fruit will be bitter like a poison. Everything will be recorded, therefore record good thing.

**Questioner:** I do not want bitter fruits at all.

**Dadashri:** Say negative things if you want bitter, otherwise do not say it. Do not say anything negative about anyone even if that person hurts you. Tell him, 'I am grateful to you.'

The Lord has said that if someone insults you, invite him for dinner. Pardon him even if he has so much wildness. You will be drawn again into worldly life if you try to take revenge against him. You should not try to avenge yourself in this time cycle. There is nothing but wildness in this Dushamkaal—the current part of the time cycle. You can never tell what kind of thoughts will come to you. Thoughts about the whole world will come. The living beings of this time cycle are going to collide a lot. You too will also have to collide if you create enmity towards such people. That is why we say, 'Salam Sahib' (i.e. we must remain superficial in our interactions with people); in this time cycle you should forgive people immediately otherwise you will have to suffer. And this world is based on this enmity.

It is impossible to reason and try to

make someone understand, in this time era. If you know how to explain things to them, then do so using good words so that you do not become liable even if it is being taped (within the other person). Therefore remain positive. In this world, only the positive will give you happiness; the negative gives tremendous misery. How much liability there is!

There are only two things: Positive and negative. If we are negative then whom will the nature help? Negative should not be there in our dictionary.

### **On the positive path through Akram Vignan**

The whole world has died wandering in the negative. This Akram Vignan is a beautiful positive path.

There is no harm if you take the positive. Take positive, ours is all positive only. 'We - referring to the Gnani Purush and the fully enlightened Lord within' keep speaking whole day, no matter how much is 'taped' but it is all positive. We keep speaking whole day but nothing is negative. No negative thought, no negative behavior. And again how is this science? Whatever recording is taking place - 'taped' - it is discharge (*nikali*). Therefore this Vignan is totally of a new kind, as a discharge matter. For the entire body of the worldly people, it will come again and again in their unfolding karma. And for You, it is going to get discharged. This is because You are not doing as a 'doer'. If you become a doer then the karma is bound. So for the worldly people, there lies a grave liability.

### **Consequences of negativity**

The one looking for justice and injustice



will curse others a lot. It is not worth looking for justice and injustice. Justice and injustice is a 'thermometer' (gauge) for the world to judge how much 'fever' has gone up and how much it has gone down. The world is never going to be just or unjust. This adulterated mess will continue.

Things have been this way ever since the world has come into existence. During Satyug the environment was less contaminated; at the moment it is more so. If there were people around to kidnap Sita (Lord Rama's wife) during the time of Lord Ramchandraji, don't you think it is likely that such people are to be found today also? This will go on. This machinery has been like this from the beginning. One does not have a clue about his responsibility and therefore do not say anything irresponsible, do not act irresponsibly, do not do anything irresponsible and take everything positively. If you want to do good for somebody, go ahead and do it but do not get involved with or think negatively about him. Do not even listen to anything negative being said about anyone. It is very dangerous. Otherwise in this huge a world, *moksha* is right there within you but you cannot find it. And you have been wandering for countless births.

### Positive effects of positive speech

A man once asked me, 'When will my speech become pleasant like yours?' I told him, 'When all the negative words that you use, stop their forthcoming, 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 in 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.

### Purpose of speech that hurts no one's ego or viewpoint

Speech is such that it cannot show two viewpoints at the same time. At a time one word can come forth, it cannot show negative and positive both at the same time. It can show either positive or negative. It is a different thing if one has to speak negative again. But at a time speech cannot express both intents. Therefore in order to express himself; one has to speak another sentence again. He can visualize both at a time, in their entirety, in his vision (*darshan*), but no man can explain them both at the same time. That is why speech is called *syaadvaad*.

In speaking a person cannot speak negative and positive at the same time. If a person is speaking positively, the negative gets left behind and if he speaks negatively, the positive is left unsaid. One cannot speak the two together, at the same time. That is why the *Vitarag Lords* have said that the world is *anaadi-anant* (no beginning-no ending); because they could not say both the positive and the negative at the same time, they had to say *anaadi-anant*.

### What a simple solution?

What do we mean by the word *syaadvaad*? Words cannot express our inner intentions (*bhaav*) completely and entirely.

We cannot express two intentions in just one word even if we wish to do so. The words would then become contradictory and would conflict. Therefore as much as possible, speak as little as you can, and if it is something very important, then write it down. In doing so you will be able to express all your intentions. The beginning and the end can be read but the spoken words cannot have the two intentions within them. That is why God used the word 'syaadvaaad'. And I have said that all speech that is expressed is taped record.

#### **Encouragement through positive vision**

Always take the positive in this world. Do not go towards the negative. There is a solution (*upaya*) for the positive. If I tell you that you are smart, and if your ego gets excessively encouraged, then I know when to 'slap' it gently. Otherwise, it will get on the wrong track and, if we do not encourage it, then it will not even progress.

Whether we call him stupid or smart, either way he will get spoiled. The reason we call him 'smart' is so his ego gets encouragement; and if we call him 'stupid' then it will have a reverse psychological effect on him. If you tell a good person he is foolish and mad fifty times or so, then he will begin to doubt himself, 'Maybe I really am foolish!' In thinking this way, he will become mad. That is why I give encouragement even to a mad person by telling him, 'Nobody in this world is as good and wise as you are.'

Do not call anyone stupid in this world. Only say they are smart or they are nice, then your work will get done. One man was telling his water buffalo, 'You are very nice, dear. You are very smart and understanding.' I

asked him, 'Why are you saying this to the buffalo?' He said to me, 'She will stop giving me milk if I do not say this.' If a water buffalo can understand this then why would humans not understand?

#### **Positive result of positive vibration**

If you go into a step well and say out loud, 'You are a rogue,' the echo of the step well will say, 'You are a rogue,' back at you. And if you say, 'You are the Lord of the fourteen worlds,' the well will say, 'You are the Lord of the fourteen worlds.' Therefore, you should say what you like to hear. You should project what you like. This worldly life is all your own projection. God has not interfered in it at all.

Negativity in a person throws him in the puzzle. Therefore remain positive only. A person cannot accomplish any kind of religion in this world as long as fear exists within him. By saying, 'There is no father boss up there for you,' I remove your fear and panic from all around. And any additional fear that happens is also removed, but if you take it in the negative sense, then it will be lead to difficulties. That kind of liberty is not given.

#### **Attained positive state after Gnan**

**Questioner:** You have shown such a straight and easy path, but after this if we will not keep constant awareness and abide by five Agnas then the Gnan which Dada has given will transform in to a weapon, hurting others, will it not?

**Dadashri:** Then one can lose. Nonetheless, the clarified butter that has been mixed up will not turn into castor oil. It will not be wasted completely but many life

times will be reduced. But if these five Agnas are stopped then your goal of final liberation will be delayed. This current era of the time cycle is one of *kusang* (that which takes away from the Self). Everywhere you see is *kusang*, *kusang*, *kusang*, it exists at home, at office and in business. *Satsang* (religious and spiritual discourse) which are going on outside is also *kusang*. If you walk away from here to another place then that is *kusang* for you. Now at this time if these five Agnas do not exist then that *kusang* can destroy—take you away in worldly life—you. Therefore if you follow five Agnas then *kusang* will not touch you. Or else, stay put here, if you do not want to follow the five Agnas then stay along with Me (in *satsang*), then also *kusang* will not touch you.

Nonetheless, the positive inner intent (*bhaav*) begins the moment one takes this Gnan. So with this science (*vignan*), this *pragnya shakti* (energy of Gnan) that cautions and warns You to remain the Self, arises for final liberation *moksha*. After this You should remain positive. You should not pay heed to anything that is negative. Positive means You should be pleased, and not allow any worldly difficulties to touch You. If You adjust well with this then no worldly difficulties will affect You, and thereafter, such an adjustment becomes established within. This is because in the ignorant state, when one had not attained the Self, one had not really attained God, and even at such a time, the worldly life interaction was going on fine, so how can it ever be difficult after attaining of the Self? Of course, it will be just fine.

### Learn to let go of the negative

**Questioner:** I still feel that my worldly

interaction (*vyavahar*) with family or whatever it is, that *vyavahar* should be carried out in a better way. At least I do have that much desire (*bhavna*).

**Dadashri:** It should be good, it is (in intent) a fact and then whatever happens that is true too. At last it should be in our reality that we want to go to India. But then if plane crashes on the way to India, that is also true. Can we deny to that?

**Questioner:** No, no.

**Dadashri:** Can we say, ‘I have not reached India and why did you do this?’ So there is no other solution for this. We should keep a positive account, if any negative happens then let go of that.

### Solution through positive sense

**Questioner:** We do not want to do *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) at all and yet they occur.

**Dadashri:** What I am saying is that I do not have a problem if they happen to occur. Why don’t you do *pratikraman* for it? ‘We’ have never raised any objection as to ‘why did you do it?’ Just do *pratikraman*. ‘We’ do not wish to get rid of anyone. We do not have any negativity here; there is only positivity here. ‘We’ are not here to ruin anyone. Tell them (*artadhyan* and *raudradhyan*) they can stay and that you will do *pratikraman*. And so they will leave on their own.

If you reprimand someone, it is a relative self (*prakruti*), there is no harm for that. But if you did *pratikraman* for that

then it is a positive offense. And if you did not do *pratikraman* then it is a negative offense.

Now you have to get your work done! Keep doing *pratikraman*. That is the only solution and cure for it. You (the Self) have nothing to do with it, and therefore *mahatmas* do not have any *artadhyan*. Atma does not have *artadhyan* and *raudradhyan*. Our *mahatmas* do not experience any *artadhyan* and *raudradhyan*, because they are Shuddhatma. They are not the name or the form.

**Questioner:** What should we do if the results of previously created negative *artadhyan* and *raudradhyan* come into effect now?

**Dadashri:** That is exactly what will come forth, will it not? But today you can let go of them now through Gnan. In those days you could not let go because you did not have Gnan. Now you can become free from them because of Gnan. That is why you have to do *pratikraman*. You did not do *pratikraman* in those days. You have incurred *apratikraman* faults (faults of not doing *pratikraman*). The entire world has arisen as a consequence of this very fault. Freedom begins from the moment one starts to do *pratikraman*.

### We should keep positive

Now you have to make Dada's Gnan shine. However, if after trying it does not shine, then so be it. If it does not, does it mean you have to be adamant and persistent about it? Our efforts should be positive. What can we do when circumstances make them negative? Do you have to be obstinate about

it? But no, people continue to have *tanto* – a link of *kashaya* – wanting to defeat others. The worldly play of win or lose! 'We' believe it is a grave danger to defeat anyone. The defeated person will then make preparation to defeat you. So why not let him win and let him go? Will there be any problems then? There is no problem from your end. Then he will look for someone else to deal with. If he wins with you, he will go somewhere else and compete.

So this Akram Vignan is very good, is it not? If you do as Dada tells you, then you will become free from this 'furnace' of life. Remain 'dramatic' (superficial) from within and the worldly interactions will be solved. People will show you a 'red flag' (they will obstruct you) if you do not bring a solution in the worldly interactions. This (Akram Vignan) is a clear path so no one will show you a red flag. This Vignan is completely different. There is no deceit (*kapat*) here about taking anything from anyone. This fact is irrefutable. And here we do not keep differences of 'this is ours and that is not'; this too is an irrefutable fact. So are there any problems here for us?

### We cannot disobey the law

He will become wise some day. If he does not become wise then we will become wise at least at the end. When can we be called a wise? It will be the day when we call him wise. Therefore ours is positive. We want to accept what he says. He can speak negative but we cannot speak negative. He can disobey the law, we cannot.

**Questioner:** It is all right if you speak a little negative. We cannot speak.

**Dadashri:** We would not speak either but we would speak to pacify his anger, but if he is bleeding then we would apply medicine right away.

### **Profit even during the time of loss through enlightened view**

Lord Mahavira taught His disciples that when they went out, if people hit them with a stick, they were to take it as, 'At least it is only a stick; the hand is not broken. The hand is spared.' They were to consider that much of a benefit. If someone breaks one arm, he has to be grateful that at least he did not break the other one also. If both hands get cut off, they should say that at least they have their legs. If both the arms and both the legs are cut off, they should say at least they are alive and at least able to see. The Lord has shown you the way to look at benefit-loss (benefit – *laabha* and loss – *alaabha*). Do not cry; be happy. There is nothing wrong with that; is there? The Lord Mahavira saw with an enlightened view (*samyak drashti*) through which one 'sees' benefits even in adverse circumstances.

If he curses you then you should take it (credit it). You should not create negativity; you should take it as positive. Negative verily exists in the world. We should keep positive but you should not get fed up of the negative.

### **Gnani turns one on the positive path**

I am willing to do the positive. I am not willing to bring negative sense at all. If he is doing good then I would encourage him for doing good. So the good thing will shine so much that it will occupy so much space that negative would verily dissipate. Negativity

used to create collision until now in this world.

See what these scripture writers have said for positive? If you want to do the positive, then string your pearl in the flash of lightening. By doing this your string will be completed. There is no telling whether that flash of light will remain or not for ever.

### **Scientific talk of the Gnani**

What is our principle? Positive. No negative; if someone came with a sword then we should put our sword down. Ours should be positive. True, that this is a slaughterhouse but it is a non-violent slaughterhouse. We cannot have violence of a living being. All devil qualities destroy and divine qualities arise. All the exterior qualities change.

It has been going on since the time of Lord Mahavira that those who are positive will flow towards *moksha* and those who are negative will go totally on the wrong path. Therefore one should adopt one principle in the life. One should always remain positive. Never give any support to the negative. Whenever any negativity arises, one should remain silent.

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, there is neither the positive nor the negative.

**~Jai Sat Chit Anand**

DADAVANI

*All are heartily invited..... In the city where Param Puja Dada Bhagwan got  
Self-realization... Surat (Gujarat, India)*

## A Grand 102<sup>nd</sup> Birthday Celebration of Param Puja Dada Bhagwan

**From 28<sup>th</sup> October to 1<sup>st</sup> November, 2009**

**In the presence of Atmagnani Puja Deepakbhai Desai**

Date	Program details
28 <sup>th</sup> to 31 <sup>st</sup> October	<b>Spiritual Retreat</b> Everyday Morning 10 am to 12:30 pm, Evening 8:30 pm to 11 pm
31 <sup>st</sup> October	<b>Gnanvidhi</b> : (A Scientific Experiment on Self-realization) 7:30 pm to 11 pm
1 <sup>st</sup> November	<b>Birthday Celebration</b> - Poojan-Darshan-Bhavna-Bhakti 8-30 am to 1 pm and 4-30 pm to 6-30 pm (Darshan)
<b>Special Attractions:</b>	Children Park & Theme Park (In Gujarati language)
<b>Venue: Vraj Bhumi Ground, Vraj Chawk, Haveli Road, Nr. Sarthana Octroi Post, Varachha Road, Surat. Tel. : 9426478791, 9924343434</b>	

### **Important instructions for all Mahatmas-Mumukshus attending this program:**

Those Mahatmas-Mumukshu you wish to attend this celebration must register their names at the respective satsang center locations latest by 10<sup>th</sup> October 2009. And others who does not have satsang center in nearby area must register their names by calling at Adalaj Trimandir - (Phone 079-39830400) latest by 10<sup>th</sup> October 2009. Please make a note that the accommodation will be provided to only those who have register their names.

**For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit

<http://simcityarrival.dadabagwan.org/simcityarriv.aspx>

### **Watch Puja Deepakbhai Desai on T.V. Channels**

- India** ✦ **Zee Jagran**, Everyday 9-30 PM to 10:00 PM (In Hindi)  
✦ **DD-Gujarati** Everyday, 9 PM to 9:30 PM - 'Gnan Prakash' (In Gujarati)
- USA** ✦ **'SAHARA ONE'** Mon to Fri 9 AM to 9-30 AM EST (In Gujarati)
- USA-UK** : **'Aastha International'** Everyday 9-30 PM to 10 PM (In Gujarati)
- UK-Europe** : **'MA TV'** Mon to Thu 6-30 to 7 PM & Fri to Sun 4-30 to 5 PM (In Gujarati)
- Africa** : **'Aastha International'** Everyday 12 AM to 12-30 AM (In Gujarati)

**Contact :** Mahavideh Foundation, Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.: Adalaj,  
Dist.: Gandhinagar-382421, Gujarat, India. **Tel. :** (079) 39830100, **email:** dadavani@dadabagwan.org

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

DADAVANI

**Spiritual Discourses and Gnanvidhi in the presence of  
Atmagnani Pujya Deepakbhai**

**Dubai (UAE)**

**30 Sept.-1 Oct.** (Wed-Thu), 8 to 10 pm - **Satsang & 2 Oct.** (Fri), 4 to 7 pm - **Gnanvidhi**  
**Venue :** Hotel Dow Palace, Near Standard Chartered Bank, Bur Dubai.

**Ph .** (+971 50) 5536345, 9106790, **E-mail :** appu\_vora@hotmail.com

**Nakuru-Nairobi (Kenya)**

**5 Oct.** 8 to 10-30 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

**Venue :** Masai Avenue, Section 58, **Nakuru.**

**6-7 Oct.** 7.30 to 10 pm- **Satsang & 8 Oct.** 6-30 to 10 pm -**Gnanvidhi**

**Venue :** Visa Oshwal Centre Auditorium, Ring Road, Opp. Nakumet UK, **Nairobi.**

**Spiritual Discourses : 9-10-11 October (Fri-Sat-Sun)**

**Venue :** Brookside School, Magadi Road, Langata, Nairobi. Tel.:+254 726277708, 724841001

**Trimandir Adalaj**

**17 Oct. (Sat)** 8-30 to 10-30 pm Special Bhakti on the occasion of **Diwali**

**19 Oct. (Mon)** 9 to 11 am Special Darshan-Pujan on the occasion of **New Year**

**7 Nov. (Sat)** 4-30 to 6-30 pm Spiritual Discourse

**8 Nov. (Sun)** 3-30 to 7 pm **Gnanvidhi** (A Scientific Experiment on Self-realization)

**Kolkata (West Bengal)**

**12-14 Nov.,** 6 to 8-30 pm - **Satsang & 15 Nov.** (Sun), 5-30 to 8-30 pm - **Gnanvidhi**

**Venue :** Vidhya Mandir (Hindi High School), 1, Moira Street, Opp. Minto Park. **Tel.:** 033-32933885

**Patna (Bihar)**

**17-18 Nov.,** 5.30 to 8 pm - **Satsang & 19 Nov.** (Thu), 5 to 8 pm - **Gnanvidhi**

**Venue :** Bhartiya Nrutya Kala Mandir, Freser Road, Opp. Radio Station. **Tel.:** 9431015601

**Bhuj (Kachchh) Trimandir Pranpratistha - 23<sup>rd</sup> December to 27<sup>th</sup> December 2009**

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

**India** ✦ 'Sanskar', Everyday 8:30 PM to 9:00 PM (In Hindi)

✦ 'Aastha', Everyday 6:30 PM to 7 PM (In Hindi)

✦ **Doordarshan DD-1**, Everyday 3:30 PM to 4 PM - Other than Gujarat on DD-11

✦ **DD-11 (Gujarati)**, Everyday 7:00 AM to 7:30 AM

✦ **Doordarshan Marathi (Sahyadri)**, Mon-Tue-Thu-Sat 7:30 to 8 AM &

Wed-Fri 7:15 to 7:30 AM

**All over the World** (except India) on 'Sony TV' Mon-Fri 7 AM to 7:30 AM (In Hindi)

**USA** : 'TV Asia' Everyday 7 AM to 7:30 AM EST (In Gujarati)

**USA-UK** : 'Aastha International' Everyday 8 AM to 8-30 AM (In Gujarati)

**Africa** : 'Aastha International' Everyday 10-30 AM to 11 AM (In Gujarati)



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### Positivity through Akram Vignan

This Akram Science places a human being in the positive side. The entire negative part is gone. Is that an ordinary achievement? That is why 'we' are saying that now that You have attained this Akram Vignan, get your work of Liberation done. Keep this in your awareness that this that I have received in Akram is totally worth every moment of my effort to get my goal accomplished.

**- Dadashri**



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