

# Dadavani

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Before, 'we' would often have divisiveness due to differences of opinion with Hiraba. This is because there was a lack of understanding! Later on, I had come to experience that I am making a mistake. This doesn't suit us. How can a family member be hurt? Later on, things got resolved with her. If I want to go to moksha, I have to do pratikraman out of my own self-interest, don't !!

## Dada Reveals His 'Diary' of Mistakes

### EDITORIAL

What is one bound by in this world? Why does one have to suffer pain? How can one attain peace? How can liberation be attained? Absolutely revered Dadashri says, "In this world, one is bound by his own mistakes. No object has bound one in this world; one is bound by his own blunders and mistakes!" Actually, ignorance of the Self is the foundation of all mistakes, and as a result, infinite mistakes continue to be created.

Dadashri would say, "Before *Gnan* manifested, there was anger-pride-deceit-greed, attachment and abhorrence, even within 'us'. Within that, there was especially the force of *maan* (pride, respect). *Maan* was the most dominant; there was the disease of 'I am something.' You wouldn't find a thing in me, nothing of substance, nevertheless I believed this, that's all." This mad ego can kill a person; it causes a lot of damage to oneself. The family members also feel hurt and one himself feels hurt, too.

In the current edition, the mistakes Dadashri made through the ego before attaining *Gnan*, and after attaining *Gnan*, his meddling, harsh speech, incidents in which *syadvaad* (speech that does not hurt the ego of any living being in the slightest extent) had been missed out on, have been compiled. We are familiar with the incidents in Dadashri's life, but the main purpose behind this compilation is that the desire to evaluate those incidents through a special perspective develops within us.

While opening up the 'book' of his life, Dadashri has disclosed all of his mistakes in worldly interaction to *mahatmas*. He has done *alochana* (heart-felt confession of a mistake) and *pratikraman* (asking for forgiveness for a mistake) and has become free from his mistakes! That such a great *Gnani Purush* discloses his mistakes in public, there is no secrecy to be seen; that is really worth commending. The mistakes he had made, how he overcame the mistakes and became free from them, what he learnt from them; the fact that he kept that awakened awareness (*jagruti*) present his entire life, he never let those mistakes repeat again. In doing so, he became pure by doing *Purusharth* (real spiritual effort) with understanding and became fit for *moksha*.

Dadashri used to say, "You should not do what the *Gnani* does, but you should do what He says." So, we should not imitate the mistakes he made in his life, but we should maintain the awakened awareness to not make such mistakes and become permanently free from mistakes, then the path to *moksha* will be completed. When one becomes impartial towards his own self, then he will be able to see all his mistakes. Here, Dadashri teaches *mahatmas* the lesson to recognize their own mistakes, repent for them and become free from mistakes, and when the mistakes come to an end, then the authority of the Self will be experienced here itself.

~ Jai Sat Chit Anand

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

*While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

## Dada Reveals His 'Diary' of Mistakes

### Domination Only of Pride

**Questioner:** Dada, you had so many good karma from your past life, yet why did *Gnan* manifest in you at such a later age? Why did it not happen earlier?

**Dadashri:** The thing is, it is when our *mohaniya karma* (karma of illusory attachment) exhausts that the *Gnanavaran* (Knowledge-obscuring veils) break. When do the Knowledge-obscuring veils break? It is when the *mohaniya karma* exhaust. What did 'we' have illusory attachment (*moha*) for? 'We' did not have any type of *moha*. Only the *moha* for *maan* (pride, respect)!

**Questioner:** Yes, please explain that to us! *Gnan* manifested in you in 1958, please explain in detail, your inner state prior to that!

**Dadashri:** Yes, before *Gnan* manifested, there was anger-pride-deceit-greed and attachment and abhorrence; within that, there was especially the force of *maan*. *Maan* was the most dominant, and it was on the basis of that that the other *kashays* were living. There was the

force of only pride (*maan*)! That, too, there was no force of *abhimaan* (excessive pride due to my-ness of material things). As far as *abhimaan* is concerned, it is considered *abhimaan* when there is 'my-ness' (*mamata*). This is actually *maan* without my-ness!

**Questioner:** What is *maan* that is without my-ness like?

**Dadashri:** It is, 'Only I, only I am something, only I am something.'

**Questioner:** That is considered my-ness.

**Dadashri:** No, my-ness is something else. 'This is mine'; that is called *abhimaan*. 'This is mine. What do you think of it? It is mine'; that is considered *abhimaan*. Whereas extra weight that is given to 'I' is *maan*. It is natural to have pride; there is nothing wrong with that. *Abhimaan* indicates my-ness. There is *abhimaan* only if there is my-ness. The characteristic of my-ness was hardly existent in me, from the beginning! It was only *maan*, such as, 'I am something; I am something, greater than everyone'; that is all wrong.

You wouldn't find a thing, there was no substance to it at all; it was only believed to be true, that is all.

I am talking about life before *Gnan*, that the other *kashays* of anger-deceit-greed, they were all subservient to this pride. And the characteristic of my-ness was nonexistent from the beginning.

The current glorious state [of *Gnan*] is due to this very attribute! Whereas a person with my-ness may be a hundred-fold more wise, nevertheless, he is bound to be deeply entrenched in worldly life. 'We' were free of my-ness, so life has been fun all along. This my-ness is itself worldly life, the ego is not worldly life.

**Questioner:** And amidst all that, such *Gnan* manifested, that is something great!

**Dadashri:** The *Gnan* came to be. This is because it was clean within! There was no my-ness. The problem was certainly of this ego. However, there was no my-ness, that is what led to this state! There was no trace of my-ness or greed-laden temptation (*laalach*), but if someone were to even utter my name in a negative manner, I would let him have it. So, many people would make comments behind my back like, "He has an air of importance." Whereas some would say, "Oh, forget about him, he is arrogant." So I knew what adjectives they were using for me, behind my back.

'We' had an obliging nature and all other attributes that were good; as a result, no bad qualities had formed. Moreover, no bad qualities had formed as a result of the ego.

Always, it is as a result of the ego that a person's other bad qualities get dissolved. This is because people are always looking to see where a person is being deviant, whether he is stealing, whether he is being cunning. If he is adulterating goods, then people point out his faults. So, a person would not make mistakes such as these as a result of his ego.

### **The Pride Was a Belief Laden in the Mind**

So I used to believe that, 'It is only I, there is no one else like me in the world.' Just look, what I thought about myself! There was not much I had in terms of property, about six acres of land and a house, nothing else beyond that. Yet there was an air of importance as if I were the king of Charotar [district of Gujarat where Dadashri grew up]. This is because people of the surrounding six villages had aggrandized me. The bachelor-with-dowry, pay as much dowry as demanded, that is when the bachelor would agree to marry. As a result, this filled my head with arrogance. And I had brought something from the past life; that is why there was an aura of superiority. That too, my elder brother emanated a tremendous aura of superiority.

My brother Manibhai was like a lion, when he would go out, a hundred people would scurry away out of fear; upon seeing his eyes, they would scurry away. In those days, what power he had! I, too, used to be afraid of him. Such power he had! A man with tremendous power! A grand sight to behold! He was grand in all ways!

Now tell me, there would be power in his mind, wouldn't there? Wouldn't the power become inflated? So, my older brother was very egoistic. People outside used to say that he is egoistic and they used to say that I was very sensible. But what did my older brother tell me? "I haven't seen an egotistical person like you in Gujarat." So I asked him, "On what basis are you calling me egoistic? Where do you see egoism in me?" He replied, "Your ego is concealed ego. I have understood it all." In a hidden way, there was a deep tuber of ego! He used to tell me this, but I was unable to believe it. I said, "He is the one with egoism!" Then when I examined within, I realized that there was a very big ego. So, I learned about this deep tuber later on, after he passed away. It was after my tuber [of ego] dissolved that I realized, 'Oh! Manibhai was telling the truth!' And then that ego began to sting a lot. When it would sting, I could not tolerate it. How could it be tolerated?

I used to say that my older brother was laden with pride (*maani*), whereas he used to say that I was laden with pride. Moreover, what did he say to me one day? "I have never seen a person so laden with pride like you." I asked him, "Where do you see pride in me?" He replied, "Your pride is present in every aspect."

So then I investigated within and I could see my pride surface in every aspect and that was the very thing that was stinging me. And what did I do to gain respect? Everyone used to address me as 'Ambalalbhai' [the term *bhai* is used as a form of respect]! Now, no one would address me as 'Ambalal'! They would

address me using all six syllables. And so I became accustomed to that, I became habituated to that. Now, since I had a lot of pride, I would protect that pride! So, if someone did not say all six syllables of 'Ambalalbhai', and in a hurry ended up saying 'Ambalal', is that an offense? How can a person say six syllables at a time when he is in a hurry?

**Questioner:** However, you maintained such expectations, didn't you?

**Dadashri:** Oh, I would then start weighing things in my mind: 'He called me Ambalal again? Who does he think he is? Can he not address me as Ambalalbhai?' I owned some land in the village, and not much else to speak of, yet what did I think of myself? 'I am an Amin [a prestigious title] of the six villages of Vakadavada!'

Now, when not addressed as Ambalalbhai, I would not be able to sleep the entire night, I would be restless. Gosh! What was there to gain out of that? Was it going to sweeten my mouth? The kind of selfishness people have! There is no taste at all in that selfishness. Nevertheless, it was an entrenched belief within; that too, due to societal influence. People inflated me through praise, and they believed me to be praiseworthy, too! Hey, what can be done about people's beliefs?

When all of these cows and buffalos look at you and wag their ears back and forth, does that mean that you should believe they are showing you respect? This is how all of this is! You may think they look up to you with respect! In fact, the poor fellows are caught up in their own

pains; they are caught up in their own worries. Are they lying around for you? Is it as if they are free? Everyone goes about caught up in their own worries.

### Offenses Taken on for the Sake of Pride

Every day, there would be four or so cars parked in front of my house. [It was in] Mamani Pol [the street on which Dadashri resided], it was a reputable area! Not many people lived in bungalows forty-five years ago. At that time, Mamani Pol was considered a very desirable place. When 'we' resided in Mamani Pol, the rent was fifteen rupees. At that time, people would pay seven rupees for rent. 'We' were actually considered to be a very successful contractor. So, those who lived in big bungalows would come to Mamani Pol with their cars. This is because they would be caught up in difficulties, so they would come to me to get advice. Even if they had come having done something wrong, I would show them a way out. I would show them the 'back door' to help them find a way out. Now, they were the ones who had committed offenses, and I was the one who would set them free through the 'back door'. So, I took the offense upon myself. Why is that? It was to get respect! Is it not an offense to set them free through the 'back door'? Moreover, I would show them a way out using my intellect, so they would get saved. So they would treat 'us' with respect, but I would be liable for that fault. Then I realized that all these faults happen in the state of unawareness, for the sake of enjoying respect. Then I recognized the pride. So then worries would arise on account of pride!

**Questioner:** Once you recognized the pride, how did you destroy it?

**Dadashri:** Pride cannot be destroyed. [Through understanding,] I suppressed it. Otherwise, pride cannot be destroyed. This is because he himself is the one destroying it, so who would he destroy? How can one 'destroy' himself? So, I suppressed it and I somehow managed to pass my days by.

### The Ego That Gave Pleasure Ended up Giving Pain

What did people around me say? "He is a very happy person!" Now, at that time, I had a business as contractor, so money would come and go. I had love for people, and people had also accepted that loving nature, [they would say,] "He is like God, a very happy person!" People would say that I was a happy person, whereas I would worry to no end. Then, one day, the worries would not cease; I was unable to sleep. Then I sat up, and I 'wrapped up' the worries into a 'bundle', said some mantras and then placed them between two pillows and went off to sleep. Then I slept very well. The next morning, I took the bundle and dropped it into the Vishwamitri River. After that, my worries decreased. However, when *Gnan* manifested, I was able to See and Know the entire world.

**Questioner:** But even before *Gnan*, you did have the awareness that 'this is ego'?

**Dadashri:** Yes, I did have the awareness. I even knew that this was ego, but I liked it. Later, when it stung a lot, I realized, 'This is not a friend, this

is actually my foe. There is no pleasure in any of it.’

**Questioner:** When did you start feeling the ego was your enemy?

**Dadashri:** When it would not allow me to fall asleep, I questioned that ego. That is why one night, I wrapped it up and dumped it into the Vishwamitri River in the morning. What else could I do?

**Questioner:** So what did you place in that bundle?

**Dadashri:** All of that ego! To heck with this! What was it for? Good for nothing, it is worth nothing! People would say, “He is full of happiness,” whereas I could not sense a drop of happiness. Worries and problems from external sources would keep arising within due to the ego!

### ‘Our’ Ego in the State of Ignorance

I had a heavy ego. There was not a trace of greed (*lobh*) in me, so I used to keep helping other people. And due to that help, people used to give me respect (*maan*). And I kept getting robustly fed through that respect.

**Questioner:** Right from birth, there has been no ‘my-ness’ in you, so what must you have done in your past life that such a state arose?

**Dadashri:** I had camped out on the basement of the ego. I didn’t care at all about my-ness. I would simply walk around in the pomp of the ego. I was entrenched only in respect.

‘We’ had the good quality of being egotistic (*ahamkaari*) [only]! The moment

I was given respect, I was delighted. I did not want anything else; I did not want a single thing. If I were kept hungry without food, then I would sit around, as long as you gave me the respect of, “Welcome, have a seat, how are you? What is new?” This was the only disease!

### When Was That Ego Relinquished?

**Questioner:** When did you feel that you wanted to be free of that ego? When did you relinquish that crazy ego?

**Dadashri:** It is not something you can get rid of, even if you want to. Can the ego be let go of? It was, in fact, when *Gnan* manifested at the Surat station that it left of its own accord. Otherwise, it would not go, even if one were to try and make it. Who is the one who relinquishes it? Under the sovereignty of the ego, who is the one to relinquish it? The king himself is the ego, so who would relinquish it? In the past, I had shown a lot of pomp (*rof*).

**Questioner:** Dada, did you exercise your superiority even over Hiraba [Dadashri’s wife]?

**Dadashri:** Oh! Tremendous superiority, I was actually very strict. She had to tolerate a lot, the poor woman, only she could tolerate it! Later I ended up realizing that this is all a mistake being made, all of this. So then I put a stop to it. When one is young, he does not realize that these are mistakes, these are nothing but mistakes!

### Behaved Like a Mad Man Due to Unabashed Self-Respect

**Questioner:** You exercised superiority, what else did you do?

**Dadashri:** At young age, I also used to fight sometimes due to the lack of understanding. However, not after becoming mature.

**Questioner:** What did you fight about? Over what matter?

**Dadashri:** I used to have quarrels with her over unnecessary things and unnecessary problems would arise. It would happen when the *kadhee* (yogurt soup) ended up being a little salty.

I used to behave like a mad man due to unabashed pomp (*khumari*) of false pride, as if ‘we’ were the chief of two villages, there was such unabashed pompousness! Fundamentally, my nature was that of a *Patidar* [Patel community that Dadashri belonged to]; have you witnessed all of their tumult! So, if the taste of the food ends up being a little off, they throw the kitchen pincers! Before [*Gnan*], I was hot-tempered; it was like that from the beginning.

This is because we were *Patidars* from the six villages [of the Charotar region in Gujarat, which were considered reputable], so we belong to the heritage that receives money from the family of the bride. We would think of ourselves as highly esteemed people. And the bride would think that her family had paid a lot of money so that she could get married to the groom! So she would feel suppressed. So, she couldn’t do any such thing, whereas the husband would exercise a lot of superiority, the mortal ones!

‘Ours’ was a bit crazy. It was heavy ego, so it was crazy. It would rant and

rave over nothing, the ego would assert itself. It would humiliate others. So that is certainly considered crazy, isn’t it? The women from our *Patidar* community say, “The women who marry [into these families] are sensible, all of you [men] are crazy.” All others would not accept this, would they! ‘We’ do accept it. I have seen the craziness; I have witnessed the craziness within me.

### **Recognized the Mistake While Throwing the Kitchen Pincers**

Up until a certain age, ‘we’ too used to fling a pair of kitchen pincers (*saansi*) without warning. Reputable people, right! Belonging to an honorable family! A Patel from the six villages [of Charotar]! Later, I realized that my honor has departed! My reputation became auctioned off! From the moment I threw the pincers, wouldn’t my reputation be considered to be ruined? Do our people hit women with the kitchen pincers? You sack of ignorance! Did you find nothing else that you had to throw the pincers! Would this suit us?

Before, ‘we’ would often have divisiveness due to differences of opinion (*matbhed*). This is because there was a lack of understanding, wasn’t there! Within that, what would happen when *Patidar* blood is coupled with a lack of understanding? They openly throw the kitchen pincers. There is no understanding at all, is there! Later on, I experienced that I am making a mistake. What kind of a mistake is being made? Such a mistake doesn’t suit us. I read scriptures, I read everything, then I realized that, in fact, a mistake is being made! How can



such a mistake be allowed? How can a family member be hurt? I had listened to what others said and followed all of that. People used to say, “*Budhe naar paansri*” (beating a woman keeps her in line)! Now that is grave ignorance! Later on, things got resolved with her. Since then, we have not had any divisiveness due to differences of opinion for forty years. This is because I deduced that she is the one who runs the household. So, a certain amount of money should be given to her so that she can run the household. Thereafter, I should not ask her for the account, and she should not question my account. It is better that each other’s divisions are maintained separately. So divisiveness due to differences of opinion does not form, as far as possible.

People had given me the understanding that the husband should definitely keep his wife in line. So, I had believed myself to be the *dhani* (husband as an owner of his wife). A *dhani*! Owner of farm, owner of the land, and owner of the woman, too! So, I had believed myself to be an owner, therefore I was trapped. Later I realized that I am not the owner, we are actually partners. We are partners. So then I told her, “You should take care of the household tasks, those pertaining to the kitchen, and I will take care of the tasks outside the home. I should not interfere in your tasks, and you should not interfere in mine.”

### Upon Understanding My Weakness, I Turned Back

Right from the time I heard this statement, ‘A weak husband is brazen

towards his wife,’ I said to myself, ‘Oh dear, I am weak! I was behaving brazenly towards her!’ Should one check oneself or not? Is he not weak? Weakness occurred before. Divisiveness due to differences of opinion occurred unnecessarily in everything, but not at all for the last fifty years. This is because I did not dominate her at all thereafter, and I kept following this principle for a long time. So, I did not believe in dominating her at all. Whoever comes under one’s authority, the ones who are subordinate, they should be protected; that indeed should be the greatest goal. What should it be like? On the contrary, if they have committed an offense, they should be protected. There is no problem with those who are superior, but those who are under one’s authority should be protected.

### To Remove Problems Arising Due to Opinions, He Got Rid of His Own Opinion

Do you like all of this discussion or do you feel bored?

**Questioner:** Yes sir, I like it.

**Dadashri:** Which discussion did you like?

**Questioner:** I really liked the discussion about exercising your dominance as a husband by throwing the kitchen pincers.

**Dadashri:** That sack of intelligence, he couldn’t find anything else so he threw the pincers! Is this something that should be done, does this suit us?

**Questioner:** But Dada, in terms

of throwing the pincers, upon throwing it, it's all over. However, the internal divisiveness due to differences of opinion that exists, that which is expressed in the external behavior, that is considered very dangerous, isn't it?

**Dadashri:** Very dangerous. Later, I searched to see whether there is any solution for the internal divisiveness due to differences of opinion (*matabhed*). Yet I didn't find it in any scripture. So then I discovered it for myself that the only solution for this is that I simply remove my opinion (*mat*); then divisiveness due to differences of opinion will not arise. I do not have any opinion at all; your opinion is my opinion.

We should not express our opinion first. We should ask the other person, "What do you have to say in this matter?" If the other person holds on to his viewpoint, then we should let go of ours. All we need to take care of is in what way will the other person not get hurt? We should not impose our opinion onto the other person. We should accept the other person's opinion. 'We' have accepted everyone's opinion and have become a *Gnani*. If I were to impose my opinion onto anyone, then I, myself, would fall short. No one should be hurt by our opinion.

I had been investigating since I was twenty-five years old. The life I was living was very bad, I had fights and quarrels with the wife until I was thirty to thirty-two years old! However, I discovered by thinking a lot. Finally, at the age of thirty-five, I brought an end to the life

of divisiveness due to differences of opinion. Since then, we have not had any divisiveness due to differences of opinion.

Until I was thirty, thirty-two years of age, I would get aggravated. Later, I did a lot of thinking. I said, 'What is behind this, what are the causes and why is this so?' Should we understand this or not?

**Questioner:** We should understand it.

**Dadashri:** This is our mistake, it is foolishness, these quarrels and all this. Now, after being so educated and being sons of honorable families!

**Questioner:** So, through which understanding did this stop, Dada? You didn't have *Gnan* at that age.

**Dadashri:** No, as such, I didn't have *Gnan*, but I had a lot of intellectual skill (*buddhikada*). 'We' would analyze it through the intellect. 'We' would analyze that what should this be like, what it should not be like, so that this does not happen. And if you are fond of fighting, then go ahead and hurl abusive words at a police officer without restraint, but don't make a pastime out of it at home. And if you feel offended by the family members, then take it out on a police officer. The police officer will certainly straighten you out!

I had fought with Hiraba before when I was young, but when I realized this at the age of twenty-five to twenty-eight, I shuddered in horror.

Then, later in life, I did as she said, so that divisiveness due to differences of opinion would not arise. Moreover, I did

it right until the end. This ‘boat’, ‘canoe’ reached the ‘shore’, didn’t it?

### The Difference in the Nature of Dada and Hiraba

**Questioner:** Dada, you must have recognized Hiraba’s *prakruti* (non-Self complex of mind- speech-body) and taken adjustments accordingly, right? Please share something about it so that we can learn from it.

**Dadashri:** Once, Hiraba and I had a quarrel, at the age of twenty-two or twenty-three. I told her, “I don’t like this nature of yours.” The incident that had taken place was that some guests had come to my place and she had made *choormu* (a sweet dish made up of crumbled flat bread, clarified butter, and jaggery). In those days, it was made in such a way that *ghee* (clarified butter) was used very liberally. Dishes like *shrikhand* (dessert made of thick, sweetened yogurt) and such thick doughy dishes were not made, they would make *choormu*. They would make dishes like *choormu*, *kansaar* (a sweet dish made of wheat flour, *ghee*, and jaggery), *sev* (sweetened vermicelli), in which *ghee* would be poured liberally.

**Questioner:** They would make flatbread that would have *ghee* on it.

**Dadashri:** Yes...but the *ghee* would be poured liberally. So, five to six of my friends had come over, and Hiraba came to serve us. She tilted the container [of *ghee*] so that it would pour a little at a time. So, I felt tormented within. Now, my point of view was to tip the container all the way over. Whereas her point of view was, ‘I will pour as much as they require.’

So, she would keep increasing the tilt of the container one degree at a time, and on the other hand, my anger would keep increasing. Now, what was my nature? The container should be turned upside down. This was the difference between her nature and mine. This is because we are *Patidar*, we are a bit unrefined. So, when pouring the *ghee*, it should not be tilted slowly, a few degrees at a time.

### When She Would Serve Small Amounts, It Would Feel Like Loss of My Reputation

**Questioner:** So when the Patels pour the *ghee*, at what angle do they tilt it?

**Dadashri:** How would he tilt it? At ninety degrees. Whereas when we go to others’ homes, they would pour it a few degrees at a time. So, Hiraba was among those who would pour a few degrees at a time. So, I didn’t like that, I felt that I was losing my reputation, when *ghee* was being served in this way. This is because the intellect was a bit deficient, so I would tilt the container thus [90 degrees], whereas she would tilt it a little. So, I would get aggravated, that what is this! This demonstrates poverty; it looks cheap.

**Questioner:** This is before *Gnan*, isn’t it?

**Dadashri:** At a young age, when I was twenty-two or twenty-three years old. I felt as if I lost my reputation in front of my friends. I was concerned about my reputation, which I felt I lost. So, I didn’t like that. I would lose my temper in those days, before *Gnan* manifested. I would get upset from within. The ones who

were eating did not feel anything; they were accustomed to it, they knew that she would serve as per their requirement, and she was actually serving according to their requirement. However, I was so noble! So I was accustomed to tipping over the entire container. However, she couldn't do that, so I got aggravated, I got very aggravated. So then when she was serving the *ghee*, I lifted the container [and said,] "Are you pouring it in a thin stream?"

**Questioner:** Then?

**Dadashri:** So she felt hurt. And after they all left, I scolded her a lot. I said, "This is not acceptable. You should turn the container completely upside down." So, she replied, "Was I ever going to serve your friends less? I would have served [them,] at a slow pace. What is the point of you throwing it outside the serving area." Then she told me, "You insulted me in front of everyone."

### One's Nature Is Behind This

**Questioner:** But Dada, *ghee* should not be wasted, should it?

**Dadashri:** That is all true, but what do our Patels do? When there is a wedding in our families, for us Patels...what do they do? Who do they send the earthen vessel with to serve the *ghee*? They would send the one whom the person doesn't get along with and the one who wastes *ghee*. So, even if a little extra is poured, there is no problem, but people would be under the impression that he has simply served *ghee* all around. For that reason, they send an opponent. And if you consider it as a waste, it is not a waste, it is the nature (*swabhaav*) of the person that is at work.

Her point was that it should not be wasted, that was her intent, whereas my point was that the entire plate should be covered. So I was wrong in this case. Her intention was not wrong in this. She said, "I will feed them until they are fully satisfied, but you are very impatient, you create chaos and tumult." And I would want to turn over the entire container of *ghee* upside down. So, I would lose my temper. But what was it like? A small stream of it would be poured. I couldn't bear that, could I! I would get upset! This used to happen a lot when I didn't have *Gnan*. So, even Hiraba would think, 'He is a very disagreeable man! Why did I get married to him?' That is how she felt.

### 'We' Accept 'Our' Mistakes

It was actually later on, at an older age, that I realized that it was her sensibleness and my madness. [Her point was that,] 'I will keep pouring it slowly, according to their requirement.' And it was indeed my madness that I would just pour it. Is that the way to do it? And when I realized my madness, I said, "This rationale of yours is correct." One would certainly understand one day, wouldn't he? Wouldn't one understand, the one who wants to make an impartial evaluation?

**Questioner:** He can understand it, but what is of importance is to accept it.

**Dadashri:** No, I wouldn't accept it verbally, but I would understand it in my mind! I would not accept it verbally. I wasn't as crazy as that. The thing is, I didn't have *Gnan* at that time, and if I were to accept it verbally, then my ego would feel burning pain. As long the ego

is present, one should never do anything that would cause the ego to feel burning pain. How could bandages be applied? However, I realized in my mind that I have made a mistake.

### Correcting My Mistakes, I Made Adjustments

So, I understood after many years that her point was correct and that it was my mistake. After many years, while thinking about it, I understood that she used to serve appropriately, whereas mine was a kind of an emotional thing. If the entire container is tipped over, then some people may not like that, if excess *ghee* is poured. So there were quarrels about negligible things like this...fight upon fight!

But later on, I deduced that her way of doing it was correct, whereas mine was wasteful. If I were to pour too much, then she would feel bad. Then, I understood that this is due to each person's nature. What is her nature like? It is reasonable; it is normal. So, she would pour as much *ghee* as the person required. So this cannot be considered wrong. My nature was abnormal at that time. Now it has become normal, but at that time, it was abnormal. An abnormal nature is madness. It is a kind of *aasakti* (inner tendency inclined towards attraction that attaches). Excessive spending is also madness, and excessive frugality is also madness. Normality is required.

But her nature was a little thrifty, so that used to aggravate me a lot when I was young. It kept hounding me within that, 'How did such a stingy person enter this

family?' And then I would verbally attack her. Later I realized that this is a mistake! Her *prakruti* is like that and my *prakruti* is like this. People will consider my *prakruti* to be extravagant, they consider hers to be stingy. There should be normality in all of these *prakrutis*. So, hers is wrong and mine is wrong too. It should be in normality, shouldn't it? What should it be like? It is not at all worth having fights or the like in this world. She keeps carrying on according to her *prakruti*.

Then, in this way, with such clashing, it settled down after two to four years. I understood, I came to the conclusion that she was correct. And I am not to interfere in that which is correct again. Once I decided that she is correct in this matter, then there is no interference. Everything else is dependent on circumstances. Even God cannot change that which is dependent on circumstances. So, I improved my mistakes and then made the adjustment.

### The 'Ghost' of Suspicion Entered Hiraba

**Questioner:** Hiraba used to refer to you as a fiery personality, so did you ever express such fury?

**Dadashri:** Yes, Hiraba and I never used to have divisiveness due to differences of opinion, but one day the circumstances were such that I had to resort to it, I had to act with a violent fury! This is because there was a Brahmin who used to live in the house across from mine; we had lived in harmony since my mother's time, for almost thirty to forty years. Hiraba used to visit them frequently. I too used visit them. But then, after *Gnan* manifested,

people started coming to my house for *darshan* (devotional viewing). At that time, Hiraba would be sitting at their home. So that lady swayed Hiraba a bit.

**Questioner:** She swayed her?

**Dadashri:** That lady used to scold her husband, so she also taught Hiraba to do the same. So I knew that she was swaying Hiraba. She used to treat her husband like a dog, whereas at my home, not a single word could be raised; nothing would be tolerated. That lady would sit on the front porch without covering her head [with her *sari*, as was the custom then in front of men]. Moreover, she would say, “I cover my head only upon your arrival.” She would cover her head upon seeing me; “Dada is here,” she would say. Even when I was thirty years old, I had such an aura of power and influence. And then the trouble started.

**Questioner:** Dada, what type of trouble arose?

**Dadashri:** A young girl was bowing at my feet. The poor girl was doing *vidhi* (auspicious silent blessings acquired at the feet of the *Gnani*), a girl in her youth. That lady had taught Hiraba, “These girls are touching Dada; this will entice his mind.” So poor Hiraba got scared. Hiraba was a very respectable woman, such a respectable woman! There was never anything inappropriate. ‘We’ have gotten everything according to what ‘we’ had designed in the past life. And Hiraba was very attractive in her youth! So what else did I need? And she was innocent, the poor thing. She did not know how to do anything wrong, she did not know how to be deceitful. Hiraba was noble-

minded; how great her nobility was! Hiraba was such that not a single untoward thought would arise in her mind about her husband! But because she used to visit the Brahmin family across the road, they kept poisoning her mind by saying, “These young girls keep visiting, and Dada is *saiyami* (a celibate); these young girls will create a breach in his celibacy.’ Now, Hiraba thought, ‘What would happen to my reputation? She is reputable and I am not reputable!’ It was set in her mind that she would lose her reputation. That lady poisoned Hiraba’s mind and then her mind was entirely filled with it. I was aware of it, too, that she has been treated in the wrong way. Nevertheless, ‘we’ would not put a stop to her visiting them, ‘we’ would not say that. ‘We’ would never hinder anyone’s independence.

### **Hiraba Threw a Manipulative Tantrum**

Those poor girls used to come to do *vidhi*; in that, Hiraba did not have any disease, she was a good person! However, as she would visit the house across from ours, those women had instigated her by telling her, “These young girls come, it all looks bad to outsiders. Would this look good? Dada is a good man, but this looks bad! People might make all kinds of accusations.” So she became worried, the poor lady. She is a good woman, but people put the wrong ideas into her head. The people put ‘salt’ in the milk that was to be used for making *doodhpaak* (milky rice pudding). I thought, ‘I need to get rid of this ‘salt’, otherwise there is going to be a problem. Neither *doodhpaak* can be made in this way nor can even tea be made from this.’

What happens when salt is added to milk?

**Questioner:** The milk curdles.

**Dadashri:** So I knew that these people have started to add 'salt', so it will curdle sometime or another! However, I waited. Then one day, I got the opportunity. A girl was doing *vidhi* at my feet, so what did Hiraba do? While she was sweeping the floor, she became irritated, came to a stop, and thought, 'Why did she come? Let me shoo her away.' She tried to shoo the girl away. What did Hiraba do? While sweeping the floor, she slammed the door loudly. So the girl got startled. She was trembled as if she had a fever.

The girl understood that Hiraba did not want her to do the *vidhi*. So even the girl got startled that today Hiraba has become unhappy. While she was doing the *vidhi*, she jumped up. So after her *vidhi* was over, I told her, 'You may go now.'

### **I Recognized Hiraba's Manipulative Tantrum**

Then, after the girl left, I asked Hiraba, "What is it? You were slamming the door?" She replied, "No, it's nothing, it's nothing. I just slammed it slightly." I told her, "No, it's not like that. There is no problem with slamming the door, but I have understood the intent with which you slammed the door." I understood that there were innuendos behind it. Can one not recognize the innuendos? Would I have been as artless at that time as I am today?

Then I said, "What is all this today? This poor door let out a cry! Who screamed out like that? There have never been such

screams before!" So, she became afraid, "He has understood everything." I said to her, "Oh! Am I that inept that I would not recognize it? I have known you from the day I married you. This [conduct] is not your own. Hiraba, this is not you. There is something that has latched on to you!" Hiraba would never behave in this way. The respectability of our family is not like this! Nothing like this had ever been heard of even in the presence of my mother. There was no such practice in our home. She simply did it to scare the girl away; she did not do it to scare me. The girls became anxious that Hiraba would scold them. So this girl got scared and started trembling while doing *vidhi*.

So I felt very bad, 'Alas, such a predicament! You dismissed the girl with contempt in this situation? There is no problem if you want to hurl abuse at me. This poor girl has no peace within and so she has come to do *darshan*.' But what could be done?

She did not like that the girl was doing *darshan*. I told her, "Why are you doing this? Do not do anything that someone would feel terror. This doesn't suit you, you are a noble person." So she replied, "No, but I don't like all of this!" So I said, "Let's separate. I like everything of yours, but you don't like mine, so let's separate."

### **Dada Acted Out a Specific Role**

Now, at that time, in order to educate Chandrakantbhai [a son of Dadashri's nephew] and the others who were there, I told them, "Learn a lesson today, Dada is going to act out a specific role today."

So then I said in a loud voice, with such force that the neighbors could hear, “Who poisoned a divine woman like Hiraba? That which was not in her, from where did this come? Who are the wretched and worthless people who caused this adulteration [in her mind]?” People heard this all the way across the street. You must have heard my speech at some point? Haven’t you heard it?

**Questioner:** Then what happened?

**Dadashri:** So then I started alluding to that lady, “I will have to investigate who poisoned Hiraba. Hiraba was not like this. One of you has injected something into her, otherwise this ‘tea’ would not be like this! This is respectable ‘tea’, it is such that it would make one feel contentment within. And what has happened? Who has poisoned her?” I started shouting in this manner, so that lady heard it. Upon hearing this, many people in the neighborhood gathered around. [I shouted], “Who has poisoned Hiraba, this goddess? Is this the way to behave with one’s husband?” Hiraba said, “Please don’t shout, don’t shout.” I replied, “What have you done?”

### **Behold the Anger of Lord Shiva**

So then Hiraba silently began to make tea. Then she banged the stove. So the stove began to rattle. In such a way that the stove would cry out! I said [to myself], ‘I will have to tighten the screw before this gets out of control.’ So I said, “She keeps banging the stove, it is not going to stop. Not until she hears my voice.” For how long will one keep playing the tiny flutes? They will be played as long as the sound of gunfire hasn’t been heard.

But as soon as the shot is fired, the flutes and everything else will come to a stop. So I immediately told Chandrakantbhai, “Come, all of you, observe what happens.” Chandrakant said, “Dada, please don’t do this.” I replied, “Be quiet. You observe what the *Gnani Purush* is doing and learn from it.”

So from outside [the kitchen,] I said, “Who is there inside right now who keeps banging [the stove]?” Even then, she continued the clatter. So then I went inside and threw all the containers and everything else on the floor. The tea, sugar, cardamom, nutmeg, oil, lentils, *ghee*; I mixed everything together. And she started to tremble. All the neighbors also started trembling. Chandrakantbhai kept watching. He told me, “Dada, don’t do this. Dada, don’t do this.” I replied, “Watch this. When something like this happens in your home, this lesson will be helpful to you!”

So then the neighbors said, “Sir, we beg you, please don’t do this, please don’t do this. Why such excessive anger?” I said, “Yes, witness this anger. Witness this form of Lord Shiva! Of Mahadevji!” I kept throwing everything, as if I was jolted by 400 volts of power!

### **This Was Done Out of the Fear of Losing Her Reputation**

So then that lady who lived across the street got scared. I shouted in such a way that she could hear, “Who poisoned Hiraba, a woman who is like a goddess? A woman who is considered a goddess coupled with this husband, a woman worth worshipping, who poisoned her?”



In fact, she was someone who wouldn't be swayed by others. She would not allow poison from outsiders to enter within, she would not allow it to infiltrate. So how did this poison enter her? It was in the name of the young girl. [That lady] said, "These young girls will entrap Dada." So Hiraba got scared that, 'Oh, God! What will happen to my reputation and what will happen to his? We will lose our entire reputation at this age, won't we!' [I told her,] "Alas! This Dada is the Dada of the entire world! No one would be harassed, so how would these girls be harassed? You are like a goddess! Aren't you? And what a terrible mistake have you made here!"

**Questioner:** Dada, this type of drama needs to be played out, doesn't it? These dramas need to be played out.

**Dadashri:** So I mixed the oil, jaggery, *ghee*, and everything else together; I shattered all the glassware. Chandrakant told me, "Dada, I have learnt it." I told him, "Yes, become wise. This is not the time to plead to your wife!" So the nephew also learnt a lesson.

Dada is actually a *Gnani Purush*. If someone were to tell him, "You will not get a dollar," even then he would not come under anyone's hold. The *Gnani Purush* does not stress anyone, nor would he ever feel the stress of anyone.

### The Drama Was Carried Out for the Sake of Salvation

**Questioner:** I had asked Hiraba, "Ba, what did you do after Dada spilled everything?" She replied, "Oh dear, I picked everything up and since the tea

and sugar were mixed already, I used that mixture to make tea!"

**Dadashri:** No, the matter had gone out of control; it never went out of control before. Those people had taught her everything, such as, "If you do it a bit more, then the girls will go away, then they will never come back." The *Gnani Purush* manifests so very rarely, and the poor girls had come to do *darshan*, so at least let them do *darshan* peacefully!

They had taught her to the extent that, "Dada will get married to these girls." They even taught, "These girls will take Dada away." Hey mortal one, would that ever be the case? I was an old man, and what kind of people were they! They even taught such things. Nevertheless, it is only because my karma were perverse that they would teach such a thing; these karma are perverse, aren't they? What fault was it of that poor lady? It is not her fault; the fault is solely of my own karma. That lady was indeed beneficial to me. But what did she tell Hiraba? [She said,] "Of all these people who attend *satsang*, no one will become yours. And these young girls come, it is not befitting." So Hiraba thought, 'I will lose my reputation.' So, they had instilled all such fears in her. Now, for me, as this was a fact, I could not deny it. Hence, I was in a situation in which I was a buffer. So, I understood that I would definitely need to resolve this; I would definitely need to settle it.

So then I applied such a remedy that even before Hiraba set out to do such a thing again, she would say, "Do not do that. We do not interfere in what he is

doing. He is very strict. He has such a strict nature! It is like beholding Mahadevji (Lord Shiva)!” So I left a big impression on her. So, even Hiraba says, “He has a fiery personality!”

**Questioner:** Dada, do you ever do *pratikraman* (apology coupled with repentance for any hurt caused or suffered) for Hiraba?

**Dadashri:** ‘We’ certainly do, why wouldn’t ‘we’? Out of my own self-interest; I do have to do it if I want to go to *moksha*, don’t I! If I don’t want to go to *moksha*, then nothing needs to be done. Not just for Hiraba; if I had children, then I would have done it for them, too. This is because I want to go to *moksha*. I have a self-interest in that, don’t I!

**Questioner:** But Dada, in a home in which a woman is worshipped, do celestial deities reside there?

**Dadashri:** Yes. ‘We’ too worship Hiraba. Earlier, for thirty-five years, I had behaved foolishly.

### Turning Around the Thoughts in the Mind

When just a single finger of mine has been injured a little, I have been facing so much difficulty, so how much difficulty must Hiraba be facing when her all fingers are impaired? [Hiraba had suffered a stroke, in addition to loss of vision in one eye due to glaucoma] I realize it now. Because of this one finger, I can’t wash my face now. If I try to wash it like this, there is no dexterity [in that]. So I said [to myself], ‘How much difficulty must Hiraba be facing with the loss of vision

in one eye and an impairment in one leg?’ So I have experienced this. So how can one live in such a world? When there is so much difficulty with impairment in just one finger, then how can one live in such a world?

When Hiraba’s body became like this, my mind once uttered, ‘Alas, instead of suffering like this, it would be better if she leaves this mortal body.’ Thereafter, I did so many *vidhis*!

**Questioner:** Yes.

**Dadashri:** No. I prayed, ‘Ba, may you live to be a hundred. I will take care of you and handle all your medicine. If I don’t find anyone, I will take care of her as per my ability, but may she live long.’ One should not wish that someone goes quickly, should they?

**Questioner:** One should not.

### To Destroy One’s Mistakes Is the Vitaraag Path Indeed

Whenever this taped record of ‘ours’ plays, if there is a mistake in it, then ‘we’ immediately repent over it. It is not acceptable any other way. [‘Our’ speech] Flows like a taped record, so ‘our’ speech is without ownership. Nevertheless, I am still held liable for it. People may say, “But sir, the tape is certainly yours, isn’t it?” Wouldn’t they say this? After all, it is not anyone else’s tape, is it? So, ‘we’ have to wash off those words. Wrong words must not be uttered.

Everyone in this world is flawless (*nirdosh*). Yet look, such speech comes forth, doesn’t it!

'We' do *pratikraman* instantly. 'We' have seen the monks and high-ranking monks and everyone else as flawless. To 'us,' not a single one of them is at fault, and the ones who 'we' end up saying are at fault, even in that, 'we' do not see anyone at fault at all. However, 'we' do end up saying that they are at fault, that is true, and 'we' do *pratikraman* for that immediately. As 'we' lack four degrees [in absolute Knowledge], this is the result of that. Otherwise, complete *vitaraagata* (total absence of attachment and abhorrence) prevails. The path of the *vitaraag* Lords means to destroy [one's own] mistakes; to destroy mistakes from all aspects and to move away from the worldly language and understanding, to the language and understanding of the *Vitaraag* Lords (absolutely detached Lords).

When 'we' interfere or enter into interference (*dakhodakhal*), when 'we' use stern words, 'we' speak that way on purpose, but 'we' have certainly made a mistake according to [the law of] nature, haven't 'we'! For that, 'we' make him [A. M. Patel] do *pratikraman*. There is *pratikraman* for each mistake. 'Our' [method] is such that the other person's mind does not break [feel hurt to the level of being disconnected].

*Pratikraman* is the ultimate science. So, if I end up using stern words with you, even if you have not felt very hurt, I should know that I should never speak stern words. So, it is on the basis of this *Gnan* that we are able to realize our mistakes. So, I have to do *pratikraman* in your name.

'We' cannot say it is not so, when it is so. And 'we' cannot say it is so, when it is not so. Therefore, some people get hurt by me. If I were to say something is so when it is not, then delusion would set into your mind. And if I were to say this, then it would be taken the wrong way by other people that, 'Why is he saying this?' So, 'we' have to do *pratikraman* for that second category every day, if 'we' happen to speak in this way! This is because the other person should certainly not feel hurt. If the other person believes that there is a ghost in this Peepal tree, and if I tell him that there is no such thing as a ghost in this Peepal tree, then he would certainly feel hurt by that, so then I would have to do *pratikraman* for that. It certainly needs to be done constantly, doesn't it! 'We' have not come here to make anyone miserable. 'We' have not come here to hurt anyone. 'We' have actually come to make others happy. And 'we' cannot give happiness to both those with Self-realization and those without Self-realization; therefore, we need to do *pratikraman* for the other side.

**Questioner:** Many times ignorance (*agnan*) makes an appearance disguised as Knowledge (*Gnan*).

**Dadashri:** If ignorance arises, then it will not last long, it will not last for even a second. And for us over here, it will not last long at all. This is because what is 'our' Knowledge like? It is the Knowledge of demarcation; the demarcation between Knowledge and ignorance, so it will not work here at all!

So if the other person is hurt, 'we' have to do *pratikraman* for it. 'We' turn

things around as much as 'we' can, by telling him, "If I have made a mistake, then I am doing *pratikraman* for it."

You should not hurt any human being at all. You may feel that the other person does not understand, but in his mind, he thinks he understands, doesn't he! You may feel that he does not understand, but he certainly believes that he has the understanding! How can he be hurt through us?

### The Pratikraman of Compassion

It is in this life that I speak this way about monks and priests. All of these paths of religion in the entire world are doing the wrong thing. I am speaking out against all of them. As if I am the king of all the religions! However, 'we' should not speak such negative things about these people. "All these people should become free from all of this"; so by speaking this way, I have invited demerit karma. And in due time, if there are any demerit karma that have to be suffered, I have to suffer them. Not other demerit karma, I do not have any other demerit karma done independently. Now, I do have to say these things, but what remains at present? I am merely speaking. While speaking, 'we' too know that what is being said is wrong. However, those words would not refrain from being expressed, would they!

**Questioner:** Dada is actually speaking with the view of compassion (*karunabhaav*), isn't he!

**Dadashri:** It is with the view of compassion, but it should not be so even with the view of compassion. As it is, 'our' speech is certainly considered *syadvaad*

(speech that does not hurt the ego of any living being in the slightest extent). My conduct is such that it does not hurt a person following any religion, and there is no partiality anywhere.

Now all these things that 'we' have to say regarding a certain religion, such as, "This is not proper"; having spoken that way means 'I' have stepped out of *syadvaad*. Nevertheless, it has to be said in order to put people on the proper path. However, what does the Lord say? He says that this is proper and so is that. A thief has stolen, even that is proper; he has picked this person's pocket, even that is proper. The Lord is actually *vitaraag*! He would not interfere, would he! He would not meddle. Whereas 'we' meddle in everything. This task of meddling has fallen upon me.

The rule is that you can talk to anyone about *Gnan*. However, if that person is not capable of taking *Gnan*, if they are a little slow, then you have to tone it down, you should become *vitaraag*. However, there is compassion behind all of this, such as, 'You've come this far, gain something out of it! Despite having this much of a fever, they are not taking medicine! The medicine is ready.' However, this [approach] is not considered as per the rules and hence *pratikraman* needs to be done. If any exchange of give and take has happened, then *pratikraman* needs to be done. The Lord has referred to this as the *pratikraman* of compassion.

'We' immediately apply the 'medicine' and then 'we' certainly remain *vitaraag*. 'We' do not have attachment or

abhorrence. 'We' are ready to apply the medicine. And if by any chance dislike (*abhaav*) arises towards the person, usually it does not occur, but in case it does, then 'we' have the medicine of *pratikraman*, so 'we' immediately apply it. There is the instant medicine of *pratikraman*, isn't there!

### Irresponsible Conduct Is Not Acceptable

When I go to Aurangabad, all the ministers, members of parliament, members of the legislative assembly (MLA), they all come to visit me. Now, when they come, I have to do everything, don't I! They say, "I am a MLA. I want to increase my fame in this way, so please do a *vidhi* for me." Now, the man may have no substance whatsoever; he may not be worthy of being given even a job!

**Questioner:** To put it in plain language, they are full of hot air.

**Dadashri:** So what can 'we' do? However, if 'we' say something like this, then 'we' have to do *pratikraman*; there is no choice! 'We' would never say such a thing, if 'we' do say such a thing, then 'we' do *pratikraman* afterwards. But what else can be done? It is because the karmic stock has been filled that it comes out, would it come out otherwise? 'We' have to do *pratikraman* for it afterwards; there is no choice, is there! It is not acceptable for 'us' not to. Such irresponsible conduct is not acceptable from anyone.

### If Pratikraman Is Not Done, Then a Claim Will Begin Against You

**Questioner:** It is not our intention to

speak out against another person, so then should *pratikraman* be done? We are only speaking the truth, aren't we?

**Dadashri:** The truth is, at the moment 'we' are speaking, *pratikraman* is rigorously going on for 'us' simultaneously. Simultaneously as 'we' speak.

**Questioner:** But you were speaking the truth, so why does *pratikraman* need to be done for that?

**Dadashri:** No, but even then, *pratikraman* certainly has to be done! Why was someone's fault seen? He is flawless, so why was his fault seen? He is flawless, yet blame of the person took place, didn't it? Even truth in which a person is blamed should not be spoken, such truth is an offense. To say the truth [with violence] in worldly life is an offense; truth should not be characterized by violence. Such talk is considered to be characterized by violence.

'We' may speak, yet 'our' awareness remains, whereas you cannot speak this way. Awareness should be present! You cannot speak in this way. If you do speak, then you will have to do a lot of *pratikraman*.

**Questioner:** What happens if *pratikraman* is not done? Would there be liability for the fault?

**Dadashri:** They will file a 'claim'. People may have filed hundreds of claims against us in the court. What would happen if we do not settle those claims? The claims certainly persist. So as long as *pratikraman* are not done, the claims persist.

### Today's View and the Past Life's Record

The entire world appears flawless (*nirdosh*) to 'us', but that is in belief (*shraddha*), meaning in vision (*darshan*). And it has come into experience (*anubhav*) that [the world] is indeed flawless. Nevertheless, the conduct can still not be changed!

If negative talk about some saint were to come up right now, no matter what he is like, even then he should definitely appear flawless to you. Nevertheless, 'we' say that he is like this, he is like that; that should not be spoken. He is flawless in 'our' belief, it has come into 'our' Knowledge that he is flawless, it ends up being spoken in the conduct. That is why 'we' refer to this as a taped record! The tape has been recorded, what can be done to that? However, all of the taped records are effective, so the other person certainly feels, 'It is Dada who spoke.'

**Questioner:** And while speaking, is the inner awareness present that this is considered a mistake?

**Dadashri:** Yes, while speaking, I am aware at that moment, 'What is happening is wrong, what is being spoken is wrong.'

**Questioner:** That is true, but when it ends up being said that this is a mistake of this saint, at that time, are you aware that this is a mistake of his from this view?

**Dadashri:** Yes. 'We' know it is considered his mistake from a particular view; however, it is based on a previously held opinion! All of this is from the knowledge that was acquired in the past life. So, this is not today's taped record.

**Questioner:** So is it the knowledge of the past life that is being expressed in this tape, in this speech?

**Dadashri:** Yes, and today it is merely playing, but people certainly think that Dada spoke today, Dada spoke right now. However, I know that this is from the past life. Nevertheless, I keep feeling remorse! Such words should not be expressed, not even a single word should be uttered.

**Questioner:** Now, if you don't speak as it is, then the listeners would be misled, that may happen, isn't it?

**Dadashri:** The listeners? But that is certainly an interference of the intellect, isn't it! Those who are *Vitaraag* never have such interference!

**Questioner:** But the listeners are certainly dependent upon the intellect, aren't they?

**Dadashri:** Yes. However, through my intellect, the assessment is made whether the listener will be harmed by this; the assessment of profit and loss! The intellect does show profit and loss, that the other person will be harmed! Nevertheless, what I have said about that saint is of no use today, but back then, I did not have the understanding that the entire world is flawless.

**Questioner:** Does this mean that, at that time, there was the interference of the intellect?

**Dadashri:** Yes, back then, there was the interference of the intellect. And these interferences do not depart quickly, do they?

**Questioner:** So, is one's entire conduct based on previous knowledge?

**Dadashri:** As long as the intellect existed in the past, it used to bother me. However, once the intellect departed, it would no longer bother me! Otherwise, the intellect troubles everyone. Always, as long as the intellect exists, the process of comparing and contrasting carries on.

**Questioner:** And the principle has been established, hasn't it, that [the world] is flawless.

**Dadashri:** It is flawless, yet why does this happen? 'We' are openly declaring that the entire world is flawless, and on the other hand, such words are being expressed!

### **The Speech Is Separate, the Opinions are Separate**

The opinion is different from the speech that is being spoken. What a world this is! What is the opinion in face of the speech that is being expressed? 'It is not like this, this is wrong, it should not be so.' But just look at how this world is functioning! If 'we' are with the speech that is spoken [if the opinion is the same as the speech], then the awareness will also go in that direction.

**Questioner:** And the awakened awareness is there.

**Dadashri:** Yes, the awareness of 'this should not be so.' This is because I have Seen, Known, the entire world as being flawless, it has come into experience also. However, in the conduct, such speech ends up being spoken. Why does it not

manifest in the conduct? It is because the speech stands in the way, it interferes.

**Questioner:** But your awakened awareness is constant and continuous.

**Dadashri:** The awareness is there. However, as long as such speech does not come to a stop, the absolute state is not attainable. How does the speech come forth? Continuously strong!

Now, when was this speech created? It was created when I did not see the world as being flawless; [when I held the view that,] 'This person is at fault. Why are these people doing this? It should not be like this. Why should religion be like this?' Such filled stock is coming out today. The opinion of the past is being expressed today, and today's opinion is not concurrent with that. So, with regard to whatever 'we' are speaking, the opinion remains separate. Both are taking place at the same time.

And alongside, it is in my conviction that people are not at fault. I have the conviction that they are flawless. My conviction has completely changed. So I am speaking with the belief that [the other person is] flawless.

**Questioner:** You say that the other person is flawless with the understanding?

**Dadashri:** Yes.

**Questioner:** So then why do you have to do *pratikraman*?

**Dadashri:** But it should not be spoken in that way, not a single word should be uttered. How could I have spoken even a single negative word? The

other person is not even here. He does not feel hurt and all of you do not have a problem, that in Dada's belief he is certainly flawless. So, there is no problem. But why did I speak such strong words? Therefore, I have to do *pratikraman*. There should not even be any strong words [spoken].

**Questioner:** But you certainly remain in separation when the speech is expressed, so then why is *pratikraman* necessary?

**Dadashri:** Because there is separation, 'I' do not have to do *pratikraman*, it is the one inside who is doing and speaking who has to do it; I tell him, 'You do *pratikraman*.' And it is the same for you, too. 'You' should not do *pratikraman*, tell Chandubhai to do it. Whoever has done *atikraman* (hurt any other living being through the mind, speech, or body), he must do *pratikraman*.

**Questioner:** How is *pratikraman* done for that mistake?

**Dadashri:** *Pratikraman* must be done later on. The mistake is not related to *Gnan*. If the principle of *syadvaad* has been violated with a person, then sternness might have been expressed with that person. When there is *syadvaad*, sternness is not expressed. Total, complete *syadvaad*! This is actually called *syadvaad*, but it cannot be called complete *syadvaad*, can it! So, it is complete *syadvaad* when there is absolute Knowledge (*keval Gnan*)!

### To Be Free Not From Things, but From Opinions

**Questioner:** There is a lot in my

understanding, but it does not happen accordingly, so what about that?

**Dadashri:** There is no problem if it does not happen. There is a need only for understanding (*samjan*). Understanding means that You are free from the moment You become separate from the opinion. If Chandubhai is doing anything bad, and if he says, 'I do not want this task, I do not want to do this,' the opinion becomes separate from that point onwards. And if this opinion remains forever, then he is definitely separate from it. So one has to become free from the opinion, not from any thing. Whenever one becomes free from things, it is fine. However, its support should be taken away. Meaning, [You] should become free from the opinion. That is why 'we' have put *pratikraman* in place! *Pratikraman* means that One has become free from the opinion. If exact *pratikraman* are done for it, then One has become free from the opinion, now repentance is also being done.

If you do not do *pratikraman*, then your opinion remains, therefore you remain bound. In whatever mistake that has happened, your opinion remains attached to that. When you do *pratikraman*, that opinion fractures. The mind has arisen through opinions. I do not have any opinion in the slightest towards any person. This is because after seeing the person just one time, I do not change the opinion thereafter. If a person steals due to his circumstances, and I see it for myself, even then I do not call him a thief. This is because it is due to his circumstances. What do people of the world say? They refer to the one who has gotten caught as a thief. Did he do it



due to circumstances? Or was he always a thief? The people of the world do not care about all of that. I refer to a person who is always a thief as a thief, and I do not refer to a person who is a thief due to his circumstances as a thief. So, after forming one opinion, I do not change the opinion at all. I have never changed an opinion about any person up until now.

**Questioner:** How do we get rid of the opinions that have formed?

**Dadashri:** To get rid of the opinion, what You have to do is [tell Chandubhai to say], ‘I have formed such an opinion about this person, it is wrong, how could I form such an opinion?’ If you say such a thing, then you will become free of the opinion. If You proclaim [to Chandubhai], ‘This opinion is wrong. How could such an opinion be bound for this person? What are you doing here?’ So, when you state that the opinion is wrong, then you become free of it.

### After Taking Permission, He Thrashes With Compassion

The disciples of the twenty-two *Tirthankars* were those who did ‘shoot-on-sight’ [*pratikraman*]. They had so much awareness that the instant they would make a mistake, they would immediately know it. Now the disciples of the twenty-fourth *Tirthankar*, Lord Mahavir, and [the first *Tirthankar*], Lord Rushabhdev, were of a different kind. Those of Lord Rushabhdev were undiscerning (*jad*) and straightforward (*sarad*), whereas those of Lord Mahavir were undiscerning and wayward (*vaanka*). ‘*Vank jadaya pachhima.*’ (The disciples after this will be undiscerning and wayward.)

Now, Lord Mahavir Himself has said this, hasn’t He; whereas if we were to ask the ascetics, “Has the Lord said this?” then they would reply, “Yes, He certainly has!” They do not consider it to apply to themselves. They say, “People have become this way.” Yet everyone says the same thing! So it is not applicable to anyone, is it! So then it goes back to Lord Mahavir, back to where it came from!

Although ‘we’ make such statements, ‘we’ have already done *pratikraman* even before speaking; you should not speak in such a manner. Although ‘we’ speak so harshly, ‘we’ point out the mistakes of others, nevertheless, ‘we’ see everyone as flawless. However, it needs to be explained to the world, doesn’t it? The real fact, the truth has to be explained, doesn’t it?!

You cannot speak the way ‘we’ do. This is because for ‘us’, the speech expresses and *pratikraman* is done simultaneously.

**Questioner:** It becomes a responsibility.

**Dadashri:** A great responsibility. You should not speak the way ‘we’ do. You should listen...

Once, a man was speaking. I said, “Hey, do not speak like that, no one except the *Gnani Purush* can speak like that!” The awakened awareness of the *Gnani Purush* is of a different kind altogether! He does *pratikraman* first, and only then He speaks. He takes permission and then speaks. He takes permission, ‘I am saying this, oh pure Soul! Please sit aside.’ And the purpose is to straighten the other

person out. 'We' do not have the motive to cause harm to him.

**Questioner:** Ultimately, there is only compassion (*karuna*).

**Dadashri:** Yes, there is compassion, there is nothing apart from the compassion of the *Gnani* behind this. The *Gnani* may become very strict, but mind you, there is not an iota of anger in Him. However, there is strictness because the other person has thick [veils], so 'we' have to 'thrash' at it, that is when the 'dirt' comes off. So, 'we' have to 'thrash' at it as it befits them.

### The Pratikraman of the Gnani Is With Protection

A few people end up getting hurt even through 'us', even though 'we' do not have the desire for it. Now generally, this does not happen, but it does happen with a rare person. Up until now, in the past fifteen to twenty years, it might have happened with two or three people. That, too, it would have been because they were instrumental in the unfolding karma, isn't it! Afterwards, 'we' do all the *pratikraman* for him and build a 'protective fence' around him so that he does not fall [spiritually]. Whatever the height 'we' have taken him to, he should not fall from that level, the 'protective fence' is for that, 'we' give him all the protection and let it be. And 'we' definitely do not let him fall. Even if he has talked back to 'us,' sworn at 'us,' 'we' do not let him fall. The poor man does not have a clue; he speaks out of a state of unawareness. 'We' do not have a problem with that. If 'we' let him fall, then it was wrong for 'us' to have elevated him in the first place.

'We' are irrefutably in principle (*siddhantik*). For example, if a tree has been planted, then after planting it, if it comes within the boundary of a road, then 'we' will change the course of the road, but 'we' will not harm the tree. 'We' have all these principles. 'We' would not allow anyone to fall [spiritually]. He remains where he was thereafter. 'We' turn all his thoughts around. 'We' turn all his thoughts around while sitting here at home. 'We' put in a little extra effort there. More effort needs to be put in. Effort does not need to be put in for you, for everyone else. A lot of effort needs to be put in for him. 'We' have to restrain all his thoughts. 'We' have to do something so that his thoughts do not go past a certain point. There are rare cases like this! Not all cases are like this!

**Questioner:** What is all this about creating a fence around him? What does he need that for?

**Dadashri:** 'We' have to catch hold of his *antahkaran* (mind, intellect, *chit*, and ego complex). 'We' have to take his *vyavasthit* (scientific circumstantial evidence) in 'our' hands.

**Questioner:** How so?

**Dadashri:** 'We' take charge of all that. If 'we' do not, then he would fall, wouldn't he!

### Pratikraman for the Closure of the Other Person

During the event of *Janmajayanti* (Dadashri's birth celebration), twenty-five hundred people had attended. During the celebrations, would anyone have had a negative outlook towards us?

**Questioner:** No.

**Dadashri:** Likewise, would I have had a negative outlook towards anyone?

**Questioner:** That would not happen.

**Dadashri:** What is the reason for that? It has been cleansed from within! The entire night, I continued to cleanse it out and in the morning, I separated it out, so then it would not become soiled, would it! [The entire night,] There was tossing and turning, while continuing to cleanse it.

**Questioner:** How did you do it, Dada? What did you do?

**Dadashri:** I did so many *pratikraman*. There are so many people to meet, to converse with. I go to 'meet' all these people at night; I converse with them. Right there and then, I would bring about a closure to their minds. So now when they come here, they feel closure.

**Questioner:** How do you clear out someone else's mind?

**Dadashri:** I do not go there and simply do *pratikraman*. I go there and engage in conversation with [the person] and clear everything out, and then return.

**Questioner:** What conversation do you have?

**Dadashri:** That, 'I have made a mistake, but now, let us go to *moksha*, why are you getting involved in these problems? What do we have to do with it?' [In this way,] 'We' please his mind.

**Questioner:** Can you read his mind in exactness? Can you read what is bothering his mind?

**Dadashri:** Yes, yes, I understand everything. I go there and work it out with him. And if I have come back here, then I go there and come back. When everything is cleared up within him, and when he comes here and sees me, everything appears clear to him.

### **Behind Pratikraman Lies the Principle of Oneness**

**Questioner:** Last night, you had done *pratikraman* all night long, so what principle is at work behind that?

**Dadashri:** That of oneness (*abhedta*). With all twenty-five hundred people, a state of oneness prevailed. Not just with the twenty-five hundred, a state of oneness prevailed with the entire city. Nevertheless, some people even glowered, while some even did devotional viewing (*darshan*). Love was seen everywhere! Even during the time of Lord Krishna such love did not exist! Such love did not overflow even in the *gopis* (ardent devotees of Lord Krishna)! The unveiled Self (*Atma*) moved about whilst seated [in a carriage]! The unveiled Self, the Self without a body, walked through the streets! And everyone was filled with so much bliss!

Alas, even in that, there was a bit of favoritism! [I said,] "Niruben has come, come sit here. Let's have that man sit here, let's have this man sit here." Moreover, 'we' gave large garlands to certain dignitaries [as a symbol of good will and honor]. This gentleman is important, so 'we' had to give him a garland too!

**Questioner:** So then the mind shows all these things?

**Dadashri:** Yes, 'we' adjust to his mind and then deal with the task.

**Questioner:** And what about your mind?

**Dadashri:** 'Our' mind will indicate, 'Give a garland to that person.' Then 'we' adjust to his mind and then we put a garland around his neck. 'We' know that such a condition has arisen in his mind, 'we' adjust to that, so he becomes delighted. There was a garland this big and we had not given it to anyone. That other man was trying to tug at it, but I held it down. Then when this man came, I immediately took out the garland! I wanted to give it to this gentleman, a good fellow. There was no place for a person [of such a high status] to sit, so 'we' would have to rectify the mistake of the seating arrangements, wouldn't we?

**Questioner:** You gave this person a garland today. What condition of his mind did you read?

**Dadashri:** It was the result of many days of reading his mind.

### Upon Doing Pratikraman, the Authority of the Self Is Experienced

**Questioner:** When we do *pratikraman*, does it reach the other person?

**Dadashri:** It reaches the other person, he begins to mellow down. Whether he realizes it or not, his intent towards you gradually mellows down. Our *pratikraman* is very effective. There is tremendous energy and power in *pratikraman*. If *pratikraman* is done for just one hour, then it leads to changes in

the other person, provided they are done wholeheartedly.

Whoever we do *pratikraman* for, that person will certainly not have negative feelings towards us, but respect will arise within him. And if *pratikraman* have been done, then no matter how much enmity there may be, even then it will go away, in this very life! This is the only solution.

You should do *pratikraman*, so you become free from the responsibility. In the beginning, everyone would attack me, wouldn't they! But then everyone got tired. If we retaliate, then the other party will not tire. This world is such that it will not allow anyone to go to *moksha*; the world is characterized by such intellect. In that, if one goes about cautiously, goes about clearing everything off, then he will go to *moksha*.

At least try doing this *pratikraman*! Then there will be changes in the people in your household, there will be changes in everyone, there will be magical changes. Magical effects!

**Questioner:** You had told me to do *pratikraman* when I had a problem with my leg, and that *pratikraman* brought about a magical change within two days.

**Dadashri:** It is a magical effect of 'ours', provided one does *pratikraman* in accordance with the *Gnani's* directive (*agna*). It is able to achieve more than what is possible for even God.

If *pratikraman* is done for an hour, even then the authority of the Self (*Swasatta*) is experienced. If *pratikraman* is done instantly, then it is possible to enter into the state of Godhood!

~ Jai Sat Chit Anand

**Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai**

**Adalaj Trimandir**

**24 August (Sat), 9 pm to 12-15 am - Special Bhakti on occasion of Janmashatmi Celebration**

**25 August (Sun), 11 am onwards - Pujyashree's Darshan Program**

**26 August to 2 Sep. - Paryushan Parayan on Apt. -14 Part-1 - 10 am to 12-30 pm, 4-30 to 6-45pm**

**Delhi**

**13-14 Sept. (Fri-Sat) 5-30 to 8-30 pm - Satsang & 15 Sept. (Sun) 5 to 8-30 pm - Gnan Vidhi**

**Venue : Talkatora Indoor Stadium, New Delhi. Ph. : 9811332206**

**Bangalore**

**17 September (Tue) 5-30 to 8-30 pm - Satsang & 18 Sept. (Wed) 5-30 to 9 pm - Gnan Vidhi**

**19 September (Thu) 5-30 to 8 pm - Aptaputra Satsang Ph. : 9590979099**

**Venue : Bangalore Patidar Samaj, Peenya, 8 Hesaraghatta Main Road, Bagalakunte.**

**Pune**

**20-21 Sept. (Fri-Sat) 5-30 to 8-30 pm - Satsang & 22 Sept. (Sun) 5 to 8-30 pm - Gnan Vidhi**

**Venue : Ganesh Kala Krida Manch, Nr. Nehru Stadium, Swargate, Pune. Ph. : 7218473468**

**23 September (Mon) 5-30 to 8 pm - Aptaputra Satsang**

**Venue : Swayamvar Mangal Karyalaya, 695/3/27, Pune-Satara Road, Nr. Adinath Soc. Pune.**

**Dadashri's 112<sup>th</sup> Birth Anniversary & Mumbai Trimandir Pranpratishtha**

**7 Nov. (Thu) - 10 am to 12-30 pm - Satsang, 6-30 to 8 pm - Opening Ceremony, 8 to 9 pm - Satsang**

**8-10 Nov. (Fri-Sun) - 9 am to 12 pm - Pranpratishtha, 6-30 to 9 pm - Satsang**

**11 Nov. (Mon) - 8 am to 1 pm, 5 to 8 pm - Vidhi-Arti-Pujan-Darshan-Bhakti**

**12 Nov. (Tue) - 11 am to 12-30 pm - Aptputra Satsang 5-30 to 9 pm - Gnan vidhi**

**Trimandir Venue : Trimandir, Rishivan, Abhinavnagar Rd, Nr. La Vista Building, Kajupada, Borivali (E).**

**Event Venue : BMC Ground, Chikuwadi, Opp. St. Rock collage, Borivali (W). Ph. : 9323528901**

**Note : The Pranpratishtha will take place at the Trimandir venue, while the rest of the programs will take place at the Event venue.**

**Atmagnani Pujya Deepakbhai's Dubai-Kenya Satsang Schedule 2019**

Date	Day	City	Session	From	To	Venue	Contact No. & Email
9 Oct	Wed	Dubai	Satsang	07:00 PM	09:30 PM	Grand Excelsior Hotel , Kuwaiti Street, Bur Dubai, Mankhool, Dubai, UAE	971-557316937
10 Oct	Thu	Dubai	Satsang	07:00 PM	09:30 PM		971-501364530
11 Oct	Fri	Dubai	Gnanvidhi	05:00 PM	08:30 PM		dubai@ae.dadabhagwan.org
12 Oct	Sat	Nairobi	Aptputra Satsang	07:30 PM	09:00 PM	Sarit Centre Exhibition Hall, Pio Gama Pinto Road, Westlands, Nairobi	+254 733923232
13 Oct	Sun	Nairobi	Aptputra Satsang	11:00 AM	12:30 PM		+254 795923232
13 Oct	Sun	Nairobi	Gnanvidhi	04:30 PM	07:00 PM		info.ke@.dadabhagwan.org
14 Oct	Mon	Nairobi	Satsang	07:30 PM	10:30 PM		
18 Oct	Fri	Mombasa	Satsang	07:30 PM	10:00 PM	Hare Krishna Mandir Nyali Road, Mombasa	+254 733923232
19 Oct	Sat	Mombasa	Gnanvidhi	04:30 PM	07:00 PM		+254 795923232 info@ke.dadabhagwan.org

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## True Pratikraman Reaches the Other Person

When we do pratikraman (apology coupled with repentance), it certainly reaches the other person. Whether he realizes it or not, his intent towards us gradually mellows down. There is tremendous effect of this pratikraman. If it is done for just one hour, then it leads to changes in the other person, provided it is done wholeheartedly. Whoever we do pratikraman for, that person will certainly not have negative feelings towards us, but respect towards us will arise within him. True pratikraman exists only after the attainment of Self-realization. If pratikraman is done for an hour, even then the authority of the Self (Swasatta) is experienced. If pratikraman is done instantly, then it is possible to enter into the state of Godhood! This has arisen due to atikraman (hurting another living being through the mind, speech, or body), and it gets destroyed through pratikraman! As instant pratikraman continue being done, it continues to become purified. As we do instant pratikraman against atikraman, the mind and speech continue to become purified.

- Dadashri

